

Every day we are to exercise personal activity in seeking the salvation of souls perishing in their sins. We must seek with all humility of heart to stir up our church members, to show them the necessity of personal active labor, of personal consecration and devotion, and arouse in them an earnest desire to save souls that are perishing in sin. *Ms 45, 1904, p. 1.* ("That They All May Be One," May 14, 1904.) [Cf: 1MR15.01] p. 1, Para. 1, [1904MS].

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder _____ to help in beginning the work in New York City. . . . [Cf: 1MR35.04] p. 2, Para. 1, [1904MS].

It was thus that I helped in the advancement of the work in Australia. . . . I borrowed money for the erection of meeting houses, and to provide facilities for tent meetings. . . . I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work. . . . [Cf: 1MR35.05] p. 2, Para. 2, [1904MS].

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see the money of our people that is tied up in banks put into circulation where it can help the work of God. [Cf: 1MR35.06] p. 2, Para. 3, [1904MS].

When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed, and to have more of my own money to use. *Letter 103, 1904, pp. 1, 3, 4.* (To Brother Craw, February 24, 1904.) [Cf: 1MR36.01] p. 2, Para. 4, [1904MS].

Stood Test Since 1844 --The time has come when we must firmly refuse to be drawn away from the platform of eternal truth, which since 1844 has stood the test. *Letter 277, 1904, p. 6.* (To J. A. Read, July 31, 1904.) [Cf: 1MR53.04] p. 2, Para. 5, [1904MS].

Give World God's Message --Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. *Letter 279, 1904, p. 9.* (To Brethren Paulson, Sadler, Jones and Waggoner, August 1, 1904.) [Cf: 1MR56.01] p. 2, Para. 6, [1904MS].

Not to Demand a Stipulated Sum --Christ gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." If all will wear Christ's yoke, if all will learn in His school, the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places. [Cf: 1MR76.04] p. 2, Para. 7, [1904MS].

Let none say, "I will engage in this work for a stipulated sum. If I do not receive this sum, I will not do the work." Those who say this show that they are not wearing Christ's yoke; they are not learning His meekness and lowliness. . . . [Cf: 1MR76.05] p. 3, Para. 1, [1904MS].

It is not being rich in the wealth of the world that increases our value in God's sight. It is the meek and the contrite that the Lord acknowledges and honors. Read the fifty-seventh chapter of Isaiah. Study this chapter carefully; for it means much to the people of God. I will make no comments upon it. If you will study it carefully and prayerfully, you will become wise unto salvation. Letter 145, 1904, pp. 6-8. (To a "Brother," April 5, 1904.) [Cf: 1MR77.01] p. 3, Para. 2, [1904MS].

Extravagance and Influence --Among our ministers, physicians, teachers, and canvassers, there is need of an entire surrender of the mind, the heart, and the soul to God. All have their appointed work. [Cf: 1MR79.03] p. 3, Para. 3, [1904MS].

Let not the careless, immature plans formed by Dr. _____ be followed. Moving in the light of his own counsel, and following his own ideas and plans, he is inclined to incur unwise expenses, and to undertake enterprises that will absorb, but not produce. Before investing means, he should carefully count the cost. When he has a greater depth of true piety, he will not spend money so freely in an effort to appear great in the eyes of influential men of the world. . . . [Cf: 1MR80.01] p. 3, Para. 4, [1904MS].

Let no one suppose that braggadocio will give influence to God's workers. Neither dress, expensive homes, nor stylish living gives character to the work. But a meek and quiet spirit is in the sight of God of great value. Religion does not make a man coarse and rough. The true believer, realizing his own weakness will guard himself at every point, and place his whole confidence in God. True Christian godliness cannot be forced; it is the outflowing of an honest heart. . . . [Cf: 1MR80.02] p. 3, Para. 5, [1904MS].

God calls for minute men, praying men, practical men. Expensive, outward show does not elevate men and women in the eyes of sensible people. It is not right for a physician to make an extravagant outlay of means, and then charge exorbitant prices for performing small operations. God looks at all these matters in their true light. Ms. 34, 1904, pp. 2, 3, 5. ("Instruction Regarding the Work of Doctor Caro," March 13, 1900.) [Cf: 1MR80.03] p. 3, Para. 6, [1904MS].

Covenant at Sinai in Force Today-- The covenant that God made with His people at Sinai is to be our refuge and defense. The Lord said to Moses: "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. . . . And Moses came and called for the elders of the people, and laid before their faces all these words. . . . And all the people answered together, and said, All that the Lord hath spoken we will do" (Exodus 19:3-8). [Cf: 1MR122.01] p. 3, Para. 7, [1904MS].

This covenant is of just as much force today as it was when the Lord made it with ancient Israel. The Southern Watchman, March 1, 1904, p. 142. ("Hold Fast the Faith") [Cf: 1MR122.02] p. 4, Para. 1, [1904MS].

Boston has been pointed out to me as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. This Sanitarium is one of the greatest facilities that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God. [Cf: 1MR134.03] p. 4, Para. 2, [1904MS].

The worker for God is not left without a pattern. He is given an example which, if followed, will make him a spectacle to the world, to angels, and to men. He is bidden to glorify God by carrying out unselfish aims and purposes. *Ms 84*, 1904, pp. 3, 4. ("The Melrose Sanitarium," August 21, 1904.) [Cf: 1MR134.04] p. 4, Para. 3, [1904MS].

Trust to God's guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard. *Letter 279*, 1904, p. 9. (To Brethren Paulson, Sadler, Jones, and Waggoner, August 1, 1904.) [Cf: 1MR154.04] p. 4, Para. 4, [1904MS].

The Light of the World-- Our large books should have a wider circulation. The words, "Ye are the light of the world," must have a much clearer fulfillment in the lives of Seventh-day Adventists than they have yet had. Every line of our work should be carried forward in a way that will recommend the truth to those who hear. No selfish act is to be seen in commercial work, or in spiritual work. No thread of dishonesty is to be drawn into the pattern. [Cf: 1MR168.03] p. 4, Para. 5, [1904MS].

The time has come when, as never before, Seventh-day Adventists are to arise and shine, because their light has come, and the glory of the Lord has risen upon them. *Letter 296*, 1904, pp. 2, 3. (To Elders A. G. Daniells and W. W. Prescott, October, 1904.) [Cf: 1MR168.04] p. 4, Para. 6, [1904MS].

The tithe is to be used for one purpose,--to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God. . . . [Cf: 1MR188.03] p. 4, Para. 7, [1904MS].

Those who have charge of our church buildings are to be supplied with the means that is necessary to keep these buildings in good repair. But this money is not to come from the tithe. . . . [Cf: 1MR188.04] p. 4, Para. 8, [1904MS].

The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given. . . . [Cf: 1MR188.05] p. 5, Para. 1, [1904MS].

The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's

requirements. . . . [Cf: 1MR188.06] p. 5, Para. 2, [1904MS].

When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar. . . . [Cf: 1MR188.07] p. 5, Para. 3, [1904MS].

Many ministers are lying in their graves, brought there by sorrow and disappointment, and by the hardship brought upon them because they did not receive sufficient for their labors. [Cf: 1MR188.08] p. 5, Para. 4, [1904MS].

Let us remember that God is a God of justice and equity. There would today be many more ministers in the field, but they are not encouraged to labor. Many workers have gone into the grave heartbroken, because they had grown old, and could see that they were looked upon as a burden. But had they been retained in the work, and given an easy place, with a whole or part of their wages, they might have accomplished much good. During their term of labor, these men have done double labor. They felt so heavy a burden for souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should, if necessary, be paid from the tithe. *Ms.* 82, 1904, pp. 1-3. ("The Use of the Tithe," 1904.) [Cf: 1MR189.01] p. 5, Para. 5, [1904MS].

There are many in our world who are slaves to intemperate habits, which are destroying soul and body. It is God's purpose that in our sanitariums such ones shall learn a better way of living. Under the influence of Bible truth many will be won to Christ. [Cf: 1MR226.03] p. 5, Para. 6, [1904MS].

The third angel's message is to be carried to all parts of the world. Our sanitariums are one of the means by which truth is to be brought to those who know it not. We must reach the people where they are. In the highways and the byways the call to the supper is to be given. All must hear the invitation to the banquet prepared for them at infinite cost. As unbelievers are brought under the influence of truth, angels of God will impress their hearts. *Letter* 305, 1904, p. 3. (To Gilbert Collins, August, 1904.) [Cf: 1MR226.04] p. 5, Para. 7, [1904MS].

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand" (Matthew 3:2). . . . [Cf: 1MR254.04] p. 5, Para. 8, [1904MS].

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in Southern California, where the climate is so favorable for this work. [Cf: 1MR254.05] p. 6, Para. 1, [1904MS].

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth

the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed. [Cf: 1MR255.01] p. 6, Para. 2, [1904MS].

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way. . . . [Cf: 1MR255.02] p. 6, Para. 3, [1904MS].

There is a special work to be done at this time,--a work of great importance. Light has been given me that a sanitarium should be established near Los Angeles, in some rural district. For years the need of such an institution has been kept before our people in Southern California. Had the brethren there heeded the warnings given by the Lord, to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles. [Cf: 1MR255.03] p. 6, Para. 4, [1904MS].

The buildings secured for this work should be out of the cities, in the country, so that the sick may have the benefit of outdoor life. By the beauty of flower and field, their minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. Angels of God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and a wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink. [Cf: 1MR255.04] p. 6, Para. 5, [1904MS].

It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully, by men who have clear spiritual discernment and who have, also, financial ability.--men who can carry the work forward successfully, as faithful stewards. [Cf: 1MR256.01] p. 6, Para. 6, [1904MS].

We are to labor under the counsel of the great Master Workman. In His strength human beings can and will follow a course of action that will win souls to Christ. *Letter 147, 1904, pp. 1-5. (To Brother Bowles, April 26, 1904.)* [Cf: 1MR256.02] p. 7, Para. 1, [1904MS].

Earnest work should be done in establishing a sanitarium near Los Angeles. *Letter 169, 1904, p. 1. (To the Ministers in Southern California, April 27, 1904.)* [Cf: 1MR256.03] p. 7, Para. 2, [1904MS].

For a long time our people in Southern California have had messages

from the Lord that there should be sanitariums near Los Angeles. *Letter* 325, 1904, p. 2. (To Our Brethren and Sisters in Southern California, December 12, 1904.) [Cf: 1MR256.04] p. 7, Para. 3, [1904MS].

Diet and Patronage-- Those who come to our sanitariums for treatment should be provided with a liberal supply of well cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided. [Cf: 1MR292.02] p. 7, Para. 4, [1904MS].

Again and again I have left the tables of our sanitarium hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are termed. Much may be learned from the meals prepared and served in a successfully conducted hygienic restaurant. [Cf: 1MR292.03] p. 7, Para. 5, [1904MS].

Brother and Sister _____, unless you give much attention to this matter, your patronage will decrease instead of increasing. There is danger of going to extremes in diet reform. . . . [Cf: 1MR293.01] p. 7, Para. 6, [1904MS].

The patients pay a good price for their board, and they should have liberal fare. Some may come to the sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food. [Cf: 1MR293.02] p. 7, Para. 7, [1904MS].

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed. *Letter* 37, 1904, pp. 1, 2. (To Dr. and Mrs. D. H. Kress, January 18, 1904.) [Cf: 1MR293.03] p. 7, Para. 8, [1904MS].

Brother Cady came to St. Helena on the morning train yesterday, and I had some talk with him before dinner. He told me that I had told him to keep his eyes open, as he traveled from place to place, for a favorable place in which to establish the school, and that he had found one place that seemed suitable. It is six or seven miles from Sebastopol, and there are one hundred and fifty acres of excellent land. [Cf: 1MR324.01] p. 7, Para. 9, [1904MS].

The property is owned by a lady, who bought it for a health resort. She has had as many as one hundred and fifty people there at one time. The house on the place is not an expensive building, yet every room is commodious. [Cf: 1MR324.02] p. 8, Para. 1, [1904MS].

There are thirty acres of orchard, and the trees are in bearing. There are forty acres of forest land, covered with oak, pine, and other kinds of trees. [Cf: 1MR324.03] p. 8, Para. 2, [1904MS].

The Lady would like to sell part of the land, to meet a mortgage on the property. Brother Cady asked her if she would like to sell the whole property, and she very decidedly said, No. Afterward he received a letter from her, saying that she would sell the property for fifteen thousand dollars. He wrote and asked her if this was the lowest price that she would take, but he has not yet received a reply. Brother Cady is very favorably impressed with the place. There would be ample room for agricultural work to be carried on by the students. There is an abundant supply of water, and no frost. He thinks that oranges would grow there. [Cf: 1MR324.04] p. 8, Para. 3, [1904MS].

When you come home again, you must go to see this place. *Letter 87*, 1904, pp. 1, 2. (To W. C. White, February 15, 1904.) [Cf: 1MR325.01] p. 8, Para. 4, [1904MS].

There is some thought of moving the Healdsburg school to a rural district, where the students will have more opportunity to engage in agriculture, carpentering, and other lines of manual work; and Brother Cady is on the lookout for a suitable place. *Letter 141*, 1904, p. 2. (To Edson and Emma White, April 27, 1904.) [Cf: 1MR325.02] p. 8, Para. 5, [1904MS].

I should be much pleased to see you and talk with you. The message sent you in testimony was that you were not to confine yourself wholly to editorial work, because the Lord has a message for you to bear in our large cities. Washington is a place where, in connection with Elder Daniells, Elder A. T. Jones, and Elder Washburn, you can do valuable service in the ministration of the Word. A strong evangelistic effort must be put forth in the capital of the nation. This was shown me before the Review and Herald office burned. [Cf: 1MR383.03] p. 8, Para. 6, [1904MS].

I rejoice that you have taken up this evangelistic work in Washington, and that so deep an interest has already been aroused. The accounts given regarding the work there correspond as nearly as possible to the representation given me of what would be. I am sure, for the matter has been presented to me, and this work must not be weakened by the necessary laborers being called to other places. The work in the South need not hold Elder Daniells and Elder Washburn long. Elder Butler is there, and there are other men who can come in to help. [Cf: 1MR383.04] p. 8, Para. 7, [1904MS].

Evangelistic work must be done in Washington, and it must not be broken into by calls from other places. God would have His work in the highways carried forward in straight lines. *Letter 53*, 1904, pp. 1,2. (To W. W. Prescott, January 26, 1904.) [Cf: 1MR384.01] p. 8, Para. 8, [1904MS].

The work in Washington should be made second to no other work. I am strongly impressed that we should put to active use, in this city, the very best talent we can obtain. A good work has been begun by the meetings that have been held there. And at this point, to call away Brethren Daniells, Prescott, Washburn and others, and to distribute this talent among the various states, leaving men of less ability to carry on the important work in Washington would seem to me to be poor economy. I cannot see the interest that has been awakened in that city

left unprovided for, without entering my protest. Furnish strong men for Washington, where a strong work is to be done. *Letter 55, 1904, pp. 1,2.* (to W. C. White, January 29, 1904.) [Cf: 1MR384.02] p. 9, Para. 1, [1904MS].

It will be impossible to adjust all the matters regarding the color question in accordance with the Lord's order until those who believe the truth are so closely united with Christ that they are one with Him. Both the white and the colored members of our churches need to be converted. There are some of both classes who are unreasonable, and when the color question is agitated they manifest unsanctified, unconverted traits of character. Quarrelsome elements are easily aroused in those who, because they have never learned to wear the yoke of Christ, are opinionated and obstinate. In such, self clamors with an unsanctified determination for the supremacy. *Letter 105, 1904, p. 2.* (To James Edson White, March 1, 1904.) [Cf: 1MR397.02] p. 9, Para. 2, [1904MS].

We shall not, here in Washington, expend large sums of money in purchasing land and erecting expensive buildings. We are here for no such purpose. The instruction I have received is that our sanitarium and school buildings are to be moderate in size.--*Letter 273, 1904, p. 1.* (To E. A. Sutherland and P. T. Magan, July 28, 1904.) [Cf: 2MR50.02] p. 9, Para. 3, [1904MS].

Last night I was awakened before eleven o'clock to listen to words that must be spoken to our churches. I wrote many pages, and at four o'clock lay down for a little while. . . . [Cf: 2MR50.03] p. 9, Para. 4, [1904MS].

The work here [Washington] is moving forward in clear lines. It was important that we should be here to help the workers in council. In the work that is done on the buildings, no money is to be expended for display. The buildings are to be plain and modest. A mammoth sanitarium is not to be erected; for this is not to be a modern Jerusalem. We have told the workers this plainly. We cannot expend all the means in one place. We must make careful, economical plans.--*Letter 267, 1904, pp. 1, 2.* (To Brother Hayward, July 24, 1904.) [Cf: 2MR50.04] p. 9, Para. 5, [1904MS].

The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South.--*Letter 121, 1904, p. 3.* (To Elder and Mrs. J. E. White, March 29, 1904.) [Cf: 2MR56.04] p. 9, Para. 6, [1904MS].

Early on Monday morning [June 20, 1904] we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly four hundred acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. [Cf: 2MR67.01] p. 9, Para. 7, [1904MS].

Brother Jacobs put forth most earnest, disinterested efforts, but he

was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. [Cf: 2MR67.02] p. 10, Para. 1, [1904MS].

Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become and what those may become who go there for instruction, if His plans are followed. [Cf: 2MR67.03] p. 10, Para. 2, [1904MS].

There is need at the Huntsville school of a change in the faculty. There is need of money, and of sound, intelligent generalship, that things may be well kept up, and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. [Cf: 2MR68.01] p. 10, Para. 3, [1904MS].

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. [Cf: 2MR68.02] p. 10, Para. 4, [1904MS].

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up, in which the students can be taught how to care for one another in time of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. [Cf: 2MR68.03] p. 10, Para. 5, [1904MS].

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with their hands and with their heads to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service. [Cf: 2MR68.04] p. 10, Para. 6, [1904MS].

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully

in some capacity. [Cf: 2MR69.01] p. 10, Para. 7, [1904MS].

No laxness is to be allowed. The man who takes charge of the Huntsville School should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. [Cf: 2MR69.02] p. 11, Para. 1, [1904MS].

Each student is to take himself in hand, and with God's help overcome the faults that mar his character.--Letter 215, 1904, pp. 3-6. (To M. A. Davis, June 30, 1904.) [Cf: 2MR69.03] p. 11, Para. 2, [1904MS].

Brother _____ has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. He is a teacher of experience, and is a capable manager. Associated with him will be a faculty competent to carry forward all branches of instruction both in the school lines, and in industrial training. The efficiency of the school will be much improved this year.--Letter 221, 1904, pp. 1, 2. (To Frank Foote, July 6, 1904.) [Cf: 2MR69.04] p. 11, Para. 3, [1904MS].

I have a message for you: It is the duty of those in all parts of America to have a special regard for the men who are giving the powers of heart, mind, and soul to the work in the Southern field. This field is a responsibility that does not rest upon the men and women only who are engaged in the work there. None should feel that they have no burden to carry in reference to this field. The wrongs that have existed in the past must not be repeated. Not one word of discouragement should be spoken to anyone engaged in the work. This field must be worked. Every grace is needed. [Cf: 2MR69.05] p. 11, Para. 4, [1904MS].

That which has been done in sending out self-denial boxes is well-pleasing to God. By the use of these boxes a double good is accomplished--gifts are received for the advancement of the work, and the families in which these boxes are used receive an education in self-denial. . . . [Cf: 2MR70.01] p. 11, Para. 5, [1904MS].

The work for the colored people needs liberal offerings, and parents as well as children may do much by self-denial and sacrifice to aid this work. [Cf: 2MR70.02] p. 11, Para. 6, [1904MS].

Parents, these self-denial boxes are a precious reminder in your home. Therefore deny yourselves in order to be able to put money into them, just as long as there are needs to be supplied. . . . [Cf: 2MR70.03] p. 11, Para. 7, [1904MS].

A primary school should be fitted up in Huntsville for the education of colored children. Provision should also be made for those who can be prepared to minister to their own race. For this work wise teachers are needed. And gifts of money are needed. Do not suppose that small offerings will not be appreciated. Larger gifts will also be needed. Self-sacrifice is called for at every step. It is a great work to prepare colored youth to teach their own race.--Letter 304, 1904, pp. 1-3. (To My Brethren Throughout America, Nov. 11, 1904.) [Cf: 2MR70.04]

p. 11, Para. 8, [1904MS].

We are pleasantly situated at Takoma Park. Within fifteen minutes' walk are the homes of Brethren Daniells, Prescott, Washburn, Spicer, Curtiss, Bristol, Rogers, Needham, Cady, and others connected with our work. [Cf: 2MR145.04] p. 12, Para. 1, [1904MS].

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible. [Cf: 2MR145.05] p. 12, Para. 2, [1904MS].

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been presented before me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage. [Cf: 2MR145.06] p. 12, Para. 3, [1904MS].

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees. [Cf: 2MR146.01] p. 12, Para. 4, [1904MS].

The owners of these houses are mostly businessmen, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes. [Cf: 2MR146.02] p. 12, Para. 5, [1904MS].

A good location for the printing office has been chosen, within easy distance of the post office. A site for a meetinghouse also has been found. It seems as if Takoma Park had been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers. [Cf: 2MR146.03] p. 12, Para. 6, [1904MS].

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ upon the ground, He would say: "Lift up your eyes, and look on the fields; for they are white already to harvest." --Letter 153, 1904, pp. 1, 2. (To "Dear Fellow Workers," May 10, 1904.) [Cf: 2MR146.04] p. 12, Para. 7, [1904MS].

Ever since going to the Berrien Springs meeting (1904), my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us, is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its

ministry. [Cf: 2MR186.02] p. 12, Para. 8, [1904MS].

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths.--Letter 233, 1904, pp. 3, 4. (To E. R. Palmer, July 8, 1904.) [Cf: 2MR186.03] p. 13, Para. 1, [1904MS].

I fear that our brethren do not realize how many burdens the officers of the General Conference must bear. Many, many letters from all parts of the field come to them, asking for advice and help. Men in every part of the field think that they should certainly receive help from the General Conference. Workers who have been long in the truth freely lay their whole weight upon the president of the General Conference, sending urgent requests for means, or for his personal labors to help them in the raising of means.--Ms 68, 1904, p. 1. ("General Conference Men Unduly Burdened," June 30, 1904.) [Cf: 2MR199.01] p. 13, Para. 2, [1904MS].

The bout with typhoid fever had also been a strain upon his wife, since she had nursed her sick husband for weeks. Ellen White paid special tribute to the devotion of Ida Magan when she said, "Sister Magan worked with her husband, struggling with him and praying that he might be sustained. . . . She strove untiringly to maintain a perfect home government, teaching and educating her children in the fear of God. Twice she had to nurse her husband through an attack of fever." [Cf: 2MR203.02] p. 13, Para. 3, [1904MS].

On May 23, Mrs. White, in an address to the college church, praised the faithfulness of Ida Magan and rebuked those who had persistently criticized the educational program. The church leader said, "Sister Magan was so weighted down with sorrow. . . . This work of opposition and dissatisfaction [concerning the college] . . . has cost the life of a wife and mother."--Ms 54, 1904, pp. 2, 3. (Remarks of Ellen G. White at Berrien Springs, May 23, 1904.) [Neff Manuscript, pp. 120-121.] [Cf: 2MR204.01] p. 13, Para. 4, [1904MS].

Sutherland and Magan did not leave "as men who have made a failure, but as men who made a success," said Ellen White. They "have acted in harmony with the light that God gave. They have worked hard under great difficulties. . . . They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts." In a second tribute, she said, "They have taught the students from the Bible, according to the light given from the Testimonies. The students that have been with them need not be ashamed of the education they have received."--Ms 54, 1904, pp. 1-3. (Remarks of Ellen G. White at Berrien Springs, May 23, 1904.) [Neff Manuscript, p. 122.] [Cf: 2MR204.04] p. 13, Para. 5, [1904MS].

It is therefore not surprising that Ellen White remembered the earlier interests of the educators when they severed their connection with Emmanuel Missionary College. "Several times, even before they took up the work in Berrien Springs," she said, "Brethren Magan and Sutherland

expressed to me their burden for the work in the South. Their hearts are there. . . . They think that they can better glorify God by going to a more needy field."--Ms 54, 1904, p. 6. (Remarks of Ellen G. White, Berrien Springs, Michigan, May 23, 1904.) [Neff Manuscript p. 128.] [Cf: 2MR205.01] p. 13, Para. 6, [1904MS].

The relation of the denomination to the self-supporting schools of the South had been a subject of controversy among church leaders from the inception of the program. Mrs. White wrote, "We greatly desire the prosperity of the work in the South." And concerning the Madison school, she declared, "I have every confidence that it was our duty to purchase this land. Let us not worry. The necessary means will be provided." To Sutherland and Magan, she wrote, "We know that you are established in the right place."--Letter 273, 1904, pp. 2, 3. (To P. T. Magan and E. A. Sutherland, July 28, 1904.) [Neff Manuscript, p. 162.] [Cf: 2MR205.02] p. 14, Para. 1, [1904MS].

Voice culture is a study that should find an place in every institution for the education of the youth.--Letter 367, 1904, pp. 2, 3. (To W. W. Simpson, Sept. 18, 1904.) [Cf: 2MR213.01] p. 14, Para. 2, [1904MS].

There is in it [pantheism] the beginning of theories which, carried to their logical conclusion, would destroy faith in the sanctuary question and in the atonement. I do not think that Dr. Kellogg saw this clearly. I do not think that he realized that in laying his new foundation of faith, he was directing his steps toward infidelity.--Letter 33, 1904, p. 2. (To Brethren Faulkhead and Salisbury, Jan. 17, 1904.) [Cf: 2MR243.02] p. 14, Para. 3, [1904MS].

Here we are in Washington. . . . I was very weary when I took the cars. For a day or two I was quite sick; preparing for my journey had been a heavy strain upon me. I kept in my berth all the way over, sitting up in the other seats only for half an hour once or twice. [Cf: 3MR43.01] p. 14, Para. 4, [1904MS].

In the car, we all seemed very much like one family. Although at times there were between thirty and forty people in the car, there was no noise, no loud talking, no card-playing. All seemed like acquaintances, each interested in the other. The passengers showed me much kindness. [Cf: 3MR43.02] p. 14, Para. 5, [1904MS].

The conductor of our car was a quiet, nice-looking man. He seemed to understand his business well. At one station a man bought some beer at a saloon, and put it in a cupboard at the end of the car. The conductor heard of this, and promptly ordered the beer taken out, saying that he would allow no such thing on the car. During all the time we were on the train, I did not get one whiff of tobacco, excepting once or twice, when someone passed through the car with a lighted cigar in his hand. . . . [Cf: 3MR43.03] p. 14, Para. 6, [1904MS].

We had many pleasant interviews with the passengers. As I talked with them, I felt an earnest desire to meet them again sometime. . . . [Cf: 3MR43.04] p. 14, Para. 7, [1904MS].

When we were nearing Washington, and were preparing to leave the car, the conductor went round to every seat, and with a kindly handclasp

bade the passengers goodbye. This was something I had never before seen done. We shook hands with many of our fellow-travelers as we parted. All expressed good wishes for one another. We seemed like old friends saying goodbye. [Cf: 3MR43.05] p. 14, Para. 8, [1904MS].

We spent Sunday morning packing up our belongings and getting ready to leave the car. Our numerous bags and satchels were piled up in one seat, and when the train drew into the station, Clarence passed them through the open window to Willie, who put them on a truck. As they were doing this, Elder Daniells came up, and we went with him out through the station to the carriage. The carriage is an easy, two-seated surrey, with a canopy top. The horse is a large, noble-looking animal, very gentle, and perfectly safe. I feel greatly favored in having the use of this horse and carriage. [Cf: 3MR44.01] p. 15, Para. 1, [1904MS].

We drove directly from the station to the house which has been rented for us in Takoma Park. This is a three-story building standing in about ten acres of land, and is built on the highest rise of ground near here. Five hundred feet below and six miles away is the city of Washington, reached either by the streetcar or the train. The house is very comfortable. I have a room nearly as large as my room at home.-- Letter 141, 1904, pp. 1-7. (To Edson and Emma White, April 27, 1904.) [Cf: 3MR44.02] p. 15, Para. 2, [1904MS].

My dear daughter May Lacey White, and (Grandchildren) Henry, Herbert, and Gracie: We are pleasantly situated here, but I am longing for home. I do so much want to see you all. Your father has worked very hard, and he wants to go home as much as you want him to come. But the future of the work here demanded our staying for a while. We could not have gone home earlier. . . . [Cf: 3MR45.09] p. 15, Para. 3, [1904MS].

When we reached the Paradise Valley we found the workmen busy digging a well on the lower part of the land. This work has gone forward successfully, without accident of any kind, and I am very glad to be able to tell you that a good supply of soft, pure water has been found. The workmen went down ninety feet, and one morning when they went to work, they found eighteen feet of water in the well, with all their tools at the bottom. That morning Brother Palmer and your father came to my room, their faces lighted up with smiles, to tell me about the water in the well. Oh, I wish you could have seen the joy on their faces. [Cf: 3MR46.01] p. 15, Para. 4, [1904MS].

To get the water out of the well was the problem now. The workmen set the pumping engine going at once, but they found that this lowered the water very slowly. So they sent for a larger cylinder and a larger pipe, and finally they got the water pumped out. . . . [Cf: 3MR46.02] p. 15, Para. 5, [1904MS].

There is already one patient in the Paradise Sanitarium. She seems to be a very nice woman. Other patients are waiting, and will come as soon as the building is ready. The night before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked. "In the barn, I guess," was her answer. Then she explained that these patients were the two cows that someone had given to the sanitarium. The cows were brought overland in a large wagon drawn by four horses. . . . [Cf: 3MR46.03] p. 15, Para. 6, [1904MS].

Children, be helpful to your mother. Obey her word promptly, and the Lord will bless you. God said, "I know Abraham, that he will"--coax?--no;--"that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment." Should your father and mother allow you to do wrong things, without correcting you, they would displease God. God wants you, Henry and Herbert, to behave like little gentlemen. When you speak kind words and do right deeds, you are forming characters that God can approve. He will be pleased to call you the lambs of His flock, and He will bless you. [Cf: 3MR46.04] p. 15, Para. 7, [1904MS].

The angels of heaven are guarding and guiding you constantly, always keeping you from harm and danger. I pray that your words and acts may be such that God can look upon them with approval. Dear children, do not allow yourselves to do one wrong act. Your father and mother love you, but they can not love wrong-doing. They are made very sorry when you do wrong. Will you not try to remember this? Will you not try to overcome all your faults, because you love Jesus, who gave His life for you? . . . [Cf: 3MR47.01] p. 16, Para. 1, [1904MS].

Your father and mother are trying to bring you up to be unselfish, truthful, kind, tenderhearted. They want to help you to prepare for the mansions that Christ has gone to prepare for you. He has promised to come again and take you to Himself, that where He is, there you may be also. Then put away every fault, and prepare yourselves to be received into the heavenly home, where you will be happy forever and ever.-- Letter 319, 1904, pp. 3-6. (To May Lacey White and children, Dec. 4, 1904.) [Cf: 3MR47.02] p. 16, Para. 2, [1904MS].

How pleased we should be to see your pleasant face and to hear your voice and to see the children, Henry and Herbert and Grace. Dear children, you must try to help your mother all you possibly can; for your father is not at home to encourage her and to help to bear the burdens. I pray for you all, and love you all. I pray that the Lord Jesus will make you kind and patient and gentle and obedient. Your father would be pleased to be with you. He would greatly enjoy the society of your mother and of his children. But there are many things that must be done at this time which your father can do. Just as soon as we have done what must be done, we shall return to our home in St. Helena. [Cf: 3MR51.04] p. 16, Para. 3, [1904MS].

Henry and Herbert, you are growing old enough to be able to study, able to exercise your physical and mental powers. You are to learn to pray and to be obedient. In this way you can be a great blessing to your mother, and she will not grieve so much because of your father's absence. The Lord Jesus will be pleased because you are trying to be His own little children. You are to be always truthful, and always kind and pleasant and gentle and obedient to your dear mother. Do not do or say anything that will grieve her heart. [Cf: 3MR52.01] p. 16, Para. 4, [1904MS].

We are looking forward to the time when the Saviour shall come in the clouds of heaven to gather His jewels to Himself. I pray that you, my dear grandchildren, shall be among the number who shall be called true and pure and faithful, fitted to become members of the royal family. [Cf: 3MR52.02] p. 16, Para. 5, [1904MS].

You are now old enough to know what it means to be obedient to your father and mother. I pray that you will always remember that the Son of God so loved you that He died that you might have everlasting life. But if you do not love Jesus, if you do not try to do those things that will please Him, your characters will not be pure and true. [Cf: 3MR52.03] p. 16, Para. 6, [1904MS].

You remember how the mothers brought their children to Jesus, that He might bless them. At first there were only one or two mothers. They were joined by others, and when they reached Jesus, there were quite a number of mothers and children. They were weary and dusty, but oh, so anxious to come into Christ's presence and receive His blessing. Christ had watched these mothers and their little ones all along the way. He heard the disciples forbidding them to come to Him, and He said, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." And He took the children in His arms, close to His great heart of love, and blessed them. [Cf: 3MR52.04] p. 16, Para. 7, [1904MS].

These children never forgot the kind, gentle words that the Saviour spoke to them. The mothers were never tired of repeating these words. Both to mothers and children the occurrence was a constant wellspring of joy. Children, your father and mother are trying to do their best for you. They try to keep you from doing that which will displease the Lord Jesus. They present you to the Saviour, that He may keep you from all harm. Every day you are to remember that you are under the keeping power of Him who sees every action that you do and hears every word that you speak. You must seek to help yourselves by doing those things that will be pleasing in the sight of God, who is too pure and holy to regard with approval anything like falsehood or deception. You are old enough now to try to do right. . . . [Cf: 3MR53.01] p. 17, Para. 1, [1904MS].

I must now stop. I leave this letter with you, asking you to think of what I have written, and obey my words.--Letter 189, 1904, pp. 1-3. (To "My Dear Daughter May Lacey White" [Mrs. W. C. White], June 6, 1904.) [Cf: 3MR53.02] p. 17, Para. 2, [1904MS].

Promises for Me. I can write you only a short letter. I have written very little since your father left. I have been so brain-weary that at times I staggered as I walked. For a while I slept only a little each night. I am now improving, though somewhat slowly. I cannot do much yet. [Cf: 3MR132.01] p. 17, Para. 3, [1904MS].

Please write me a few lines, and tell me how you are getting on with your studies. Christ is your helper. He loves you, and He will bless you if you will make Him your trust. He gave His life for you. You belong to Him, body, soul, and spirit. [Cf: 3MR132.02] p. 17, Para. 4, [1904MS].

Be of good courage in the Lord. Learn to take everything to Him in prayer. Believe that He helps you. Express your gratitude by words of thanksgiving. Do not look on the dark side, but believe God's promises, and walk by faith. Every day you are to be an overcomer. [Cf: 3MR132.03] p. 17, Para. 5, [1904MS].

My dear child, keep your mind stayed upon your Saviour, whose property you are. Tell Him all about your trials, and arm yourself with His promises. Commit His words to memory. [Cf: 3MR132.04] p. 17, Para. 6, [1904MS].

Cherish faith and trust in Christ as your teacher, and be willing to be taught. [Cf: 3MR132.05] p. 17, Para. 7, [1904MS].

It is now bedtime, and I must close this letter.--Letter 67, 1904. (To "My Beloved Granddaughter Mabel," February 6, 1905.) [Cf: 3MR132.06] p. 17, Para. 8, [1904MS].

Meeting the President. It is nearly dark, but I will try to write you a few lines. Is it so that you have secured the house you so much desire? If we trust fully in the Lord, He will bring to pass that which is in accordance with His will. We should have many more rich blessings if we would walk constantly in a spirit of tenderness and love. If we keep our hands uplifted to heaven, the Lord will surely strengthen our faith. [Cf: 3MR132.07] p. 17, Para. 9, [1904MS].

I have been quite feeble of late. I have done much writing. A week ago last Sabbath I spoke in the colored church. There was an excellent congregation. I had freedom in speaking. [Cf: 3MR133.01] p. 18, Para. 1, [1904MS].

Last Sunday an all-day grove meeting was held on the school grounds. The weather was beautiful, and about two hundred and forty people came. I had been sick, and it was feared that I could not speak. But in the afternoon, with fear and trembling, I took my stand before the people. The Lord gave me a tongue and utterance, and I spoke for an hour. Oh, I was so glad that I could speak to the people on this occasion. Quite a number of those not of our faith were present, and their interested faces showed their pleasure and satisfaction. [Cf: 3MR133.02] p. 18, Para. 2, [1904MS].

A few days ago Sister Hall, Sara, and I went for a long drive in Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is the National Park. Here the President takes his rides. The drives are equal to, yes, more than equal to anything I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him. [Cf: 3MR133.03] p. 18, Para. 3, [1904MS].

Often I have had but a few hours' sleep at night. I have written early and late, as fast as my hand could move over the paper. While writing, I have had wonderfully clear conceptions of the love and goodness of God. We must never forget that it is our duty to express at all times and in all places our appreciation of the goodness of God. Heaven is our inheritance, and we are to receive the free gift as heirs of God and joint heirs with Christ. In all that we do or say, we are to honor our Lord. We are to be the Lord's messengers, winning souls to Christ.--Letter 357, 1904. (To "Dear Son Edson," August 8, 1904.) [Cf: 3MR133.04] p. 18, Para. 4, [1904MS].

Elder Daniells is a man who has proved the testimonies to be true. And he has proved true to the testimonies. When he has found that he has differed with them, he has been willing to acknowledge his error, and come to the light. . . . The Lord has given Elder Daniells reproof when

he has erred, and he has shown his determination to stand on the side of truth and righteousness, and to correct his mistakes.--Letter 255, 1904, p. 3. (To Brethren Magan and Sutherland, July 23, 1904.) [Cf: 3MR218.03] p. 18, Para. 5, [1904MS].

Whom would you have selected for president of the General Conference? Will you please name the man? At the time of the last General Conference, the situation was a most trying one, and there needed to be chosen as president a man who was in harmony with the work that God was trying to do through the Testimonies. [Cf: 3MR250.04] p. 18, Para. 6, [1904MS].

Elder Daniells is a man who has proved the Testimonies to be true. And he has proved true to the Testimonies. When he has found that he has differed with them, he has been willing to acknowledge his error, and come to the light. If all others had done the same, there would be no such state of things as now exists. The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the right side of truth and righteousness, and to correct his mistakes.--Letter 255, 1904, pp. 1-3. (To Brethren P. T. Magan and E. A. Sutherland, July 23, 1904.) [Cf: 3MR250.05] p. 18, Para. 7, [1904MS].

We are just about to leave here for a trip of six or seven days up the Cumberland River, in *The Morning Star*. Our party will consist of Brethren Magan and Sutherland, your Uncle Edson, and your Aunt Emma, your father, your grandmother, Sara, Brother Crisler, who returned from Graysville yesterday, Maggie, Edson's stenographer, and several others. . . . [Cf: 3MR264.01] p. 19, Para. 1, [1904MS].

When Edson was going up and down the Mississippi, he acted as pilot and captain; but he has not pilot's papers for the Cumberland River, so he has secured a pilot. He wishes to learn all about the navigation of this river, so that he will be able to pilot himself.--Letter 191, 1904, p. 1 (To Mabel White, June 7, 1904.) [Cf: 3MR264.02] p. 19, Para. 2, [1904MS].

We are all on board *The Morning Star*. We came on board night before last, and left Nashville the next morning. We are now tied up by the riverbank at Edgefield Junction, one mile from where Brother W. O. Palmer lives. It is Thursday morning. I have been up an hour and a half, but none of the others have shown themselves yet. They were working late last night. [Cf: 3MR264.03] p. 19, Para. 3, [1904MS].

For most of the time while we were in Nashville, the weather was rainy. Yesterday, our first day on the boat, was beautiful, and this morning the sun is shining brightly, and the day promises to be clear. I got up as soon as I could see to prepare for my writing. It is now about half past four. [Cf: 3MR264.04] p. 19, Para. 4, [1904MS].

Brother Sutherland and Brother Magan are with us on the boat. Ever since coming to Nashville, they have been diligently looking over the country for a school location, and they have found some desirable places for sale. [Cf: 3MR265.01] p. 19, Para. 5, [1904MS].

We are taking this trip in the boat to see the country still farther, and to see what can be done to open up work in the South.

Notwithstanding this field has been kept before our people for many years, not all that might have been done has been done. We still have a work to do. A beginning has been made in Nashville, and aggressive work has been done, but there is still more to be accomplished. More decided efforts are to be made. [Cf: 3MR265.02] p. 19, Para. 6, [1904MS].

Today we shall go farther up the river, and "view the landscape o'er" to see if we can find a location farther away from Nashville than the places that the brethren have yet looked at. They would choose for their work a place at least fifty miles from Nashville, but it may be wisdom to locate nearer the city than this. [Cf: 3MR265.03] p. 19, Para. 7, [1904MS].

Brother Sutherland thought that perhaps he ought to return to Berrien Springs immediately upon reaching Nashville after this trip; but we do not think that this would be wisdom. Early next week we have an important meeting to attend at Huntsville, and it is very important that our brethren should be at that meeting; for decisions are to be made as to what shall be done with the Huntsville school. The future of this school is hanging in the balance. And if Brother Sutherland and Brother Magan are to work in the South, they should have every opportunity to understand the outlook, and to see the probabilities and possibilities of the work here. I do not think that they should return to Berrien Springs before visiting Huntsville with us. I wish to talk with them more than I have. I have not been able to talk with them much since they came; for I have been quite ill. The labor at the Berrien Springs meeting was all that I could endure, and I have been feeling the consequences. I am sure that Brother Magan and Brother Sutherland ought to be at the Huntsville meeting. We must all consult together, and decide important matters. Our brethren are to be on the ground, and they must not rush away until some matters are settled. They must know what the Lord would have them do.--Letter 193, 1904, pp. 1, 2. (To Mrs. Druillard, June 9, 1904.) [Cf: 3MR265.04] p. 19, Para. 8, [1904MS].

We have had a very pleasant visit here [at] Nashville, Tennessee. We found Edson so busy that he could hardly take time to sleep or rest. He and his wife have rooms above his offices; but when we came, they gave up these rooms to us, and took up their quarters in a small cottage on the place. [Cf: 3MR266.01] p. 20, Para. 1, [1904MS].

We have enjoyed the society of our children very much. Soon after we came here, Edson took us all for a trip up the river in his steamer, *The Morning Star*. Brethren Magan and Sutherland were here, looking for land on which to establish a school for the training of teachers, and we thought that perhaps it might be well to look for a way up the river. Then, too, Edson was very weary, and so was I, and we thought that a few days' rest and quiet would be a blessing to us both. And it proved to be a very great blessing. I was able to sleep well every night while on the boat. The rest and peace did me much good. The scenery was beautiful, and we all enjoyed looking at it.--Letter 213, 1904, p. 1. (To Brother and Sister Richart, June 30, 1904.) [Cf: 3MR266.02] p. 20, Para. 2, [1904MS].

During the time that we spent in Nashville, we had many profitable counsels in regard to the work. We also spent considerable time in looking at properties for sale. On the way down the river, we looked at a four-hundred-acre farm that Brother Magan and Brother Sutherland

thought would be a favorable place for the training school that they wish to establish near Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for our work here. The house is old, but it can be used until more suitable school buildings can be erected. [Cf: 3MR267.01] p. 20, Para. 3, [1904MS].

Other properties were examined, but we found nothing so well suited to our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723.00. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase. [Cf: 3MR267.02] p. 20, Para. 4, [1904MS].

The place has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter. [Cf: 3MR267.03] p. 20, Para. 5, [1904MS].

Possession can not be taken of the house until September. Brethren Magan and Sutherland have returned to Berrien Springs, to bind off their work there, and to raise funds in the North for the new training school. [Cf: 3MR267.04] p. 20, Para. 6, [1904MS].

After our trip up the river, we visited Graysville and Huntsville. We found that the work at Graysville had made encouraging advancement. But the Huntsville school must be given assistance. Bricks can not be made without straw. [Cf: 3MR267.05] p. 20, Para. 7, [1904MS].

I need money to use in the work. I hope that you may have an opportunity to sell my Healdsburg place. I have felt that I ought to receive \$3,000 for it. At one time you asked me if I would accept \$2,800, and I hesitated. But now I would be glad to sell it for \$2,800 if I could have the money to use in this time of necessity. Please advertise the place for sale, in the Healdsburg paper, and also *The Signs of the Times*. --Letter 245, 1904, pp. 1-3. (To Elder N. C. McClure, July 12, 1904.) [Cf: 3MR267.06] p. 20, Para. 8, [1904MS].

Angels, Power Over Human Mind and Will.--If permitted, the evil angels will work the minds of men until they have no mind or will of their own. They are led as the angels cast out from heaven were led. Under Satan's influence these angels uttered sentiments directly opposite to loyalty to God. Thus the family of God in heaven became corrupted.--Ms 64, 1904. [Cf: 3MR305.02] p. 21, Para. 1, [1904MS].

Brain Weariness and Rest.--I understand fully in regard to your head-weariness. I know that we must not presume on our brain power; for the nerves of the brain will not bear overtaxation. I do not feel surprised that you have decided that it will be best for you to do manual work for a while. I would not say anything to discourage you in this.--Letter 333, 1904. [Cf: 3MR308.01] p. 21, Para. 2, [1904MS].

Calamities, to Cleanse the World.--God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance.--Letter 21, 1904. [Cf: 3MR308.03] p. 21, Para. 3,

[1904MS].

God, Above All Science.--God, the living, personal God, the Author and Ruler of nature, is above all science. He is acquainted with science that is inexplicable to the greatest minds in our world. In His sight the nations before Him are as a drop in the bucket. He taketh up the isles as a very little thing. Lebanon is not sufficient to burn, or the beasts thereof for a burnt offering. [Cf: 3MR327.01] p. 21, Para. 4, [1904MS].

How few have any knowledge of God! How few understand the greatness and majesty of our God! Human language cannot define Him. His ways are past finding out.--Letter 21, 1904. [Cf: 3MR327.02] p. 21, Para. 5, [1904MS].

God to Cleanse the World.--God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance.--Letter 21, 1904. [Cf: 3MR328.01] p. 21, Para. 6, [1904MS].

Sanitation: In Health Institutions and in Homes.--Above all other places, a health institution should have a perfect sewerage system, and its air and water should be absolutely free from impurity. . . . [Cf: 3MR353.02] p. 21, Para. 7, [1904MS].

We have had very clear instruction regarding the danger of polluted atmosphere to life and health; and we hope never to be guilty of the least carelessness in this respect. No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in the home or in public buildings, means a withdrawal of the blessing of God.--Letter 155, 1904. [Cf: 3MR353.03] p. 21, Para. 8, [1904MS].

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trade unions will be the cause of the most terrible violence that has ever been seen among human beings.--Letter 99, 1904, p. 3. (To J. E. White and wife, February 23, 1904.) [Cf: 4MR22.03] p. 22, Para. 1, [1904MS].

But I am free to say that the Lord does not call upon me to take upon myself the burden of doing pioneer work in a place where there have been Sabbathkeepers for years, and where there are two classes of believers, white and colored. We had some experiences at St. Louis that I can never think of without a feeling of dread.--Letter 105, 1904, p. 1. (To J. E. White, March 1, 1904.) [Cf: 4MR23.01] p. 22, Para. 2,

[1904MS].

Yesterday I had a visit from Elder Sheafe, who has charge of the church here in which both white and colored people assemble. He came to ask me to speak in this church next Sabbath. He will invite the members of the colored church to be present. Some little difficulty in regard to the color line exists here, but we hope that by the grace of God things will be kept in peace. Under the labors of Elder Sheafe, many colored people in this city have accepted the truth. Sixteen were baptized the Sabbath before last, and seven last Sabbath. I was only too glad to promise that I would speak in the church next Sabbath.-- Letter 157, 1904, p. 3. (To Mrs. M. J. Nelson, April 28, 1904.) [Cf: 4MR23.02] p. 22, Para. 3, [1904MS].

We need, oh, so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor. White workers can labor in places where the prejudice is not so strong. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for us to give the light of present truth to these people. . . . [Cf: 4MR23.03] p. 22, Para. 4, [1904MS].

Students, there is a work for you to do. You can labor where we can not, in places where the existing prejudice forbids us to labor. Christ left Jerusalem in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves, unbidden, in danger, because He wants us to live to teach and help others. [Cf: 4MR24.01] p. 22, Para. 5, [1904MS].

God wants the colored students before me today to be His helping hand in reaching souls in many places where white workers can not labor. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them. . . . [Cf: 4MR24.02] p. 22, Para. 6, [1904MS].

I shall not tell you whether you will be white or black in heaven. I know that you will be just what God wants you to be. . . . [Cf: 4MR24.03] p. 23, Para. 1, [1904MS].

I am speaking to the colored students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feelings that they are misused, God will greatly bless them.--Ms 60, 1904, pp. 4, 5, 7, 8. (From a talk given at Huntsville, Alabama, June 21, 1904.) [Cf: 4MR24.04] p. 23, Para. 2, [1904MS].

The Huntsville school greatly needs additional buildings. It ought to be fitted up for the accommodation of one hundred students, who are to be trained as teachers of their own race. A small building, in which the students can be taught to care for the sick, should be put up near the school. [Cf: 4MR24.05] p. 23, Para. 3, [1904MS].

The students are to be carefully disciplined. They are to be given a thorough education, an education that will fit them to teach others. As

soon as possible they are to be prepared for service. The young men who attend school should be taught how to put up buildings and how to cultivate the soil. At present white teachers can take part in the work of this school, educating and training the students. But soon it will be impossible for them to do this. Let us make earnest efforts to help this school to act its part now, while the way is still open. At present there are no outside opposing influences to hinder its progress.--Letter 313, 1904, pp. 2, 3. (To "Brethren and Sisters," November 2, 1904.) [Cf: 4MR25.01] p. 23, Para. 4, [1904MS].

Tomorrow afternoon I am to speak again in the tent at the Los Angeles camp meeting, and I shall try to present the needs of the work that is being done for the colored people, and will give those present an opportunity to help forward this work. I am sure that those who are working for the colored people need all the means that can be sent them. I am glad that money is to be raised by a general contribution; for this gives all the opportunity of receiving the blessing that comes from giving. . . . [Cf: 4MR25.02] p. 23, Para. 5, [1904MS].

I spoke at Hanford especially of the needs of the Southern field, and Willie also took great pains at each meeting to bring this work before the minds of the people.--Letter 307, 1904, pp. 1-3. (To J. E. White and wife, November 5, 1904.) [Cf: 4MR25.03] p. 23, Para. 6, [1904MS].

I have read the letters that have been written to me regarding sanitarium sites in southern California, and I will now try to write some things that have been presented to me for you. [Cf: 4MR87.03] p. 23, Para. 7, [1904MS].

The furnished building in Pomona, offered for twenty-five thousand dollars, is in some respects favorable for sanitarium work. In other respects it does not answer to the representation given me of what our sanitariums should be. More land would be needed. The time is fast coming when the controlling power of the labor unions will be very oppressive. [Cf: 4MR87.04] p. 23, Para. 8, [1904MS].

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies.--Letter 5, 1904, p. 1. (To "The Brethren and Sisters Connected With the Medical Work in Southern California," January 8, 1904.) [Cf: 4MR87.05] p. 24, Para. 1, [1904MS].

Last night I slept only three hours, from eight to eleven. Oh, how my soul longs to see the people of God zealous in repentance. I entreat them to prepare to meet their God. Can they not see in the rapid growth of trades unions, the fulfilling of the signs of the times? Those forming the labor unions are determined to have their own way. Violence and death mean nothing to them if their unions are opposed. The spirit is working in those who profess to believe the truth, but who, because they do not live the truth, are always in contention. [Cf: 4MR88.02] p. 24, Para. 2, [1904MS].

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble which is to increase until the end, is already in the world.--Letter 93, 1904, pp. 7, 8. (To W. C. White, February 21, 1904.) [Cf: 4MR88.03] p. 24, Para. 3, [1904MS].

There is a great work before us. The enemy has succeeded in occupying the minds of those who believe the truth for this time, and hindrance after hindrance has been placed in the way of the advancement of God's work. The work in the Southern field should be fifteen years in advance of what it now is. Warning after warning has been given, saying that the time to work the Southern field was fast passing, and that soon this field would be much more difficult to work. It will be more difficult in the future than it is today. Satanic agencies are becoming more determined in their rebellion against God. The trades unions will be the cause of the most terrible violence that has ever been seen among human beings. [Cf: 4MR89.01] p. 24, Para. 4, [1904MS].

The Spirit of God is being withdrawn from the earth, and unrepentant sinners are being left to the control of the enemy, to the destiny that they themselves have chosen. Those who persist in violating the holy Sabbath of the Lord, set apart by Him as a day of rest, will soon see that God will punish the transgressors of His law. Men are to reap as they have sown. [Cf: 4MR89.02] p. 24, Para. 5, [1904MS].

God stands at the helm. He is calling upon His people to come into harmony, to remain no longer in strife and disunion.--Letter 99, 1904, p. 3. (To Edson and Emma White, February 23, 1904.) [Cf: 4MR89.03] p. 24, Para. 6, [1904MS].

God will help our youth as He helped Daniel, if they will make the unreserved surrender of the will to Him that Daniel made, and will appreciate the opportunities of growing in understanding. He will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds plans of enlargement, and will inspire them with hope and courage as they seek to bring others under the sway of the Prince of peace. [Cf: 4MR124.01] p. 24, Para. 7, [1904MS].

Those who do as Daniel and his fellows did will have the co-operation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them, to will and to do of His good pleasure.--Ms 38, 1904, p. 6. ("Our Work in Washington," May 3, 1904.) [Cf: 4MR124.02] p. 25, Para. 1, [1904MS].

I have been instructed that it is time that there was a thorough investigation of the standing of the Medical Missionary Association and the sanitarium. Let the strict examination be made in regard to the business that has been transacted in Battle Creek. This will show the standing of the institution. This investigation should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people that they may know the real situation of the medical work, where it stands, what it is doing, whether or not it is producing as well as consuming.--Letter 197, 1904, p. 6. (To Elder I. H. Evans, June 15, 1904.) [Cf: 4MR146.01] p. 25, Para. 2, [1904MS].

I wish to act my part faithfully in seeking to save your soul. A heavy price has been paid to redeem you. "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: 4MR164.02] p. 25, Para. 3, [1904MS].

In my dreams last night I was speaking to a company of young men. I asked them to sing, "Almost Persuaded." Some present were deeply moved. I knew that they were almost persuaded, but that if they did not make decided efforts to return to Christ, the conviction of their sinfulness would leave them. You made some confessions, and I asked you, "Will you not from this time stand on the Lord's side?" If you will receive Jesus, He will receive you. "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." You need not be discouraged. Come to the Saviour, saying, "In my hand no price I bring, Simply to Thy cross I cling." [Cf: 4MR164.03] p. 25, Para. 4, [1904MS].

Will you now resolve to make a most decided reform in your life, in your character building? Will you not turn square about, and say firmly, "I will no longer give others the impression that I do not respect the law of God. I will be on the Lord's side. I will give my heart to the service of God." Will you not make this decision now, just now? It is for your eternal interest to do this. [Cf: 4MR165.01] p. 25, Para. 5, [1904MS].

I do not ask for a history of your past life, of how you have turned from Christ to the enemy. Tell all that to the One who loves you, the One who has for you more than human sympathy. He died to redeem you. . . . [Cf: 4MR165.02] p. 25, Para. 6, [1904MS].

The world is full of backsliders, who refuse to become laborers together with God, building for time and for eternity, in the sight of men and angels, a noble character. They associate with the degraded and besotted, forgetting that Satan is playing the game of life for their souls. Shall we put Christ to open shame? Shall we give license to sin, and by our example lead others to become weaker than ourselves? [Cf: 4MR165.03] p. 25, Para. 7, [1904MS].

Oh, for Christ's sake, respond to the invitation given you by the Saviour, "Give diligence to make your calling and election sure; for if ye do these things"--living on the plan of addition, adding grace to grace, building up day by day a pure, refined, noble character--"ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: 4MR165.04] p. 26, Para. 1, [1904MS].

My brother, it means everything to you to secure your eternal-life-insurance policy. If you will take hold in earnest to co-operate with God, He will work with you. Read and ponder the words of the Scripture. Make sure work for repentance. Be in earnest. Secure heaven even if it must be at the loss of all else. [Cf: 4MR166.01] p. 26, Para. 2, [1904MS].

The Father in heaven can not save you if you go contrary to His will. It is the obedient child only that He can bless. "He that hath My

commandments and keepeth them," Christ says, "He it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will manifest Myself to him." [Cf: 4MR166.02] p. 26, Para. 3, [1904MS].

May the Lord help you to cut loose from every fetter, and to bind yourself up with the love and in the protection of an all-powerful Friend. Do not be lukewarm in this matter. Resolve that with God's help you will build up a worthy character and will exert an influence for Christ and the right.--Letter 137, 1904, pp. 1, 2, 4, 5. (To "My Dear Young Friend, Mr. Heizemiam," April 11, 1904.) [Cf: 4MR166.03] p. 26, Para. 4, [1904MS].

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under many discouraging circumstances. . . . [Cf: 4MR254.05] p. 26, Para. 5, [1904MS].

Brother Sutherland and Brother Magan do not go out from this place as men who have made a failure, but as men who have made a success. . . . The students that have been with them need not be ashamed of the education they have received. To the students I would say, You are to let your teachers go willingly. They have had a hard battle here. . . . [Cf: 4MR254.06] p. 26, Para. 6, [1904MS].

They think that they can better glorify God by going to a more needy field. This is their own choice; I have not persuaded them. They did not know but that Sister White would stand in their way. But when they laid the matter before me this morning, I told them that I would not hinder them for one moment.--Ms 54, 1904, pp. 2, 3, 5. (Remarks of E. G. White at Berrien Springs, May 23, 1904.) [Cf: 4MR255.01] p. 26, Para. 7, [1904MS].

In moving the college from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked hard under great difficulties. . . . God has been with them. He has approved of their efforts.--Ms 54, 1904, p. 1. (Remarks made at Berrien Springs, Michigan, May 23, 1904.) [Cf: 4MR259.05] p. 26, Para. 8, [1904MS].

The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia.--Letter 103, 1904, pp. 4, 5. (To "Dear Brother Crow," February 24, 1904.) [Cf: 4MR300.01] p. 27, Para. 1, [1904MS].

The three great powers of heaven pledge themselves to furnish to the Christian all the assistance he requires. The Spirit changes the heart of stone to the heart of flesh. And by partaking of the word of God, eating the flesh and drinking the blood of His Son, Christians obtain an experience that is after the divine similitude. When Christ abides in the heart by faith, the Christian is the temple of God. Christ does not abide in the heart of the sinner, but hearts that are susceptible to the influence of Heaven's instrumentalities, and have been sanctified by obedience to the truth, are representatives of His

righteousness.--Letter 53, 1904, p. 6. (To W. W. Prescott, January 26, 1904.) [Cf: 4MR367.05] p. 27, Para. 2, [1904MS].

The only objectionable feature is the ride into Chicago, but as this city is to be worked, this cannot be avoided. . . . [Cf: 4MR376.01] p. 27, Para. 3, [1904MS].

God's word is indeed a light shining amidst the moral darkness. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many small sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and be brought under a special, direct influence from heaven.--Letter 181, 1904, pp. 1, 3. (To Mrs. Lucinda Hall, May 26, 1904.) [Cf: 4MR376.02] p. 27, Para. 4, [1904MS].

The students in our various colleges and training schools are to have wise medical teachers. The students are to be given wise religious instruction. Their teachers are to be men who fear the Lord, men of self-control, whose lives give evidence that they have learned to obey and reverence God.--Letter 279, 1904, p. 5. (To Brethren Paulson, Sadler, Jones, and Waggoner, August 1, 1904.) [Cf: 4MR376.03] p. 27, Para. 5, [1904MS].

In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step. [Cf: 5MR115.01] p. 27, Para. 6, [1904MS].

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professing Christian feel the necessity of self-denial. Let every one guard against the tendency to expend for the gratification of mere vanity, money that belongs to God--especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let every such a one now choose another way--the way of obedience and self-denial. [Cf: 5MR115.02] p. 27, Para. 7, [1904MS].

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings. [Cf: 5MR115.03] p. 28, Para. 1, [1904MS].

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected. [Cf: 5MR115.04] p. 28, Para. 2, [1904MS].

Before this work was finished, the problem of providing a meetinghouse at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meetinghouse at a very low wage--less than one-half the usual rate. Several worked for nothing a portion of the time. [Cf: 5MR116.01] p. 28, Para. 3, [1904MS].

The erection of the meetinghouse was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed. [Cf: 5MR116.02] p. 28, Para. 4, [1904MS].

It looks as if we may hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there. May God help us to do what we can in this place. May He give us hearts willing to make sacrifices. Oh, I am thankful, so thankful that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God. [Cf: 5MR116.03] p. 28, Para. 5, [1904MS].

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the ending." He has been with us at the beginning; and He will round out all the work we shall do, if by faith we continue to walk in the way in which He leads. [Cf: 5MR117.01] p. 28, Para. 6, [1904MS].

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise Him from whom all blessings flow.--Ms 106, 1904, pp. 7-10. (Sermon, "Words of Encouragement," Sabbath, April 30, 1904.) [Cf: 5MR117.02] p. 29, Para. 1, [1904MS].

For many years there was nothing in the city of Washington to represent our faith but a small meetinghouse. During the past two years another meetinghouse has been bought and paid for. This building has been rededicated since we came to Washington. It stands in this important city as a representation of another world than this--the kingdom of heaven; of other laws than the world honors and obeys; of enjoyment and power of a higher order than men possess; of a faith of which Christ is the Alpha and Omega. [Cf: 5MR117.03] p. 29, Para. 2,

[1904MS].

I thank God that we have this commodious meetinghouse in Washington. It is a memorial of God's truth, a sign that He has a people who keep His law, acknowledging Him as the supreme Ruler.--Letter 247, 1904, p. 2. (To W. R. Young, July 19, 1904.) [Cf: 5MR118.01] p. 29, Para. 3, [1904MS].

Last Sabbath [May 7, 1904] I spoke in our new church. [The Memorial or M Street Church, 12th and M Streets, Washington, D.C.] The building was rededicated, and I was asked to preach the dedicatory sermon. The Lord helped me, giving me words to speak which I am told were wholly satisfactory. [Cf: 5MR118.02] p. 29, Para. 4, [1904MS].

I hope that you will all be greatly blessed by the Lord. In our seasons of family worship my petitions ascend for you all. Be of good courage in the Lord. Glorify Him by praise and thanksgiving.--Letter 157, 1904, p. 3. (To Mrs. M. J. Nelson, April 28 and May 10, 1904.) [Cf: 5MR118.03] p. 29, Para. 5, [1904MS].

We were taken to have a hasty look at the church. Its appearance is good, with frontage of stone. Within is a pleasant auditorium for the people to assemble. The windows and front doors are ornamented with stained glass, beautiful in appearance. Four chairs, such as are used in churches, are on the platform, which was well proportioned. The pulpit and highbacked chairs harmonized. Seats and arms are covered with red velvet of the material generally used. I did not spend much time taking in all the advantages of that church building, but I praise the Lord that every debt is paid. Much means have been invested besides the sum of the building as it stood, to make it what it should be--complete in repairs. It is now all finished. There are several rooms. One opens from the auditorium and is seated with chairs for Sabbath school. If the house should need enlarging, the partitions could be removed and thus the extension easily made. Washington within a short distance of the Capitol is a victory gained, and it comes to us in the order of the Lord, who has looked upon the necessities that must be supplied. I wanted to praise God aloud for this nice building, all ready now to be rededicated to the Lord, in which His people shall serve Him.--Ms 141, 1904, p. 4. (Diary entry for April 24, 1904, from diary, April 1-30, 1904.) [Cf: 5MR118.04] p. 29, Para. 6, [1904MS].

The Lord would have the medical-missionary work be to the cause of truth as the hands and arms to the body. You [Dr. Kellogg] have tried to make the medical-missionary work the whole body, but in this you have not succeeded. Let this work occupy its appointed place, just as God designed it should. Let the ministers of the gospel and the medical-missionary workers blend in Christian unity. It is not the will of God that the medical-missionary work shall be all and in all. He designs that the evangelical work and the medical work shall blend in perfect unity. This can be, and every feature of the work can be complete in occupying its proper place in the body. . . . [Cf: 5MR135.01] p. 29, Para. 7, [1904MS].

God will take His whole work in hand, every phase of it, and will carry it forward wondrously, if men will not interfere by bringing in their human inventions, drawing wrong threads into the pattern. [Cf: 5MR135.02] p. 30, Para. 1, [1904MS].

Medical-missionary work is included in the work of the gospel ministry. This is God's plan. No medical fraternity is complete without the gospel ministry.--Letter 289, 1904, p. 1. (To J. H. Kellogg, September 23, 1904.) [Cf: 5MR135.03] p. 30, Para. 2, [1904MS].

On one occasion when we were talking together, about your experience in your work, you asked me, "Have you told me all?" I could not say more at that time. Often representations are given me which at first I do not understand. But after a time they are made plain by a repeated presentation of those things that I did not at first comprehend, and in ways that made their meaning clear and unmistakable.--Letter 329, 1904, p. 1. (To Sister Simpson, December 20, 1904.) [Cf: 5MR153.02] p. 30, Para. 3, [1904MS].

I enjoyed looking at the many different kinds of trees in the park but most of all I enjoyed looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding amongst the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere."--Letter 293, 1904, pp. 5, 6. (To Brother and Sister Belden, October 17, 1904.) [Cf: 5MR177.01] p. 30, Para. 4, [1904MS].

I am at last in my own room in our home. Marian is no better. . . . [Cf: 5MR185.01] p. 30, Para. 5, [1904MS].

Marian has been with me about twenty-five years. She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred. . . . I shall miss her so much. Who will fill her place?--Ms 146, 1904, pp. 1, 2. ("Diary fragment," entry for October 9, 1904.) [Cf: 5MR185.02] p. 30, Para. 6, [1904MS].

I hope that you will look to God for counsel, and that you will endeavor to carry out the plans that were decided upon before Willie left for the East. Work steadily to the point. Show tact and skill in devising, and promptitude in action. You will have to exercise your own judgment; for we may be called away from California. It may be that the Lord will impress me that it is my duty to spend some time in Washington. And I may be directed to remain here with my workers. [Cf: 5MR319.01] p. 30, Para. 7, [1904MS].

But whatever you do, you are to move forward carefully and intelligently in building up the sanitarium work in San Diego. Do not fold your hands, thinking that your strength lies in doing nothing. You are to do the Lord's will. Are not the souls of those whom Christ has redeemed worth saving? [Cf: 5MR319.02] p. 30, Para. 8, [1904MS].

God desires His workers to take counsel together. Be subject one to another, but do not hold back in weakness and indecision, failing to do what needs to be done. Do not act an undecided, indefinite part. Make up your minds what needs to be done, and move steadily forward in the doing of it. Do not take one backward step. Show those with whom you come in contact that they are to work out their own salvation with holy

boldness, and at the same time with fear and trembling, lest they fail to fulfill God's purpose for them. [Cf: 5MR319.03] p. 31, Para. 1, [1904MS].

Be prompt minutemen. Do not delay in carrying out the plans that have been decided upon. I have just read Dr. Whitelock's last letter again, and I can hardly understand why there should be any hesitation in taking steps to secure the property that I thought we had decided to purchase. [Cf: 5MR319.04] p. 31, Para. 2, [1904MS].

I understand that the ten acres of land adjoining the sanitarium property, and hitherto used as a chicken ranch, were offered to us for four hundred dollars, and that they have been secured. [Cf: 5MR320.01] p. 31, Para. 3, [1904MS].

You are on the ground, and as businessmen, you should know what steps to take. I will do my part. If a crisis comes, and you are in need of funds, send to me, and I will borrow some money from the bank, and send it to you. [Cf: 5MR320.02] p. 31, Para. 4, [1904MS].

Sister Gotzian has pledged herself to share with me the purchase of the property. Let all the business connected with the purchase of the property be conducted with the utmost care. Be sure that the papers are drawn up correctly. Let everything be made secure. If attention is not given to this matter, we shall meet with disappointment. [Cf: 5MR320.03] p. 31, Para. 5, [1904MS].

In a short time, about four weeks, I think, a meeting of the Pacific Union Conference will be held. This will be an important meeting, and at it I wish to be able to show that something has been done toward establishing sanitarium work in San Diego. If the arrangements for the purchase of the Potts Sanitarium have not been completed, see that this is done without delay. And the Granger property should also be secured, I think. [Cf: 5MR320.04] p. 31, Para. 6, [1904MS].

Will you please let me know just how matters stand, that I may understand what I must do to fulfill the pledge that I made with Sister Gotzian. We promised each other to share equally in the financial burden of purchasing this property. I am anxious to help all I can. If you need means to make the purchase of the Granger property secure, please let me know. [Cf: 5MR320.05] p. 31, Para. 7, [1904MS].

I hope and pray that you will work disinterestedly to secure the sanitarium property and the property adjoining it. Do your best, and success will attend your efforts. [Cf: 5MR320.06] p. 31, Para. 8, [1904MS].

I may spend some time in Washington, but I do not know definitely in regard to this. It may be that I shall go to San Diego. I shall wait and watch and pray, asking the Lord for guidance.--Letter 81, 1904, pp. 1-3. ("To Those Connected With the Potts Paradise Valley Sanitarium Enterprise," February 15, 1904.) [Cf: 5MR321.01] p. 31, Para. 9, [1904MS].

Before leaving Washington for Berrien Springs, I was instructed upon some points regarding the work at Battle Creek. In the night season I was in a large meeting. Dr. Kellogg was speaking, and he was filled

with enthusiasm regarding his subject. His associate physicians and ministers of the gospel were present. The subject upon which he was speaking was life, and the relation of God to all living things. In his presentation he cloaked the matter somewhat, but in reality he was presenting scientific theories which are akin to pantheism, as of the highest value. . . . One by my side told me that the evil angels had taken captive the mind of the speaker. . . . [Cf: 5MR374.03] p. 32, Para. 1, [1904MS].

Dr. Kellogg has been studying these matters for a long time, and has been preparing himself to present his ideas and to lead souls to adopt them.--Manuscript 64, 1904, pp. 1, 2. ("A Warning Against Deceptive Teaching," June 23, 1907.) [Cf: 5MR375.01] p. 32, Para. 2, [1904MS].

The principles of health reform mean a great deal to us. When the message first came to me, I was weak and feeble, fainting once or twice a day. I was pleading with God for help, and He opened before me the great subject of health reform. He instructed me that those who were keeping His commandments must be brought into sacred relation with Himself, and that by temperance in eating and drinking they must keep mind and body in the most favorable condition for His service. [Cf: 5MR406.05] p. 32, Para. 3, [1904MS].

I was instructed that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for everyone. We are built up from that which we eat, and those whose diet is largely composed of animal food are brought into a condition where they allow the lower passions to assume control of the higher powers of the being. I accepted the light on health reform as it came to me. I took my position knowing that the Lord would strengthen me, and He has strengthened me. I have better health today, notwithstanding I am seventy-six years old, than I had in my younger days. I thank God for the principles of health reform, and if there are any here today who have backslidden in this respect, I say to them that God calls upon them to be converted, and to take their position in accordance with the light He has given. In denying perverted appetite, you will place yourself where God can cooperate with you. We do not mark out any precise line to be followed in diet. There are many kinds of wholesome food. But we do say that flesh meat is not the right food for God's people. It animalizes human beings. In a country such as this, where there are fruits, grains, and nuts in abundance, how can one think that he must eat the flesh of dead animals?--Manuscript 50, 1904. ("Lessons From Revelation 3," May 21, 1904.) [Cf: 5MR407.01] p. 32, Para. 4, [1904MS].

My Brother A. R. Henry, I have a message for you. . . . I have a message for those in Battle Creek who have been overcome by the temptations of the adversary. I call upon those who are accusing their brethren, and who are taking an attitude that hinders the Lord's work, to come into harmony. . . . I beg of you, for Christ's sake, not to find fault with others, but to deal with your own mistakes. Notwithstanding the trouble and perplexity you have made for others, the Lord is very merciful, and if you repent, He will pardon you. But you cannot gain favor with God by trying to make your brethren appear in the worst light. Your only hope is to deal honestly with yourself. Keep away from worldly lawyers. This is the rock on which many have wrecked their barque. . . . [Cf: 5MR444.01] p. 32, Para. 5, [1904MS].

Remember that to a large degree you have originated the difficulties that have reacted on you. Improve the opportunity offered you to turn to God in repentance. You are not to convince others of their wrongdoing, but to take yourself in hand, and seek the Lord with all the powers of your being. . . . [Cf: 5MR444.02] p. 33, Para. 1, [1904MS].

Your desire to obtain money has been your snare. You have allowed this desire to lead you to embarrass the work of God. But is the money that you have obtained worth the anxiety, the toil, the misconception, the perplexity, that it costs? [Cf: 5MR445.01] p. 33, Para. 2, [1904MS].

You are needy, helpless, undone. Plead the atoning sacrifice of Christ. Cease your rebellion against God. Open the door of your heart to the knock of the heavenly Guest. Your prayers are worthless unless you have faith in the One who gave His life for you. He died on the cross of Calvary that you might not perish. This is the great day of atonement, in which all are to humble their hearts before God, trusting in the efficacy of Christ's sacrifice. [Cf: 5MR445.02] p. 33, Para. 3, [1904MS].

The gifts of the Spirit, the promises of pardon, of consolation, the proffers of assistance, the invitations of love--all the provisions peculiar to the gospel--are for you. However sinful you may have been, God will receive you if you will now repent. Seek the Lord while He may be found, call upon Him while He is near. Open your cold, proud heart to the Saviour. Confess, confess your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess your own sins, and leave others to confess theirs. Make everything right between your soul and God. Accept Christ's gracious invitation. . . . He is calling on you to repent; for the kingdom of heaven is at hand. Let your heart break; let your love go out to Him who gave His life that you might live. Let your will become submissive to the will of God. Then you will drink at a purer fountain, even the fountain of living water.--Letter 209, 1904. (To A. R. Henry, June 24, 1904.) [Cf: 5MR445.03] p. 33, Para. 4, [1904MS].

"The elders which are among you," Peter continues, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office. . . . [Cf: 5MR450.01] p. 33, Para. 5, [1904MS].

To Aaron and Hur, assisted by the elders who had been granted a revelation of God's glory, was given the charge of the people in the absence of Moses. Aaron had long stood side by side with Moses, and Hur was a man who had been entrusted with weighty responsibilities. How carefully these men should have guarded the church in the wilderness while Moses was in the mount with God. . . . [Cf: 5MR450.02] p. 33, Para. 6, [1904MS].

Today as then men of determination are needed--men who will stand stiffly for the truth at all times and under all circumstances, men who, when they see that others are becoming untrue to principle, will

lift their voice in warning against the danger of apostasy.--Letter 69, 1904. (To J. E. White, February 9, 1904.) [Cf: 5MR450.03] p. 33, Para. 7, [1904MS].

As a Christian submits to the solemn rite of baptism, the three highest powers in the universe,--the Father, the Son, and the Holy Spirit,--place their approval on his act, pledging themselves to exert their power in his behalf as he strives to honor God. He is buried in the likeness of Christ's death, and is raised in the likeness of His resurrection. He went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the resurrection and the life."--Letter 53, 1904, p. 6. (To Brother Prescott, January 26, 1904.) [Cf: 6MR25.03] p. 34, Para. 1, [1904MS].

Those ministers who feel at liberty to indulge appetite are falling far short of the mark. God wants them to be health reformers. He wants them to live up to the light that has been given us on this subject.--Ms 48, 1904, p. 7. ("Lessons from the First and Second Chapters of Colossians," Talk, May 20, 1904.) [Cf: 6MR38.01] p. 34, Para. 2, [1904MS].

Pastoral Evangelism--Let everyone who has eaten of the bread which came down from heaven labor in all simplicity to teach others what they must do to be saved. . . . Those who are not doing their duty, who are not helping others to see the importance of the truth for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticize and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them all things whatsoever I have commanded."--Letter 169, 1904, pp. 6, 7. (To the Ministers in Southern California, April 27, 1904.) [Cf: 6MR61.01] p. 34, Para. 3, [1904MS].

God has said that the Southern Field is to be worked. In the very midst of us there are those who know not God. Their ignorance cries out against those who spend their money in building elegant mansions or in erecting costly monuments over the dead. What help are these monuments to the dead or to the living? What honor do they bring to God? The cries of souls hungry for spiritual food are ascending to God.--Ms 38, 1904, pp. 23-24. ("Our Work in Washington," May 3, 1904.) [Cf: 6MR139.01] p. 34, Para. 4, [1904MS].

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. 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: 6MR207.01] p. 34, Para. 5, [1904MS].

By "little ones" Christ does not mean babies. Those to whom He refers

are "little ones which believe in Me,"--those who have not gained an experience in following Him, those who need to be led like children, as it were, in seeking the things of the kingdom of heaven. [Cf: 6MR207.02] p. 34, Para. 6, [1904MS].

"Woe unto the world because of offenses! for it must needs be that offenses come; but woe unto that man by whom the offense cometh. [Cf: 6MR207.03] p. 35, Para. 1, [1904MS].

"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, rather than having two hands or two feet to be cast into everlasting fire." [Cf: 6MR207.04] p. 35, Para. 2, [1904MS].

"Cut them off and cast them from thee." That is, if you have ideas and sentiments which you cherish so tenaciously that you want every one to agree with your ideas, to think as you think and speak as you speak, you would better cease to cherish these ideas and sentiments. [Cf: 6MR207.05] p. 35, Para. 3, [1904MS].

"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." [Cf: 6MR208.01] p. 35, Para. 4, [1904MS].

"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." These "little ones" may not know as much as you know. They may not understand all they should understand. But they will understand this if they are given opportunity, and if those who profess to be children of God set them a Christlike example. [Cf: 6MR208.02] p. 35, Para. 5, [1904MS].

"For I say unto you, That in heaven their angels do always behold the face of My Father which is in heaven." Christ is speaking of those who need the perfect example in the right way that you can give them, and if by any word of yours or any wrong course of action, you mislead their feet, so that they stumble in the way, because of the crooked paths that you have made, the Holy Spirit is deeply grieved. [Cf: 6MR208.03] p. 35, Para. 6, [1904MS].

"For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the wilderness, and seeketh that which is gone astray. And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Cf: 6MR208.04] p. 35, Para. 7, [1904MS].

What a wonderful lesson. We should be giving very poor evidence of the genuineness of our faith were we to enclose ourselves within ourselves, not giving those around us any of the precious light of truth that God has given us. We need more and more truth, and a clearer and clearer understanding of the truth. We are to be constantly seeking for truth and finding truth; and it is to be our earnest desire that others shall join us in the faith. [Cf: 6MR208.05] p. 35, Para. 8, [1904MS].

I testify to you today that the most precious work that God has given me to do is the opening of new fields, where people have never heard the truth. Every time I see a human being out of the fold, I think of the heaven above, where Christ sitteth at the right hand of God. It was He who wrought out our salvation for us, and at what a cost! No language is of sufficient force to describe that cost. We might dwell upon this theme from now until the close of time, and still we should fall short of an understanding of it. [Cf: 6MR209.01] p. 35, Para. 9, [1904MS].

We are to labor with all our capabilities and powers to reach the high standard which God designs us to reach. And yet, while we are endeavoring to be overcomers, we are to remember that God tells us that we are not to seek the highest place. The nearer we come to Jesus, the less desire shall we have for the highest place. [Cf: 6MR209.02] p. 36, Para. 1, [1904MS].

I am so pleased to see the colored students who are here today. I wish that there were a hundred of them, as it has been presented to me there should be. I wish there were many more here in training for service, for there is a large field to work in the South. To those who are here, I would say, seek to understand the Scriptures. God will help you. His eye is upon the race that has been so neglected, and He will send His angels to open your understanding. [Cf: 6MR209.03] p. 36, Para. 2, [1904MS].

We need, Oh so much, colored workers to labor for their own people, in places where it would not be safe for white people to labor. White workers can labor in places where the prejudice is not so strong. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for us to give the light of present truth to these people. [Cf: 6MR209.04] p. 36, Para. 3, [1904MS].

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction in regard to it--what it should be, and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. They are to work with such earnestness and perseverance that the farm will bear testimony, to the world, to angels, and to men, to the fidelity with which this donation of land has been cared for. This is the Lord's land, and it is to bear fruit to His glory. Those who attend this school, to be taught in right lines, on the farm or in the school, are to live in close connection with God. [Cf: 6MR210.01] p. 36, Para. 4, [1904MS].

The Lord says, "Work out your own salvation." How are you to do this? By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents. [Cf: 6MR210.02] p. 36, Para. 5, [1904MS].

Students, there is a work for you to do. You can labor where we cannot, in places where the existing prejudice forbids us to labor. Christ left Jerusalem in order to save His life. It is our duty to take care of our lives for Christ's sake. We are not to place ourselves, unbidden, in danger, because He wants us to live to teach and help others. [Cf: 6MR210.03] p. 36, Para. 6, [1904MS].

God wants the colored students before me today to be His helping hand in reaching souls in many places where white workers cannot labor. He wants them to have an intelligence so sharp and clear that they can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them. [Cf: 6MR211.01] p. 36, Para. 7, [1904MS].

We want every one who comes to this school to try to get some other one to come. There should be one hundred students, at least, in attendance at the very next session of the school. Will you not try in every way possible to swell the number to one hundred? And when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work for the Master, to tell what the truth has done for them. [Cf: 6MR211.02] p. 37, Para. 1, [1904MS].

"Ye are God's husbandry, ye are God's building." Do not bring to the foundation that which is represented as wood, hay, stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the word of God as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. If you yourself are saved, you will have nothing to show for your life-work. You will merely save your own soul. But God desires you not merely to save your own soul, but to bring others to Him, who, when the redeemed are gathered home, will be among those who will cast their glittering crowns at the feet of the Redeemer, and fill all heaven with rich music. These ransomed ones will exclaim, "Worthy worthy is the Lamb that was slain, and that sitteth upon the throne;" and then they will go out to the ones who spoke to them the words which brought them into right relation to God, and will say, "It was your influence, through Christ, that led me to accept the truth of heavenly origin." [Cf: 6MR211.03] p. 37, Para. 2, [1904MS].

"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 are to fear lest you make a mistake, and lead others to follow a wrong example. All that you do is to show the fidelity which God acknowledges. God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life than if you should leave school with a sham education, not having done thorough work. [Cf: 6MR212.01] p. 37, Para. 3, [1904MS].

I feel so grateful that we have this farm on which to carry on our school work. I am so glad that it is land which will produce. But it cannot be expected to produce fruit if it is left uncultivated. From this we may learn a spiritual lesson. "It is My Father's good pleasure," Christ says to His disciples, "that ye bear much fruit." But

you cannot bear much fruit unless you take out of your lives the weeds of evil, and let the word of truth dwell in you richly, that your lives may produce the fruits of righteousness and holiness. If you will do this, you will see in the kingdom of God the result of what you have learned on this school farm. Pull up the weeds, and plant the seeds of truth. . . . [Cf: 6MR212.02] p. 37, Para. 4, [1904MS].

Every one before me, whether white or black, is to be a missionary for Christ. Students, we want you to bring others to this school. And we want you to do your level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to educate the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet strong for the right. You are to place your feet on the platform of eternal truth,--the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ. [Cf: 6MR212.03] p. 37, Para. 5, [1904MS].

God's eye is upon all, whether they be white or black. He wants the students in this school to make all they do a means of helping them to gain an education that will enable them to present the truth to their own people. [Cf: 6MR213.01] p. 38, Para. 1, [1904MS].

I am speaking to the colored students here today because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feeling that they are misused, God will greatly bless them. Students, remember that Christ loves you; that God so loves you that He gave His only begotten Son to die for you, that you might be brought into the faith. [Cf: 6MR213.02] p. 38, Para. 2, [1904MS].

I say again, I am so glad that we have this farm. One came to me, and said, "I think it is a mistake to keep that land. It is not half cultivated. I think that they might better turn it back to the Conference." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of the ground, as the workers in some places have had to do, in order to establish the truth. The instruction was given me, Never, never part with an acre of this land. It is to educate hundreds. If those who come here as teachers will do their part, if they will take up their work in God's name, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential. [Cf: 6MR213.03] p. 38, Para. 3, [1904MS].

Minute-men are needed in this school,--men who have vitality and power, men who are prepared to use the capabilities of the whole being in active service, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is done right. [Cf: 6MR214.01] p. 38, Para. 4, [1904MS].

Students, God will help you, but you must not think that you can

retain the unchristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. He did what His Father told Him to do, and we are to do what He tells us to do. [Cf: 6MR214.02] p. 38, Para. 5, [1904MS].

God wants us to be planted in Christ. Then we shall be partakers of the divine nature, having overcome the corruption that is in the world through lust. Then at last we shall see the King in His beauty, and behold His matchless charms. [Cf: 6MR214.03] p. 38, Para. 6, [1904MS].

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking of this. And there is a joy that we may have in Christ even in this world. To those who keep His commandments He says, "My joy shall be in you, and your joy shall be full." Keep His commandments and live, and His law as the apple of thine eye. May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God.--Ms 60, 1904. (Talk, June 21, 1904.) [Cf: 6MR214.04] p. 38, Para. 7, [1904MS].

Let no one endeavor to cover up his own sins by revealing the mistakes of someone else. God has not given us this work to do.--Ms 56, 1904, p. 3. ("Take Heed to Thyself," Talk, May 23, 1904.) [Cf: 6MR219.01] p. 39, Para. 1, [1904MS].

I have a message for you. During the night season I was in a meeting where you were speaking of Elder Haskell the words which your irritated imagination had been framing against him. There were evil angels in the congregation, who were presenting before you suggestions in accordance with your utterances. The human impulses were awakened, and your words revealed the venom of a heart controlled by evil angels. Had you been under the guidance of the Holy Spirit, you would have looked upon the aged servant of God with tenderness and love, seeing the good accomplished by the stern, hard, earnest, constant labors put forth by him and his wife. [Cf: 6MR242.01] p. 39, Para. 2, [1904MS].

The success that has attended Elder Haskell and his wife has not been used to glorify themselves, but to glorify God. . . . [Cf: 6MR242.02] p. 39, Para. 3, [1904MS].

I shall have to make more public than I have done my letters of reproof and correction, because those who are removed make known those portions of the testimony that encourage them if they will follow the course outlined by God, and withhold the plain words of warning and caution. Such a course as this makes it necessary to present matters as they are, that the enemy may not be permitted to work his will upon our churches by leading them to suppose that Sister White's testimonies justify a man who wounds and bruises the souls of his fellow men. [Cf: 6MR242.03] p. 39, Para. 4, [1904MS].

Recently letters have come to me asking if I have condemned Elder Haskell and encouraged Elder Franke in the work that he has been doing against Elder Haskell. No, Indeed! The light that has been given me is that Elder Haskell was not sustained by his brethren as he should have been during his labors in New York. It is the Lord's will that when His servants shall go into fields as difficult as New York, that they shall

receive encouragement and help for the doing of that which needs to be done.--Letter 203, 1904, pp. 1-3. (To Elder E. E. Franke, October 1, 1903.) [Cf: 6MR243.01] p. 39, Para. 5, [1904MS].

Gain a knowledge of the Scriptures. Do not fill the head with the nonsense of novels. Brain nerve-power is required by those who desire to comprehend the truth so clearly that they can teach it intelligently to others. We have none too much brain-power. Never can we afford to use tobacco, or alcoholic liquors, or any other injurious substances; for we must strive to keep our minds clear for the work of saving souls.--Ms 102, 1904, pp. 9, 10. (Sermon, July 2, 1904.) [Cf: 6MR280.03] p. 39, Para. 6, [1904MS].

The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord's will for an imposing display to be made. The buildings are to show, to believers and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places. [Cf: 6MR320.04] p. 39, Para. 7, [1904MS].

If the buildings erected correspond to the truth that we are proclaiming, a telling influence will be exerted on minds. Actions speak louder than words. Say frankly, "God has charged us not to invest a large amount of means in one place, and He has charged us also not to invest means in gratifying the desire for display." The principles that we are to follow in our work are exemplified in the life of Christ. He was the Majesty of heaven, and yet He worked at a carpenter's bench. And however lowly His task, it was done with the utmost exactitude.-- Letter 83, 1904, pp. 1, 2. (To A. G. Daniells, W. W. Prescott, and Dr. Hare, February 15, 1904.) [Cf: 6MR321.01] p. 40, Para. 1, [1904MS].

Report of an a meeting of the Sanitarium Church School Board, held at "Elmshaven," Sanitarium, California, Thursday morning, January 14, 1904. [Cf: 6MR347.01] p. 40, Para. 2, [1904MS].

Counsel Regarding Age of School Entrance--Report of Interview--Report of a meeting of the Sanitarium [Cal.] Church School Board, held at "Elmshaven," Sanitarium, Cal., Thursday morning, January 14, 1904. [Cf: 6MR349.01] p. 40, Para. 3, [1904MS].

Present: Mrs. E. G. White, Elder W. C. White, and the members of the School Board,--I. James, L. M. Bowen, Elder C. L. Taylor, H. M. Mcdowell, Mrs. J. Gotzian, Miss Sarah E. Peck, and Brother Dennison. [Cf: 6MR349.02] p. 40, Para. 4, [1904MS].

Sister White spoke for a time, as follows: [Cf: 6MR349.03] p. 40, Para. 5, [1904MS].

For years, much instruction has been given me in regard to the importance of maintaining firm discipline in the home. I have tried to write out this instruction, and to give it to others. In one of the forthcoming volumes of my writings will be published considerable additional matter on the training of children. [Cf: 6MR349.04] p. 40, Para. 6, [1904MS].

Those who assume the responsibilities of parenthood should first consider whether they will be able to surround their children with proper influences. The home is both a family church and a family school. The atmosphere of the home should be so spiritual that all the members of the family, parents and children, will be blessed and strengthened by their association with one another. Heavenly influences are educational. Those who are surrounded by such influences are being prepared for entrance into the school above. [Cf: 6MR349.05] p. 40, Para. 7, [1904MS].

Mothers should be able to instruct their little ones wisely during the earlier years of childhood. If every mother were capable of doing this, and would take time to teach her children the lessons they should learn in early life, then all children could be kept in the home school until they are eight, or nine, or ten years old. [Cf: 6MR350.01] p. 40, Para. 8, [1904MS].

But many who enter the marriage relation fail of realizing all the sacred responsibilities that motherhood brings. Many are sadly lacking in disciplinary power. In many homes there is but little discipline, and the children are allowed to do as they please. Such children drift hither and thither; there is nobody in the home capable of guiding them aright, nobody who with wise tact can teach them how to help father and mother, nobody who can properly lay the foundation that should underlie their future education. Children who are surrounded by these unfortunate conditions, are indeed to be pitied. If not afforded an opportunity for proper training outside the home, they are debarred from many privileges that, by right, every child should enjoy. This is the light that has been presented to me. [Cf: 6MR350.02] p. 40, Para. 9, [1904MS].

Those who are unable to train their children aright, should never have assumed the responsibilities of parents. But because of their mistaken judgment, shall we make no effort to help their little ones to form right characters? God desires us to deal with these problems sensibly. [Cf: 6MR350.03] p. 41, Para. 1, [1904MS].

Model Church Schools to be Connected with Our Sanitariums--In all our sanitariums the standard is to be kept high. With these institutions should be connected, as physicians, managers, and helpers, only those who keep their households in order. The conduct of the children has an influence that tells upon all who come to these sanitariums. God desires that this influence shall be reformatory. And this can be; but care is required. The father and the mother must give special attention to the training of each child. But you know how the families are up on this hillside. The patients understand how it is. The way it is presented to me is that it is a shame that there is not the influence over the young children that there should be. Every one of them should be employed in doing something that is useful. They have been told what to do. If the father cannot be with them, the mother should be instructed how to teach them. [Cf: 6MR350.04] p. 41, Para. 2, [1904MS].

But since I have been here, the light has been given me that the very best thing that can be done is to have a school. I had no thought that the very little ones would be embraced in the school--not the very little ones. But it would be best to have this school for those who can

be instructed and have the restraining influence upon them which a school teacher should exert. We have a school here because the Word of God could not be taught in the other [public] school. Our brother that teaches that school is fully capable of carrying a school with teaching the Word. He is fully capable of doing that. He has his position, they have hired him, and as long as they let him stay undisturbed, he had better stay there. [Cf: 6MR351.01] p. 41, Para. 3, [1904MS].

But here is a work that must be done for the families, and for the children that are as old as seven years and eight years and nine years. We should have a lower department, that is a second department, where these children could be instructed. They will learn in school that which they frequently do not learn out of school, except by association. [Cf: 6MR351.02] p. 41, Para. 4, [1904MS].

There are to be those who are older, that you have confidence in, who are trying to be Christians, as special monitors. Whenever the children are out of the building, these monitors should take charge of a certain company, and see that there are no wrong things carried on among them. That is what we used to have when I went to school. That is what was done when the children were let out at recess or at noon. And then when in the school, the older ones would take charge of the younger ones. The teacher would give them the lesson that they should have, and then the monitors would carry them on in the study, say in spelling, in reading, and such things as that, and they would become educated--the teachers as well as the little children were learners. That is the way the primary schools were carried on when I went to school. [Cf: 6MR352.01] p. 41, Para. 5, [1904MS].

I thought it was a little strange that they should have these little classes given into the hands of the students, and I asked the teacher if she would not explain it to me. She said she would. She said that those who were put over these children were learning more in that very discipline of hearing them read and spell and cipher than it was possible for them to obtain in their classes. That is why they were appointed. [Cf: 6MR352.02] p. 41, Para. 6, [1904MS].

Should the Children Be In School?--Now, it seems that the question is about these children going to school. I want to know from the parents, every one of them, who it is that feels perfectly satisfied with their children, as they are, without sending them to the school--to a school that has Bible lessons, has order, has discipline, and is trying to find something for them to do to occupy their time. I do not think there is anyone, if they come to understand it, who will have objections. [Cf: 6MR352.03] p. 42, Para. 1, [1904MS].

But when I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception. [Cf: 6MR353.01] p. 42, Para. 2, [1904MS].

That is how it is, and my mind has been greatly stirred in regard to the idea, "Why, Sister White has said so and so, and Sister White has

said so and so; and therefore we are going right up to it." [Cf: 6MR353.02] p. 42, Para. 3, [1904MS].

God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things. [Cf: 6MR353.03] p. 42, Para. 4, [1904MS].

Here is a Sanitarium, and that sanitarium must carry the highest possible influence inside and out. Then, if they see children who come there--sharp-eyed, lynx-eyed, wandering about, with nothing to do, getting into mischief, and all these things--it is painful to the senses of those that want to keep the reputation of the school. Therefore, I, from the light that God has given me, [declare] if there is a family that has not the capabilities of educating, nor discipline and government over their children, requiring obedience, the very best thing is to put them in some place where they will obey. Put them in some place where they will be required to obey, because obedience is better than sacrifice. Good behavior is to be carried out in every family. [Cf: 6MR353.04] p. 42, Para. 5, [1904MS].

We are educating God's little ones in our homes. Now what kind of an education are we giving them? Our words, are they loose and careless and slack? Is there an overbearing disposition? Is there a scolding and fretting because parents have not the powers to manage? The Lord wants us to take all things into consideration. Every parent has on his hands a sum to prove: How are my children? Where are they? Are they coming up for God or for the devil? All these things are to be considered. [Cf: 6MR354.01] p. 42, Para. 6, [1904MS].

The book that is coming out will have much to say in regard to the great principles that are to be carried out in training the children, from the very baby in arms. The enemy will work right through those children, unless they are disciplined. Someone disciplines them. If the mother or the father does not do it, the devil does. That is how it is. He has the control. [Cf: 6MR354.02] p. 42, Para. 7, [1904MS].

We want every child to be where he can be impressed in regard to God's claims upon him and to carry God's claims out. The Lord says of Abraham, I know him, that he will command his children and household after him, to keep the way of the Lord. These children are to come up with a discipline that they will carry out in their lives, wherever they are. Now here is the work, and it is no light job to decide what to do. [Cf: 6MR354.03] p. 43, Para. 1, [1904MS].

I shall not say so much now, because I want to understand just what I should speak on. I want the objections brought forth, why children should not have an education. [Cf: 6MR354.04] p. 43, Para. 2, [1904MS].

We could do the same as they have in Battle Creek. They took me from place to place in the orphan asylum [Haskell home] in Battle Creek. There were their little tables, there were their little children from five years old and upward. They were being educated on the kindergarten plan: how to work and how to manage. They had a great pile of sand of a proper quality, and they were teaching the children how to work together, how to make Noah's ark, and how to make the animals that enter into the Noah's ark. They were all doing this kind of work. It

takes something. [Cf: 6MR354.05] p. 43, Para. 3, [1904MS].

Whoever has their children have this education should feel an interest to see that the teachers are paid for doing this extra work. There will have to be an extra teacher. Sister Peck cannot teach them all. She could not be around, but she could use those that are older to help and oversee and do the things that the children are learning, and so they can be worked in. Yet the school should be under the supervision of teachers that carry responsibility. [Cf: 6MR355.01] p. 43, Para. 4, [1904MS].

Now I have perfect confidence in Sister Peck's teaching, but if she carries on what she has carried on--and I am satisfied it is just the thing that ought to be done--there would have to be an extra teacher; don't you think so? [Cf: 6MR355.02] p. 43, Para. 5, [1904MS].

SISTER PECK: I THINK IF WE DID THE WORK IN A SATISFACTORY MANNER, AND IF WE HAVE ANY MORE CHILDREN, WE OUGHT TO HAVE SOME EXTRA HELP. [Cf: 6MR355.03] p. 43, Para. 6, [1904MS].

Sister White: My ideas have come out in a crude way, just a jot here and a jot there. I have it written out, but not all. I have more to write. I want you to take care of what I have said. First, understand that. This is the light that has been given me in regard to these things. [Cf: 6MR355.04] p. 43, Para. 7, [1904MS].

Here are children that are quick. There are children five years old that can be educated as well as many children ten years old, as far as capabilities are concerned, to take in the mother's matters and subjects. [Cf: 6MR355.05] p. 43, Para. 8, [1904MS].

Now I want that just as long as Willie's children are here, and they live here, [Ages: Henry and Herbert, 7 years; Grace, 3 years] I want they should have the discipline of a school. If it can be connected with this school by putting on an addition to the building, one room say, for such students, every one of us ought to feel a responsibility to provide that room. Those mothers that want to keep their children at home, and are fully competent and would prefer to discipline them herself, why, no one has any objection to that. They can do that. But provision is to be made so that the children of all that have any connection with this food factory and sanitarium and these things that are being carried on here, should be educated. We must have it stand to reach the highest standards. [Cf: 6MR356.01] p. 43, Para. 9, [1904MS].

ELDER C. L. TAYLOR: SISTER WHITE, THERE IS ONE QUESTION THAT I SHOULD LIKE TO RAISE, REGARDING THE RESPONSIBILITY OF PARENTS AND THE RELATION OF THAT RESPONSIBILITY TO THE CHURCH SCHOOL. NOW SUPPOSE I HAVE A LITTLE BOY--I HAVE ONE--SEVEN YEARS OLD. WE ARE PERFECTLY CAPABLE OF TRAINING HIM, WE HAVE FITTED OURSELVES TO DO THAT WORK. NOW SUPPOSE WE CHOOSE NOT TO TAKE THAT RESPONSIBILITY, TO NEGLECT THE BOY, LET HIM DRIFT AROUND. THEN DOES IT BECOME THE RESPONSIBILITY OF THE CHURCH TO DO WHAT I COULD DO IF I WOULD DO? THAT IS THE QUESTION. IF I DON'T TAKE CARE OF MY BOY WHEN I CAN, WHEN I AM ABLE TO DO IT, WOULD I ASK THE CHURCH TO DO IT IN MY PLACE? [Cf: 6MR356.02] p. 44, Para. 1, [1904MS].

Sister White: You are not compelled to let your boy go out from your jurisdiction, unless you want him to. That is your privilege. But those

parents who have children out of school and don't take charge of them, if they are not willing to have their children brought in and educated, then let them move off of this hill just as quickly as they can, because they should not be here. [Cf: 6MR356.03] p. 44, Para. 2, [1904MS].

C. L. TAYLOR: I DO NOT BELIEVE YOU CATCH My POINT. I HAVE A BOY. SUPPOSE I NEGLECT Him. THEN MUST THE CHURCH GO TO THE EXPENSE OF FITTING UP A NEW BUILDING, TO DO WHAT I CAN Do AT HOME, BUT DO NOT DO? THROUGH My NEGLECT, MUST THEY BE PUT To EXTRA EXPENSE TO PROVIDE A TEACHER FOR My CHILD WHEN I CAN TAKE CARE Of HIM Myself? [Cf: 6MR357.01] p. 44, Para. 3, [1904MS].

Sister White: You can take care of them, but do you? [Cf: 6MR357.02] p. 44, Para. 4, [1904MS].

ELDER W. C. WHITE: SHE REFUSES To TAKE YOUR ISOLATED Experience. [Cf: 6MR357.03] p. 44, Para. 5, [1904MS].

Sister White: The church here on this hill is a responsible church. It is connected with outside influences. These influences are constantly brought in to testify of us. The question is, Shall it be united, and shall it, if it is necessary, prepare a room--which won't cost everlastingly too much--a room that these children should come to and have discipline, and have a teacher, and get brought up where they are prepared for the higher school? Now that is the question. [Cf: 6MR357.04] p. 44, Para. 6, [1904MS].

I say, these little children that are small ought to have education, just what they would get in school. They ought to have the school discipline under a person who understands how to deal with children in accordance with their different temperaments. They should try to have these children understand their responsibilities to one another, and their responsibility to God. They should have fastened in their minds the very principles that are going to fit them for the higher grade and the higher school. [Cf: 6MR357.05] p. 44, Para. 7, [1904MS].

There is a Higher School that we are all going to, and unless these children are brought up with the right habits and the right thoughts, and the right discipline, I wonder how they will ever enter that school above? Where is their reverence? Where are their choice ideas that they should cultivate? And all these things. It must be an everyday experience. [Cf: 6MR357.06] p. 44, Para. 8, [1904MS].

The mother, as she goes around, is not to fret and to scold, and to say, "You are in my way, and I wish you would get away, I wish you would go out doors," or any such thing. She is to treat her children just as God should treat His older children. He calls us children in His family. He wants us educated and trained according to the principles of the Word of God. He wants this education to commence with the little ones. If the mother has not the tact, the ingenuity, if she does not know how to treat human minds, she must put them under somebody that will discipline them and mold and fashion their minds. [Cf: 6MR358.01] p. 45, Para. 1, [1904MS].

Now, have I presented it so that it can be understood? Is there any point, Willie, that I have in the book that I have not touched here?

[Cf: 6MR358.02] p. 45, Para. 2, [1904MS].

ELDER W. C. WHITE: I DON'T KNOW. I Find, MOTHER, THAT OUR PEOPLE THROUGHOUT THE STATES And THROUGHOUT THE WORLD, I MUST Say, SOMETIMES MAKE VERY FAR-REACHING RULINGS BASED On AN ISOLATED Statement. [Cf: 6MR358.03] p. 45, Para. 3, [1904MS].

NOW, IN MY STUDY OF THE BIBLE AND In MY STUDY OF YOUR WRITINGS, I HAVE COME To BELIEVE THAT THERE IS A PRINCIPLE UNDERLYING EVERY PRECEPT, And THAT WE CANNOT UNDERSTAND PROPERLY The PRECEPT WITHOUT GRASPING THE Principle. [Cf: 6MR358.04] p. 45, Para. 4, [1904MS].

I HAVE BELIEVED THAT In SOME OF THE STATEMENTS WHICH HAVE CREATED a GOOD DEAL OF CONTROVERSY--LIKE Your COUNSELS CONCERNING THE USE OF BUTTER, AND EIGHT Or TEN YEARS OLD--IT WAS OUR PRIVILEGE To GRASP THE PRINCIPLE. I HAVE BELIEVED THAT In THE STUDY OF THOSE STATEMENTS THAT We SHOULD RECOGNIZE THAT EVERY PRECEPT OF GOD IS GIVEN IN MERCY, AND IN CONSIDERATION Of THE Circumstances. [Cf: 6MR358.05] p. 45, Para. 5, [1904MS].

GOD SAID, "WHAT GOD HATH JOINED TOGETHER LET No MAN PUT ASUNDER;" AND YET CHRIST EXPLAINS THE LAW OF DIVORCE AS GIVEN BECAUSE OF THE HARDNESS Of THEIR HEARTS. BECAUSE Of THE DEGENERACY Of THE PEOPLE A DIVORCE LAW WHICH WAS NOT IN GOD'S ORIGINAL PLAN Was PERMITTED. I BELIEVE THAT The PRINCIPLE SHOULD BE UNDERSTOOD In REGARD TO SUCH ISOLATED STATEMENTS AS YOUR PROTEST AGAINST THE USE Of BUTTER, AND THE STATEMENT THAT THE CHILD SHOULD HAVE No OTHER TEACHER THAN THE MOTHER UNTIL It WAS EIGHT OR TEN YEARS Old. [Cf: 6MR359.01] p. 45, Para. 6, [1904MS].

NOW, WHEN THAT VIEW WAS GIVEN You ABOUT BUTTER, THERE WAS PRESENTED TO YOU THE CONDITION OF THINGS--PEOPLE USING BUTTER FULL OF GERMS. THEY WERE DRYING AND COOKING In IT, AND ITS USE WAS DELETERIOUS. BUT LATER On, WHEN OUR PEOPLE STUDIED INTO Thee PRINCIPLE OF THINGS, THEY FOUND THAT WHILE BUTTER Is NOT BEST, IT MAY NOT Be SO BAD AS SOME OTHER EVILS; AND SO In SOME CASES THEY ARE USING It. [Cf: 6MR359.02] p. 45, Para. 7, [1904MS].

I HAVE SUPPOSED THAT THIS SCHOOL QUESTION Was THE SAME. THE IDEAL PLAN IS THAT The MOTHER SHOULD BE THE TEACHER--AN INTELLIGENT TEACHER SUCH An ONE AS YOU HAVE DESCRIBED This MORNING. BUT I HAVE FELT THAT IT WAS A GREAT MISFORTUNE To OUR CAUSE FROM MAINE TO CALIFORNIA, AND FROM MANITOBA TO FLORIDA, THAT Ourr PEOPLE SHOULD TAKE THAT STATEMENT THAT The CHILD SHOULD HAVE NO TEACHER But THE PARENT UNTIL IT IS EIGHT Or TEN YEARS Old, AS A DEFINITE FORBIDDING Of THOSE CHILDREN TO HAVE SCHOOL PRIVILEGES. If I UNDERSTAND It, THAT IS REALLY THE QUESTION BEFORE US THIS Morning. [Cf: 6MR359.03] p. 45, Para. 8, [1904MS].

WHEN THE BRETHERN STUDY THIS MATTER FROM The STANDPOINT OF THE GOOD OF THE CHILD, FROM The STANDPOINT OF FAIRNESS TO THE PARENTS, AS FAR As I CAN BETTER FOR THE CHILD To HAVE SOME SCHOOL PRIVILEGE THAN TO BE RULED OUT. BUT THERE Is THE PRECEPT, A CHILD SHALL HAVE NO TEACHER BUT THE PARENTS UNTIL It IS EIGHT Or TEN YEARS Old; THAT SETTLES It. [Cf: 6MR359.04] p. 46, Para. 1, [1904MS].

ELDER C. L. TAYLOR: BROTHER WHITE, I DON'T THINK You HAVE THAT RIGHT, SO FAR AS OUR POSITION Is CONCERNED. WE DO NOT BELIEVE THAT WE HAVE ANY RIGHT TO BAR Out ANY CHILDREN BECAUSE OF THEIR AGE, SIMPLY BECAUSE THE

TESTIMONY Has SAID SO. WE HAVE NEVER TALKED For A MOMENT THAT WE SHOULD KEEP THEM OUT BECAUSE THEY Are TOO YOUNG. WE HAVE SAID REPEATEDLY, "If YOUR CHILDREN WANT TO COME To THE SCHOOL, SEND THEM." BUT, ON THE OTHER HAND, WHERE The PARENTS ARE ABLE TO TAKE CARE OF THEIR CHILDREN WHO ARE YOUNGER THAN EIGHT Or TEN YEARS OF AGE, We HAVE FELT THEY OUGHT TO DO IT, AND NOT TO MAKE THAT A RESPONSIBILITY OF THE CHURCH. THIS IS ESPECIALLY SO WHEN THERE Is A MATTER OF EXPENSE--EXTRA EXPENSE-- INVOLVED. NOW THAT Is THE ONLY QUESTION. WE ARE NOT HOLDING TO A RULE SAYING THAT NO CHILDREN EXCEPTING THOSE OF CERTAIN AGES SHOULD COME To SCHOOL: BUT RATHER, WE SAY THAT THOSE WHO Can EDUCATE THEIR CHILDREN At HOME, OUGHT TO DO IT, RATHER THAN TO SEND THEM To THE CHURCH Teacher. [Cf: 6MR360.01] p. 46, Para. 2, [1904MS].

Sister E. G. White: Well, if parents have not got it in them you might just as well stop where you are. Therefore, we have got to make provision, because there are a good many parents that have not taken it upon themselves to discipline themselves. They are not disciplined. When the father and mother are disciplined themselves, then we will begin to talk about their disciplining their children. But as long as they are not disciplined themselves, their children are not disciplined. There is so much lacking in the matter, so much to be presumed and ventured, that in the name of the Lord, I say, Establish something where you can have a mind that realizes the importance of the work of dealing with human minds. There are fathers and mothers who do not know anything about how to deal with human minds. They don't know how. [Cf: 6MR360.02] p. 46, Para. 3, [1904MS].

ELDER C. L. TAYLOR: We WILL TAKE BROTHER WHITE'S CHILDREN. IF BROTHER WHITE WANTS To SEND HIS BOYS, THEY SHOULD GO TO SCHOOL. I WOULD NEVER SAY A WORD AGAINST It IN THE WORLD. I WOULD NEVER SAY THEY SHOULD NOT COME TO SCHOOL. But, TAKE BROTHER WHITE, OR TAKE MY OWN CASE, Or TAKE BROTHER BOEKER'S, IF We CAN EDUCATE OUR CHILDREN OURSELVES, WOULD It NOT BE BETTER FOR US TO Do IT, RATHER THAN TO SEND THEM To THE School? [Cf: 6MR361.01] p. 46, Para. 4, [1904MS].

Mrs. E. G. White: No one will force anybody to send them to school. If they cannot see the advantage, and think that home is the best place, why, it is their privilege to stay at home. But then again, there has got to be some advantage. [Cf: 6MR361.02] p. 46, Para. 5, [1904MS].

SISTER PECK: I SUPPOSE, SISTER WHITE, We WILL NEVER HAVE A CHURCH WHERE EVERY FAMILY Is JUST WHAT IT OUGHT TO BE, AND THERE WILL ALWAYS Be THESE EXCEPTIONS To MEET; AND SO SOME PROVISION SHALL HAVE To BE MADE FOR THOSE Exceptions. [Cf: 6MR361.03] p. 46, Para. 6, [1904MS].

Sister White: I believe that the people about here that have advantages can each do a little something to support a school for the others. I am willing to do it. I do not think that should be a consideration that should come in at all. [We talk of] "the expense," "the expense," "the expense"--it is nothing at all to have the weight of a thimbleful of expense. [Cf: 6MR361.04] p. 47, Para. 1, [1904MS].

ELDER WHITE: AS My CHILDREN HAVE BEEN MENTIONED, I SHOULD LIKE TO SAY A WORD ABOUT THIS. My INTEREST IN THE OUTCOME OF THIS INTERVIEW IS NOT NOW At ALL WITH REFERENCE To MY OWN CHILDREN. MY INTEREST IN THE OUTCOME OF THIS INTERVIEW Is WITH REFERENCE TO ITS INFLUENCE UPON OUR WORK THROUGHOUT The WORLD. MY INTEREST For THIS SCHOOL FROM THE

BEGINNING UNTIL NOW Hass NOT BEEN PRINCIPALLY WITH REFERENCE To MY Children. [Cf: 6MR362.01] p. 47, Para. 2, [1904MS].

Sister White: From the light I have, with every sanitarium that is established anywhere there shall be a school with that sanitarium. That is the light given me. That is how it is we are to see that the children are cared for, and the sanitarium shall take an interest to sustain such a thing. It is their business to do it. It is right that they should do it. [Cf: 6MR362.02] p. 47, Para. 3, [1904MS].

ELDER W. C. WHITE: IT IS KNOWN BY EVERYBODY THAT SISTER PECK HAS HAD A BROAD EXPERIENCE In TEACHING, AND THAT SHE HAS HAD FOUR YEARS' EXPERIENCE With MOTHER, DEALING WITH HER WRITINGS, HELPING To PREPARE THE BOOK EDUCATION. My GREATEST INTEREST FOR THE SCHOOL HAS NOT BEEN MY OWN FAMILY, NEITHER HAS It BEEN SIMPLY THE ST. HELENA Church. [Cf: 6MR362.03] p. 47, Para. 4, [1904MS].

MY INTEREST IN THIS SCHOOL LIES In THE FACT THAT IT IS OUR PRIVILEGE TO SET A PATTERN. The SUCCESSES AND FAILURES AND THE RULINGS Of THIS SCHOOL WILL AFFECT Our CHURCH SCHOOL WORK THROUGHOUT CALIFORNIA AND MUCH FARTHER, BECAUSE Of SISTER PECK'S LONG EXPERIENCE AS A TEACHER, AND HER WORK With You, MOTHER, IN HELPING To PREPARE THE BOOK ON EDUCATION. ALL THESE THINGS HAVE Put THIS SCHOOL WHERE It IS A CITY SET ON A Hill. [Cf: 6MR362.04] p. 47, Para. 5, [1904MS].

NOW MY DISTRESS AT THE RULING WITH REFERENCE To THE YOUNGER CHILDREN HAS BEEN NOT PRINCIPALLY BECAUSE My CHILDREN WERE RULED OUT, BUT TO BUILD Up A RULING WHICH I CONSIDER Is VERY CRUEL. IT IS BEING USED IN A WAY To DO OUR YOUNGER CHILDREN a GREAT DEAL OF Harm. [Cf: 6MR362.05] p. 47, Para. 6, [1904MS].

THE WORLD Is DOING A GREAT WORK FOR THE CHILDREN THROUGH KINDERGARTENS. IN PLACES WHERE We HAVE INSTITUTIONS, AND BOTH PARENTS ARE EMPLOYED, THEY WOULD GLADLY Send CHILDREN To A KINDERGARTEN. I HAVE BEEN CONVINCED THAT In MANY Of OUR CHURCHES A KINDERGARTEN PROPERLY CONDUCTED For A FEW HOURS A DAY, WOULD Be A GREAT BLESSING. I HAVE NOT FOUND ANYTHING IN YOUR TEACHINGS Or RULINGS, MOTHER, OR ADVICE To OUR PEOPLE THAT WOULD BE CONTRARY To It. BUT THE RULINGS Of OUR SCHOOL SUPERINTENDENTS HAS KILLED, COMPLETELY KILLED, In MOST PARTS Of THE COUNTRY ANY EFFORT TOWARD PROVIDING KINDERGARTEN WORK For OUR Children. [Cf: 6MR363.01] p. 47, Para. 7, [1904MS].

THERE ARE A FEW INSTANCES WHERE THEY STAND To CARRY IT FORWARD. DR. KELLOGG DOES IT In HIS ORPHAN'S SCHOOL THAT YOU HAVE SEEN AND PRAISED, AND In A FEW OTHER PLACES THEY ARE DOING It. AT BERRIEN SPRINGS THEY VENTURED LAST SUMMER To BRING IN A KINDERGARTEN TEACHER AND To PERMIT THAT PART Of THE WORK To HAVE A LITTLE CONSIDERATION; BUT GENERALLY, In ABOUT NINE-TENTHS Of THE Completely. [Cf: 6MR363.02] p. 47, Para. 8, [1904MS].

Mrs. E. G. White: Well, there has got to be a reformation in that line. [Cf: 6MR363.03] p. 48, Para. 1, [1904MS].

ELDER WHITE: AND THE RULING In THIS SCHOOL HERE, AND THE REASONS THAT HAVE ALWAYS BEEN GIVEN Me FOR THIS RULING HAS BEEN BASED ON YOUR STATEMENT THAT a CHILD'S MOTHER IS To BE ITS ONLY TEACHER UNTIL It IS EIGHT OR TEN YEARS OLD. I HAVE BELIEVED THAT For THE BEST INTERESTS OF

OUR SCHOOL WORK THROUGHOUT THE WORLD, THAT IT IS OUR PRIVILEGE TO HAVE SUCH AN INTERVIEW AS WE HAVE HAD THIS MORNING, AND ALSO TO STUDY INTO THE PRINCIPLE WHICH UNDERLIES SUCH THINGS. [Cf: 6MR363.04] p. 48, Para. 2, [1904MS].

Sister White: Yes, it is right that it should stand before the people right. Now you will never find a better opportunity to have Sister Peck have the supervision over even the younger children. There has got to be a blending in some way. [Cf: 6MR364.01] p. 48, Para. 3, [1904MS].

As for a room, and there should be room, I question which is best, whether it should be connected right with the building, or whether it should be separate. It seemed to me that it might be a building by itself. I do not know which would be best. That must be considered--the advantages and disadvantages. I think Sister Peck, as well or better than any of the rest of us, could tell how that should be. [Cf: 6MR364.02] p. 48, Para. 4, [1904MS].

L. M. BOWEN: WHILE THERE HAS BEEN A RULING AS TO THE AGE LIMIT, HAS IT NOT BEEN ON ACCOUNT OF SPACE? I DON'T THINK ANY OF US ARE OPPOSED TO KINDERGARTEN WORK. [Cf: 6MR364.03] p. 48, Para. 5, [1904MS].

BRO. DENNISON: IT WAS NOT ALTOGETHER ON ROOM, WAS IT? I KNOW WE TALKED THERE WITH SISTER PECK. DID YOU NOT EXPLAIN THAT THE REASON WHY THE CHILDREN WERE BARRED OUT WAS ON ACCOUNT OF THE TESTIMONIES? [Cf: 6MR364.04] p. 48, Para. 6, [1904MS].

SISTER PECK: WE DID NOT HAVE ROOM THIS YEAR. [Cf: 6MR364.05] p. 48, Para. 7, [1904MS].

ELDER WHITE: THE OTHER THING HAS BEEN USED TO CUT OFF DISCUSSION. [Cf: 6MR364.06] p. 48, Para. 8, [1904MS].

ELDER TAYLOR: SISTER PECK HAS TOLD US OVER AND OVER AGAIN THAT SHE HAS TOLD PARENTS TO SEND THEIR CHILDREN, IF THEY WISHED. WE DID NOT SAY THAT THEY SHOULD. [Cf: 6MR364.07] p. 48, Para. 9, [1904MS].

ELDER WHITE: MY PERSONAL INTEREST, AS FAR AS SENDING CHILDREN TO SCHOOL, HAS ENTIRELY PASSED NOW. I HAVE NO THOUGHT OF SENDING MY CHILDREN HERE. I DON'T EXPECT TO. BUT IN THE INTERESTS OF TRUTH, IN THE INTERESTS OF PRINCIPLE, AND IN THE INTERESTS OF A GOOD UNDERSTANDING OF WHERE WE ARE AT, AND HOW WE ARE TO TREAT OTHER PEOPLE'S CHILDREN, I AM JUST AS MUCH INTERESTED AS I HAVE EVER BEEN. [Cf: 6MR364.08] p. 48, Para. 10, [1904MS].

ELDER TAYLOR: WE HAVE TALKED THIS: THAT THE CHURCH SCHOOL WILL NOT BE A BLESSING TO A COMMUNITY, WHEN IT COMES TO TAKE A RESPONSIBILITY THAT THE PARENTS THEMSELVES CAN CARRY. AND WHEN WE GO AHEAD AND PUT OUR MONEY INTO A BUILDING, IT DOES NOT MAKE ANY DIFFERENCE WHETHER IT IS A BUILDING OR A ROOM. BUT WHEN WE TAKE THE RESPONSIBILITY THAT COULD BE CARRIED BY THE PARENTS, THEN THE CHURCH SCHOOL BECOMES A CURSE OR A HINDRANCE, RATHER THAN A BLESSING. NOW THAT IS ALL I HAVE EVER HEARD WHEN WE HAVE COME TO THE POINT. [Cf: 6MR365.01] p. 49, Para. 1, [1904MS].

IT HAS BEEN A MATTER OF EIGHT YEARS, BECAUSE WE HAVE RECOGNIZED ALL THE WAY ALONG THAT SOME OF SIX ARE BETTER ABLE TO GO TO SCHOOL THAN

OTHERS OF NOW, So FAR AS ANY ONE HERE IS CONCERNED, I HAVE NEVER KNOWN THAT ANY One HAS KEPT HIS CHILDREN From SCHOOL BECAUSE PROVISION WAS NOT Made. [Cf: 6MR365.02] p. 49, Para. 2, [1904MS].

ELDER WHITE: THAT Is THE FIRST INTIMATION THAT I HAVE EVER HAD Of ANY SUCH POSITION. I Have NEVER HEARD THAT Before. [Cf: 6MR365.03] p. 49, Para. 3, [1904MS].

BROTHER IRAM JAMES: THAT CAN'T Be SO, BECAUSE YOU WILL FIND ON THE MINUTES That HORSEMANN'S CHILDREN WERE VOTED OUT, WHEN THEY WANTED TO SEND Them. [Cf: 6MR365.04] p. 49, Para. 4, [1904MS].

ELDER TAYLOR: THAT Was LAST YEAR, WHEN WE HAD NO ROOM; BUT THIS YEAR IT Has BEEN TALKED ALL ALONG THAT IF THEY WOULD SEND THEM, SEND THEM. It LOOKS TO Me THAT THE CHURCH SCHOOL CAN BECOME A HINDRANCE IF It OPENS UP AND SAYS, SEND THE CHILDREN; It IS THE BEST PLACE FOR THEM; SEND YOUR Children. [Cf: 6MR365.05] p. 49, Para. 5, [1904MS].

SISTER PECK: IT HAS BEEN A QUESTION In MY MIND ON THAT POINT, SISTER WHITE, WHAT Our DUTY AS TEACHERS IS--WHETHER IT WAS TO TRY TO HELP THE PARENTS To SEE AND TO TAKE UP THEIR RESPONSIBILITY, OR TO TAKE IT AWAY FROM THEM By TAKING THEIR CHILDREN INTO THE School. [Cf: 6MR366.01] p. 49, Para. 6, [1904MS].

Sister E. G. White: If they have not felt their responsibility from all the books and writings and sermons, you might roll it onto them from now till the Lord comes, and they would not have any burden. It is no use talking about responsibility, when they have never felt it. [Cf: 6MR366.02] p. 49, Para. 7, [1904MS].

We want to have a school in connection with the Sanitarium. It is presented to me that wherever there is a sanitarium, there must be a school, and that school must be carried on in such a way that it makes an impression on all who shall visit the Sanitarium. People will come into that school. They will see how that school is managed. It should not be far from the Sanitarium, so that they can understand. [Cf: 6MR366.03] p. 49, Para. 8, [1904MS].

In the management of the school there is to be the very best kind of discipline. In learning, the students cannot have their own way. They have got to give up their own way to discipline. This is a lesson that is yet to be learned by a good many families. But we hear, "Oh, let them do this. They are nothing but children. They will learn when they get older." [Cf: 6MR366.04] p. 49, Para. 9, [1904MS].

Well, just a soon as a child in my care would begin to show passion, and throw himself on the floor, he never did it but once, I want to tell you. I would not let the devil work right through that child and take possession of it. [Cf: 6MR366.05] p. 50, Para. 1, [1904MS].

The Lord wants us to understand things. He says, Abraham commanded his children and his household after him, and we want to understand what it means to command, and we want to understand that we have got to take hold of the work if we resist the devil. [Cf: 6MR366.06] p. 50, Para. 2, [1904MS].

Well, I do not know whether we are any farther along than when we

began. [Cf: 6MR367.01] p. 50, Para. 3, [1904MS].

ELDER TAYLOR: YES, I THINK We ARE. [Cf: 6MR367.02] p. 50, Para. 4, [1904MS].

Sister White: But some things have been said. [Cf: 6MR367.03] p. 50, Para. 5, [1904MS].

L. M. BOWEN: I THINK WE KNOW WHAT We WILL HAVE TO Do. [Cf: 6MR367.04] p. 50, Para. 6, [1904MS].

SISTER GOTZIAN: ENOUGH HAS BEEN SAID To SET US THINKING, AND TO DO Something. [Cf: 6MR367.05] p. 50, Para. 7, [1904MS].

Sister White: The Lord is in earnest with us. Yes; we have got to be an example. And now you see there are so many sanitariums, and so many schools, that must be connected with them. We have got to come to our senses and recognize that we have to carry an influence--that is an influence in regard to the children. [Cf: 6MR367.06] p. 50, Para. 8, [1904MS].

ELDER TAYLOR: THERE Is ANOTHER MATTER, ON THE STUDIES. I HAVE A BURDEN For RECOGNIZING WHAT BROTHER WHITE SAYS--THAT THIS SCHOOL SHOULD BE AN EXAMPLE. I HAVE FELT THAT We ARE STILL FOLLOWING TOO MUCH THE PLAN OF THE PUBLIC SCHOOLS. We ARE CRAMMING THE STUDENTS, THE LITTLE CHILDREN CARRYING ALL THE WAY FROM FIVE TO TEN STUDIES. IT SEEMS TO ME THAT WE REALLY OUGHT To BEGIN TO MAKE A CHANGE By GETTING AWAY FROM THE PLAN OF CRAMMING AND STUFFING, AND GET BACK To THE SIMPLE PRINCIPLES OF TEACHING THEM TO READ AND WRITE And SPELL, AND GETTING THOSE FOUNDATION THINGS. WE SHOULD WORK THAT PLAN Outt HERE, AND SEE IF WE CANNOT MAKE A SUCCESS OF THOSE PRINCIPLES THAT HAVE BEEN GIVEN US In THE Testimonies. [Cf: 6MR367.07] p. 50, Para. 9, [1904MS].

Sister White: Yes, I think the practical is of great value. The practical working out of these things should be accomplished not by merely a lesson, but the lesson must be so simple that the students can take it in, digest it, and know the reasons for it. If they do that, there cannot be so many studies. There must be fewer studies, and more drill. [Cf: 6MR367.08] p. 50, Para. 10, [1904MS].

SISTER PECK: I THINK THAT Is RIGHT, SISTER WHITE, I THINK We OUGHT TO HAVE MORE THOROUGH DRILL In THE FEWER LINES OF Study. [Cf: 6MR368.01] p. 50, Para. 11, [1904MS].

ELDER TAYLOR: AS IT Is NOW, PARENTS ARE CONSTANTLY COMPARING THE CHURCH SCHOOL With THE PUBLIC SCHOOL. THEY SAY, IF YOU MAKE A CHANGE, AND BEGIN TO CUT Off CERTAIN THINGS FROM CERTAIN CLASSES, WHY, YOU DON'T GIVE MY CHILDREN As MUCH AS THEY CAN GET IN THE PUBLIC School. [Cf: 6MR368.02] p. 51, Para. 1, [1904MS].

Sister White: If they prefer to send their children to the public school, let them send them. But these many studies is a great fallacy. [Cf: 6MR368.03] p. 51, Para. 2, [1904MS].

I have seen such precious talent that is sacrificed. A father says that a child can have so much money. And that is all he can have in his schooling. Some of the most precious youth came to Battle Creek. The

father said so and so. They would go to the public school. And they would sit up with a little lamp burning, long into the night, to get all these studies that they had to have. Well, when they came to get through with that, they just broke down. Some of the most precious talent broke down, and they died in a short time. [Cf: 6MR368.04] p. 51, Para. 3, [1904MS].

SISTER PECK: EVEN if THEY DON'T BREAK DOWN, SISTER WHITE, THEIR KNOWLEDGE is SO FRAGMENTARY AND WITHOUT FOUNDATION THAT IT IS Of NO REAL USE TO THEM IN AFTER Years. [Cf: 6MR368.05] p. 51, Para. 4, [1904MS].

Sister White: Your school is to be a sample school. It is not to be a sample after the schools of the day. It is not to be any such thing. Your school is to be according to a plan that is far ahead of these other schools. It is to be a practical thing. The lessons are to be put into practice, and not merely a recitation of [theory]. [Cf: 6MR368.06] p. 51, Para. 5, [1904MS].

ELDER TAYLOR: I AM SATISFIED THAT WHEN We BEGIN TO MOVE IN THAT DIRECTION, We WILL SEE REAL LIGHT COME In. [Cf: 6MR369.01] p. 51, Para. 6, [1904MS].

Sister White: Brother Leininger's children had no need to have died, but they were not under the discipline of the care that they ought to have had. The Lord wants us to have that education that we can utilize, and the most simple education that the children can have now is the very best for them. Then there will be a reaching out after more and more education, as years come on. But they are not to stuff themselves right now with things clear beyond their years. It is not the right thing to do. We have got to have our A.B.C., and the Alpha is not the Omega. We must learn that. [Cf: 6MR369.02] p. 51, Para. 7, [1904MS].

My idea is to have advantages for the little ones. We are not to throw them into Brother Anthony's school, because they are children, and don't have to pay anything. Brother Anthony I believe will do his best as far as the schooling is concerned, but he cannot teach the Bible. There is the Bible. That is what we want. It is to teach our children when they rise up and when they sit down, and when they go out, and when they come in. Your children here must be in such a school as that. You cannot teach them the commandments of God, the law of God, and importance of the law, in a public school. [Cf: 6MR369.03] p. 51, Para. 8, [1904MS].

What is their reading lesson--do they have reading books? [Cf: 6MR369.04] p. 52, Para. 1, [1904MS].

SISTER PECK: We HAVE THREE CLASSES IN READING. THE YOUNGEST CLASS USES a LITTLE BIBLE READER THAT PROFESSOR SUTHERLAND Got OUT. I DON'T KNOW WHETHER YOU REMEMBER It. ANOTHER CLASS USES A BOOK THAT PROFESSOR BELL Has PREPARED; AND ANOTHER CLASS Are USING "MOUNT OF BLESSING" THIS Year. [Cf: 6MR369.05] p. 52, Para. 2, [1904MS].

Sister White: Well, this has got to be worked out some way. Have you got any propositions to make? Let us hear them. [Cf: 6MR370.01] p. 52, Para. 3, [1904MS].

SISTER PECK: No, I DON'T KNOW THAT I HAVE ANY PROPOSITIONS TO MAKE. I BELIEVE Our SCHOOL BOARD HERE IS SOLID ON THE IDEA OF DOING EVERYTHING WE CAN To WORK OUT THIS EDUCATIONAL PROBLEM, NOT SIMPLY FOR THE SAKE OF THIS SCHOOL HERE, BUT For THE SAKE OF OUR EDUCATIONAL WORK IN GENERAL. I AM SURE THAT WE ALL APPRECIATE VERY MUCH THE PRIVILEGE OF HAVING YOU WITH US AND HELPING Us ALONG THIS LINE. I KNOW THAT WHAT We HAVE GOTTEN THIS MORNING WILL REALLY BE A GREAT HELP To US IN WORKING OUT THIS PROBLEM AND PLANNING FOR THE SCHOOL As WE OUGHT. We HAVE TALKED OVER THESE MATTERS A GOOD DEAL IN ONE WAY AND ANOTHER, AND Of COURSE WE MEET A GOOD MANY DIFFICULTIES, TOO, AND WE SHALL EXPECT To MEET THEM. BUT WE WILL HAVE To LEARN HOW To OVERCOME THESE Difficulties. [Cf: 6MR370.02] p. 52, Para. 4, [1904MS].

I HAVE WISHED A GOOD MANY TIMES THAT In OUR SCHOOL HERE WE MIGHT HAVE ANOTHER DEPARTMENT, Not ALTOGETHER BECAUSE THE SCHOOL COULD BE IMPROVED, BUT BECAUSE I HAVE LONGED So MUCH FOR AN OPPORTUNITY TO GIVE MORE TIME To SOLVING SOME OF THESE QUESTIONS THAT ARE PERPLEXING THE MINDS OF ALL OUR TEACHERS. I FEEL SURE THAT I COULD Be A HELP IN SOME LINES MORE THAN I AM NOW, If I WERE FREER To WORK OUT SOME OF THESE PROBLEMS. IF THE PROBLEMS WERE SOLVED PROBLEMS, It WOULD NOT REQUIRE HALF THE ENERGY TO EXECUTE THE WORK. BUT SO MANY OF OUR PROBLEMS ARE UNSOLVED PROBLEMS. WE HAVE NEVER BEEN OVER THE GROUND, AND We ARE GOING OVER A NEW ROAD. WE HAVE TO CUT OUR WAY EVERY STEP, AND To DO SO TAKES MORE TIME AND ENERGY AND THOUGHT THAN IT WILL WHEN WE HAVE BEEN OVER IT ONCE, AND CAN GO OVER IT AGAIN. I HAVE OFTEN THOUGHT THAT SOME OF OUR PEOPLE FEEL THAT WE SHOULD HANDLE SO MUCH, BECAUSE OTHER TEACHERS Do, AND BECAUSE TEACHERS In UNGRADED SCHOOLS IN THE PAST HAVE HANDLED ALL THE WAY FROM FIFTY To ONE HUNDRED STUDENTS, AND THEY LEARNED A GOOD DEAL, TOO. BUT We HAVE ANOTHER PROBLEM ALTOGETHER To SOLVE. IT IS ANOTHER QUESTION To Manage. [Cf: 6MR370.03] p. 52, Para. 5, [1904MS].

Sister White: We are educating for the kingdom. [Cf: 6MR371.01] p. 52, Para. 6, [1904MS].

SISTER PECK: AND EVERYTHING Is NEW, AND IT DOES MEAN A GREAT DEAL MORE WHEN THE ROAD Is NEW AND UNTRIED, THAN WHEN WE ARE FOLLOWING a ROAD HUNDREDS OF YEARS Old. [Cf: 6MR371.02] p. 52, Para. 7, [1904MS].

ELDER TAYLOR: In THE NUMBER OF STUDIES TODAY, WE HAVE DUPLICATED ALL THAT The PUBLIC SCHOOL HAS, AND THEN WE HAVE ADDED BIBLE, And NATURE STUDY, AND MANUAL TRAINING, And GENERALLY VOCAL Music. [Cf: 6MR371.03] p. 52, Para. 8, [1904MS].

Sister White: I cannot see a particle of sense in that. Just cut off some of those studies. Teach them the Bible. Have that as one of their living, practical points of education. That is what it ought to be. We should take no account of how many things they bring out in some other schools. We are on a different road. [Cf: 6MR371.04] p. 53, Para. 1, [1904MS].

ELDER TAYLOR: NOW TAKE THE MATTER OF HISTORY. WE HAVE HISTORY IN THE PUBLIC SCHOOLS, U. S. HISTORY. We ARE EXPECTED TO TEACH HISTORY In OUR CHURCH SCHOOL, BUT We CANNOT TEACH HISTORY IN OUR SCHOOL AS THEY TEACH In THE PUBLIC SCHOOL. SISTER PECK, At THE PRESENT TIME IS SIMPLY WORKING IT OUT To CONNECT ALL THE EVENTS THAT HAVE COME INTO OUR HISTORY AND THE HISTORY OF THIS COUNTRY, WITH THE BIBLE In THE FULFILLMENT OF PROPHECY. SHE HELPS THE CHILDREN To SEE THE SIGNS OF THE

TIMES, AND THE WORKING OUT OF GOD'S PLANS, AND SHE KEEPS THEIR MINDS IN TOUCH WITH GOD ALL THE TIME. I HAVE FELT THAT IF WE COULD HAVE TIME IN OUR SCHOOLS FOR THAT, WE COULD CUT OFF OTHER STUDIES THAT CROWD IN, AND THEN WE WOULD BEGIN TO SEE LIGHT COME IN, AND OUR CHILDREN WOULD GET HOLD OF God. [Cf: 6MR371.05] p. 53, Para. 2, [1904MS].

Sister White: I think we should consider that problem. If there are those who do not want to send their children to our school, at which preparation is given for the future eternal life, to learn here the Alpha of how they should conduct themselves for the Omega, the end, then they can take their children and put them where they please. If this is the public school, all right. What we want is to educate our children for the future immortal life, and we have but a little time to do it in. This is the work to be accomplished. We are to educate them how to behave, and all of this. I tell you, the teacher carries a big responsibility to [inculcate] principles to work upon for all time. [Cf: 6MR372.01] p. 53, Para. 3, [1904MS].

We must educate our children so that we can come up to the gates of the city and say, "Here am I, Lord, and the children that thou hast given me." We must not come up without our children to hear the words, "Where is my flock, my little flock, that I gave you--that beautiful flock that I gave you, where are they?" And we reply they have been left to drift right into the world, and so they are unfitted for heaven. What we want is to fit them for heaven so we can present the little flock to God, and say, "I have done my best." [Cf: 6MR372.02] p. 53, Para. 4, [1904MS].

We think that another teacher should be brought in. We need one that has a good, all-round disposition. One that is even, and that can mold and fashion. These little ones move by impulse, just as they feel. [Cf: 6MR372.03] p. 53, Para. 5, [1904MS].

I think what care the Lord had over the children of Israel. They were so forgetful. He told them just what to do. He told them to plaster the rock, and they were to write on this rock the commandments of God. This was after that they passed over Jordan. You see how particular He was. [Cf: 6MR372.04] p. 53, Para. 6, [1904MS].

And then there were the two mounts, there were places that they had to go through that repetition, one the mount of curses and the other the mount of blessings. From these two prominent positions the advantages of the blessing and the disadvantages of the curse were pronounced.--Ms 7, 1904. ("Counsel on School Age Entrance," January 14, 1904. Copied from Document File No. 102--School Board Minutes.) [Cf: 6MR373.01] p. 53, Para. 7, [1904MS].

In the place of devoting your powers to theorizing, Christ has given you a work to do. His commission is, Go throughout the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. . . . There is to be the imprint of the sacred name, baptizing the believers in the name of the threefold powers in the heavenly world. The human mind is impressed in this ceremony, the beginning of the Christian life. It means very much. The work of salvation is not a small matter, but so vast that the highest authorities are taken hold of by the expressed faith of the human agency. . . . [Cf: 6MR388.02] p. 54, Para. 1, [1904MS].

The three great and glorious heavenly characters are present on the occasion of baptism. All the human capabilities are to be henceforth consecrated powers to do service for God in representing the Father, the Son, and the Holy Ghost upon whom they depend. All heaven is represented by these three in covenant relation with the new life.--Ms 45, 1904, pp. 9, 10. ("That They All May Be One," May 14, 1904.) [Cf: 6MR388.03] p. 54, Para. 2, [1904MS].

In moving the College from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked hard under great difficulties. Upon the school there was a heavy burden of debt that they had not created. They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts. [Cf: 6MR412.04] p. 54, Para. 3, [1904MS].

But who has appreciated the work that has been done in this place? Many have taken an attitude of opposition, and have spoken words that have caused sadness, and have made it hard to carry forward the work. Wicked prejudice and false accusations have been met. With some there has been a settled disposition to complain and to find fault with those who have striven with all their might to carry out the Lord's instruction. . . . [Cf: 6MR413.01] p. 54, Para. 4, [1904MS].

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under many discouraging circumstances. This work of opposition and dissatisfaction has come from the enemy. . . . [Cf: 6MR413.02] p. 54, Para. 5, [1904MS].

I would say to Brethren Magan and Sutherland, God has looked with pleasure upon you as you have struggled through the difficulties you have had to meet here.--Ms 54, 1904, pp. 1-3. (Remarks at Berrien Springs, Michigan, May 23, 1904.) [Cf: 6MR413.03] p. 54, Para. 6, [1904MS].

Some who were opposed to the school being moved from Battle Creek have kept up a continual warfare. They were not in harmony with the movement, and they have made it hard for Brother Magan and Brother Sutherland. [Cf: 6MR413.04] p. 54, Para. 7, [1904MS].

There is a condition of things existing at the present time that unless changed will be greatly to the dishonor of God. The Lord forbids that it shall prevail.--Ms 58, 1904, pp. 1, 2. ("A Change of Feeling Needed," May 24, 1904.) [Cf: 6MR413.05] p. 54, Para. 8, [1904MS].

"Thou shalt command the children of Israel that they bring thee pure olive oil, beaten, for the light, to cause the lamp to burn always." This was to be a continual offering, that the house of God might be properly supplied with that which was necessary for His service. His people to-day are to remember that the house of worship is the Lord's property, and that it is to be scrupulously cared for. But the funds for this work are not to come from the tithe. The tithe is to be used for one purpose,--to sustain the ministers whom the Lord has appointed to do His work. It is to be used to support those who speak the words of life to the people, and carry the burden of the flock of God. [Cf:

7MR135.01] p. 55, Para. 1, [1904MS].

But there are ministers who have been robbed of their wages. God's provision for them has not been respected. Those who have charge of our church buildings are to be supplied with the means that is necessary to keep these buildings in good repair. But this money is not to come from the tithe. [Cf: 7MR135.02] p. 55, Para. 2, [1904MS].

A very plain, definite message has been given to me to give to our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe is to be applied. Those who make this use of the tithe are departing from the Lord's arrangement. [Cf: 7MR135.03] p. 55, Para. 3, [1904MS].

God will judge for these things. One reasons that the tithe may be appropriated to school purposes. Still others would reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used,--the support of the ministers. There should to-day be in the field one hundred well qualified laborers where now there is but one. [Cf: 7MR136.01] p. 55, Para. 4, [1904MS].

God cannot look upon the present condition of things with approval, but with condemnation. His treasury is deprived of the means that should be used for the support of the gospel ministry in fields nigh and afar off. Those who proclaim the message of truth before great congregations, and who do house-to-house work as well are doing double missionary work, and in no case are their salaries to be cut down. [Cf: 7MR136.02] p. 55, Para. 5, [1904MS].

The use of the tithe must be looked upon as a sacred matter by our people. We must guard strictly against all that is contrary to the message now given. [Cf: 7MR136.03] p. 55, Para. 6, [1904MS].

There is a lack of ministers because ministers have not been encouraged. Some ministers who have been sent to foreign lands, to enter fields never worked before, have been given the instruction, "You must sustain yourselves. We have not the means with which to support you." This ought not to be, and it would not be if the tithe, with gifts and offerings, were brought into the treasury. When a man enters the ministry, he is to be paid from the tithe enough to sustain his family. He is not to feel that he is a beggar. [Cf: 7MR136.04] p. 55, Para. 7, [1904MS].

The impression is becoming quite common that the sacred disposition of the tithe no longer exists. Many have lost their sense of the Lord's requirements. [Cf: 7MR136.05] p. 56, Para. 1, [1904MS].

The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed, because there are those who do not realize that the tithe is God's reserved portion. [Cf: 7MR137.01] p. 56, Para. 2, [1904MS].

Many ministers are lying in their graves, brought there by sorrow and disappointment, and by the hardship brought upon them because they did

not receive sufficient for their labors. [Cf: 7MR137.02] p. 56, Para. 3, [1904MS].

Let us remember that God is a God of justice and equity. There would to-day be many more ministers in the field, but they are not encouraged to labor. Many workers have gone into the grave heartbroken, because they had grown old, and could see that they were looked upon as a burden. But had they been retained in the work, and given an easy place, with a whole or part of their wages, they might have accomplished much good. During their term of labor, these men have done double labor. They felt so heavy a burden for souls that they had no desire to be relieved of overwork. The heavy burdens borne shortened their lives. The widows of these ministers are never to be forgotten, but should if necessary be paid from the tithe. [Cf: 7MR137.03] p. 56, Para. 4, [1904MS].

Read carefully the third chapter of Malachi, and see what God says about the tithe. If our churches will take their stand upon the Lord's word, and be faithful in paying their tithe into His treasury, His laborers will be encouraged to take up ministerial work. More men would give themselves to the ministry were they not told of the depleted treasury. There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not made use of the tithe to support other lines of work. [Cf: 7MR137.04] p. 56, Para. 5, [1904MS].

God's reserved resources are to be used in no such haphazard way. The tithe is the Lord's and those who meddle with it will be punished with the loss of their heavenly treasure, unless they repent. Let the work no longer be hedged up because the tithe has been diverted into various channels other than the one to which the Lord has said it should go. Provision is to be made for these other lines of work. They are to be sustained; but not from the tithe. God has not changed; the tithe is to be used for the support of the ministry. The opening of new fields requires more ministerial efficiency than we now have, and there must be means in the treasury.--Ms 82, 1904. ("The Use of the Tithe," 1904.) [Cf: 7MR138.01] p. 56, Para. 6, [1904MS].

I do not see the wisdom of the school depending on the second tithe to meet so much of its expenses. I fear that if the brethren rely so much upon this, difficulties will arise. You should labor patiently to develop those industries by which students may partly work their way through school. Let each family try to pay the expenses of the students that it sends to school.--Letter 167, 1904, p. 1. (To Brethren Santee and Owen, April 27, 1904.) [Cf: 7MR138.03] p. 56, Para. 7, [1904MS].

Rest in Christ's love, my sister. This is all that He requires of you. Look unto Jesus, not yourself Christ is the Author and Finisher of your faith. Trust the One who has helped you in the past to hold fast to the faith. In the hour of death Christ cried out, "My God, my God, why hast thou forsaken me?" Had God forsaken Him? No, no. Neither has He forsaken any soul who trusts in Him. He will bring them off victorious, and give them the crown of life.--Letter 299, 1904, p. 4. (To "An Aged Sister," October 31, 1904.) [Cf: 7MR154.02] p. 57, Para. 1, [1904MS].

I am instructed that false theories will be presented, and that some in the medical missionary work, who have been wavering, will yield up

the faith, and give heed to seducing spirits and doctrines of devils.-- Ms 64, 1904, p. 4. ("A Warning Against Deceptive Teaching," June 23, 1904.) [Cf: 7MR187.02] p. 57, Para. 2, [1904MS].

The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer.--Ms 96, 1904, p. 2. ("An All Sufficient Saviour," 1896.) [Cf: 7MR187.03] p. 57, Para. 3, [1904MS].

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth--not a pillar moved. . . . The time has come when even in the church and in our institutions, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him. . . . Through those who depart from the faith the power of the enemy will be exercised, to lead others astray.--Letter 237, 1904, pp. 5, 6. (To Brother Butler, July 14, 1904.) [Cf: 7MR188.01] p. 57, Para. 4, [1904MS].

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.--Letter 263, 1904, p. 4. (To Our Leading Physicians, July 24, 1904.) [Cf: 7MR188.02] p. 57, Para. 5, [1904MS].

We realize that the truths of the word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe, I have given to the work in that field. This has amounted to several thousand dollars. Elder Conradi has been doing a noble work in the different countries of Europe. [Cf: 7MR297.04] p. 57, Para. 6, [1904MS].

A few weeks ago Elder Conradi sent me five hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars.--Letter 103, 1904, p. 3. (To Brother Craw, February 24, 1904.) [Cf: 7MR298.01] p. 57, Para. 7, [1904MS].

Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean.--Letter 233, 1904, p. 2. (To Brother and Sister E. R. Palmer, July 8, 1904.) [Cf: 7MR327.03] p. 58, Para. 1, [1904MS].

It is by the quality of our work rather than the quantity that we shall be judged at the last great day.--Letter 137, 1904, p. 4. (To "My Dear Young Friend," April 11, 1904.) [Cf: 7MR328.01] p. 58, Para. 2,

[1904MS].

There can be no true prayer without true faith. Without faith it is impossible to please God. Prayer and faith are the arms by which the soul hangs upon the neck of infinite love, and grasps the hand of infinite power.--Letter 301, 1904, p. 4. (To S. N. Haskell and wife, November 2, 1904.) [Cf: 7MR402.03] p. 58, Para. 3, [1904MS].

We honor God and our Lord Jesus Christ when we rest in His love. You are one of the Lord's witnesses, whom He will never leave nor forsake. I am instructed to say to you, He has pardoned all your sins, and put upon you the white robe of His righteousness. All He requires of you now is to rest in His love. He has you in His keeping. You have fought the battles of the Lord Jesus Christ, you have kept the faith, and henceforth there is laid up for you a crown of life, to be your reward in that day when life and immortality shall be given to all who have kept the faith and have not denied the Saviour's name. [Cf: 7MR411.03] p. 58, Para. 4, [1904MS].

That your mind is clouded is no evidence that Christ is not your precious Saviour. Now that the childhood of age has come upon you, He regards you as no less His child. Your religious life bears its testimony now as in the past. You have believed the word of God, and in perplexities and trials have acted according to that word. Like the apostle you may say, "I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7,8).--Letter 299, 1904, pp. 2, 3. (To Sister Hare, October 31, 1904.) [Cf: 7MR411.04] p. 58, Para. 5, [1904MS].

Our heavenly Father, we come to Thee at this time just as we are, needy and dependent, but we know Lord, that Thou art a compassionate Saviour. Thou hast made an infinite sacrifice, that we might have eternal life, if we will only cooperate with Thee. We ask thee to put it into our hearts today, to renew our covenant with Thee by sacrifice. Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee. [Cf: 7MR413.01] p. 58, Para. 6, [1904MS].

Our Father, Thou knowest that we love Thee. We see a world ready to perish in sin, and we are not prepared to labor together with Thee. We desire to be fitted up for Thy service. We desire the Holy Spirit to descend upon us. We want the darkness to be swept away from our eyes, that we may have the clear light of understanding. [Cf: 7MR413.02] p. 58, Para. 7, [1904MS].

We ask Thy blessing upon those who have arisen, to express their desire to be prepared for Thy coming. As they leave this pavilion, may they seek Thee in earnest prayer. May they go in companies or two or three, to seek Thee. Thou hast said that where two or three are gathered in Thy name, there Thou wilt be. O give them a spirit of earnest pleading for the pardon of their sins, that Thou mayest say to them, "Thy sins be forgiven thee." [Cf: 7MR413.03] p. 59, Para. 1, [1904MS].

I ask Thee to pity every trembling soul in this congregation. I ask Thee, my Saviour, that Thou wilt awaken in the heart of every minister of the gospel, of every teacher, and of every one who professes to be Thy child, a desire for Thy Holy Spirit, that they may be endued with power, and that as they go from house to house, they may proclaim Thy truth. Let Thy message come to us, that we may arouse our sensibilities, that we may realize the value of souls. We want that every one here today shall be saved. May the light that shines from the throne of God shine into the chambers of the mind and into the soul-temple. [Cf: 7MR413.04] p. 59, Para. 2, [1904MS].

Merciful Redeemer, Thou knowest every one. Here are some who are weighted down with burdens that have rested heavily upon them. May they link up with Thee. May they put their arm in Thine arm, and cling to Thee, the mighty One, who hast said, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isa. 27:5). These are Thy words; show them how, Lord. Show them how to humble their proud hearts. Show them what it means to break their will before God, and to take Thy will. Help them to cast their helpless souls upon the merits of a crucified and risen Saviour. Present before them eternal life. Let the sweetness of Thy Holy Spirit come into the hearts of Thy ministers, that Thy melting, merciful love, may be manifest in their life. I ask Thee to dispel everything that would prevent them from working for the salvation of souls. Put it into their hearts and minds to make a covenant with Thee by sacrifice. Even now, may the melting love of Christ come into our midst. May we hear the words, "Thou art Mine, I have begotten thee unto Myself." [Cf: 7MR414.01] p. 59, Para. 3, [1904MS].

O Lord, Thou knowest how the powers of evil are working. We see the world going to perdition. Baptize Thy ministers, baptize Thy workers with Thy Holy Spirit. I ask Thee, to let melting love and mercy fall upon this congregation. [Cf: 7MR414.02] p. 59, Para. 4, [1904MS].

Now let praise and thanksgiving ascend to God, that Thou hast heard our prayer. We believe in Thee, Lord. Wash us from every stain of sin. Cleanse and purify us, and let us understand what it means to perfect holiness in the fear of God. I ask Thee to set the feet of those who have been stumbling, in the right path of Thy self-denial and self-sacrifice. [Cf: 7MR414.03] p. 59, Para. 5, [1904MS].

What can we say, Lord? We are weak ourselves. We need Thy power. We see the work that we have to do. We give ourselves to Thee. Let Thy blessing come to us, and Thy name shall have all the glory. Amen.--Ms 52, 1904, pp. 15, 16. ("A Plea for Unity," Sermon, May 22, 1904.) [Cf: 7MR415.01] p. 59, Para. 6, [1904MS].

Scripture is the key that unlocks Scripture. The suppositions of men are worthless. Great care is to be exercised, lest human fallacies be brought in. Every student is to be educated to give a clear exposition of the Word, according to the example Christ has given in His teaching. He said nothing to gratify curiosity or to stimulate selfish ambition. He did not deal in abstract theories, but in that which is essential to the development of character; that which will enlarge man's capacity for knowing God, and increase his power to do good. He spoke of those truths that relate to the conduct of life, and that unite man with eternity. We read that the common people heard Him gladly. The people

"were astonished at His teaching; for His word was with power." [Cf: 7MR416.01] p. 60, Para. 1, [1904MS].

We need not tax our minds for some far-fetched explanation of the words of Scripture. Thus the Jewish teachers did. They quoted the ideas and traditions of the rabbis, confusing the minds of their hearers. They taught for doctrine the commandments of men. We are not to seek for revelations that have not been made in the Word of God. In the simplicity of Christ we are to present the plain teaching of the Bible. Men in high positions of trust in the world will be charmed by a plain, straightforward, scriptural statement of truth.--Letter 111, 1904, pp 3, 4. (To Brother Butler, March 13, 1904.) [Cf: 7MR416.02] p. 60, Para. 2, [1904MS].

I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind.--Letter 123, 1904, p. 10. (To J. E. White, March 29, 1904.) [Cf: 8MR35.01] p. 60, Para. 3, [1904MS].

I find in Takoma Park, where our buildings are to be located, a large settlement, made up of people who live here and work in Washington. There is no saloon in the town. Not one of the members of the Town Council drinks liquor, smokes or chews tobacco, or uses profane language. . . . [Cf: 8MR97.01] p. 60, Para. 4, [1904MS].

The location that has been secured for our school and sanitarium is all that could be desired. The atmosphere is pure, and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage.--Letter 155, 1904, p. 1. (To Brother Butler, May 8, 1904.) [Cf: 8MR97.02] p. 60, Para. 5, [1904MS].

Enjoying Scenery in a Park: The roads through the Park are very well kept, and the scenery is lovely. I rode out every day, and I cannot find words to describe the beauty of what I saw. I enjoyed looking at the many different kinds of trees in the Park, but most of all I enjoyed looking at the noble pine. There are medicinal properties in the fragrance of these trees.--Letter 293, 1904, p. 5. (To Brother and Sister Belden, October 17, 1904.) [Cf: 8MR120.02] p. 60, Para. 6, [1904MS].

An orphanage is greatly needed by the colored believers in the South. We have decided that this orphanage must be established. But in order for this to be done, money must be raised. There is one father in the South who says that he will give one hundred dollars toward the establishment of this institution. This is a large gift for a poor man to make. An effort must now be made to secure means for an orphan asylum. Its establishment has long been talked of, but it takes more than words to build an institution and put it in running order.--Letter 313, 1904, pp. 1, 2. (To "Dear Brethren and Sisters," November 2, 1894.) [Cf: 8MR129.03] p. 60, Para. 7, [1904MS].

Last Wednesday we left Granville for Dora Creek. We were two hours and a half coming seventy-nine miles. We accomplished the journey very comfortably. Brother Mackensy, whom we met at the cars, came on with us. I am writing by the light of a candle set in a tin candlestick, and

placed on a tall tin box in my folding chair. We did not think of taking lamps with us; but by this morning's experience in writing before daylight, they would have been of excellent service to us. We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, Mackensy, and Collins seated themselves in one boat, Brethren Daniells, Mccullagh, and Reekie in a still larger boat, and Willie White, Emily Campbell, and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salty, but loses its saltiness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this is no creek, but a deep, narrow river, and the water is beautiful. [Cf: 8MR133.01] p. 61, Para. 1, [1904MS].

I did considerable walking yesterday in going from the station to the house, which is occupied by Brother and Sister Lawrence recently from Battle Creek. After dinner I walked to the water to take the boat. The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. Some of the places are for sale, but are altogether too high in price. From one settlement several small children were at the water's edge, and as there is no beach, they could easily fall from the high bank into very deep water, where only an experienced swimmer could save them from drowning. [Cf: 8MR133.02] p. 61, Para. 2, [1904MS].

When we landed on the ground to be explored, we found a blue-gum tree about one hundred feet long lying on the ground. There was a fire in the center, and the smoke came out of the forked ends, and the main trunk, which . . . form[ed] three chimneys. Several feet of one fork was a burning mass of glowing coals. The day before Willie and Brother Reekie had taken their dinner at this place and had kindled a fire in a knot of wood and it had been burning ever since. There was no danger of setting the woods on fire, and it was a pretty sight. Willie, Emily, and I rested here for a little while, but the rest of the party took their shovels and went on to examine portions of the land that they had not yet passed over. The place where we tarried had a very nice grade. It was a ridge, not abrupt, but slightly elevated. Around us were immense trees that had been cut down and parts were taken out which could be used. I thought, if one of these trees could lie in our dooryard at Granville, we should not need to question as to where our fuel would come from; for we would have an abundance for a long time. [Cf: 8MR134.01] p. 61, Para. 3, [1904MS].

We looked at a piece of swampy land. It did not look to be more than ten acres, but they say it covers about fifteen acres of ground. This objectionable feature may be a blessing in disguise, for it is three feet above the level of the river, and by employing the right methods it could be drained, and thus become the most valuable piece of land in the whole tract. The Creek, as they call it, bounds the tract on two sides. Willie prepared me a comfortable seat with my cushions on a large log and then he walked a short distance to see the river on the other side of the tract of land. I had an opportunity to meditate and pray. We are much pleased with this place as a location for the school. [Cf: 8MR134.02] p. 61, Para. 4, [1904MS].

The clearing of the land does not appear to be as formidable a task as we supposed. Some spaces are already cleared, some spaces have nothing on them but charred underbrush, with a few large monarchs of the forest still standing. There are trees of smaller growth which are as straight as an arrow. I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. I am sure that were the pains taken with this land, as is customary to take with land in Michigan, it would be in every way as productive. If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. If they would put forth the same effort, they might take the wild land in hand, and plough and sow it with grass seed for grazing cattle. [Cf: 8MR135.01] p. 62, Para. 1, [1904MS].

While sitting on the log, my mind was actively planning what could be done. The swamp land could be used for cultivating cranberries, alfalfa might be sown to feed the cows, and some kinds of vegetables could be grown. I could see nothing discouraging in prospect of taking the land. [Cf: 8MR135.02] p. 62, Para. 2, [1904MS].

But our party returned, and broke up my future faith-prospecting. They gathered up my pillows, and we moved on our way back, as far as it would be prudent for me to walk. Again we halted and a seat was made for me to rest awhile, and we did some more talking and planning. Again we moved on, and did not pause till we reached the burning tree. They rolled over a large log, and a seat was made for me, where I could sit on my spring cushion and lean against a tree. I was facing a large, cheerful fire that was made by the burning tree. After I was comfortably settled, Willie went in search of lemons, which grew on the trees bordering the fence which bounded the farm. He brought back some nice specimens, and said he had picked the best there were. The rest were too green to eat. There are oranges growing wild, planted by someone years ago, but left uncultivated, which will yield a good crop without cultivation. We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. [Cf: 8MR135.03] p. 62, Para. 3, [1904MS].

They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole the day of prospecting had made them much more favorable to the place than they had hitherto been. [Cf: 8MR136.01] p. 62, Para. 4, [1904MS].

While I was riding in the boat, the words of this Scripture were in my mind: "But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them. Children, have ye any meat? They answered Him, No. And He said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes" (John 21: 4-6). I was impressed with the fact that these words symbolized our adventures and experiences in seeking a location for our school. We needed our faith strengthened, in order that we might cast our nets on the right side of the ship, which was the faith side, and we should be successful in seeing advantages in the

very things which looked, at first sight, forbidding. [Cf: 8MR136.02] p. 62, Para. 5, [1904MS].

Night was drawing on, and we were again placed in our position in the boat, and were soon returning from our tour of inspection by the light of the stars. Everything about the place had impressed me favorably, except the fact that we were far from the great thoroughfares of travel, and therefore would not have an opportunity of letting our light shine amid the moral darkness that covers our large cities like the pall of death. This seems [to be] the only objection that presents itself to my mind. But then, it would not be advisable to establish our school in any of our large cities. In the first place we have but little money and could not afford to purchase high-priced land; and in the second place there would be many temptations in such a locality that would be likely to lead the youth to become demoralized, and it is best to be far away from the cities. This is not so far from the city, but that the light can shine forth in clear, bright rays. There are souls perishing everywhere for the truth of God, and the light must shine in the highways and the byways. [Cf: 8MR137.01] p. 63, Para. 1, [1904MS].

We desire to have our school so located that the students shall have plenty of opportunity to exercise their physical powers, as well as to exercise their mental abilities. We desire that every facility may be afforded for educating and training the students to use their muscles as well as their brains, that we may have well developed men and women who are sound in body and mind, and who have a good spiritual understanding. [Cf: 8MR137.02] p. 63, Para. 2, [1904MS].

We are much pleased with the climate. It seems to be even and very pleasant. The weather here at present could not be better. Yesterday was a beautiful day, and last night was a beautiful night. This morning the sky is cloudless, the atmosphere cool and bracing. It is healthful and invigorating in the locality where we think of locating the school. The owners of the property offer us fifteen hundred acres of land, good and poor mingled, for \$4,500. This is, I consider, a rare opportunity, and in the providence of God offered to us, and we ought to have the land. Much of it is poor and cannot be cultivated. [Cf: 8MR137.03] p. 63, Para. 3, [1904MS].

I have seen the committee since writing the foregoing page, and I understand that the decision has been made to purchase this property as soon as we can possibly do so. Of course, we cannot do this without means, and we have none. God in His great goodness provided means for us to make connection with our necessities, but human judgment and ideas cut off the channel which would have done something towards relieving our difficulty, and would have furnished us means to have made the first payment. But we will trust in God and try not to be discouraged because human judgment interposed between the channel and us. The means has been diverted, and consequently we are left without the money, which we so much needed. [Cf: 8MR138.01] p. 63, Para. 4, [1904MS].

May 22. We were presented with a list of household necessities; but not one of us had money with which to supply the want. Brother Belden said he was two months behind at the grocery store, and he did not want to run the bill any longer. We were very thankful to borrow a couple of

pounds, which enabled Elder Starr, Emily, and myself to come to this place and meet Willie and the committee. We cannot see why it is that our brethren at any time lay their hands upon the ark to steady it, as though the God of heaven could not manage His own work in His own time and in His own way. We are not able to see as yet how we can obtain money to make even the first payment on this place, but the Lord can do all things, and we will not distrust Him. [Cf: 8MR138.02] p. 63, Para. 5, [1904MS].

Oh Lord, increase our faith, I was praying in the night season. I thought we were upon an island, and I saw a man who seemed much pleased, holding out a pocketbook to us, and saying, Help is coming. He was waiting for a boat. Then some person we could not quite discern in the long distance reached out his hand and took the pocketbook and put it in his inside coat pocket, and the hand which had held the pocketbook was stretched out to us empty. This dream caused me great disappointment, and I groaned aloud. I awoke and could sleep no more. This was about one o'clock in the morning. [Cf: 8MR139.01] p. 64, Para. 1, [1904MS].

On Thursday morning, May 24, we all prepared to get in the rowboat and go again to the tract of land for a further investigation. Before starting we had a most solemn season of prayer. My heart was drawn out in earnest prayer for the Lord to guide us in judgment. He alone could indicate to us what was His holy will. The discussion of this day meant much to every one of us, for it would be settled whether or not the school should be located in this place. I also felt most earnestly for Brother McCullagh who has been quite feeble, and prayed that the blessing of God might rest upon him. Our hearts were melted with the softening, subduing influence of the Spirit of God. We did believe that we received the things we asked of the Lord. All present seemed deeply moved and several earnest prayers went up to the throne of grace. My faith increased, and I knew the Lord would teach us and lead us, and this He did do. [Cf: 8MR139.02] p. 64, Para. 2, [1904MS].

There was perfect unity in making the decision to purchase the fifteen hundred acres of land at the price of \$4,500. Our investigations on Thursday confirmed every one of us in the belief that we had done the will of God in deciding to accept the land for the location of our school.--Letter 82, 1904, pp. 2-8. (To J. E. and Emma White, May 1, 1894.) [Cf: 8MR139.03] p. 64, Para. 3, [1904MS].

I have been all over the land which the brethren have bought here in Takoma Park.--Letter 141, 1904. (To J.E. White, April 27, 1904.) [Cf: 8MR165.01] p. 64, Para. 4, [1904MS].

I have been over the land that has been purchased in Takoma Park, for school and sanitarium purposes. This land is only a short distance from our house. It is very favorably located. . . . God's hand has been in the purchase of this land. It is in every way adapted for the purpose for which it will be used.--Letter 143, 1904. (To Marian Davis, April 27, 1904.) [Cf: 8MR165.02] p. 64, Para. 5, [1904MS].

We came East to spend some time in counsel with those in charge of the work here in regard to the buildings now in process of erection.--Letter 359, 1904. (To Mary Foss, August 10, 1904.) [Cf: 8MR165.03] p. 64, Para. 6, [1904MS].

We went out to view the land purchased for sanitarium and college site. The stream of pure water running through the whole length of our purchased land is clear as crystal and grateful to the taste. I am in no wise disappointed. . . . Here, then, was the favorable location for our buildings, near the settlements of people who have made their homes in the country.--Ms 141, 1904. (Diary, April 24, 1904.) [Cf: 8MR165.04] p. 64, Para. 7, [1904MS].

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say more often than you have ever yet said, "Be still, and know that I am God." This will give your soul the needed rest. It will give you contentment in doing the very best you can. [Cf: 8MR332.03] p. 65, Para. 1, [1904MS].

Spiritual life--what is it? It is the contemplation of Him who loved us and gave Himself for us, that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good. [Cf: 8MR332.04] p. 65, Para. 2, [1904MS].

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith. [Cf: 8MR333.01] p. 65, Para. 3, [1904MS].

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy religious life. In the outworking of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God. [Cf: 8MR333.02] p. 65, Para. 4, [1904MS].

We can, we can reveal the likeness of our divine Lord. We know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through cooperation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for everyone in weakness, sorrow, or distress. [Cf: 8MR333.03] p. 65, Para. 5, [1904MS].

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief.--Letter 121, 1904, pp. 6-8. (To Edson and Emma White, March 29, 1904.) [Cf:

8MR334.01] p. 65, Para. 6, [1904MS].

Let us have a revival of our faith. My son, let us, you and I, set an example of doing our best to clear the King's highway, and after we have done this, let us place everything in the hands of God, saying, "Lord, I have done my part. I believe Thy promises. Wilt Thou not now give evidence of Thy working?" He will hear and answer. . . . [Cf: 8MR334.02] p. 65, Para. 7, [1904MS].

There is spiritual life for every church member. We all need to apply the Word of God most earnestly to ourselves. We need to live in a higher, purer atmosphere. If we have the faith that works by love and purifies the soul, we shall be partakers of the divine nature. Then we shall have spirit and life and health. When the Word of God is brought into the daily life, there will be spiritual soundness. The powers of the soul will be exercised unto righteousness and godliness. Christ will dwell in our hearts by faith, and the presence of His Spirit will be revealed by a healthy spiritual growth.--Letter 123, 1904, pp. 3, 7. (To Edson White, March 29, 1904.) [Cf: 8MR334.03] p. 66, Para. 1, [1904MS].

Blend in Christian love with your fellow workers and do not allow yourself to be easily wounded. When you become interested in the salvation of perishing souls, you will not mind the little differences that are so common in the association of human beings with one another. [Cf: 8MR351.01] p. 66, Para. 2, [1904MS].

I had to learn my lesson when much younger than I am now. When my husband and I were living in Rochester, New York, carrying on the publication of the *Review and Herald*, there were twenty-two who every day gathered round our family board. These workers were of different temperaments and dispositions. We had much to try us, and many perplexing problems to solve. Under great difficulties and with little money, we were endeavoring to carry forward the proclamation of present truth. [Cf: 8MR351.02] p. 66, Para. 3, [1904MS].

I purposed in my heart that no word or act of mine should cause irritation. When others were irritated, I would say, "We are all Christ's little children, members of His family. Let us bring all the sunshine that we can into our home." Do not speak one word that would hurt the feelings of another. When you are tempted to speak or act unadvisedly, look to Jesus, and remember that when the feelings are stirred, silence is eloquence.--Letter 29, 1904, pp. 2, 3. (To J. A. Burden and wife, January 17, 1904.) [Cf: 8MR351.03] p. 66, Para. 4, [1904MS].

I have words of caution to give you, which I am repeating to you in the night season. I was saying this: "I have a message for you from the Lord. Cultivate your vocal organs. This is your privilege and duty. The voice is a most precious treasure. You often speak too hurriedly. Words are crowded too quickly upon words, and your utterance lacks the clear distinctness that it should have." [Cf: 9MR12.01] p. 66, Para. 5, [1904MS].

Speaking to large congregations as you do, it is your duty to give your vocal organs all the relief possible. When speaking, take deep, full inspirations of air. Use the muscles of the abdomen and thus put

upon them the burden you are now placing upon the throat and lungs. [Cf: 9MR12.02] p. 66, Para. 6, [1904MS].

The Lord would not have you injure your vocal organs by a long, continuous strain. Your words will be much more forcible if you give your lungs more air and speak fewer words. When you are speaking, you need to give time to taking full, deep inspirations. Bring the muscles of the abdomen into action. Stand straight, breathe deep, and speak your words with as much force as you please. [Cf: 9MR12.03] p. 66, Para. 7, [1904MS].

I was taught this lesson when my throat and lungs were so much affected that I could not breathe without suffering. No human friend gave me any hint of what to do in order to improve, but the great Medical Missionary, whom I love and obey, told me what to do. The directions given me, I give you. The importance of voice culture was impressed upon me, and ever since I have tried to impress this upon others. Let our ministers speak slowly, taking in full inspirations of air, and there will be a melody in their voices that is now heard in the voices of but few, because it is hard to change wrong habits for right ones. [Cf: 9MR12.04] p. 67, Para. 1, [1904MS].

God would have His workers treat their vocal organs with special care, as a precious gift from Him. These organs are not to be abused by over-taxation. Let great care be shown in their use. Then the discourses given will be more impressive, and those who speak will be enabled to do more work for the Master. There are men who have gone down to the grave because they did not take pains to be in harmony with nature's laws in their use of the vocal organs. [Cf: 9MR13.01] p. 67, Para. 2, [1904MS].

The Lord would have His messengers guard sacredly their health and strength. They are not to sacrifice their God-given organs by misusing them. One organ is not to be overstrained, made to bear a burden of abuse that will bring disease and cut short the usefulness of the worker. [Cf: 9MR13.02] p. 67, Para. 3, [1904MS].

The Lord would have you improve in speech by placing the burden where it belongs, upon the muscles of the chest and abdomen. The throat is only the channel for the words. Speak slowly and breathe deeply. This will enable you to throw out your words with distinctness and volume, while the throat and lungs, instead of being injured, will be strengthened to resist consumptive tendencies. [Cf: 9MR13.03] p. 67, Para. 4, [1904MS].

It is your privilege to take lessons in voice culture, if possible. Voice culture is a study that should find a place in every institution for the education of the youth. Especially is this study essential for those who are preparing themselves to labor as teachers or ministers. In every study the importance of speaking slowly and distinctly, and of placing the burden upon the muscles of the abdomen, should be made prominent. This line of work should be made a specialty in every school. The students should be taught to stand straight, to breathe deep, and to give the proper emphasis to important words and sentences. [Cf: 9MR13.04] p. 67, Para. 5, [1904MS].

I am deeply interested in your work in Southern California. I am so

anxious that you shall not break down under the strain of long, continuous effort. Let someone connect with you who can share your burdens. This is the plan that was followed by the Great Teacher. He sent His disciples out two and two. [Cf: 9MR14.01] p. 67, Para. 6, [1904MS].

Think of these suggestions. Give them due attention, for the preservation of your life demands this. The human agent is to do all in his power to preserve his health and strength. The minister of the gospel should give the organs of speech special care, giving the throat every advantage, so that it shall not become irritated. He must take time to rest. Then his vocal organs will not be so overworked that they will become diseased beyond remedy. [Cf: 9MR14.02] p. 67, Para. 7, [1904MS].

I must urge you to exercise discretion. You talk hurriedly, and the throat and lungs become wearied and irritated. Elder Sperry was a man of great ability. I did my best to persuade him to be careful of his health, but he would not follow my advice. He said that he could not enjoy freedom in speaking if he kept the rules which he knew to be essential to the health of his vocal organs. The force of habit was so strong that he did not change. When he was dying, he sent for my husband and me to come and pray for him. While we were with him, he said, "Oh, Sister White, I need not now be dying had I heeded the warnings that you gave me."--Letter 367, 1904, pp. 1-3. (To. W. W. Simpson, September 18, 1904.) [Cf: 9MR14.03] p. 68, Para. 1, [1904MS].

I do not think that my labors should be mainly for our own people, but for those who have not yet had the light of truth.-- *Letter 195, 1904*, p. 3. (To A. G. Daniells, June 13, 1904.) [Cf: 9MR19.01] p. 68, Para. 2, [1904MS].

In conclusion I would say, On the Sabbath, when the people assemble for worship, let the discourse be short, and let all be given an opportunity to bear testimony.-- *Letter 187, 1904*, p. 2. (To Brethren Butler and Haskell, June 3, 1904.) [Cf: 9MR96.02] p. 68, Para. 3, [1904MS].

As Marian Davis' life was coming to a close in 1904, Ellen White made another reference to her faithful work, stating: We have stood side by side in the work, and in perfect harmony in that work. And when she would be gathering up the precious jots and tittles that had come in papers and books, and present it to me, "Now," she would say, "there is something wanted. I cannot supply it." I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in perfect harmony all the time.-- *Manuscript 95, 1904*. [Cf: 9MR109.01] p. 68, Para. 4, [1904MS].

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? No, he is not. The Lord Jesus left the royal courts and, taking our human nature, lived such a life as everyone may live in humanity, through following His example. We may perfect a life in this world [which] is an example of righteousness, and overcome as Christ has given us an example in His life, revealing that humanity may conquer as He, the great Pattern, [conquered]. [Cf: 9MR237.03] p. 68, Para. 5, [1904MS].

Men have sold themselves to the enemy of all righteousness. Christ came to our world to live the example humanity must live, if they [are to] secure the heavenly reward. They cannot redeem themselves. Of themselves they can do no good thing. But there is a way of 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. Christ 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, and resisted every plausible representation of hope that sinners can be saved in their sins. Christ's righteousness is distinctly made apparent in overcoming every temptation. [Cf: 9MR238.01] p. 68, Para. 6, [1904MS].

Only by accepting Christ as a personal Saviour, can human beings be uplifted. Beware of any theory that would lead man 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. Christ lived the unpolluted life in this world to reveal to human beings the power of His grace that will be given to every soul that will accept Him as his Saviour. Man's pride would lead him to seek for salvation in some other way than that pointed out in the Scriptures. He is unwilling to be accounted as nothing, unwilling to recognize Christ as the only One who can save to the uttermost all who will accept Him as their Saviour. To this pride Satan appealed in the temptation which he brought to our first parents. "Ye shall be as gods; ye shall not surely die," he said. And by a belief in Satan's words, they placed themselves on his side. [Cf: 9MR238.02] p. 69, Para. 1, [1904MS].

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:17,18). [Cf: 9MR239.01] p. 69, Para. 2, [1904MS].

Praise the Lord, Oh, my soul, praise His holy name. We may overcome through the blood of the Lamb and the word of our testimony lifting up the Man of example, giving to the world a living example of a Christlike life and [showing] that man may overcome "by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11). Thus men are left without excuse, for [those who overcame] lived the example that the Lord had given them.-- *Letter 25, 1904, pp. 5,6.* [To Brothers and Sisters in the Southern Union Conference, January 12, 1904. Andrews University interlined copy.] [Cf: 9MR239.02] p. 69, Para. 3, [1904MS].

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?" The answer comes: "He is hopelessly ruined by his refusal to do the will of the Lord." [Cf: 9MR239.03] p. 69, Para. 4, [1904MS].

Men have sold themselves to the enemy of all righteousness. They

cannot redeem themselves. Of themselves they can do no good thing. But there is a way of 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. The Son of the living God 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: 9MR239.04] p. 69, Para. 5, [1904MS].

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: 9MR240.01] p. 69, Para. 6, [1904MS].

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 a belief in his words, they placed themselves on his side. [Cf: 9MR240.02] p. 70, Para. 1, [1904MS].

Of Christ it is written, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted" (Hebrews 2:17, 18).-- Letter 23, 1904, pp. 5,6. (To J. H. Kellogg, December, 1904.) [Cf: 9MR240.03] p. 70, Para. 2, [1904MS].

Marian Davis and Ministry of Healing.--Do not worry about the book [*The Ministry of Healing*]. Wait until we get home. Be of good courage. The Lord lives and reigns. Be of good courage in Him. Trust the dear Saviour as a child trusts its parents. He loves you, and in your perplexities He will be your helper and your God. Be strong in the Lord; yea, be strong. [Cf: 9MR268.01] p. 70, Para. 3, [1904MS].

Do not try to work. Ride out in the Harper carriage with Sister Peck or with Sister Nelson. The rides would do both you and Sister Peck good. Keep in the open air as much as possible. Do not worry. When the book is finished, we shall thank the Lord. But I have thought that perhaps it might be delayed in His providence. I shall not fret, nor hurry you. Take everything as easy as possible.-- Letter 275, 1904, p. 2. (To Marian Davis, August 7, 1904.) [Cf: 9MR268.02] p. 70, Para. 4, [1904MS].

Marian, I am praying for you, that the Lord will spare your life that you may remain with me. I hope we may not be separated again. Do not refuse to eat nourishing food. It is not the will of God that you should starve yourself. Eat regularly, that you may gain in strength. Do all that you can to aid in your recovery, and may the Lord comfort your soul. In Him is strength. Look unto Jesus, the Author and the Finisher of your faith. If you continue to look to Him, you will be

made like Him in character. I very much wish that I could be there to help you, but as this is impossible, I must be reconciled to what I cannot prevent. [Cf: 9MR268.03] p. 70, Para. 5, [1904MS].

Be of good courage in the Lord. Jesus has compassion on you. You have done a noble work in helping me with my books, and the Lord will accept your lifework. I am so glad that these books are being so widely scattered. You and I know how precious they are. [Cf: 9MR268.04] p. 70, Para. 6, [1904MS].

You must not worry about the book, *Ministry of Healing*. Ride out every day, if possible. You must take a rest for a time. Have courage and faith and hope in the Lord. Trust in Him. He is the light of your countenance and your God. . . . May God bless and comfort you, my child.-- Letter 366, 1904, pp 2,3. (To Marian Davis, August 29, 1904.) [Cf: 9MR269.01] p. 70, Para. 7, [1904MS].

Marian Davis' Last Illness--Marian, may the Lord strengthen and restore you, is my prayer. Oh, I am so sorry that you are sick. But do not lose self-control. You have a very strong will. Exercise that will in preserving your self-control. You will, won't you? [Cf: 9MR269.02] p. 71, Para. 1, [1904MS].

My dear sister, you have handled these subjects so often. Just appropriate them to yourself, and receive the consolation that it is your privilege to have. Look away from your poor, miserable self to Jesus. He is the beauty of holiness. He wants you to submit yourself, as a little child, to Him. You have prepared many things that God has given me for others. I entreat you to be encouraged by the thought that you have been permitted to help me in my work for so many years. Let this thought comfort you. I entreat you to look away from yourself to the Lord Jesus, and in simplicity trust your Redeemer. [Cf: 9MR269.03] p. 71, Para. 2, [1904MS].

Submit to that which Sister Nelson and your sister may wish you to do. Be peaceful in the Lord Jesus Christ. He is too wise to err and too good to do you harm. Be hopeful in God. Do not think of trying to do anything on the writings. May the Lord help you, is my prayer.-- Letter 365, 1904, pp 2,3. (To Marian Davis, September 16, 1904.) [Cf: 9MR269.04] p. 71, Para. 3, [1904MS].

Marian Davis' Death--I would have been very glad, could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for twenty-five years, and we blended nicely in our work. I knew that if she should die, I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer, she would write out at once. [Cf: 9MR270.01] p. 71, Para. 4, [1904MS].

I was so thoroughly worn out when I reached home that I feared a severe sickness was coming upon me. We found Marian very weak indeed. She was at the Sanitarium, and Mrs. Kellogg, her sister, was with her. [Cf: 9MR270.02] p. 71, Para. 5, [1904MS].

Mrs. Kellogg and Sara [Mcenterfer] were with Marian at the time of her death. She passed away very peacefully, and we feel that we can indeed say, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14:13). [Cf: 9MR270.03] p. 71, Para. 6, [1904MS].

A few days before her death, we decided to go to Los Angeles, for our tickets were good only till the third of November. We spoke to Dr. Evans about this, and he advised us to go, saying that we could be sent for whenever necessary. We decided to go on Monday, the day before her death, but we felt held to remain at home one more day. On Tuesday morning, we received word that she had lost consciousness at about seven o'clock. We at once decided not to go to Los Angeles that day. She died at half-past-four Tuesday afternoon. [Cf: 9MR270.04] p. 71, Para. 7, [1904MS].

The funeral was held the next day. She was laid away in the St. Helena Cemetery. I miss her greatly, and shall continue to, for she was a most faithful and efficient worker.--Letter 311, 1904, pp 2,3. (To J. H. Kellogg, November 25, 1904.) [Cf: 9MR271.01] p. 72, Para. 1, [1904MS].

EGW Isolated Herself When She Had a Cold.--We have been here for nearly two weeks, but I have been sick most of the time. Somewhere I caught a severe cold, and for more than a week I have not associated with the family at all, but have kept close to my room. I have a very severe cough, and a very sore throat, and I have thought it best to keep to myself. At times when coughing, it has seemed as if my breath would stop, but I have taken heavy treatment, and I am improving, though I still have times of heavy coughing.-- Letter 317, 1904, p. 1. (To Sister Grey, November 23, 1904.) [Cf: 9MR284.01] p. 72, Para. 2, [1904MS].

A Home for Consumptives Away From Boulder Sanitarium.--A few minutes ago Sara [Mcenterfer] placed your letter in my hand. I have read it, and I will say that I have always talked against the idea of having a consumptives' home near the Boulder Sanitarium. Select a place ten or twelve miles away, or if necessary, still farther away. If possible, let it be where there are many pine trees. Let those of the patients who are able to work be given something to do. They should give the muscles judicious exercise. Let them work in the soil. This will be found especially advantageous. Let all be taught that cheerfulness is God's remedy for sickness. Let them talk faith, and think as little as possible about disagreeable things. Let the heart go forth in praise and thanksgiving to God. Let them pray for themselves and for one another, and let them keep the love of God in the soul. The great Physician can heal consumption. He did it in the case of my husband and myself. [Cf: 9MR284.03] p. 72, Para. 3, [1904MS].

It should be understood that the Boulder Sanitarium does not receive those suffering from consumption. Let a place be chosen for a consumptives' home, and let it be far enough away so that it will not interfere with the work of the Boulder Sanitarium. Go ahead with the selection of some retired place, and let the consumptives be cared for in the wisest and best way. Many will recover. [Cf: 9MR285.01] p. 72, Para. 4, [1904MS].

In regard to means, we should have a fund set apart for the care of those suffering from consumption. If a suitable building can be secured for a consumptives' home, the work carried on in it would, to a large degree, have to be sustained by gifts. I believe that a call for means with which to purchase a building for this purpose, and to sustain the work of the home, would be responded to. May the Lord give us hearts of flesh and of tenderness and love.-- Letter 315, 1904, pp. 1,2. (To Brother Wilcox, November 22, 1904.) [Cf: 9MR285.02] p. 72, Para. 5, [1904MS].

Healing for Consumptives.--Many who are threatened with consumption will be healed through faith. Many others will be healed through proper eating and drinking and through living largely in the open air. To those who are suffering from this disease I would say, Take regular exercise, and keep as cheerful as possible. Keep busy, and live as much as possible out-of-doors. Keep your heart free from all jealousy and evil-surmising, and ask God to help you to improve as fast as possible. Some will overcome the disease; yes, many will, through faith in the mighty Healer. "Let him take hold of My strength, that he may make peace with Me;" the Lord says, "and he shall make peace with Me" (Isaiah 27:5).-- *Manuscript 4*, 1905, pp 3,4. ("The Prevention of Consumption," December 27, 1904.) [Cf: 9MR286.01] p. 72, Para. 6, [1904MS].

Those who have received the light of present truth should make constant improvement in knowledge, moving steadily onward and upward toward that city whose builder and maker is God. . . . [Cf: 9MR372.04] p. 73, Para. 1, [1904MS].

We must experience the power of divine grace before we can be pure and elevated. He who holds true communion with God has no relish for the low and commonplace, for transient delights and indulgences. Under the molding influence of the Holy Spirit, he reveals a preference for better things. He who has drunk of the pure fountain of living water will take no delight in the muddy, turbulent streams of earth. . . . [Cf: 9MR372.05] p. 73, Para. 2, [1904MS].

There are many, like grown-up children, who seem to live merely to eat and drink and to gratify their own desires. . . . Their minds become degraded by vice and amusement, and the ceaseless round of gratification of the lowest indulgences.--Letter 131, 1904, pp. 3-5,6. (To Brethren Sharp and Caro, April 11, 1904.) [Cf: 9MR373.01] p. 73, Para. 3, [1904MS].

The incense of true worship, which should have been offered to God, has been mingled with the worship of self. In the place of lifting their thoughts to God, in the place of learning to know Him better, men deny Him in their lives. Their attention is taken up with objects that conceal God from their view. [Cf: 9MR385.01] p. 73, Para. 4, [1904MS].

Thus it is with the great majority of religionists. God calls for sincere heart-worship. The door to light and an intelligent knowledge of the truth is open to every sincere worker for God. In order for worship to be acceptable, it must be offered in faith and hope, and the life must be in harmony with it. God requires the devotion of heart, mind, soul, and strength. Our noblest powers are to be used to do Him homage. Our thoughts are to be conformed to His will; our affections

sanctified to His service.--Letter 143, 1904, pp. 3,4. (To Marian Davis, April 28, 1904.) [Cf: 9MR385.02] p. 73, Para. 5, [1904MS].

Divine Promise to Elders Daniells and Prescott--Elder Daniells and Elder Prescott have made some mistakes in their religious experience, as other men have, but they never defied the Spirit of God and refused to be corrected. At one time it was supposed that the publishing interests should be centralized under the organization in Battle Creek. I was in great distress in regard to this sentiment. I was weighed down as a cart beneath sheaves. But this difficulty was adjusted by the Lord's permitting the principal buildings of the Review and Herald Publishing House to be destroyed by fire. [Cf: 10MR357.01] p. 73, Para. 6, [1904MS].

The Lord has specified Oakland, California, and Nashville, Tennessee, as places in which our publishing work should be carried on. And He has also said that there should be at Berrien Springs facilities for the printing and publishing of some lines of books which will help in the building up of the work there. [Cf: 10MR357.02] p. 73, Para. 7, [1904MS].

Brethren Daniells and Prescott placed themselves in line to do the very work the Lord assigned them in moving the publishing work from Battle Creek to Washington, D. C. The Lord has greatly blessed them in every step they have taken in accordance with the light He has given them. His signature has been upon their work, and He will be with them still if they will continue to look steadfastly to Him as their teacher and their example. If they turn aside, as did Solomon, to work contrary to God's designs, then the Lord cannot cooperate with them. . . . [Cf: 10MR357.03] p. 74, Para. 1, [1904MS].

Elder Daniells and Elder Prescott are men to whom the Lord has given a message; and He will be with them if they will walk with Him.--Ms. 58, 1904, pp. 2, 3. ("A Change of Feeling Needed," May 24, 1904). [Cf: 10MR358.01] p. 74, Para. 2, [1904MS].

The life of God, which gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power. Do not rely upon any human agency for your wisdom. Take the Lord at His word, believing you do receive the things you ask of Him. (Matthew 28:18-28 quoted.) [Cf: 11MR29.01] p. 74, Para. 3, [1904MS].

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. From the Scriptures there is the very instruction you need. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). [Cf: 11MR29.02] p. 74, Para. 4, [1904MS].

Yea, the word of God is the bread of life. Those who receive and assimilate this word, making it a part of every act, of every attribute

of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.--Letter 1, 1904, pp. 3-5. (To My Dear Brethren and Sisters, Dec. 31, 1903. Andrews University copy interlineations.) [Cf: 11MR29.03] p. 74, Para. 5, [1904MS].

Areas of Special Instruction in SDA Schools--Thorough instruction will be given in Bible Study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.--Letters 215, 1904, p. 10. (To Miss M. A. Davis, June 30, 1904.) [Cf: 11MR166.01] p. 74, Para. 6, [1904MS].

Sanitariums and Schools to Be Located Near Each Other--I wish to speak of some things presented before me concerning the establishment of the school and the sanitarium that is to be established near Nashville [Madison institutions]. Careful attention is to be given to the advantage that may be gained in locating these institutions near each other. In regard to the institutions to be established in Takoma Park [Washington Adventist Hospital and Columbia Union College], I was shown that the Lord would certainly be honored were these institutions placed near enough one another to be a help and a blessing to one another. [Cf: 11MR166.03] p. 74, Para. 7, [1904MS].

The students who will attend the Nashville school will be helpful to the sanitarium, and the sanitarium will be a blessing to the school. . . . [Cf: 11MR167.01] p. 75, Para. 1, [1904MS].

On the school farm the patients will have abundance of room in which to roam about in the open air. The beauty of the scenery will attract them, and the truth will take hold upon their minds. [Cf: 11MR167.02] p. 75, Para. 2, [1904MS].

Let these two lines of work be carried on in close proximity with each other, yet as far distant from each other as the judgment and wisdom of those in charge shall determine. One institution will give influence and strength to the other. Money will be saved, for both institutions can share the advantages that they will both need.--Letter 369, 1904, pp. 1, 2. (To Brethren Hayward and Hansen, Sept. 21, 1904.) [Cf: 11MR167.03] p. 75, Para. 3, [1904MS].

The Alpha of the Omega--There are times when important movements must be made in a crisis that the Lord permits--the development of an evil work which has long been in minds and hearts. The work of advancement in the proclamation of truth has at such times been greatly hindered [by] specious workings, which are the Alpha of the Omega, which means very much to the people who are in any way connected with parties who have received the warnings of the Lord, but refused to heed them. . . . [Cf: 11MR211.01] p. 75, Para. 4, [1904MS].

Omega to One of the Most Subtle Delusions--We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of trying to define God and Jesus Christ in a spiritualistic way that sets God and Christ as a

nonentity. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made our God and our Christ a nonentity. Why?--because Satan sees the minds are all fitted for his working. Men have lost tract of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to . . . set the imagination in a train of conjecture.-- Diary, #48, pp. 153, 163, Aug. 25 and Aug. 28, 1904. [Cf: 11MR211.02] p. 75, Para. 5, [1904MS].

There Is Yet Hope--I am now bidden to say to you, "You may now come to the Saviour. Your opportunity is here. At the General Conference [session] held in Battle Creek in 1901, the Lord, in the testimonies borne in the Tabernacle, pointed out the way that you were to follow, but you did not choose to follow. At one time, after the [General] Conference [session] held at South Lancaster (1899), you broke down and you did see yourself, but in none too strong a light. Had you then kept the repentance that needeth not to be repented of, you would have boldly taken your stand under the banner of Jesus Christ. But it is not natural for you to yield, and you cherished a stubborn determination to carry out your own will and way. You would not yield to the Holy Spirit's guidance. You kept yourself under your own control, devising first one plan and then another plan, and working against the Lord's plans. . . . [Cf: 11MR316.02] p. 75, Para. 6, [1904MS].

If you could leave your work in the charge of some other physician and go away from Battle Creek for some months, with someone who understands your danger, you might break the spell. But this seems to be an impossibility. You do not realize the danger of your condition. . . . [Cf: 11MR316.03] p. 76, Para. 1, [1904MS].

I am moved by the Spirit of God to tell you to break with Satan's agencies. Come to Jesus. Make things right, even though this takes an effort that would seem to dissolve human nature. Take yourself in hand and go straight to Jesus, your invisible Mediator. Go in spite of the opposition of the flesh. Resist every inclination to draw back. Make the break. Die to self. Then you will be able to say, "I thought on my ways, and turned my feet unto Thy testimonies" (Psalm 119:59).--Letter 269, 1904, pp. 1,3,5. (To J. H. Kellogg, May 22, 1904.) [Cf: 11MR316.04] p. 76, Para. 2, [1904MS].

Deceptive Power Working on J. H. Kellogg's Mind for Years --Christ says to you, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me" (Isaiah 27:5). I plead with you to respond to this invitation. You do not understand yourself, because for years a deceptive power has been working upon your mind. . . . [Cf: 11MR317.01] p. 76, Para. 3, [1904MS].

I am at times in an agony of distress for your soul. . . . [Cf: 11MR317.02] p. 76, Para. 4, [1904MS].

The Lord does not acknowledge as pleasing to Him the course that you have pursued at our general meetings. You may think that you have clothed yourself with the garments of righteousness, but should you come thus clothed to the marriage supper of the Lamb, it would be seen

that you have on the dress of a civilian. [Cf: 11MR317.03] p. 76, Para. 5, [1904MS].

The Lord Jesus was much displeased with your course of action at the General Conference [session] held in Oakland [1903]. At one time it was presented to me that evil angels clothed with beautiful garments were escorting you from place to place, and inspiring you to speak words of boasting which were offensive to God. Heavenly messengers were viewing all that took place. They heard the words and witnessed the acts that were of a nature to bring glory to men rather than to God. [Cf: 11MR317.04] p. 76, Para. 6, [1904MS].

At this time you were not led by the Spirit of God. Your threats that you would bring the law to bear upon those who oppressed your track showed that you were in the same condition as those to whom the Laodicean message is addressed. [Cf: 11MR317.05] p. 76, Para. 7, [1904MS].

Should I be removed by death, I leave in writing this testimony that you are not yourself. You are not particular to teach the truth, and unless you are converted you will lead the people of God in strange paths. . . . [Cf: 11MR318.01] p. 76, Para. 8, [1904MS].

I, too, must speak the truth, even though it cut men to the quick. The Lord has a controversy with those who make of no effect the testimonies of His Spirit. He is dishonored by those who reject the light given concerning *The Living Temple*, telling you that you have been misjudged. The warnings given regarding this book should be received, believed, and acted upon.--Letter 257, 1904, pp. 1-4. (To J. H. Kellogg, July 27, 1904.) [Cf: 11MR318.02] p. 76, Para. 9, [1904MS].

Not One Word to Destroy Hope--This morning I received a letter from you. I would encourage you in the efforts that you are making to press into the light. We pray for you, that you will work out your own salvation with fear and trembling, knowing that it is God which worketh in you, both to will and to do of His good pleasure. I would not say one word to destroy hope. I know that the enemy will work diligently to dishearten right effort.--Letter 361, 1904, p. 1. (To J. H. Kellogg, August 25, 1904.) [Cf: 11MR318.03] p. 77, Para. 1, [1904MS].

Do Not Discuss God's Personality--Never allow yourself to be drawn into discussion regarding the personality of God. On this subject, silence is eloquence. . . . [Cf: 11MR318.04] p. 77, Para. 2, [1904MS].

Here are words given me to repeat to you: "Many prayers have been offered up for you by those who would rejoice to see you converted in mind, in thought, in writing."--Letter 283, 1904, pp. 4-6. (To J. H. Kellogg, Sept. 10, 1904.) [Cf: 11MR318.05] p. 77, Para. 3, [1904MS].

Hope for Unity, If-- --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 you remain in unbelief, unsettled as to the true foundation of faith; there can be no hope of any more unity in the future than there has been in the past. [Cf: 11MR319.01] p. 77, Para. 4, [1904MS].

I am instructed to say that you need to be re-taught the first principles of present truth. You have not believed the messages that God has given for this time because they do not favor your sentiments. 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: 11MR319.02] p. 77, Para. 5, [1904MS].

Ask yourself candidly whether you are sound in the faith. Do all in your power to come into unity with God and with your brethren. As a people we cannot receive the full measure of the blessing of God while some who occupy leading positions are continuously working against the truth that for years we have held sacred, and obedient to the faith that has brought us what success we have had.--Letter 23, 1904, pp. 1,2. (To J. H. Kellogg, Dec. 1904, copied Jan. 16, 1905.) [Cf: 11MR319.03] p. 77, Para. 6, [1904MS].

Caution Not to Retard or Rush God's Work, But Wait for Him to Work--Be careful not to make any move that will retard this work. There is much to be done, but the Lord would not have you or me fret our lives away, and lose our faith and courage because this work does not move as fast as we think it ought to. The Lord will help us if we will keep the word of His patience. I sometimes ask myself whether it can be my duty to go on writing the same things over and over again, just because our people will not heed what is already written. I do not wish to overtax myself and unbalance my mind by trying to perform impossibilities. [Cf: 12MR40.01] p. 77, Para. 7, [1904MS].

Let us encourage our hearts in hope. Let us pray much and quietly wait for the Lord to do His work. Let us do what we can in simplicity and with the grace of Christ, not exercising our powers in things too high for us.--Letter 123, 1904, pp. 1, 2. (To J. E. White, March 29, 1904.) [Cf: 12MR40.02] p. 78, Para. 1, [1904MS].

Sound the Message of Preparation--The Lord is coming. Let the message of preparation sound forth everywhere. Let it reach from heart to heart, from home to home, from country to country. There are many who are waiting for this message.--Letter 199, 1904, p. 2. (To J. A. Burden, June 15, 1904.) [Cf: 12MR43.01] p. 78, Para. 2, [1904MS].

Our Work Not to Try to Unravel Satan's Theory--The Lord has given our ministers a message to bear. Let them magnify the truth. The Lord has not given us the commission to unravel Satan's theories by entering into controversy regarding them. Hold up the truth; magnify the truth; say, "It is written." Our people do not appreciate as they should the saving power of the atonement. They do not understand as they should the meaning of the words, "Christ our passover is sacrificed for us."--Letter 175, 1904, p. 3. (To Ministers and Teachers, May 21, 1904.) [Cf: 12MR61.03] p. 78, Para. 3, [1904MS].

Nothing Can Be Added to the Argument of the Cross--"It is Christ that died" is an argument that cannot be refuted. To it nothing can be added. To the repentant soul it is Yea and Amen. Christ leads the penitent soul upward step by step, and gives to the mind His peace. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Angels of God

guard the penitent, believing soul, that evil angels may not intrude.-- Letter 271, 1904, p. 3. (To Dr. J. H. Kellogg, July 29, 1904.) [Cf: 12MR62.01] p. 78, Para. 4, [1904MS].

Christ's Ministration on Our Behalf--Christ died for us to make an atonement for our sins. He is now standing at His Father's right hand, pleading for us. To all who receive Him, He will give power to become the sons of God. Had He not paid the redemption price for us, we could not be saved. But His intercessions prevail. He had power to take away our sins. He lives to make intercession, and because He lives, we shall live also if we are obedient to His will. He will keep us from falling.--Letter 368, 1904, p. 3. (To Dr. J. H. Kellogg, Aug. 31, 1904.) [Cf: 12MR62.02] p. 78, Para. 5, [1904MS].

No Time to be Negligent--May the Lord impart to us His own light. The doctrine of a wonderful experience of holiness and sanctification that has been taught in Battle Creek and other places has been as leaven put into meal. I fear greatly for the results of this fanaticism. The experiences we passed through in the early days of the message have always led me to feel, when I see men professing to occupy a high platform of righteousness, that something will follow of which we should be ashamed, something that will work harm. [Cf: 12MR112.01] p. 78, Para. 6, [1904MS].

We certainly need clear spiritual eyesight. When I hear of theories being presented relating to my Father and my God, I am afraid lest the Lord shall be presented by finite man in a manner to belittle and dishonor Him. . . . [Cf: 12MR112.02] p. 78, Para. 7, [1904MS].

We are on the earth as combatants. This is not 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?--Letter 43, 1904. (To G. I. Butler, Dec. 14, 1903.) [Cf: 12MR112.03] p. 79, Para. 1, [1904MS].

(Written January 20, 1904, at St. Helena, California.) [Cf: 13MR377.01] The past night has been one of great mental anxiety. I am cautioned to make no abrupt movements. The work that we are now doing right where we are is a work that will reach thousands. The Lord would have me place in print those things that must come before the people. Matters are becoming confused and tangled up. Dr. Kellogg's last movement speaks for itself. He has disregarded the light that the Lord has given. And can his associates, those who are supposed to be helping him to see himself as God sees him, be standing in the light? No, no. [Cf: 13MR377.01] p. 79, Para. 2, [1904MS].

In the past, it has been that Dr. Kellogg would make any kind of a shift or statement rather than make a full, thorough confession. The evil adviser still has power over Dr. Kellogg, who is a man that God would save and work through, if He could; but Dr. Kellogg has become self-centered, exalted by worldly policy. In order to save, as he thinks, his reputation, he will do as he has done in the past-- influence men in responsible positions and then leave them to work out the difficult problems. The men who undertook to build the Boulder Sanitarium were not prepared in religious efficiency or in business capacity to carry forward the work. And Dr. Kellogg hides behind those

who have made so great a mistake as to invest means so largely in one place. [Cf: 13MR377.02] p. 79, Para. 3, [1904MS].

This is what was done. Means was tied up fast, and a very strange work was done. There has been too much human invention, and this has left the work where it consumes but does not produce. [Cf: 13MR378.01] p. 79, Para. 4, [1904MS].

How long shall the testimonies of warning be rejected for the wisdom of men? There are many things that I have not wanted to specify, but I am compelled to do this by the course that Dr. Kellogg takes. The last move made--the sending out of *Living Temple*--is a sample of the working of the man's mind. He makes the statement that he cannot see in *Living Temple* the things that I have said are there. Why can he not see them? Because his mind is being worked by the very one who seduced the angels of God in the heavenly courts. [Cf: 13MR378.02] p. 79, Para. 5, [1904MS].

The efforts that Dr. Kellogg makes to call the youth to Battle Creek, notwithstanding the plain testimonies that have been given, show that he is working under the advice of the one who talked with Eve. Through this subtle reasoning the future of the cause is imperiled. I shall now have to be far more explicit than I have been in the past. I shall be compelled to make statements that I have not wanted to make, but I must be more explicit in order to save the flock of God from deceptive influences. [Cf: 13MR378.03] p. 79, Para. 6, [1904MS].

The Lord did not plan for any such company of people to be gathered at Battle Creek as are gathered there. The result will be confusion and unbelief and distrust of the messages that God sends His people. [Cf: 13MR378.04] p. 80, Para. 1, [1904MS].

If Dr. Kellogg continues to stand in the position that he is now in, there may be a necessity of doing the very work that the Lord has in the past inspired His messengers to do, in order to save the largest number of souls from the satanic influences that would lead them astray. The world's opinion will oppose the very work that must be done in order that the safety of the flock of God shall not be imperiled. [Cf: 13MR378.05] p. 80, Para. 2, [1904MS].

The fact that men whom I might name are imperiled by the sophistries that are coming in at this time, shows that a power from beneath is making its imprint on human minds. Every movement made now is to be carefully guarded, for the forces of Satan have minds under their control, and will strive through them to unsettle faith in the experience of the past, which bears the signature of Heaven. The delusive influences working upon human minds are of a character to unsettle the faith of the people of God in the experience of the past, which has borne the signature of Heaven. The delusive influences working upon minds are of character to unsettle the faith of the people of God in true Bible testimonies. [Cf: 13MR379.01] p. 80, Para. 3, [1904MS].

In His Word the Lord declared what He would do for Israel if they would obey His voice. But the leaders of the people yielded to the temptations of Satan, and God could not give them the blessings He designed them to have, because they did not obey His voice but listened

to the voice and policy of Lucifer. This experience will be repeated in the last years of the history of the people of God, who have been established by His grace and power. Men whom He has greatly honored will in the closing scenes of this earth's history pattern after ancient Israel. [Cf: 13MR379.02] p. 80, Para. 4, [1904MS].

"Wherefore (as the Holy Ghost saith, Today, if ye will hear His voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted Me, proved Me, and saw My works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known My ways. So I swear in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." (Heb. 3:7-13). [Cf: 13MR379.03] p. 80, Para. 5, [1904MS].

Bear this in mind. History is being repeated. The perils that God's people encountered in past ages, they will encounter again, intensified. Satan has obtained influence over men whom God has honored above all human intelligence, as He honored Solomon. [Cf: 13MR380.01] p. 80, Para. 6, [1904MS].

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. 2:1-3). [Cf: 13MR380.02] p. 80, Para. 7, [1904MS].

Christ was superior to the angels; His ministry was more excellent than theirs; therefore we ought to give the more diligent, earnest heed to the words spoken. The things that had been spoken by priests and rulers had become leavened with erroneous theories. The gospel of the Old Testament had been misinterpreted by the teachers who had desired to fit the presentation with their condition spiritually in the place of exalting truth and laboring to bring the people who claimed to be the chosen of God, up to the holy principles given by Him. Christ came to give the gospel in its purity and its true bearing, and all are to show their esteem of His teaching. [Cf: 13MR380.03] p. 81, Para. 1, [1904MS].

The Lord was leading His people back to the real truth. The Scriptures show the loss they had sustained and would continue to sustain unless they went back to the Word, refusing to let anything they had heard slip from their memory. They were to remember that the words spoken by Christ in His earthly ministry in no case contradicted the words spoken by Him to Moses, to be given to the people. They are to give "the more earnest heed," to cherish every ray of light given, to eat the flesh and drink the blood of the Son of God, accepting and applying the words of the Old and New Testaments. [Cf: 13MR380.04] p. 81, Para. 2, [1904MS].

Unless we give the most earnest heed to the Word of God, human minds will work up theories according to their own deficient practices, and

will misrepresent and misapply a "Thus saith the Lord." A departure from the great principles Christ has laid down in His teachings, a working out [of] human projects, using the Scriptures to justify a wrong course of action, will confirm men in misunderstanding, and the truth that they need, to keep them from wrong practices, will leak out of the soul like water from a leaky vessel. [Cf: 13MR381.01] p. 81, Para. 3, [1904MS].

Thus it is in our time. A departure from right principles will blind the understanding as to what is truth. The holy law of ten commandments, written on tables of stone by the finger of God, and placed in the ark, is the standard of righteousness. Before the obedient and the disobedient it will appear in the last great day, and all the wicked will be convicted. They will see that their actions proceeded from a depraved character. They will see that the part they acted served to carry on the rebellion begun in the heavenly courts. They will see all the cruelty and all the wickedness that have dishonored their Creator and brought about the wretchedness that fills the world. [Cf: 13MR381.02] p. 81, Para. 4, [1904MS].

The law that they disobeyed was their life. Obedience to it would have made their characters as fine gold, their principles as the golden wedge of Ophir. The law that they chose to disregard and trample under foot would, if obeyed, have kept them in happiness and peace, and obedience would have borne fruit in sanctified love and beauty of character. The world would have been filled with holiness and purity. [Cf: 13MR382.01] p. 81, Para. 5, [1904MS].

Were the church of Christ today what it should be, older and younger believers would be united in the bonds of holy fellowship, free from all the lawless, tainted sentimentalism of Satan's creation. [Cf: 13MR382.02] p. 81, Para. 6, [1904MS].

Those who refuse the testimonies God has sent them are not eating the flesh and drinking the blood of the Son of God. The character developed tells its history to the end. Through the refusal to receive correct principles, and the corruption of human nature, Satan works by his sophistry to deceive if possible the very elect. Through subtlety he steals away the influence of the words of life, and truth, precious truth, is not of half as much consequence to men as their ambitious purposes. [Cf: 13MR382.03] p. 82, Para. 1, [1904MS].

After seducing Adam and Eve, Satan was sentenced[* This sentence which was implemented partially at the crucifixion, will be executed fully at the beginning of the Millennium. See Rev. 20:1-3, where "the bottomless pit" represents this earth in a chaotic state. See also EW 39-40, 290; GC 485, 657-661; 5BC 1149, 1150; DA 761] to confinement to this globe. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). This curse has reference chiefly to the originator of sin, the devil, and not to the serpent, the medium. Satan and his associates fell under the curse. [Cf: 13MR382.04] p. 82, Para. 2, [1904MS].

Unless man is given the converting grace of heaven, he will have no disposition to oppose Satan's counsels, and will become the enemy's willing dupe. It is God alone who puts enmity to sin in the human heart. The Lord gives man a new mind. He causes the conflict that will

not submit to Satan's deceptive reasoning. It is God who makes a conflict where heretofore there has been unity of action. It is the Lord's purpose that depraved human nature should, through His divine power, be provided with a renovating energy. [At the end of the typewritten copy of this manuscript, Ellen White wrote: "To be used when needed."]-Manuscript 5, 1904. [Cf: 13MR383.01] p. 82, Para. 3, [1904MS].

(Written February 24, 1904, from Elmshaven, Sanitarium, California, to Brother Crow.) I write to ask you if you can lend me one or two thousand dollars at a low rate of interest. If you can, it will be a great accommodation to me. I am trying to prepare for publication many things that the people should have. I desire to complete manuscripts on both Old and New Testament history, that this matter may, as soon as possible, be put into circulation in book form. [Cf: 13MR390.01] p. 82, Para. 4, [1904MS].

I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder Haskell to help in beginning the work in New York City. He and his wife have done faithful work in this large city. They are able to explain the Word with such simplicity that those who desire to understand the truth are enlightened. As a result of their labors in New York, many have accepted the truth, and have founded their house so firmly on the Rock that the storm and tempest of error cannot move them. [Cf: 13MR390.02] p. 82, Para. 5, [1904MS].

I wish that I had money to invest in other places like Greater New York. Many cities in the South should be worked. We who know the truth should do what we can to proclaim the truth in new places, to carry the light to those who are in the darkness of error. Those who have never heard the truth for this time are to be given an opportunity of understanding it. But it requires money to carry the truth to new fields. [Cf: 13MR390.03] p. 82, Para. 6, [1904MS].

When I urge our brethren to begin the work in new places, they often say, "We are doing all that we can with the means that we have at our command." Unless we can raise the necessary money, it will be impossible for us to enter our large cities with the gospel message. I appeal to all our people to do what they can with the means they have received from the Lord, to help in fulfilling the commission that Christ gave to His disciples just before He left them: [Cf: 13MR391.01] p. 83, Para. 1, [1904MS].

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20). [Cf: 13MR391.02] p. 83, Para. 2, [1904MS].

To us is committed the most solemn message ever committed to mortals. Every delay is a loss of most precious time. [Cf: 13MR391.03] p. 83, Para. 3, [1904MS].

Can you influence any of those whom you know to be entrusted by the Lord with the talent of means, to lend me money, with or without interest, to be used in the work of the Lord? I will give my note for whatever sum I may receive. In the past some have lent me money without

interest. And no one has ever asked me for the return of their money without receiving it. [Cf: 13MR391.04] p. 83, Para. 4, [1904MS].

If our brethren will now lend me money, with or without interest, I will invest it in various parts of the field to help carry forward the work that needs to be done. [Cf: 13MR391.05] p. 83, Para. 5, [1904MS].

It was thus that I helped in the advancement of the work in Australia. I should like to write particulars, but cannot do so now. I borrowed money for the erection of meetinghouses, and to provide facilities for tent meetings. After a time Elder Haskell came to Australia, and he was a great help to us. He interested some of our brethren in Africa in the work that was being started, and they sent us two thousand dollars to invest in the work in Australia. I used the royalties on my books to help in starting a school in Melbourne, and then I borrowed money from those who were interested in the work. After the work was started in Victoria, we went to New South Wales, which was then a new field, and there the Lord wrought for us at every step. The work has advanced rapidly, and now we have an excellent work established. I hope sometime to publish an account of our labors in starting the work in Australia. [Cf: 13MR391.06] p. 83, Para. 6, [1904MS].

We realize that the truths of the Word of God must be carried to all the world, and we are doing the best we can. I have helped the work in Europe as much as possible. It cost me over three thousand dollars to have my books translated into the foreign languages. All the royalty on my books sold in Europe I have given to the work in that field. This has amounted to several thousand dollars. [Cf: 13MR392.01] p. 83, Para. 7, [1904MS].

Elder Conradi has been doing a noble work in the different countries of Europe. A few weeks ago Elder Conradi sent me five hundred dollars of my royalty, hearing that I was pressed for means. As soon as I receive sufficient money from the sale of my books, I shall return this five hundred dollars. [Cf: 13MR392.02] p. 83, Para. 8, [1904MS].

Besides what I have invested in Australia and in Europe, I have also made donations to the Southern field. I have borrowed money to send to them when they were in strait places. I shall continue to do all I can to help the needy fields. Time is short, and I wish to see the money of our people that is tied up in banks put into circulation where it can help the work of God. [Cf: 13MR392.03] p. 84, Para. 1, [1904MS].

When I receive what I have invested in my books, I hope to have money sufficient to repay what I have borrowed, and to have more of my own money to use. [Cf: 13MR393.01] p. 84, Para. 2, [1904MS].

My brother, you are acquainted with my early experience. You understand how the Spirit of the Lord has led and instructed me. You have seen the manifestation of the Spirit, and have believed the testimonies. I am glad to address you as one who has held fast his confidence. [Cf: 13MR393.02] p. 84, Para. 3, [1904MS].

Will you place a copy of this letter in the hands of those whom you think might be sufficiently interested in the work of God to make me their agent, and entrust me with their means, either as a loan or a gift? Let us do all we can to help advance the work. The Southern field

needs help; Washington, the capital city of our nation, needs help; Brother Magan needs help at Berrien Springs. For lack of means, the school at Berrien Springs has not buildings suitable for their work. The health of teachers and students is imperiled. I have been surprised that they can get along as they have done, with such poor facilities. [Cf: 13MR393.03] p. 84, Para. 4, [1904MS].

My soul is in distress as I see souls perishing out of Christ. I long to see them coming into the truth. I see many places where means is greatly needed, that a beginning may be made. [Cf: 13MR393.04] p. 84, Para. 5, [1904MS].

The medical missionary work is the pioneer work of the gospel. Work for the sick and suffering tends to remove prejudice against the evangelical work. The hearts of those for whom medical missionary work is done are often, by this means, opened to the truth. By this work wealthy people may be reached, who with their means will assist in the work. This has been demonstrated in Australia. [Cf: 13MR393.05] p. 84, Para. 6, [1904MS].

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." (Verses 31-36, quoted.) [Cf: 13MR394.01] p. 84, Para. 7, [1904MS].

Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of: (Dan. 12:1-4, quoted.) [Cf: 13MR394.02] p. 84, Para. 8, [1904MS].

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves. It is no time for the people of God to be erecting costly buildings, or to be using the Lord's entrusted talent of means in glorifying themselves. Whatever we do we should do economically. The buildings we erect should be plain, without useless display. Let us beware of selfish greed.--Letter 103, 1904. [Cf: 13MR394.03] p. 85, Para. 1, [1904MS].

(Written June 30, 1904, from Nashville, Tennessee, to Marian Davis.) Friday morning, June 17, accompanied by Willie, Sara, and Maggie, I left Nashville for Graysville, where I spent Sabbath and Sunday. [Cf: 14MR35.01] p. 85, Para. 2, [1904MS].

I found that the work at Graysville has made much progress. Graysville is a homelike place, a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. Timber is cheap in that part of the country, and building does not cost as much as it does in many other places. [Cf: 14MR35.02] p. 85, Para. 3, [1904MS].

On Sabbath morning I spoke to a large congregation in our church. The Lord was with me, and I had much freedom in speaking. Three ministers from outside churches were present. Elder Butler spoke in the afternoon. [Cf: 14MR35.03] p. 85, Para. 4, [1904MS].

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school buildings, and then we visited the 25-acre farm on the hill, which has recently been acquired by the conference, and has been leased to the school. On this farm we saw large fields of corn being cultivated by the students, broad pasture land, and on the hill 30 acres of strawberries. [Cf: 14MR35.04] p. 85, Para. 5, [1904MS].

The school is doing well. An addition is needed to the main building, for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present. [Cf: 14MR35.05] p. 85, Para. 6, [1904MS].

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is as healthful a location for a sanitarium as I have ever seen. It is a place that you would delight in. The view from the top story is very fine. I was taken to the spring, which is a little farther up the mountain. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth. [Cf: 14MR36.01] p. 85, Para. 7, [1904MS].

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate, and the friends came out and shook hands with me. Whole families--father, mother, and children--came out to speak to me, and I shook hands with each one, not forgetting the children. [Cf: 14MR36.02] p. 85, Para. 8, [1904MS].

We found Brother and Sister Steward living in a home of their own. They have a comfortable little cottage and two acres of land, planted with berries, grapes, plums, and other kinds of fruit. Twice while I was in Graysville they sent me a box of raspberries, which they had picked from their own garden. [Cf: 14MR36.03] p. 86, Para. 1, [1904MS].

Brother Robert Kilgore has a home in Graysville. He is now holding tent meetings in a village in northern Georgia, about 25 miles south. Sister Kilgore is with him. Their son Charles is business manager of the Graysville school. He went with us to show us the different places of interest. [Cf: 14MR36.04] p. 86, Para. 2, [1904MS].

Elder Smith Sharp lives near the school, and his daughter, Mrs. Lenker, who for several years has been matron of the school home, is now living in her own new house nearby. Brother and Sister Lenker entertained us during our visit. [Cf: 14MR37.01] p. 86, Para. 3, [1904MS].

Elder Sharp's mother lives with him. She is nearly 90 years old. She is a cheerful woman, in possession of all her mental faculties, but is blind and almost deaf. We had a very pleasant conversation with her, and before we left we had a season of prayer together. [Cf: 14MR37.02] p. 86, Para. 4, [1904MS].

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there. [Cf: 14MR37.03] p. 86, Para. 5, [1904MS].

Early on Monday morning we took the train for Huntsville. We reached the school at one o'clock the same day. That afternoon we were taken over a portion of the school farm. We find that there are nearly 400 acres of land, a large part of which is under cultivation. Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. [Cf: 14MR37.04] p. 86, Para. 6, [1904MS].

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked very hard, and when her health began to give way, they decided to leave Huntsville and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers and with the means necessary to make the needed improvements, the advancement made would have given Brother Jacobs encouragement. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. [Cf: 14MR38.01] p. 86, Para. 7, [1904MS].

Recently the suggestion has been made that the school at Huntsville is too large, and perhaps it would be better to sell the property there, and establish the school elsewhere. But in the night season instruction was given me that this farm must not be sold. The Lord's money was invested in the Huntsville school farm to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed. [Cf: 14MR38.02] p. 86, Para. 8, [1904MS].

There is need at the Huntsville school of a change in the faculty. There is need of money, and of sound, intelligent generalship, that things may be well kept up, and that the school may give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. [Cf: 14MR38.03] p. 87, Para. 1, [1904MS].

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. [Cf: 14MR38.04] p. 87, Para. 2, [1904MS].

The facilities necessary for the success of the school must be

provided. At present the facilities are very meager. There is not a bathroom on the premises. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. [Cf: 14MR39.01] p. 87, Para. 3, [1904MS].

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with their hands and with their head to win their daily bread, that they may go forth to teach their own people. The bread-winning part of the work is of the utmost importance. They are to be taught also to appreciate the school as a place in which they are given opportunity to obtain a training for service. [Cf: 14MR39.02] p. 87, Para. 4, [1904MS].

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful consideration to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. [Cf: 14MR39.03] p. 87, Para. 5, [1904MS].

No laxness is to be allowed. The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. [Cf: 14MR39.04] p. 87, Para. 6, [1904MS].

Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish spirit in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered. [Cf: 14MR40.01] p. 87, Para. 7, [1904MS].

These little things are of much more importance than many suppose in the education of students. Businessmen will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be thorough in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks till they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world. [Cf: 14MR40.02] p. 88, Para. 1, [1904MS].

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline

ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. [Cf: 14MR40.03] p. 88, Para. 2, [1904MS].

Christ is pleading for us in the presence of God, and we are to lay aside every weight, "and the sin which doth so easily beset," in order that we may follow our Lord. All that we do, whether it be done with the hands or with the head, is to be done with exactitude. Then Christ is not ashamed to call us brethren. [Cf: 14MR41.01] p. 88, Para. 3, [1904MS].

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results. [Cf: 14MR41.02] p. 88, Para. 4, [1904MS].

But he who makes Christ first and last and best in everything, will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ cannot abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of the truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God cannot bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like one striving for the mastery, yet cumbering himself by clinging to heavy weights. [Cf: 14MR41.03] p. 88, Para. 5, [1904MS].

To Brother Rogers, who is to take charge of the Huntsville school, I would say, Look to Jesus, the Author and Finisher of your faith. You will have provocations, but do not lose your patience and your self-control. Do not allow yourself to be easily provoked. I am sure that you are in the right place, and I ask you to work with an eye single to the glory of God. [Cf: 14MR42.01] p. 88, Para. 6, [1904MS].

We left Huntsville on Wednesday afternoon, and reached Nashville at seven on the evening of the same day. Since our return we have been looking for places suitable for sanitarium work. Yesterday evening Edson and Emma and I rode out to see a place about five miles from Nashville. It is an old-time plantation. There are 385 acres in the property. The house is a large, brick one, and stands in one of the most beautiful groves of trees I have ever seen. It would be an excellent place for a camp meeting. But we are quite decided that it is not suitable for sanitarium purposes. A great many changes would have to be made in the house to adapt it to our work. Besides this, part of the land is bottom land, very low, and at certain seasons of the year is covered with water. The river runs on two sides of the property. We do not think that it would be wisdom to pay thirty thousand dollars for this place. [Cf: 14MR42.02] p. 89, Para. 1, [1904MS].

We are much more favorably impressed with another place at which we

have been looking. This is known as the Boscobel College, and in the past has been used as a girls' school. There are two large, brick buildings, and ten acres of land. We are told that the place can be leased for a moderate rental. There are about fifty rooms, partially furnished, and the place is supplied with city water, and is provided with a good heating apparatus and with other facilities necessary for sanitarium work. [Cf: 14MR42.03] p. 89, Para. 2, [1904MS].

About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of 400 acres for sale, which they thought might be used for school purposes. [Cf: 14MR43.01] p. 89, Para. 3, [1904MS].

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected. [Cf: 14MR43.02] p. 89, Para. 4, [1904MS].

Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened. [Cf: 14MR43.03] p. 89, Para. 5, [1904MS].

The price of the place, including standing crops, farm implements, and over 70 head of cattle, was \$12,723. I felt so thoroughly convinced that it was a favorable location for the work that I advised our brethren to make the purchase. [Cf: 14MR43.04] p. 89, Para. 6, [1904MS].

The place has been purchased, and as soon as possible Brethren Sutherland and Magan, with a few experienced helpers, will begin school work. We feel confident that the Lord has been guiding in this matter. [Cf: 14MR43.05] p. 89, Para. 7, [1904MS].

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, the history of our message; and special instruction will be given regarding the cultivation of the land. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools.--Letter 215, 1904. [Cf: 14MR43.06] p. 90, Para. 1, [1904MS].

Letter 233, 1904. (To Elder and Mrs. E. R. Palmer, July 8, 1904, from Takoma Park, Washington, D. C.) Last Wednesday, July 6, W. C. White, Sara, Maggie, and I left Nashville for Washington. Just before we left, a meeting of the Southern Union Conference Committee was held in

Nashville, for the purpose of devising some means of helping the Huntsville school. Those who have had charge of the school have not felt the importance of putting brain, bone, and muscle to the tax in an effort to make the school a success. The students who attend this school are to be given an education that will fit them to work for the Master. They are to be given more than book knowledge. Should they be given book knowledge merely, their education would be imperfect. [Cf: 14MR215.01] p. 90, Para. 2, [1904MS].

There should be a special school for the younger ones. Fathers and mothers are to be placed on the land, and parents as well as children are to be given an education. Promising families are to be brought in and settled upon a piece of ground as large as shall be deemed best. In connection with the school there should be an experienced carpenter who can teach the fathers and their boys how to build their homes, which are to be neat, convenient, inexpensive buildings. The mothers should be taught how to prepare food hygienically, and how to care for the sick. [Cf: 14MR215.02] p. 90, Para. 3, [1904MS].

While I was in the South, I visited Huntsville. The Southern Union Conference Committee held a meeting while we were there, and I had much to read to the brethren assembled. A heavy burden rested upon me while I was at this place. I knew that there must be a change in the faculty--that more thorough men must take up the work. When a man has occupied the same position for years, and yet the school, in its inside and outside working, is still far from what it ought to be, a change must be made. A man must be put in charge who knows how to govern himself and others, and how to make the school show constant improvement. [Cf: 14MR215.03] p. 90, Para. 4, [1904MS].

Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. Careful attention is to be given to the little things. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The horses are to be carefully stabled, and everything about the barn and stable is to be kept neat and clean. [Cf: 14MR216.01] p. 90, Para. 5, [1904MS].

The leading, controlling influence in the school must be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. This is all that I can write now on this matter. But you know how hard it is for one who had not been trained to be faithful in little things, to be faithful in larger trusts. And when one standing at the head of a school allows things to go at loose ends, his example has an influence on all around him. He should not be allowed to continue to sow the seeds of neglect and carelessness. [Cf: 14MR216.02] p. 91, Para. 1, [1904MS].

Ever since going to the Berrien Springs meeting (1904), my work has been continuous and taxing. While there I saw that which we shall have to meet in the future. The only way in which we can advance in our work is in the name of the Father, the Son, and the Holy Spirit. The Book that contains the will of God concerning us, is in our hands. A blessed unity will be enjoyed by those who are indeed children of God. They will not, by their words and acts, lead anyone to doubt in regard to the distinct personality of God, or in regard to the sanctuary and its

ministry. [Cf: 14MR216.03] p. 91, Para. 2, [1904MS].

We all need to keep the subject of the sanctuary in mind. God forbid that the clatter of words coming from human lips should lessen the belief of our people in the truth that there is a sanctuary in heaven, and that a pattern of this sanctuary was once built on this earth. God desires His people to become familiar with this pattern, keeping ever before their minds the heavenly sanctuary, where God is all and in all. We must keep our minds braced by prayer and a study of God's Word, that we may grasp these truths. [Cf: 14MR217.01] p. 91, Para. 3, [1904MS].

I was much pleased, Brother Palmer, to hear that water had been found on the sanitarium land. I have always had a very strong impression that water could be found there. When I saw the place, I said, If I ever have a chance, the matter shall be tested and proved, even if water has to be sought for in several places. I thank the Lord that He does reward persevering effort. Then pray, and believe that there is something for each one to do. [Cf: 14MR217.02] p. 91, Para. 4, [1904MS].

You speak of Brother Henry Kellogg's having a share in the Paradise Valley Sanitarium, the same as some others of us have. I have longed to propose this, but supposed that he had invested his money elsewhere. In all my connection with Brother Kellogg, I have ever found him kind, sympathetic, and tenderhearted. I should be much pleased to have him unite with us in this interest. I have the fullest confidence in him as being a wise counselor and adviser. I never found him putting his foot on the brakes through fear that advancement would require means. May the Lord bless him, is my prayer. [Cf: 14MR217.03] p. 91, Para. 5, [1904MS].

We must push forward as fast as we possibly can with sanitarium work in southern California. I am sure that a sanitarium should be established near Los Angeles. This work has been delayed for want of proper management, and yet men have felt capable of managing. They have been unwilling to blend with others in the work. I hope that now we shall be able to make more advancement. But we shall be obliged to work on without the men who have not seen and improved their opportunities. [Cf: 14MR217.04] p. 91, Para. 6, [1904MS].

We shall have success if we move forward in faith, determined to do the work of God intelligently. We must not allow ourselves to be hindered by men who love to stand on the negative side, showing very little faith. God's missionary work is to be carried forward by men of much faith, and is steadily to grow in force and efficiency. [Cf: 14MR218.01] p. 92, Para. 1, [1904MS].

May the Lord strengthen you, and bless you with health, is my prayer.-
-Letter 233, 1904. [See P. 50.] [Cf: 14MR218.02] p. 92, Para. 2, [1904MS].

Letter 317, 1904. (To Sister Gray, Nov. 23, 1904, from San Diego, Calif.) We have been here for nearly two weeks, but I have been sick most of the time. Somewhere I caught a severe cold, and for more than a week I have not associated with the family at all, but have kept closely to my room. I have a very severe cough and a very sore throat, and I have thought it best to keep to myself. At times, when coughing,

it has seemed as if my breath would stop, but I have taken heavy treatment, and I am improving, though I still have times of heavy coughing. I thank the Lord that last night I had a good night's rest, with only one spell of coughing. I feel that I am on the gaining side. [Cf: 14MR218.03] p. 92, Para. 3, [1904MS].

You will be glad to know that the preparations for opening this building as a sanitarium are going forward rapidly. For some time the men have been digging a well on the flat, and they have found water. They have gone down 90 feet, and they wish to go 10 feet further if possible. Last evening Brother Palmer came to my room so full of joy that he could scarcely speak, to tell me that a stream of water as big as his hand was coming into the well; and this morning there is 14 feet of soft, pure water in the well. I never saw a man more rejoiced than Brother Palmer was. The thought that there is a lake of soft water 100 feet or more below us has sent a thrill of joy through our hearts. There will be all the water that is needed, both for use in the house and for watering the olive and orange trees on the place. [Cf: 14MR218.04] p. 92, Para. 4, [1904MS].

I wish we would all be as glad that the love of God is flowing through our world, and that it may fill our hearts, conveying spiritual strength and vitality to every part of the being. We may inquire, "Is it possible that God can love us as He loves His Son?" It is possible; for God's Word declares, "The glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" [John 17:22, 23]. [Cf: 14MR219.01] p. 92, Para. 5, [1904MS].

I beg you and your sons not to let your love for Christ diminish. In the Word of God we have subjects of the highest value to contemplate. Christ's life is an illustration of sacred, ennobling purity. "In Him was life; and the life was the light of men" [John 1:4]. Oh, the depth of the riches of that love wherein God hath abounded toward us in the person of His Son! [Cf: 14MR219.02] p. 92, Para. 6, [1904MS].

Think more of Christ and of His rich grace, that you may have the riches of His grace. Beseech God to grant that you may be able in your home to comprehend the love that passeth knowledge. [Cf: 14MR220.01] p. 93, Para. 1, [1904MS].

Christ's oneness with the Father was a constant joy to God, for He knew that there was in the world One who would not misrepresent Him. In Christ He beheld the reflection of His own character. And it was that His followers might have this same oneness, that was Christ's great desire. For this oneness He prayed. [John 17:17-21, quoted.] [Cf: 14MR220.02] p. 93, Para. 2, [1904MS].

It is this oneness in the church that is to proclaim the wonderful truth that God sent His Son into the world to save sinners. [John 17:24-26, quoted.] [Cf: 14MR220.03] p. 93, Para. 3, [1904MS].

The oneness existing between the Father and the Son does not affect the distinct personality of each. And though believers are to be one with Christ, their identity and personality are recognized through the whole of this prayer. [Cf: 14MR220.04] p. 93, Para. 4, [1904MS].

I wish that we could comprehend this wonderful prayer. In it our privileges and possibilities are plainly outlined. We need to watch unto prayer. We need to be constantly on guard lest we fail of gaining the oneness for which Christ prayed. [Cf: 14MR220.05] p. 93, Para. 5, [1904MS].

Sister Gray, I entreat you to lead your children in the path of eternal life. A life of piety is a life of praise. Let us, by beholding the character of Christ, become changed into His likeness.--Letter 317, 1904. [Cf: 14MR220.06] p. 93, Para. 6, [1904MS].

Manuscript 147, 1904. (Diary entry for Nov. 23, 1904, San Diego, Calif.) This morning we are thankful to our heavenly Father that we have encouragement that we shall have water this morning. Brother Palmer informed me the second stream of water had come as large as his hand. I have never seen work carried forward with greater faith and hopefulness. All are of good courage, and the poor, drying up, dying trees are beseeching us by their appearance for refreshing streams of water. [Cf: 14MR221.01] p. 93, Para. 7, [1904MS].

(Diary entry for Nov. 24, 1904, San Diego, Calif.) This morning we have still more encouraging, favorable news. What joy is expressed upon every countenance over the promise of a full supply of good, sweet water! There is 14 feet of water in the well, unexpected, all unexpected. Tools are at the bottom of the well. All have worked most earnestly and hopefully, praying in faith that we should not be disappointed. The water is now a certainty. The trees shall have their refreshing portion. Brother Palmer was so pleased. He expressed his gratitude to God for this great blessing, that labor and money invested for machinery for the water plant had brought returns. [Cf: 14MR221.02] p. 93, Para. 8, [1904MS].

W. C. White, in company with Brother Ballenger and Sister Gotzian, returned. Brother Ballenger expressed that which it is the privilege of us all to express. Light was shining in his face, and his voice expressed in words appropriate thanksgiving because of the favors received in substantial help from the churches. The donations were much needed to help furnish and fit up the sanitarium. [Cf: 14MR221.03] p. 94, Para. 1, [1904MS].

(Diary entry for Nov. 26, 1904, San Diego, Calif.) I have not been able to sleep after one o'clock a.m. It is Sabbath day. I am this day 77 years old. I have thinking to do and I have reason to thank the Lord that He has spared my life. I am pleased that the Lord has favored me with His encouraging grace. I have been sick for more than one week with influenza. Have kept [closely to] my room much of the time. I have been repenting during this more than a week of suffering. My throat and lungs have often been under congestion; my cough is hard and dry; expectorate but little. My labors have been quite taxing, and the Lord has greatly blessed me. [Cf: 14MR221.04] p. 94, Para. 2, [1904MS].

During the night season we were in counsel. After we were planning what we should do, there was One who spoke with clearness and laid out the work that while my life is spared we shall secure a home for myself and workers, that W. C. White's time and energies need not be divorced from the work being carried forward and upward. The special energies

and capabilities are to be exercised to get out the books that are essential for this last time. We were to place ourselves in the very best possible position for health and for clear, bright spirituality. [Cf: 14MR222.01] p. 94, Para. 3, [1904MS].

Faith and works are needed now in clear, distinct lines. While light is being given amid the moral darkness, we must gather every distinct ray of light that will substantiate the truth, bearing aloft the banner for these last days, the third angel's message. The churches need to be set in order, the door of unbelief to be closed. The seducing power of Satan, we are told, will increase in such proportions that if it is possible he will deceive the very elect. Some are not making straight paths for their feet, and in consequence the weak will be turned out of the way. Let every soul take the warnings. 2 Cor. 1:6, 15:18; 11:14; Gal. 6:1-9; Eph. 4:1-32; 6:10-17; 2 Timothy. [Cf: 14MR222.02] p. 94, Para. 4, [1904MS].

There were many words spoken. Some words do not come to my mind until special occasions, then the words of caution and warning come. I shall have these warnings come to my mind with greater power and force to rescue souls that are in peril but do not see themselves in any spiritual danger. [Cf: 14MR223.01] p. 94, Para. 5, [1904MS].

(Diary Entry for Dec. 6, 1904, Los Angeles, Calif.) I cannot sleep this morning after twelve o'clock [midnight]. I am grateful to my heavenly Father that I am entirely free from pain this morning. Yet I am weak. I am drawn out in prayer to my heavenly Father for increased strength that I may present to the people the most precious and essential truth for this time and entreat all to preserve the old landmarks that have been searched out and, under the demonstration of the Holy Spirit, proclaimed to the world. Many wonderful miracles have been worked in the searching for the truth as for hidden treasure, and the golden treasures of the Word have been substantiated by such remarkable demonstration of the Holy Spirit that all who have had an experience in the work of God since the Bible was opened to our understanding would be sinning against the Holy Ghost to deny the truth. [Cf: 14MR223.02] p. 94, Para. 6, [1904MS].

(Diary Entry for Dec. 26, 1904, Mountain View, Calif.) I am strongly impressed that my family shall locate here to be near the printing establishment, but the Lord must direct us, for it means a great deal to us to uproot and resettle and perhaps have to build. St. Helena has been my refuge, but I have much printing to be done. May the Lord spare my life to do this work before I shall rest in the grave, is my prayer. [Cf: 14MR223.03] p. 95, Para. 1, [1904MS].

This has been our purpose, to be within a few miles of the printing office. It would save so much travel. St. Helena has been my refuge, although the time I have passed here has been the most intensely filled with anguish of soul that pen and voice could not describe. [Cf: 14MR223.04] p. 95, Para. 2, [1904MS].

(Diary Entry for Dec. 27, 1904, St. Helena, Calif.) I cannot sleep after half past one o'clock. My mind is intensely active. I would use all the powers of my mind as the Lord's witness and messenger. He has appointed me to keep vividly before the people the great testing truths for this time, because many are blind and deceived and are making room

for Satan to come in and deceive, if possible, by the noncommittal position of God's people, the very elect.--Manuscript 147, 1904. [Cf: 14MR224.01] p. 95, Para. 3, [1904MS].

Letter 311, 1904 (To J. H. Kellogg, Nov. 25, 1904, from San Diego, Calif.) You say that you have written me several letters, but have not heard from me. I have not been well for some time. I was unfortunate in taking cold when speaking in the large tent at the Omaha [Nebraska] camp meeting. The ground was high and dry, but still I caught cold. I spoke twice at that camp meeting, and succeeded in making the people hear, though at one meeting there were 1500 present. [Cf: 14MR224.02] p. 95, Para. 4, [1904MS].

From Omaha we went to College View. I was unaccustomed to the high winds there, and my cold got no better. I continued to sneeze and cough a great deal. But when I stood before the people, all this ceased. [Cf: 14MR224.03] p. 95, Para. 5, [1904MS].

We were well cared for at College View, and all that could be done for our comfort was done. We met many old friends. I was enabled to speak in the church Sabbath, Sunday, and Monday. I also spoke to the patients and nurses. [Cf: 14MR224.04] p. 95, Para. 6, [1904MS].

I did not get free from cold while I was there, and it continued its hold on me all the way home. I went to Battle Creek, as you know, and spoke twice to the patients and once in the gymnasium to the nurses and helpers. I would have been very glad, could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's [Davis] sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for 25 years, and we blended nicely in our work. I knew that if she should die I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer, she would write out at once. [Cf: 14MR224.05] p. 95, Para. 7, [1904MS].

I was so thoroughly worn out when I reached home that I feared a severe sickness was coming upon me. We found Marian very weak indeed. She was at the sanitarium, and Mrs. Kellogg, her sister, was with her. [Cf: 14MR225.01] p. 96, Para. 1, [1904MS].

Mrs. Kellogg and Sara [Mcenterfer] were with Marian at the time of her death. She passed away very peacefully, and we feel that we can indeed say, "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" [Rev. 14:13]. [Cf: 14MR225.02] p. 96, Para. 2, [1904MS].

A few days before her death, we decided to go to Los Angeles, for our tickets were good only till the third of November. We spoke to Dr. Evans about this, and he advised us to go, saying that we could be sent for whenever necessary. We decided to go on Monday, the day before her death, but felt held to remain at home one more day. On Tuesday morning, we received word that she had lost consciousness at about seven o'clock. We at once decided not to go to Los Angeles that day. She died at half-past four Tuesday afternoon. [Cf: 14MR225.03] p. 96,

Para. 3, [1904MS].

The funeral was held the next day. She was laid away in the St. Helena cemetery. I miss her greatly, and shall continue to, for she was a most faithful and efficient worker. [Cf: 14MR226.01] p. 96, Para. 4, [1904MS].

After all was over, we started south, leaving home Friday morning. Hearing that Dr. Hare was in Fresno, we decided to go to Los Angeles that day. We spent Sabbath in Fresno, and I spoke in our church there to a large congregation. The Lord gave me freedom. [Cf: 14MR226.02] p. 96, Para. 5, [1904MS].

We intended to go on to Los Angeles Saturday night, but failed to secure accommodations on the train. We decided to go down to the Hanford-Lemoore district, and spend the day visiting old friends. When we reached Hanford, we found that a missionary convention was in progress, and I was urged to speak that afternoon. [Cf: 14MR226.03] p. 96, Para. 6, [1904MS].

We took dinner with Sister Harvey Gray, and she begged us to remain for three or four days, saying that I could attend the meetings to be held in the towns nearby, and speak to the people. She urged me so strongly to remain that I consented, and I spoke every afternoon for the next four days--twice at Hanford, once at Lemoore, and once at Armona. When on my feet before the people, I seemed to be stronger than I have been for years, but when I got home my strength seemed to leave me. I felt worn out, and could not write. [Cf: 14MR226.04] p. 96, Para. 7, [1904MS].

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We were given rooms in the building above the Vegetarian Restaurant, but as you know, it is a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother Simpson has been holding meetings. On Sabbath there were 2500 present, and on Sunday 1000. [Cf: 14MR226.05] p. 96, Para. 8, [1904MS].

Brother Simpson has been holding tent meetings in Los Angeles for several months, and as a result of his labors about 100 have taken their stand for the truth. He talks on the prophecies, showing very clearly the reasons of our faith, and explaining the first, second, and third angels' messages. He brings out very distinctly the truth for this time, and this truth is taking hold upon minds. Night after night the large tent has been crowded, and many have stood on the outside. The Lord has impressed the people in a wonderful manner. [Cf: 14MR227.01] p. 97, Para. 1, [1904MS].

The interest that Brother Simpson has aroused is a remarkable one. Many are accepting the truth, and are doing all they can to help in the advancement of the truth. Brother Simpson presents the truth just as it was presented in past years. He has a system of charts that is the most perfect thing of its kind that I have ever seen. At his request I had a long conversation with him, and I know that he is sound on every point of our faith, and that the power of God is with him. [Cf: 14MR227.02] p. 97, Para. 2, [1904MS].

I wish that there were 100 where there is one awakened to proclaim the last message to be given to our world. The people are hungry, starving for Bible truth. [Cf: 14MR227.03] p. 97, Para. 3, [1904MS].

Brother Simpson makes clear and plain the positions that we have held for so many years. He has portions of his discourses printed, and these leaflets are widely distributed in the city of Los Angeles. Those who have recently accepted the truth have been heartily united in helping to sustain this work, which is self-supporting, and, so far, means has come in for all the notices and leaflets that have been sent out. [Cf: 14MR227.04] p. 97, Para. 4, [1904MS].

The day after we reached Los Angeles, several of us went out to see the sanitarium building at Glendale. I think you told me that you have seen this building. I think it is well adapted for sanitarium purposes, and that it is in a beautiful location. At present preparations are being made for the opening of the institution. Bath rooms are being put up, and those who come for treatment will be given good accommodations. I went over the whole building, and I am very much pleased with all the arrangements. The sanitarium has five acres of land. I wish there was more land in connection with the building, but still, it is certainly in the country, for there are no buildings very near it. It is surrounded by large fields of strawberries, and by orange orchards. And they have enough land to furnish all the patients who wish with outdoor employment, which is of such benefit to those who wish to regain their health. [Cf: 14MR228.01] p. 97, Para. 5, [1904MS].

From Los Angeles we came to San Diego, and for two weeks we have been staying in the sanitarium building five miles out of San Diego. We find that Brother Palmer has done faithful and economical work in repairing and partly fitting up this building. Preparations are now being hastened for the opening of this institution, for already several persons have expressed themselves as anxious to come here for treatment. It is rather strange to think that I should be the first patient in the building. I have been sick ever since I have been here. I have had a very sore throat and a dry, hard cough, which at times seemed as if it would take away my breath. Sara has given me thorough treatment, and I am improving, though slowly. [Cf: 14MR228.02] p. 97, Para. 6, [1904MS].

The members of the San Diego church were very anxious to hear me, and I spoke to them the first Sunday after coming here, driving six miles there and six miles back. But I was so weak that my voice would not come to me, and I spoke for only 15 minutes. I should certainly have fainted in the stand had I remained longer. I had to give up, and have not tried to speak since. I have a beautiful, sunny room, but my cough does not seem to leave me. I think the dry atmosphere here affects me as it does in Colorado. [Cf: 14MR228.03] p. 98, Para. 1, [1904MS].

Next week we shall go to Los Angeles, and as soon as possible we shall return to St. Helena. [Cf: 14MR229.01] p. 98, Para. 2, [1904MS].

We were surprised to find that so much had already been done toward preparing this building for the reception of patients. By taking advantage of several sales of furniture by wealthy people leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price, and we found more rooms furnished than we had

expected to find. The furniture is very good. Some of it is bird's-eye maple, and it is all solid and of the best make. [Cf: 14MR229.02] p. 98, Para. 3, [1904MS].

I must not forget to tell you about the well. For some time the workmen have been busy digging a well on the lower part of the sanitarium ground. When they got down 50 feet, they found a little water. They went down still further, through the clay to the gravel below. Several mornings ago Brother Palmer came to my room with his face full of joy, and said that the water was flowing into the well in a stream as big as his hand. [Cf: 14MR229.03] p. 98, Para. 4, [1904MS].

Just before this, Brother E. S. Ballenger, Sister Gotzian, and Willie had gone to Escondido, to hold some meetings there in behalf of the sanitarium enterprise. They were very successful, getting donations to the amount of \$600, besides two good cows and some chickens. They came back well pleased. They returned Tuesday night, and on Wednesday morning Brother Palmer and Willie came to my room and told me that there was 15 feet of water in the well. The next morning there was 18 feet of water, and the workers are pumping hard to get the water out; for they wish to go a few feet further down, so as to make a reservoir for the water that flows in. [Cf: 14MR229.04] p. 98, Para. 5, [1904MS].

I am so glad that we shall have no dearth of water. The report is that the water in the new well is soft and pure. The old well has never yet gone dry, and at present the house is supplied from this well. I think that when the new well is in operation, there will be water enough for all domestic and irrigating purposes. [Cf: 14MR230.01] p. 98, Para. 6, [1904MS].

The view from the west windows of the sanitarium building is beautiful. From them can be seen Paradise Valley and, beyond, the Pacific Ocean. In the evening when the last rays of the setting sun make a path of gold across the water, the view is especially fine.-- Letter 311, 1904. [Cf: 14MR230.02] p. 98, Para. 7, [1904MS].

Letter 319, 1904. (To May Lacey White, Henry, Herbert, and Gracie, [Henry, Herbert, and Grace were Ellen White's grandchildren. the twin boys were eight and Grace was four when this letter was written.] December 4, 1904, from Glendale, Calif.)* A week ago last Tuesday Sara, Maggie, and I left San Diego and came to Los Angeles. Brother Burden met us at the station and took us to the restaurant, where we had dinner. In the afternoon we came out to Glendale, to the new sanitarium, where we have been staying ever since. We found much to do, and the brethren have held several important meetings. We are glad to be able to write that the business which has kept us here is closing up. In a board meeting held today the most difficult point was settled. Brother Simpson resigned his place as manager of the sanitarium, and has been appointed purchasing agent for the sanitarium and restaurant. This is the last hard piece of work, and now I am sure that other matters will be easily adjusted, and we shall soon be able to start for home. [Cf: 14MR230.03] p. 98, Para. 8, [1904MS].

We shall go to Redlands tomorrow, to stay over Sabbath and Sunday. The next week we shall go to Fernando, and then to Mountain View. We are

pleasantly situated here, but I am longing for home. I do so much want to see you all. Your father has worked very hard, and he wants to go home as much as you want him to come. But the nature of the work here demanded our staying for a while. We could not have gone home earlier, for we felt that we must do something to help this sanitarium to get started on right lines. [Cf: 14MR231.01] p. 99, Para. 1, [1904MS].

Brother Burden has been chosen as manager of the institution, and Sister Burden as bookkeeper, and we feel sure that they will be fully competent to carry forward successfully their work in connection with the sanitarium. They will labor faithfully and earnestly. But the way had to be prepared so that they could work to advantage. [Cf: 14MR231.02] p. 99, Para. 2, [1904MS].

There are at Redlands some brethren and sisters who are able to help the institution with their means. We hope to meet these people, and to inspire in them such confidence in the management of the sanitarium that they will feel free to give of their means and make liberal loans. The sanitarium is just beginning its work, and it greatly needs this help. The Lord has worked on minds, and a much more favorable condition of things exists here now than has existed for some time. We hope much from this, and we pray much that the Lord may soften hearts by His grace, and that His truth may triumph. [Cf: 14MR231.03] p. 99, Para. 3, [1904MS].

I was very sick for three weeks after reaching San Diego. I am still weak, but I am slowly growing stronger. I am thankful to our heavenly Father that He has been gracious to us and has spared my life. I caught cold in some way, and for a long time my throat was very sore. I coughed a great deal. During the time that I was the worst, I kept closely to my room, and did not allow anyone to come in but Sara and Maggie. I isolated myself, fearing that other members of the family might catch the influenza from me. [Cf: 14MR232.01] p. 99, Para. 4, [1904MS].

I have not slept well since leaving home, because whether sick or well I have carried a heavy burden for these two sanitariums in southern California. The buildings that have been purchased have stood for many years unoccupied, and there has been much to do to fit them up for patients. When we reached Paradise Valley, we found that Brother and Sister Palmer had accomplished a great deal in repairing the building and buying furniture. Nearly half the rooms in the sanitarium are furnished. Brother Palmer found some beautiful furniture for sale by wealthy people leaving the district, and he purchased this furniture for the sanitarium. It is of first class quality, but cost only as much as cheap furniture. The furniture includes bureaus, washstands, rugs, easy chairs, and a good sideboard for the dining room. [Cf: 14MR232.02] p. 99, Para. 5, [1904MS].

We found the workmen busy digging a well on the lower part of the land. This work has gone forward successfully, without incident of any kind, and I am very glad to be able to tell you that a good supply of soft, pure water has been found. The workmen went down 90 feet, and one morning, when they went to work, they found 18 feet of water in the well, with all their tools at the bottom. That morning Brother Palmer and your father came to my room, their faces lighted up with smiles, to tell me about the water in the well. Oh, I wish you could have seen the

joy in their faces. [Cf: 14MR232.03] p. 99, Para. 6, [1904MS].

To get the water out of the well was the problem now. The workmen set the pumping engine going at once, but they found that this lowered the water very slowly. So they sent for a larger cylinder and a larger pipe, and finally they got the water pumped out. [Cf: 14MR233.01] p. 100, Para. 1, [1904MS].

They dug down a few feet further and then began making a large reservoir, to hold the water flowing in. It will be a difficult matter to make this reservoir, but the well-digger thoroughly understands his business, and is making steady progress. I shall be glad to hear that the work on this new well has all been so successfully accomplished. [Cf: 14MR233.02] p. 100, Para. 2, [1904MS].

We hope that you can all see the Paradise Valley Sanitarium sometime, but we are glad that you were not with us this time; for the workmen were busy all over the house, painting the floors and the sides of the rooms and halls, and you would not have found it very enjoyable. When they began painting at San Diego, I was afraid that the smell of the paint might hurt me, so we came to Glendale. And lo, we found the same thing going on here. But so far the smell of the paint has not troubled me at all. [Cf: 14MR233.03] p. 100, Para. 3, [1904MS].

There is already one patient in the Paradise Valley Sanitarium. She seems to be a very nice woman. Other patients are waiting, and will come as soon as the building is ready. The night before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked. "In the barn, I guess," was her answer. Then she explained that these patients were the two cows that someone in San Pasqual had given to the sanitarium. San Pasqual is 30 miles away, and the cows were brought overland in a large wagon drawn by four horses. Your father and some of the brethren visited this place while we were in San Diego, and told the brethren and sisters there about the sanitarium and its needs. As a result, they received quite a little sum of money, some poultry, and these two cows. [Cf: 14MR233.04] p. 100, Para. 4, [1904MS].

The workmen at the sanitarium are all cheerful and hardworking. Every morning and evening they have a season of worship. For a day or two after reaching here, I met with them, and enjoyed this privilege very much. The blessing of the Lord rests upon us, and I was very sorry when sickness prevented me from attending. [Cf: 14MR234.01] p. 100, Para. 5, [1904MS].

Before we left, Sister Palmer had a touch of influenza, and since reaching here we have heard that Sister Rathbun, her mother, has come down with it. They feared that Brother Palmer also would take it. But I do not think they caught it from me, for the influenza is going all through San Diego. [Cf: 14MR234.02] p. 100, Para. 6, [1904MS].

Children, be helpful to your mother. Obey her word promptly, and the Lord will bless you. God said, "I know Abraham, that he will"--coax, no;--"that he will command his children and his household after him, and they will keep the way of the Lord to do justice and judgment." God expects parents to bring their children up to obey Him. Should your father and mother allow you to do wrong things, without correcting you,

they would displease God. Those parents who allow children to have their own way are neglecting their children. Many parents indulge their children, and thus encourage habits that ought to be corrected. Unless these habits are corrected, the children will grow up with unlovely, disagreeable characters. [Cf: 14MR234.03] p. 100, Para. 7, [1904MS].

God wants you, Henry and Herbert, to behave like little gentlemen. When you speak kind words and do right deeds, you are forming characters that God can approve. He will be pleased to call you the lambs of His flock, and He will bless you. [Cf: 14MR235.01] p. 101, Para. 1, [1904MS].

The angels of heaven are guarding and guiding you constantly, always keeping you from harm and danger. I pray that your words and acts may be such that God can look upon them with approval. Dear children, do not allow yourselves to do one wrong act. Your father and mother love you, but they cannot love wrongdoing. They are made very sorry when you do wrong. Will you not try to remember this? Will you not try to overcome all your faults, because you love Jesus, who gave His life for you? [Cf: 14MR235.02] p. 101, Para. 2, [1904MS].

Indulgence hurts the characters of children, and makes them such as God cannot approve. Your father and mother are trying to bring you up to be unselfish, truthful, kind, tenderhearted. They want to help you to prepare for the mansions that Christ has gone to prepare for you. He has promised to come again and take you to Himself, that where He is, there you may be also. Then put away every fault, and prepare yourselves to be received into the heavenly home, where you will be happy forever and ever.--Letter 319, 1904. [Cf: 14MR235.03] p. 101, Para. 3, [1904MS].

Letter 321, 1904 (To Sister Druillard, December 10, 1904, from Redlands, Calif.) I have a pile of letters partially written, and I have been looking them over to see which ought to be copied; but I have now laid them all aside to write to you. [Cf: 14MR235.04] p. 101, Para. 4, [1904MS].

Willie, Sara, Maggie, [* Sara McCenterfer was Ellen White's nurse and secretary; Maggie Hare was one of her literary assistants.] and I have been in southern California for six weeks. From College View I returned to Battle Creek, in fulfillment of my promise. I remained there a week, and then started home. You will remember that while I was at College View I caught a severe cold. I did not get rid of this cold, and I was thoroughly exhausted when I reached home. We remained in St. Helena for three weeks, and during this time we buried Marian. [Marian Davis] I cannot tell you how keenly I felt, and continue to feel the loss of my faithful helper, whom I so highly prized. [Cf: 14MR236.01] p. 101, Para. 5, [1904MS].

On our way to Los Angeles we called at Fresno, and spent the Sabbath there. I spoke to our people on Sabbath afternoon. We were unable to get accommodations on the train going from Fresno to Los Angeles Saturday evening, so we decided to spend Sunday in Hanford, visiting old friends. On arriving there we found a series of meetings in progress. We took dinner with Sister Grey, Sister Haskell's sister. She urged us so strongly to remain with her for three or four days and attend the meetings to be held in the different places near there, that

we consented. Sister Grey gave us a very hearty welcome to her home, and we had a pleasant time there. She has, as you know, a large fruit ranch, and she has been successful in her work. She took us driving several times. It had been years since we visited Hanford, and I was glad to see our old friends again. [Cf: 14MR236.02] p. 101, Para. 6, [1904MS].

I was glad of the opportunity of speaking to the people in the Hanford-Lemoore district, and I decided to bring before them the needs of the Southern work, and especially the needs of the Huntsville school. This I did, and Willie also made earnest appeals for the work in the South. I spoke twice in Hanford, once in Lemoore, and once in Armona. I presented the Word of God just as it reads. In each place the attendance was good. I had freedom in speaking. When on my feet before the people I seemed to be stronger than I had been for years, but when I got back to the house again my strength seemed to leave me. I felt worn out, and could not write. [Cf: 14MR236.03] p. 102, Para. 1, [1904MS].

The first day, after speaking, I rode five miles to Sister Grey's, and I got chilled. This added to my cold. [Cf: 14MR237.01] p. 102, Para. 2, [1904MS].

From Hanford we went to Los Angeles, where we stayed over Sabbath and Sunday. We had rooms in the restaurants building, but, as you know, this is in a very noisy part of the city, and I did not sleep well. I spoke on Sabbath and Sunday in the large tent in which Brother W. W. Simpson has been holding meetings. The Lord helped me to speak, and all present seemed to be much interested. [Cf: 14MR237.02] p. 102, Para. 3, [1904MS].

The day after we reached Los Angeles several of us went out to see the sanitarium building at Glendale. This building is well adapted for sanitarium purposes, and is in a beautiful location. At present preparations are being made as fast as possible for the opening of the institution. Treatment rooms have been put up, and almost all the rooms in the house have been repainted. [Cf: 14MR237.03] p. 102, Para. 4, [1904MS].

From Los Angeles we went to San Diego, where we stayed for three weeks. We stayed at the Paradise Valley Sanitarium, which is also being fitted up for the reception of patients. We found that Brother E. R. Palmer had done faithful and economical work in repairing and partly fitting up this building. Preparations for the opening of the institution were being hastened forward, for several persons had already expressed themselves as anxious to enter the institution for treatment. [Cf: 14MR237.04] p. 102, Para. 5, [1904MS].

We were somewhat surprised to find that so much had already been done toward preparing this building for work. By taking advantage of several sales of furniture by wealthy persons leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price, and we found about half the rooms furnished. [Cf: 14MR238.01] p. 102, Para. 6, [1904MS].

It is rather strange that I should be the first patient in the building. I was sick all the time I was there. I had a very sore throat

and a dry, hard cough, which at times seemed as if it would take away my breath. Sara gave me thorough treatment, and I was somewhat better when we left San Diego. [Cf: 14MR238.02] p. 102, Para. 7, [1904MS].

I must not forget to tell you about the well. When we reached the sanitarium we found that the workmen had gone down about 80 feet in digging a well on the lower part of the sanitarium land. They had already found a little water, but expected to find much more. They were going to dig down still further, through the clay to the gravel below. One evening Brother Palmer came to my room with his face full of joy, to tell me that the water was flowing into the well in a stream as big as his hand. The next morning Willie and Brother Palmer came up early to tell me that there was 14 feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones. [Cf: 14MR238.03] p. 103, Para. 1, [1904MS].

We left San Diego about ten days ago and came to Los Angeles, where we spent a few days at the Glendale Sanitarium. From there we went to Redlands, where we are now. Redlands is about 65 miles from Los Angeles. We are staying with Brother and Sister E. S. Ballenger. A series of tent meetings was held recently both in Redlands and in Riverside, and a church was raised up in each place. Brother Ballenger was anxious that I should speak to the believers in these two places. This morning I spoke in the Redlands church. I spoke for 30 minutes, and could have spoken longer, but dared not venture. This is the first time that I have been able to speak in public for four weeks. [Cf: 14MR239.01] p. 103, Para. 2, [1904MS].

I wish you could see this country. To me it is something like Melrose, though in some respects not nearly so lovely. There are some very large orange and lemon groves here, and just now these groves are a beautiful sight, for the trees are covered with the golden fruit. The climate in this valley is very good. [Cf: 14MR239.02] p. 103, Para. 3, [1904MS].

I think that the locality where you are is an excellent one, and for some things I should prefer it to this place. I admire the large trees on the school farm very much. The school farm has many advantages, and I have great hopes that our brethren in the South may be able to see that this farm is the place for a sanitarium. It is not one mile too far from Nashville. I do hope that Brethren Hayward and Hansen may decide that it is the best place on which to establish the sanitarium. The sanitarium and the school could blend together and be help to one another. Then, too, it would be a saving of money. [Cf: 14MR239.03] p. 103, Para. 4, [1904MS].

I have hoped that the place which Edson has just left might be used for a colored sanitarium. It is really needed for this purpose. [Cf: 14MR239.04] p. 103, Para. 5, [1904MS].

I have no hesitation in saying that I think that a part of the school farm would be the best place for the white sanitarium. Perhaps you can place before our brethren there the suggestions I have made regarding this, and then they can decide for themselves the other matters that would need to be decided, such as the distance between the school and the sanitarium. I know the Lord will give you all counsel, if you will ask Him for it and will open your hearts to receive the Holy Spirit.

[Cf: 14MR240.01] p. 103, Para. 6, [1904MS].

Sunday morning. I praise the Lord with a thankful heart, for I slept well during the night. This morning we shall drive to Riverside, a distance of 15 miles, and I shall try to speak to the church there. Our people in that place need help, and I pray that God will give me words for them. [Cf: 14MR240.02] p. 104, Para. 1, [1904MS].

We shall return to Los Angeles tomorrow. Brother E. R. Palmer has written for us to meet him there. He is coming up from San Diego to meet his two eldest children, who are coming from the East. [Cf: 14MR240.03] p. 104, Para. 2, [1904MS].

I cannot write more now. I hope that you are all well and trusting in the Lord. If ever there was a time when we needed to pray, it is now. Let us be of good courage in God, and move forward in faith. [Cf: 14MR240.04] p. 104, Para. 3, [1904MS].

With love to you all.--Letter 321, 1904. [Cf: 14MR240.05] p. 104, Para. 4, [1904MS].

Letter 392, [Pages 1 To 3 and any pages following page 7 are missing.] 1904. (To Dear Brethren and Sisters in Australia, December 21, 1904, from Elmhaven.)* From Glendale we went to San Diego, where we spent three weeks at the Paradise Valley Sanitarium. I think I have told you before about this property. It consists of a 50-room house and 30 acres of land, and cost the original owners \$50,000. Three years ago it was offered to us for \$15,000. We could not then see our way clear to purchase it, though we realized that it would be an excellent place for a sanitarium. The next year it was offered to us for \$12,000. Still we delayed purchasing, and about a year ago we bought it for \$5,500. [Cf: 14MR241.01] p. 104, Para. 5, [1904MS].

The building has been standing unoccupied for a good many years, and was in need of some repairs. About eight months ago Brother E. R. Palmer went there to take charge of the work for a time, and when we reached the sanitarium at the time of our recent visit, we were pleasantly surprised to see how much he and his wife and their helpers had done in getting the building ready for the reception of patients. By taking advantage of sales of furniture by wealthy people leaving the district, Brother Palmer secured several lots of first-class furniture at a very low price; and we found about half the rooms in the building furnished. [Cf: 14MR241.02] p. 104, Para. 6, [1904MS].

A scarcity of water was the only thing against the property's being used as sanitarium. The country is suffering from a long drought, and as the trees on the place had not been watered, many of them were dead when we bought it. There was one well. A new windmill was bought, and this well has supplied the house with water for several months. It has never been pumped dry, but it was feared that it would not supply sufficient water for the requirements of a sanitarium, so the men were set to work to dig another well on the lower part of the land. When we reached there, they had gone down about 80 feet, and had already found some water. They were going down still further, through the clay to the gravel below. [Cf: 14MR241.03] p. 104, Para. 7, [1904MS].

One evening Brother Palmer came to my room, his face lighted up with

joy, to tell me that a stream of water as big as his hand was running into the well. The next morning early Brother Palmer and Willie came in saying that there was 14 feet of water in the well. I wish you could have seen the joy in their faces. [Cf: 14MR242.01] p. 104, Para. 8, [1904MS].

To get the water out of the well was the next problem, so that the workmen, could dig a few feet further down. They set the pumping engine going, but found that this lowered the water very slowly. So they got a larger cylinder and a larger pipe, and finally got the water pumped out. [Cf: 14MR242.02] p. 105, Para. 1, [1904MS].

Then they dug down a few feet further, and when we left San Diego they were making a large reservoir at the bottom of the well, to hold the water flowing in. The making of this reservoir will be a difficult matter, but the well-digger thoroughly understands his business, and makes steady progress. [Cf: 14MR242.03] p. 105, Para. 2, [1904MS].

The water is soft and pure, and there will be an abundant supply both for domestic and irrigating purposes. Oh, how we rejoice to know this. This well is a treasure of more value than gold or silver or precious stones. [Cf: 14MR242.04] p. 105, Para. 3, [1904MS].

There was one patient at the sanitarium before we left, although the building was not yet ready for opening. Others are waiting to enter just as soon as the institution is opened. The night before we left, Sara said to me, "Two more patients came this evening." "Where will they put them?" I asked; for the house was being repainted inside, and was in no condition for patients. "In the barn, I suppose," was her answer. She then explained that these patients were the two cows that someone in San Pasqual has given to the sanitarium. San Pasqual is 30 miles from San Diego, and the cows were brought overland in a large wagon. The week before, Willie and some of the brethren had visited San Pasqual, and told our people there about the needs of the sanitarium, and as the result they received about \$600 in donations and these two cows. [Cf: 14MR242.05] p. 105, Para. 4, [1904MS].

I was sick all the time that I was in San Diego. I was worn out when I left home, and I must have caught cold on the way down. I coughed a great deal, sometimes so hard that it seemed as if my breath would go. I kept closely to my room, for I did not wish to expose anyone else. I am thankful to say that I am gradually recovering. The Lord is giving me physical and mental strength, and for this I praise His holy name. [Cf: 14MR243.01] p. 105, Para. 5, [1904MS].

On our return from San Diego, we spent a few days at the Glendale Sanitarium. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the institution were being hastened forward. Those in charge of the work hope that the opening may take place early in January. [Cf: 14MR243.02] p. 105, Para. 6, [1904MS].

From there we went to Redlands, a town about 65 miles from Los Angeles. Tent meetings were held recently in Redlands and Riverside, and in each place a church was raised up. The brethren were anxious that I should speak to the believers in these places. Brother Ballenger and wife have a nice little cottage in this place, where we were

accommodated. On Sabbath morning I spoke in the Redlands church. At the close I spoke of the Glendale Sanitarium and of the need of means with which to begin the work. That evening another meeting was held, in behalf of the sanitarium, and \$275 was subscribed. [Cf: 14MR243.03] p. 105, Para. 7, [1904MS].

On Sunday morning I drove to Riverside, a distance of 15 miles, and spoke in the church there. The Lord gave me strength and freedom.-- Letter 392, 1904. [Cf: 14MR244.01] p. 106, Para. 1, [1904MS].

Letter 331, 1904. (To Drs. D. H. and Laretta Kress, December 21, from Elmshaven.) Several times since leaving home I began letters to you, but before these letters were finished I was called to attend council meetings or to speak to the people in public, and so my letters were never completed. [Cf: 14MR244.02] p. 106, Para. 2, [1904MS].

I greatly desire to see among our people that general arousing that there should be in every church. I am grateful to our heavenly Father that the Wahroonga Sanitarium is doing good work. May the Lord bestow His most precious blessing upon this institution. [Cf: 14MR244.03] p. 106, Para. 3, [1904MS].

I will try to send you copies of letters that may be of interest to you. In the night season I was talking with you. I had some things to say to you on the diet question. I was talking freely with you, telling you that you would have to make changes in your ideas in regard to the diet to be given those who come to the sanitarium from the world. These people have lived improperly, on rich food. They are suffering as a result of indulgence of appetite. [Cf: 14MR244.04] p. 106, Para. 4, [1904MS].

A reform in their habits of eating and drinking is needed. But this reform cannot be made all at once. The change must be made gradually. The health foods set before them must be appetizing. All their lives, perhaps, they have had three meals a day, and have eaten rich food. It is an important matter to reach these people with the truths of health reform. [Cf: 14MR245.01] p. 106, Para. 5, [1904MS].

But in order to lead them to adopt a sensible diet, you must set before them an abundant supply of wholesome, appetizing food. Changes must not be made so abruptly that they will be turned from health reform instead of being led to it. The food served to them must be nicely prepared, and it must be richer than either you or I would eat. [Cf: 14MR245.02] p. 106, Para. 6, [1904MS].

I write this because something needs to be done to set forth the principles of true health reform. Have you a cook who can prepare dishes that the patients cannot help but see are an improvement on the diet to which they have been accustomed? The one who does the cooking in a sanitarium should be able to make wholesome, appetizing food-combinations, and these food-combinations must necessarily be somewhat richer than you or I would eat. [Cf: 14MR245.03] p. 106, Para. 7, [1904MS].

I write this because I am sure that the Lord means you to have tact in meeting the people where they are, in their darkness and self-indulgence. As far as I am concerned personally, I am decidedly in

favor of a plain, simple diet. But it will not be best to put worldly, self-indulgent patients on a diet so strict that they will be turned from health reform. This will not convince them of the need of a change in their habits of eating and drinking. Tell them the facts. Educate them to see the need of a plain, simple diet, and make the change gradually. Give them time to respond to the treatment and the instruction given them. Work and pray, and lead them along as gently as possible. [Cf: 14MR245.04] p. 106, Para. 8, [1904MS].

I remember once at Summer Hill, when at the sanitarium there, I was urged to sit at the table with the patients, and eat with them, that we might become acquainted. I saw then that a decided mistake was being made in the preparation of the food. It was put together in such a way that it was tasteless, and there was not more than two-thirds enough. I found it impossible to make a meal that would satisfy my appetite. I tried to bring about a different order of things, and I think that matters were helped. [Cf: 14MR246.01] p. 107, Para. 1, [1904MS].

In dealing with the patients in our sanitariums, we must reason from cause to effect. We must remember that the habits and practices of a lifetime cannot be changed in a moment. With an intelligent cook and an abundant supply of wholesome food, reforms can be brought about that will work well, but it may take time to bring them about. A strenuous effort should not be made unless it is actually demanded. We must remember that food which would be appetizing to a health reformer might be very insipid to those who have been accustomed to highly seasoned food. [Cf: 14MR246.02] p. 107, Para. 2, [1904MS].

Lectures should be given explaining why reforms in diet are essential, and showing that the use of highly seasoned food caused inflammation of the delicate lining of the digestive organs. Let it be shown why we as a people have changed our habits of eating and drinking. Show why we discard tobacco and all intoxicating liquor. Lay down the principles of health reform clearly and plainly, and with this let there be placed on the table an abundance of wholesome food, tastefully prepared; and the Lord will help you to make impressive the urgency of reform, and will lead them to see that this reform is for their highest good. They will miss the highly seasoned food to which they have been accustomed, but an effort must be made to give them food that is so wholesome and so appetizing that they will cease to miss the unwholesome dishes. Show them that the treatment given them will not benefit them unless they make the needed change in their habits of eating and drinking. [Cf: 14MR246.03] p. 107, Para. 3, [1904MS].

The principles of health reform are of the greatest importance, and should be sacredly cherished by us as a people. It pains me to see that there are among us ministers who, though supposed to be health reformers, are such only in name. Often worldlings are found to be more ready to reform than are many of the members of our churches. If those who have had the light for so many years are not willing to walk in this light, how can we expect those who have had no experience in the truth to make an entire change at once in their habits of living? [Cf: 14MR247.01] p. 107, Para. 4, [1904MS].

I write you this that you may make it as easy as possible for those who come to the sanitarium knowing nothing of health reform from a Bible standpoint. [Cf: 14MR247.02] p. 107, Para. 5, [1904MS].

Again, we must remember that there are a great many different minds in the world, and we cannot expect everyone to see exactly as we do in regard to all questions of diet. Minds do not run in exactly the same channel. I do not eat butter, but there are members of my family who do. It is not placed on my table, but I make no disturbance because some members of my family choose to eat it occasionally. Many of our conscientious brethren have butter on their tables, and I feel under no obligation to force them to do otherwise. These things should never be allowed to cause disturbance among brethren. I cannot see the need of butter where there is an abundance of fruit and of sterilized cream. Those who love and serve God should be allowed to follow their own convictions. We may not feel justified in doing as they do, but we should not allow differences of opinion to create disunion. May the Lord help us to be as firm as a rock to the principles of the law spoken from Sinai, and may He help us not to allow differences of opinion to be a barrier between us and our brethren. [Cf: 14MR247.03] p. 107, Para. 6, [1904MS].

From a copy of a letter that I am sending you, you will see what is being done in southern California in regard to opening up the Glendale Sanitarium and the Paradise Valley Sanitarium. We feel very grateful to God that these two new institutions can be placed in operation. [Cf: 14MR248.01] p. 108, Para. 1, [1904MS].

I spent three weeks at the Paradise Valley Sanitarium, but was sick all the time. I contracted a severe cold on my way down there. In order that the others in the building might not be exposed, I kept very closely to my own room. The day before I left, Brother and Sister Richardson insisted on seeing me, that they might tell me of the many advantages that Jamaica possesses for sanitarium work. I certainly hope that this field may be entered by earnest laborers. I shall not attempt to tell you what Brother and Sister Richardson told me; for I was sick at the time, and could not hear all they said. [Cf: 14MR248.02] p. 108, Para. 2, [1904MS].

You will be glad to know that we have obtained an ample supply of water for the Paradise Valley Sanitarium. The scarcity of water was the one thing against the place. Some time ago workmen began digging a well on the lower part of the sanitarium land. They went down 80 feet, and one evening Brother Palmer came to my room to tell me that a stream of water as large as his hand was running into the well. The next morning early he and Willie came to my room to tell me that there was 14 feet of water in the well. The water is soft and pure. This well is a treasure more valuable than gold or silver or precious stones. [Cf: 14MR248.03] p. 108, Para. 3, [1904MS].

Now that water has been secured, the sanitarium will, with the blessing of God, prove a success. There will be water enough for domestic and irrigating purposes. There are a number of olive trees on the place, and these can now be saved. [Cf: 14MR249.01] p. 108, Para. 4, [1904MS].

The work is going forward in Los Angeles. As the result of the labors of Brother W. W. Simpson, 125 have embraced the truth. Brother Simpson explains the prophecies very clearly, showing plainly that the end is near. Several Catholics have been converted to the faith. The

contributions taken have covered all expenses. [Cf: 14MR249.02] p. 108, Para. 5, [1904MS].

The Lord certainly works with Brother Simpson. I wish there were a hundred such workers in the field, giving the last warning message to the world, and winning souls to Christ.--Letter 331, 1904. [Cf: 14MR249.03] p. 108, Para. 6, [1904MS].

Letter 349, 1904. (To Mrs. Marian Stowell Crawford, December 29, 1904, from St. Helena, Calif.) We are home again, and I am much pleased to be once more in my quiet retreat. For many months I have had no time to get rested. During the last year we have spent only five months in our pleasant home. Since last April I have been traveling constantly, and have spoken in public in a great many places. I have at times been greatly wearied, but when standing before the people I have realized the keeping power of God. When I opened my lips to speak, the Holy Spirit would come upon me, and the Lord strengthened me as His witness. [Cf: 14MR249.04] p. 108, Para. 7, [1904MS].

Everywhere I have gone, I have borne testimony that the truth which I now proclaim is the same that the Lord gave me after the passing of the time in 1844. We hold today the same unchangeable Bible truths that we held then, and these truths we are now to proclaim with greater assurance than at any previous period of our experience. We have the same message to repeat, line upon line, precept upon precept, here a little and there a little. [Cf: 14MR250.01] p. 109, Para. 1, [1904MS].

As I speak the words the Lord has given me to speak, the Holy Spirit bears witness to the truth. The Lord Jesus presides in our assemblies, and our hearts are filled with a yearning desire for the conversion of souls. [Cf: 14MR250.02] p. 109, Para. 2, [1904MS].

There is a great work to be done in our cities, many of which have as yet been scarcely touched. In Los Angeles a good work has been going forward. Elder W. W. Simpson has been holding meetings in a large tent pitched near the business part of the city. Thousands have come to hear him, and he has proclaimed the truth with power, beseeching sinners to be reconciled to God. As a result of these meetings, a large number have been baptized. These are from all denominations. Some of them were Catholics. [Cf: 14MR250.03] p. 109, Para. 3, [1904MS].

Elder Simpson explains the prophecies by the means of charts, and makes it very plain that the end of all things is at hand. In some cases entire families have taken their stand to obey God, as in 1844. All are brought over the ground from the beginning, and many believe as the prophecies relating to the past, present, and future are explained. Jewelry which cost many hundreds of dollars has been given to Elder Simpson to be sold for the cause. There is no spirit of excitement in this movement. No fanaticism attends it. The truth takes hold of hearts; and men and women give their rings and bracelets although no call has been made for them to strip themselves of these idols. The work is earnest and quiet. The people take off their jewelry of their own freewill, and bring it to Elder Simpson as an offering up of their idols. [Cf: 14MR250.04] p. 109, Para. 4, [1904MS].

Elder Simpson held meetings in Redlands and Riverside also, and a church was raised up in each of these places. Much interest was shown

in the meetings, and souls were brought to a knowledge of the truth. But these two places have not received as much labor as Los Angeles, and more work needs to be done in them. [Cf: 14MR251.01] p. 109, Para. 5, [1904MS].

Elder Simpson closed his second series of tent meetings in Los Angeles when we were there a few weeks ago. But the people were not willing to let this teacher of the gospel leave them, and he received a petition signed by a great many, urging that he hold another series of meetings. The question as to whether he will do this is now under consideration. Meanwhile he must take a rest for a few weeks. The Lord will let light shine upon his path, to show him what to do next. [Cf: 14MR251.02] p. 109, Para. 6, [1904MS].

The work that has been accomplished in Los Angeles by means of these tent meetings is what we may expect to see done in many places. The work has certainly borne the divine credentials. In the reception of the truth, all are not exercised in the same way. In some cases the impression comes in the acknowledgment of their convictions and their determination to leave their sinful life. And they can speak and pray in social meetings. Then a more persuasive work is done in leading others to be reconciled to God. "His going forth is prepared as the morning." [Cf: 14MR251.03] p. 109, Para. 7, [1904MS].

The word of truth has made a deep impression upon minds, and a large number have taken their stand to obey the Lord's requirements. The Holy Spirit has borne witness to the efforts put forth. [Cf: 14MR251.04] p. 110, Para. 1, [1904MS].

The great need now is personal labor with those who are newly converted. Wise men and women are needed to give counsel and encouragement and to hold Bible readings, confirming the faith of those who have recently taken their stand. [Cf: 14MR252.01] p. 110, Para. 2, [1904MS].

While in southern California I spent three weeks at San Diego, in the new sanitarium in Paradise Valley, which is soon to be opened for the reception of patients. The lack of water was the only thing against the use of this place for sanitarium purposes. I am glad to be able to tell you that an abundant supply of soft, pure water has been obtained. A well 95-feet deep has been dug on the lower part of the sanitarium land. When the workmen had gone down about 80 feet they found some water, and they went on digging through the clay to the gravel below. One morning Brother Palmer came to my room, his face full of joy, to tell us that a stream of water as big as his hand was running into the well. The next morning there was 14 feet of water in the well. [Cf: 14MR252.02] p. 110, Para. 3, [1904MS].

We all rejoiced to know that an abundance of water was now a certainty. This well is a treasure of more value than gold or silver or precious stones. [Cf: 14MR252.03] p. 110, Para. 4, [1904MS].

After leaving San Diego, we spent several days at the Glendale Sanitarium, eight miles from Los Angeles. We found the house filled with painters, plumbers, and carpenters. Preparations for the opening of the building were being hastened forward. [Cf: 14MR252.04] p. 110, Para. 5, [1904MS].

I rejoice to think that these two sanitariums will soon be opened. I have felt a great burden for the advancement of sanitarium work in southern California. I borrowed money to invest in the San Diego property, that it might be secured. [Cf: 14MR252.05] p. 110, Para. 6, [1904MS].

I would be glad to see a large work developed in Redlands. This is a most beautiful city, and additional efforts must be put forth there. Brother E. S. Ballenger lives there, and we spent several days with him and his wife at their home. I was able to speak to our people in Redlands on Sabbath morning. I spoke in the tasteful little church building that was built last spring, and as I stood in it I was in anticipation making an addition to it. If Redlands is worked as it should be, a larger church building will be required. And I wish that a small sanitarium could be started there. [Cf: 14MR253.01] p. 110, Para. 7, [1904MS].

The dinner bell is ringing and I must go. [Cf: 14MR253.02] p. 110, Para. 8, [1904MS].

Later. I will now try to finish your letter. Willie visited your brother, Oswald Stowell. I wanted very much to go with him, but was too sick to leave my room. On my way to southern California I did much public speaking, at one time speaking every day for four days in succession. I caught a severe cold and I was sick all the time I was in San Diego. [Cf: 14MR253.03] p. 111, Para. 1, [1904MS].

Sister Marian Davis' death was felt very keenly by me. On our return from the East we found her very sick. About a week after our return she rallied, and for a few days we hoped for her recovery. But she failed very suddenly, and died October 25. We had planned to go to Los Angeles the day before, but felt that we must remain at home a day longer. We were very glad that we had decided thus, for the next morning at seven o'clock Marian lost consciousness, and she passed away at half-past four that day. She was buried in the St. Helena cemetery. On Friday morning we left home for southern California. On the way down I caught a severe cold, from which I have not yet recovered. [Cf: 14MR253.04] p. 111, Para. 2, [1904MS].

In closing I wish to ask you if you can lend me the \$1,000 for which I asked you several months ago. I will give you six percent interest. I am in great need of money to help in getting out *Ministry of Healing*. If you can do me this favor, let me know as soon as possible.--Letter 349, 1904. [Cf: 14MR254.01] p. 111, Para. 3, [1904MS].

Letter 393, 1904. [Letters 393, and 394, 1904, were acquired after Ms. Re. No. 1115 was prepared; therefore they appear at the end of this document April, 1986.] (Written to Ella May and Mable White, Nov. 18, 1904, from San Diego, Calif.) I wrote you a couple of pages yesterday. The weather is good and if we had showers, this climate would be very greatly improved. [Cf: 14MR263.01] p. 111, Para. 4, [1904MS].

Our workman is now digging [a] well and curbs as he goes on with his work. I tell you, it seemed rather perilous as he was let down with a windlass 75 feet. He thinks he must go ten feet deeper. We think there will be plenty of water, fresh, sweet, and pure. The workers are urging

themselves from point to point of the work as rapidly as possible. [Cf: 14MR263.02] p. 111, Para. 5, [1904MS].

This is a large, well-arranged house and a sanitarium that in many respects is perfect. The treatment rooms are in need of some improvements. The parlor is a good-sized, pleasant room and open doors into a second parlor-dining [room] sufficiently ample for all the tables needed for a long time. [Cf: 14MR263.03] p. 111, Para. 6, [1904MS].

[The] room which I occupy is one of the best on this floor. The one Sister Gotzian occupies is above mine, third story, of same size and convenience. Bedrooms all made convenient; marble washbowls in nearly all the rooms in the house, pipes connected. [Cf: 14MR263.04] p. 111, Para. 7, [1904MS].

I cannot give all particulars. I am sick--taken sick last week with severe cold several days ago, and have coughed a great deal. My lungs seem to be congested, but the throat is the worst. I am sorry, because the people could not hear me speak last Sabbath and Sunday. They were so earnest that I rode six miles to San Diego Sunday, but my throat was so congested I could not have voice to speak but 20 minutes. I am coughing and raising [phlegm], and the Lord has graciously sustained me. [Cf: 14MR263.05] p. 111, Para. 8, [1904MS].

Your father is in council meetings daily. It means much to start up with preparation for new building. It is partially now furnished. [Cf: 14MR263.06] p. 112, Para. 1, [1904MS].

I have wished myself at home many times, but dared not go. We will go back next Sabbath and Sunday to Los Angeles and see about the preparations that shall be required for that sanitarium. It is some larger than this one, and is well located. Everything seems to be satisfactory. It is now having the treatment rooms by carrying up, building on one end and extra, going up three stories. There are already set a couple of bathtubs in each story. These will be arranged in the new rooms of the building. One very convenient matter is that [the] railway comes very nigh the building, which carfare is only ten cents a passage to Los Angeles. This building, in the providence of God, was purchased for \$12,000. The price was much larger--dare not state precisely. [In margin, "tell particularly."] [Cf: 14MR264.01] p. 112, Para. 2, [1904MS].

Your father, Sister Gotzian, Brother Ballenger, left for [space is blank] to see if he could borrow some money. [Cf: 14MR264.02] p. 112, Para. 3, [1904MS].

November 23. Your father returned last night. [Cf: 14MR264.03] p. 112, Para. 4, [1904MS].

We have found an earnest working company hard at work fitting up the house, painting, calcimining, and painting while there is a party at work all the time in the pumping plant building. They have gone down, down, many feet--90 feet--they go ten more. [Cf: 14MR264.04] p. 112, Para. 5, [1904MS].

But yesterday evening Brother Palmer came in my room, saying, "You

will be glad to hear that there is a large vein of water struck." They had to work patiently to get through the clay. Then they struck the gravel again, but left all their tools as usual in the well. [Cf: 14MR264.05] p. 112, Para. 6, [1904MS].

November 24, 1904--Your father has returned from [space is blank]. He has received for [the] sanitarium two excellent cows and hens for the sanitarium, and there was collected \$600 in gifts to help furnish the sanitarium. This [is] good thus far, but shall need more gifts and shall, I think, obtain more. Your father is working with all his capabilities, and that is why he has neglected to write you. I believe we shall see this sanitarium prosper. [Cf: 14MR264.06] p. 112, Para. 7, [1904MS].

I would be pleased to see Mabel in [a] position here. Brother and Sister Palmer will be pleased to have you here in some position of trust. There are nice conveniences, and I think the climate would suit you, Mabel, excellently well. I wish you could be here while we are here but engage yourself to no nursing. We will have matters all fixed up. The stairs to the second and third stories are very easy of ascent. [Cf: 14MR265.01] p. 112, Para. 8, [1904MS].

But about [the] well. Early in the morning of [the] 23rd, Brother Palmer came to my room in company with your father and told us there was 15 feet of water. This morning, the 24th, there is 20 feet of water and their tools at the bottom of the well. I cannot express to you how very glad we all are made. [There is] plenty of water [for] all purposes. This cannot be estimated by gold or by silver. Water means life, and it is impossible to estimate it. They wish to go down ten feet more, and their water plant with the very best machinery and with larger pipe, may lessen the measure. [Cf: 14MR265.02] p. 112, Para. 9, [1904MS].

They want to make everything the very best possible for the future. This means [that] our orange trees, few although they be, may be saved. The Lord has answered all our expectations, and we shall have reason for thanks, giving two wells. [The] one [at] the first has never failed, but [we] dared not use the water for to nourish the olive trees, orange, and lemon trees; and now we feel we can supply every emergency. I want to praise the Lord with heart and soul and voice. [Cf: 14MR265.03] p. 113, Para. 1, [1904MS].

I must now close this long letter. You will hear from your father soon, and then something definite will be determined. We want Mabel to take right hold here. Ella May is to fill her lot and place. You must both be of good courage in the Lord. Can you tell us how much money was raised upon the contribution day? We hope something was done. Your father will remain here to get things settled until the middle of next week. There are arrangements to be made, there are plans to [be] talked up. And then it may be the middle of next week before we start on our way for Los Angeles; and [we] may have to remain there some days, but we hope not long. [Cf: 14MR266.01] p. 113, Para. 2, [1904MS].

I close my letter now with the intelligence that Clarence Crisler, who has been engaged three years to a lady working in [the] Review and Herald, will be united in marriage this evening. He seems rather confused; it is such a new experience to him that he seems almost

dazed. Your father will perform the service. [Cf: 14MR266.02] p. 113, Para. 3, [1904MS].

Good night children. You will hear from your father very soon. Now they are talking over future plans.--Letter 393, 1904. [Cf: 14MR266.03] p. 113, Para. 4, [1904MS].

Letter 394, 1904. (Written to Ella May and Mable White, November 23, 1904, from San Diego, California.) I did not meet your father last night. He did not come until eight o'clock. This morning your father and Brother Palmer came into my room very early. Brother Palmer was somewhat excited. Said he, "There is 15 feet come in the past night and we have, with our pumping apparatus, tried to lessen the depth but we have to send for a larger pipe to take out the water." They say the water is soft and clear. [Cf: 14MR266.04] p. 113, Para. 5, [1904MS].

Well, both these two men were so glad they scarcely could keep from shouting aloud, "Success, Success!" Now their business is to get the water out, to go ten feet deeper, if they can do this. But we shall have no more worriment about whether water can be obtained. This means everything to us here, who must have water for sanitarium purposes. We must have plenty. The Sanitarium had one well that has never gone dry, and yet we needed another reliable source, for [the] sanitarium requires much, and we are so glad, so glad. They are all now interested to do their very best to set this sanitarium in operation. [Cf: 14MR267.01] p. 113, Para. 6, [1904MS].

Do not worry, Mable. There are two institutions--one in Los Angeles and one in San Diego--and this one in San Diego, we think, will be your choice. I will talk with your father about the matter this very day if I can get a chance. [Cf: 14MR267.02] p. 113, Para. 7, [1904MS].

I have isolated myself from the family since last Sabbath, I think it is--taking cold speaking in tents; in Omaha it commenced, and I spoke at College View five times, and I rode out one day in a very cold, powerful wind, and became chilled, then went back to Battle Creek and spoke five times, then stopped off at Fresno and spoke to a large audience. In Battle Creek Sabbath was 1500; on Sunday 1200. This was a great tax to me. [Cf: 14MR267.03] p. 114, Para. 1, [1904MS].

Then we passed through the same at Battle Creek, and darkness of Marian's death. She has been with me in my work for 25 years. She was appointed of God to help me, and we have been united to bring before the people a grand amount of precious truth. How I shall miss her as my helper! I left immediately after her burial to journey to Los Angeles and to this place. I do keep you in my mind much. I do not want you to take smallpox patients. You hold on until I write again, which will be soon. [Cf: 14MR267.04] p. 114, Para. 2, [1904MS].

There will be opportunities for you. We have had much company, but until one week ago last Sabbath I have not dared to converse. I will not neglect to write you. Just put your trust in the Lord, and He will open the way for you. [Cf: 14MR268.01] p. 114, Para. 3, [1904MS].

I am not sorry you moved out of that house. You did not say how much rent you paid, but let me know. I will have an opportunity to see your father. Put your whole trust in the Lord and be of good courage. He

will not leave nor forsake you. He will be your present help in every emergency. Our time here is short; indeed mine is. [Cf: 14MR268.02] p. 114, Para. 4, [1904MS].

Lucinda left us yesterday for Los Angeles, and she goes on to Oakland, and she says she will meet us in St. Helena. We expect to leave Los Angeles next week for home. What route we will take I do not know. I will now wait to see what your father will say. [Cf: 14MR268.03] p. 114, Para. 5, [1904MS].

We find several rooms well furnished and with excellent class of furniture, but we need much more means to furnish so many rooms. But we will begin at once and make steady headway with the sanitarium, preparing for guests. Several are waiting, anxious to come. [Cf: 14MR268.04] p. 114, Para. 6, [1904MS].

I must now think of home and when we will start. I must describe to you--the roads are lined with pepper trees and olive trees. Some trees have olives on them. There is the pepper tree; that is my choice--eucalyptus next. In [the] mountains, pines and spruce come first. There are many nice houses here. National City was calculated to be a large center but there are different drawbacks. National City building is a nice, large building, but you may see it before long. So I end my letter with love.--Letter 394, 1904. [Cf: 14MR268.05] p. 114, Para. 7, [1904MS].

(Written August 1, 1904, from Takoma Park, Washington, D. C., to "Brethren Paulson, Sadler, Jones, and Waggoner.")--Proclaim this message, for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners. [Cf: 14MR311.01] p. 114, Para. 8, [1904MS].

There is a higher order of enjoyment and power than man can create, derived from a source above humanity. But in order to fulfill Christ's purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God's great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings, for fanciful theories will be brought in.--Letter 279, 1904, pp. 8, 9. [Cf: 14MR311.02] p. 115, Para. 1, [1904MS].

(Written August 3, 1904, from Washington, D. C., to Dr. W. H. Riley, a physician at the Battle Creek Sanitarium.) [Cf: 15MR258.01] p. 115, Para. 2, [1904MS].

I have a most earnest desire that you shall stand free in the Lord. I pray that you may have the moral courage to stand firm for the truth, and to hold fast the beginning of your confidence unto the end. Do not allow yourself to be led away from truth to receive fables. It is of no avail to bring to the foundation material represented by wood, hay, and stubble. Such material will be utterly consumed. Let us remember that we have been bought at an infinite price by the Son of God. Our

physicians must not allow themselves to be held in control by another man's mind, as they have been, fearing to open their lips to differ with their chief. [Cf: 15MR258.02] p. 115, Para. 3, [1904MS].

The missionaries of the Christian church are to stand in their God-given manhood, with the privilege of exercising freedom of speech and freedom of faith. When they see that a fellow laborer is not doing as a man in his position ought to do, they are not to harmonize with his plans, or to be covered into silence by a masterful spirit. For them to do this would be a great injury to him and to them. [Cf: 15MR258.03] p. 115, Para. 4, [1904MS].

Our physicians should not be required to verify statements that they know are not true. How dare they do this? How dare anyone require it? They do great harm to a speaker when they listen to false statements without making any protest or correction. [Cf: 15MR258.04] p. 115, Para. 5, [1904MS].

Our physicians are to stand where no binding influence will hold them speechless when they hear wrong sentiments expressed. At times, with burning earnestness and words of terrible severity, Christ denounced the abominations that He saw in the church and in the world. He would not allow the people to be deceived by false claims to righteousness and sanctity. [Cf: 15MR259.01] p. 115, Para. 6, [1904MS].

We are to unify, but not on a platform of error. That which has been said in the Testimonies in regard to *Living Temple* and its misleading sentiments, is not overdrawn. Some of its theories are misleading, and their influence will be to close the minds of those who receive them against the truth for this time. Men may explain in regard to those theories, nevertheless they are contrary to the truth. Scriptures are misplaced and misapplied, taken out of their connection and given a wrong application. Thus those are deceived who have not a vital, personal experience in the truths that have made us as a people what we are. [Cf: 15MR259.02] p. 115, Para. 7, [1904MS].

We are living amidst the perils of the last days. We are to watch unto prayer. We are to put our entire trust in God, glorifying Him. Daily we are to learn lessons from the greatest Medical Missionary that ever trod this earth. He is our tabernacle of witness for heavenly things. He will not accept that which has been done in bringing so much of a commercial spirit into the medical missionary work, neither will He accept the Laodicean condition of the Medical Missionary Association. This association is not doing the work indicated by its name. It is not preparing a people to obtain a sound, healthy experience, which will stand the test of the judgment. I am sorry, for God is dishonored. His work, which should be a praise in the earth, is belittled. False sentiments have been entertained, and a strange work has been done. [Cf: 15MR259.03] p. 116, Para. 1, [1904MS].

The great Medical Missionary was a wonderful healer. He worked the most convincing miracles. He is the Way, the Truth, and the Life. He spoke only the truth. Continually there fell from His lips the precious words that bring spiritual strength to those who make them a part of the daily life. Spiritually we are built up from the food that we give the mind. [Cf: 15MR260.01] p. 116, Para. 2, [1904MS].

It is our privilege to receive the bread of life from the great Medical Missionary, who came to give life to the world. Truth, pure, refining, ennobling truth, came from His very heart. He spoke words of heavenly wisdom, which will make men wise unto salvation. His heart was constantly burning with the love that brought Him from heaven to our world. His goodness and His power enabled Him to reveal in His life the truth that He came to this earth to bring to the fallen race. [Cf: 15MR260.02] p. 116, Para. 3, [1904MS].

In every word, in every fact, He manifested the love of God, cheering and encouraging the downcast and distressed. In heavenly wisdom He asserted His true majesty by bending all things to the present and future happiness of human beings. He came to teach men and women how to live here below the life of which He gave them an example--the life that will make them fit to enter the abodes of bliss. [Cf: 15MR260.03] p. 116, Para. 4, [1904MS].

In His breast mercy may be said to have held her court. Hear His words of compassion, spoken to relieve the sin-sick culprit, "Thy sins be forgiven thee" [Matt. 9:2]. His work was a representation of true medical missionary work. He brought healing to soul and body. In His life was enshrouded the love, the pity, the compassion, the joy, of heaven. Thousands were healed by His word, "I will; be thou whole." By His work, His glory was so plainly revealed that demons were pained, and when compelled to cease tormenting human beings, confessed Christ to be the Holy One of God. [Cf: 15MR260.04] p. 116, Para. 5, [1904MS].

This work Christ did to show men that He was the tabernacle of witness, that the Word had been made flesh. In the human encampment, amongst the erring and sinful, Christ pitched His tent. He lived close to the poor and the lowly, yet He was the King of glory. He would make all familiar with His character, that we might be partakers of the divine nature, and thus become one with Him in faith and practice. He declares, "All things are delivered to Me of My Father" [Matt. 11:27]. "All things that the Father hath are Mine" [John 16:15]. "All power is given unto Me in heaven and in earth" [Matt. 28:18]. Why was this wonderful transfer made but that Christ might be the world's Redeemer, the incarnate Saviour. [Cf: 15MR261.01] p. 116, Para. 6, [1904MS].

To John the Baptist, shut up in prison because of his fearless testimony against the licentiousness and the unlawful marriage of Herod, there came discouragement. He thought, Why does not Christ exercise His power and deliver me from prison? He sent his disciples to Christ with the inquiry, "Art Thou He that should come? or look we for another?" [Luke 7:19]. [Cf: 15MR261.02] p. 117, Para. 1, [1904MS].

At the time, Christ was surrounded with the sick and with those who desired forgiveness of sins. Instead of immediately answering John's disciples, He turned to the multitude. The arm mighty to save was made bare. He spoke, and the deaf heard His voice. He touched the eyes of the blind, and they opened to behold the blessed light of day. At His word fever was rebuked. He looked on the dying, and they were brought back to life and health. The frenzied demoniac was freed from the power of evil spirits, and fell down and worshiped the Deliverer, declaring Him to be the Christ of God. Then, turning to John's messengers, Christ said, "Go your way, and tell John what things ye have seen and heard; . . . and blessed is he, whosoever shall not be offended in Me" [Luke

7:22, 23]. [Cf: 15MR261.03] p. 117, Para. 2, [1904MS].

When Jesus was about to ascend to His Father, He gave His ministry of healing to His followers, leaving with them the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" [Matt. 28:19, 20]. [Cf: 15MR262.01] p. 117, Para. 3, [1904MS].

The great Teacher, while on this earth, gave His whole life to teach us how to work as devoted, consecrated missionaries for God. In the prayer that He offered for His disciples just before His trial and crucifixion, He declared, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. . . . I have manifested Thy name unto the men which Thou gavest Me out of the world" [John 17:4, 6]. [Cf: 15MR262.02] p. 117, Para. 4, [1904MS].

He came to our world to reveal the character of God. At the hands of those whom He sought to save, He received insult, mockery, and abuse. They crucified Him, but He broke the fetters of the tomb, and ascended to His Father, there to intercede as our Mediator. [Cf: 15MR262.03] p. 117, Para. 5, [1904MS].

The words that we are commanded to teach are the very words that Christ spoke while on this earth. We can dispense with human sophistry. Those who teach it will not have the heavenly endorsement, "Lo, I am with you always, even unto the end of the world." I call upon you, my brother, to be a free man. The time you have spent in the Sanitarium has not given you the qualifications that would fit you to be a co-worker with the great Medical Missionary in saving souls. Had you placed yourself under the instruction of the greatest Teacher the world has ever known, He would have given you an education that would have prepared you to work with Him. You would not have obtained an experience that would have almost unfitted you to be Christ's co-laborer in the healing of the souls and bodies of His people. [Cf: 15MR262.04] p. 117, Para. 6, [1904MS].

Men and women are being held in the Battle Creek Sanitarium who are needed in the world to proclaim the message that the Lord is soon to come with power and great glory. This warning message must be proclaimed. Those who know the truth for this time are to go forth to take it to those who know it not. They are to cooperate with Christ, the great Missionary, whose work it was to draw men to God. He was content to conceal Himself, to hide His divinity under the garb of humanity. [Cf: 15MR263.01] p. 118, Para. 1, [1904MS].

I call upon those who are at Battle Creek losing their faith and losing their first love, to come away and take hold of the work of God in neglected fields, as soon as they have recovered from the influence of the seducing theories that have threatened to spoil them for the ministry of the word and for the precious missionary work in which they might engage were they fully established in the faith. Actions speak louder than words. [Cf: 15MR263.02] p. 118, Para. 2, [1904MS].

A world is perishing in sin, and God calls for workers. He wants one thousand at work in the highways and the hedges, where now there is but

one. We have no time to listen to idle tales and false science. The faith of many will be revived when they will humble their hearts before God, and go forth to fulfill the commission of Christ, "Go ye into all the world, and preach the gospel to every creature." [Cf: 15MR263.03] p. 118, Para. 3, [1904MS].

Had a large part of the company of students who have been gathered into Battle Creek, engaged in the work as evangelists, colporteurs, and canvassers, trying in humility to teach the Word, there would have been a much more spiritual and sacredly intelligent medical working company. Had they gone forth, taking Christ as their Teacher, many who may never again become settled in the truth would have received an education that would have enabled them to open the Scriptures to others. Large numbers would have been converted and would have put out their talents to usury, teaching the things that Christ has commanded. But alas, they have been given a knowledge that, in the day of judgment, when the books will be opened, and every man judged according to the deeds done in the body, they will wish they had never accepted. Better never to have learned the lessons they have been learning in unbelief and lack of faith, in sophistry and untruthful representations. [Cf: 15MR263.04] p. 118, Para. 4, [1904MS].

Oh, may God open blind eyes! May He have pity on our people, who have so little judgment and wisdom!--Letter 281, 1904. [Cf: 15MR264.01] p. 118, Para. 5, [1904MS].

(Written December 22, 1904, from "Elmshaven," Sanitarium, California, to "Dear Brother Gilbert Collins.") [Cf: 16MR26.01] p. 118, Para. 6, [1904MS].

We are home again, and I am in my own room, writing to you. I hoped to see you again while I was at Melrose, and was quite disappointed that I did not. I wanted very much to have another talk with you. [Cf: 16MR26.02] p. 118, Para. 7, [1904MS].

I spoke five times in public while I was at Melrose. The Lord strengthened me, and gave me a pointed testimony to bear that melted the hearts of those present. Those who bore the burden of the camp meeting were at times sorely tried. They had been passing through trials that had severely tested their courage and hopefulness. The Lord gave me a message for them and for all assembled. Many felt the power of God, and bore a decided testimony to the truth of the message. [Cf: 16MR26.03] p. 118, Para. 8, [1904MS].

From Melrose we went to the camp meeting at Middletown, where our first paper, under the name of *Present Truth*, was first published. I was strengthened to speak to the people on Sabbath and Sunday. A large number of people not of our faith were present and listened attentively. This was an important meeting, and I know that the Lord gave me His Holy Spirit, and helped me to speak. The other ministers present also bore a straight message, and much interest in regard to our faith was aroused. [Cf: 16MR26.04] p. 119, Para. 1, [1904MS].

I told those present at the meeting of the instruction God had given me regarding the way in which He had worked for His people by giving them the Melrose Sanitarium property for so reasonable a sum. The Lord certainly directed His people to that place. The sanitarium there is to

act an important part in calling the attention of the people of Boston and the surrounding towns and villages to our people and the reasons of their faith. Decided evangelistic efforts are to be put forth in these places. [Cf: 16MR27.01] p. 119, Para. 2, [1904MS].

In one of the morning meetings I presented the light given me regarding the Melrose Sanitarium, that all prejudice against it might be cleared away from the minds of those who had been opposed to the removal of the sanitarium work from South Lancaster to Melrose. I spoke of the offer made to our brethren by rich people in South Lancaster to buy the sanitarium property there, and of their offer to give our brethren the sanitarium building if they would move it off the land. I spoke of the desirability of the Melrose property--four large buildings and forty acres of land, situated in the midst of a beautiful park--and the easy terms upon which it was secured. All the circumstances connected with this remarkable transaction, the sale of the South Lancaster property, the removal of the sanitarium building, and the purchase of the Melrose property, constitute an instructive lesson for our prayerful study. [Cf: 16MR27.02] p. 119, Para. 3, [1904MS].

Another building is greatly needed at Melrose, that suitable accommodations may be provided for the higher classes. And I appeal to you, Brother Collins, to help with your means in the erection of this building. Wealthy people come to the sanitarium and ask for a suite of rooms with a private bathroom. They have been accustomed to this convenience, and they are willing to pay for it. We need the money of these wealthy people, and they need the advantages of the sanitarium, and we must provide the accommodations that will make them willing to come. [Cf: 16MR27.03] p. 119, Para. 4, [1904MS].

In all my travels I have never seen a more beautiful place for a sanitarium than the Melrose property. It was secured by the providence of God, and the sanitarium there may do a great work in healing the sick and in teaching them the gospel of salvation. If the instruction that God has given is followed, there will be brought into the truth through the instrumentality of this sanitarium, men and women who can engage in evangelistic work. [Cf: 16MR28.01] p. 119, Para. 5, [1904MS].

Brother Collins, those in charge of this institution need the help that you can give them now, just now. Time is passing. Put a portion of your means into this enterprise, and be assured that it is being used for the advancement of the work that God has appointed His people to do. I ask you to heed this call without delay. The Melrose Sanitarium must stand as a witness for the truth. There is aggressive work to be done. Agencies are to be set in operation that will counterwork the infidelity that is so rapidly increasing. [Cf: 16MR28.02] p. 119, Para. 6, [1904MS].

Please read the commission given by Christ to His disciples just before His ascension. While many professed Christians are bringing a reproach upon the cause of God and counterworking the work of Christ, we are to do all we possibly can to advance the work by consecrating our talents of means and influence to the Master's service. We cannot afford to neglect our God-given opportunity to lay up treasure in heaven by doing all in our power to place the truth before those who know it not. If the church would seek to understand the great work to

be done, if every member would become surcharged with the power of the Holy Spirit, they would have an efficiency that Satan and his angels could not resist. [Cf: 16MR28.03] p. 120, Para. 1, [1904MS].

The people of God are to arise and shine. They are to enter into Christ's joy by doing all they possibly can to save the souls perishing in sin. My brother, I entreat you to put your means into circulation in the work of soul-saving. Thus men and women will be converted who in their turn will convert others. [Cf: 16MR29.01] p. 120, Para. 2, [1904MS].

I leave these words with you, my dear brother, hoping and praying that you may gain precious victories in helping to advance the work of God. I thought you would have a special interest in the work of the Melrose Sanitarium, because it is so near you. I have confidence in Dr. Nicola and his wife. They are both doing a good work. [Cf: 16MR29.02] p. 120, Para. 3, [1904MS].

May God bless you, my brother. I hope soon to hear that you have acted your appointed part.--Letter 341, 1904. [Cf: 16MR29.03] p. 120, Para. 4, [1904MS].

(Written May 10, 1904, from Carroll House, Takoma Park, D. C., to "Dear Brother [Iram] James.") [Cf: 16MR185.01] p. 120, Para. 5, [1904MS].

I have just read your letter to Willie. Thank you for writing. You will not be surprised when I tell you that I miss you all very much. Separation does not mean forgetting. [Cf: 16MR185.02] p. 120, Para. 6, [1904MS].

I am glad to hear that you have bought a horse, and that you are pleased with him. I hope that he will work as well in the buggy as he does on the farm. [Cf: 16MR185.03] p. 120, Para. 7, [1904MS].

Could you not try the Hizerman boy on the farm? I am anxious that he shall be helped. But do as your judgment says in regard to this. [Cf: 16MR185.04] p. 120, Para. 8, [1904MS].

It seems very much like home here, with open ground all around us, and the cherry trees in full bloom behind the house. But we cannot look forward to having sweet corn and tomatoes from the place as we could were we at home. But we will not wish ourselves at home. We must feel grateful for this pleasant place. Still, it is well that no others came with us. They would miss the conveniences and comforts of home. [Cf: 16MR185.05] p. 120, Para. 9, [1904MS].

The work on our buildings [* According to the *Review and Herald*, April 28, 1904, the "Buildings" included "The Sanitarium, Training-school, and General Conference offices in Washington, D. C."] will soon begin in earnest. It has taken till the end of last week to get all the business arrangements completed, leaving nothing at loose ends. We hope that now steady advancement will be made. Four good horses have been purchased to do the teaming and the necessary work on the land to prepare it for the buildings. [Cf: 16MR185.06] p. 121, Para. 1, [1904MS].

I pray that the Lord will help in every line of work, in every business transaction, that the principles of Christ may be carried out. There must be no unfair dealing. God's workers are to do to others as they would be done by. It has been most painful to see those who profess to believe present truth following in their business transactions a course directly opposed to the directions that the Lord gave Moses to give to the children of Israel. We are to carry out these principles. We are to be representatives of truth and righteousness. We are called to be sons and daughters of God, to live the Christ-life. [Cf: 16MR186.01] p. 121, Para. 2, [1904MS].

May the Lord bless you abundantly, my brother, in your home. The charge I have to give you is: Do not load yourself down with so many burdens that you will fail to do your duty to your children. I do not write these words as a reproach, but as a reminder. If anything must be neglected, let it be the care of inanimate things. Keep your own soul fresh and pure and uplifted. If you give your children the attention they need, some things may have to be neglected. Then let them be. Your children are building characters for time and for eternity, and you must make no mistakes in dealing with them. Be assured that I will not censure you for anything left undone on the farm. [Cf: 16MR186.02] p. 121, Para. 3, [1904MS].

May the peace of God abide in your home. May His blessing rest upon your little flock. They are lambs of His fold, and must be nurtured and cherished. Do not overwork. Do not strain every nerve and muscle to try to do everything that there is to do on the farm, but get help. [Cf: 16MR186.03] p. 121, Para. 4, [1904MS].

May the Lord abundantly bless you and your wife and children.--Letter 159, 1904. [Cf: 16MR187.01] p. 121, Para. 5, [1904MS].

In order to embrace every human being in the plan of salvation, Christ came not as a prince, escorted by a majestic train of heavenly angels; He came in the likeness of mankind.--Ms 110, 1904, p. 10. [Cf: 17MR30.03] p. 121, Para. 6, [1904MS].

(Written January 12, 1904, from "Elmshaven," Sanitarium, California, to George I. Butler.)--I have received and read your letter of January 1, and will now try to answer it. [Cf: 17MR298.01] p. 121, Para. 7, [1904MS].

I cannot advise you to keep anyone on the board of the Publishing Association who does not fill that position faithfully and with consecrated ability. Those who are placed in positions of trust in God's work must be as true as steel to principle, honoring their position. Those who are on the ground will know best what should be done in the case to which you refer. [Cf: 17MR298.02] p. 121, Para. 8, [1904MS].

I have feared that Brother W. O. Palmer would not be successful in his business enterprises. You will remember, perhaps, that when I was leaving Nashville, he was there; [and] he asked me in regard to the food business. I told him that if this business were entered into for self-profit, it would not have God's commendation. He said, "That settles the matter for me. I will keep out of the food business." [Cf: 17MR298.03] p. 122, Para. 1, [1904MS].

Brother Palmer should not enter into large business enterprises, for he is too free with money, and he will always be worsted. I did not expect the Dixie Food Company to prove a success, and I did not want Edson to have any part in it whatever. [Cf: 17MR298.04] p. 122, Para. 2, [1904MS].

I feel very, very sorry for Brother Palmer. If he has done wrong in any way, try to help him for Christ's sake. Save him if you can. I hope and pray that he will come out of this experience without losing his hold on God. The light given me regarding him is that his greatest danger is in uniting with worldly men, and thus losing his interest in the truth. I have a letter written to him that I must send him. [Cf: 17MR298.05] p. 122, Para. 3, [1904MS].

Is it not your duty to take up the case of the man who says that Brother Palmer has wronged him, and see that justice is done him? Brother Palmer has excellent abilities. When he is sanctified, body, soul, and spirit, God can use him. But when he loses his hold on God, his natural tendencies to wrong take control, and he deals unjustly.-- Letter 15, 1904. [Cf: 17MR299.01] p. 122, Para. 4, [1904MS].

(Written Jan. 9, 1904, at "Elmshaven," Sanitarium, California, to "My dear granddaughter Mabel.") I have not been able to sleep since twelve o'clock. In my sleeping hours I have been troubled over your case. [Cf: 19MR81.01] p. 122, Para. 5, [1904MS].

Your mother, during her last sickness, said to me, "I do not know that I need to ask you, Mother, to take a special interest in Ella, and especially in Mabel. They both will need much care, especially Mabel, in order to overcome her predisposition to pulmonary difficulties. The more she can be in the open air, the better it will be for her. She has an independent nature, and unless she is judiciously managed, she may bring much trouble upon herself in more ways than one. But you will know how to counsel her if she is in any danger." [Cf: 19MR81.02] p. 122, Para. 6, [1904MS].

I promised your mother that I would guard you faithfully. I should have done this even if she had not made the entreaty. I have always felt a special interest in you both, Ella May and Mabel White. [Cf: 19MR81.03] p. 122, Para. 7, [1904MS].

There are many things on which you must be guarded healthwise. For several years you will need to be very careful. You are ambitious, and at times inconsiderate and reckless. [Cf: 19MR81.04] p. 122, Para. 8, [1904MS].

As I have seen the delicacy of your eyesight, I have had misgivings as to whether you would be able to keep up studies in school. Light has been given me that if you will exercise great care, doing all in your power to preserve your eyesight, you may be able to study, and make a success of your school work. But you must be very careful. Do not misuse your eyes by reading books that are no help to you in your studies. Rest your eyes all that you can. Do not strain them at all. This I have been instructed to say to you. [Cf: 19MR81.05] p. 123, Para. 1, [1904MS].

I have ventured to make a trial of paying your way through school for this year. God has given you talents. Improve the advantages that you now have. Do not waste your eyesight in reading stories. Do not venture to trifle with your eyes. [Cf: 19MR82.01] p. 123, Para. 2, [1904MS].

The Lord desires you to be a sensible girl, and, by appreciating and improving the advantages given you, to develop into a useful woman, able to act a part in some line of service in the Lord's cause. [Cf: 19MR82.02] p. 123, Para. 3, [1904MS].

I want you to listen to what I am going to say to you. You must on no account entertain thoughts of marriage. Such a thing must not be thought of until you have gained a decided victory over the dangers that threaten your physical health. [Cf: 19MR82.03] p. 123, Para. 4, [1904MS].

In order to obtain the full benefits of the educational advantages offered you, you must keep yourself free from attachments with young men. You are a minor, and you have no moral right to take yourself into your own control in this matter, as if you were free to do as you pleased. You have done wrong in following the course that you have in regard to the important question of marriage without asking counsel from your father and mother. I have questioned you again and again in regard to this matter, but you have evaded my questions. Some time ago you said that you liked _____, but that you had not decided to, or even thought of, marrying anyone. [Cf: 19MR82.04] p. 123, Para. 5, [1904MS].

You have regarded the whole matter in a wrong way. Again and again I have charged you not to form any attachments for boys or young men. And you and Ella have assured me that you would not allow yourselves to be drawn into any familiarity with young men. [Cf: 19MR83.01] p. 123, Para. 6, [1904MS].

Last night words were spoken to me to speak to you. I was instructed that you have not been walking as a child should. Your course has not been what it should have been. You should be guided and controlled by your father. You have no right to do as you have done. But in spite of the cautions so delicately given, you have followed your own way. One such caution should have been sufficient. [Cf: 19MR83.02] p. 123, Para. 7, [1904MS].

You have no right to place your affections on any young man without your father's and your mother's full sanction. You are but a child, and for you to show a preference for any young man, without the full knowledge and sanction of your father, is to dishonor him. Your attachment to this young man is robbing you of a peaceful mind and of healthful sleep. It is filling your mind with foolish fancies and with sentimentalism. It is retarding you in your studies, and is working serious evil to your mental and physical powers. If opposed, you become irritable and low-spirited. [Cf: 19MR83.03] p. 123, Para. 8, [1904MS].

Is this course of action an honor to your father? You should respect your father, whom you know to be honored of God. He has not much time to give to the education and training of his children. They have had religious training, but not as much of their father's presence as they should have had. Every father who, because he is called to public work,

[and] is obliged to deprive his children of the care that they should receive from him, will have keen trials. [Cf: 19MR83.04] p. 124, Para. 1, [1904MS].

Home education means much. It is a matter of great scope. Abraham was called the "father of the faithful." Among the things that made him a remarkable example of godliness was the strict regard that in his home he paid to the commands of God. He cultivated home religion. He who sees the education given in every home, and who measures the influence of this education, said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Cf: 19MR84.01] p. 124, Para. 2, [1904MS].

The father must not betray his sacred trust. He must not, on any point, yield up his parental authority. He is to be the priest and house-band of his home. [Cf: 19MR84.02] p. 124, Para. 3, [1904MS].

The moment that the child begins to choose his own will and way, that moment his education in discipline is to begin. This may be called an unconscious education. It is then that a work, conscious and powerful, is to begin. The greatest burden of this work necessarily rests on the mother. She has the first care of the child, and she is to lay the foundation of an education that will help the child to develop a strong, symmetrical character. [Cf: 19MR84.03] p. 124, Para. 4, [1904MS].

When the family is large, and the mother has many duties, care should be taken that the younger children are not neglected. As the older children grow up, they are to be taught to care for the younger ones. [Cf: 19MR84.04] p. 124, Para. 5, [1904MS].

Neither father nor mother is to permit blind affection to lead them to indulge their children. Frequently mere babies show a most determined will. If this will is not brought into subjection to a wiser authority than the child's untrained desires, Satan takes control of the mind, and fashions the disposition in harmony with his will. [Cf: 19MR84.05] p. 124, Para. 6, [1904MS].

Abraham did not allow Satan to control in his household. He realized the responsibility of the work committed to him, and he did not betray the sacred trust placed in his hand. He did not yield to the enemy who was striving to gain control in his home. He honored the law of God, and strove earnestly to bring those in his charge up in the fear and admonition of the Lord. [Cf: 19MR85.01] p. 124, Para. 7, [1904MS].

Every father and mother is answerable to the great Lawgiver for the children placed in their care. They are to guard their children with untiring watchfulness. Together parents and children are to walk in the way of the Lord, ruled and guided by His Holy Spirit. Obedience that the Lord has given to control in the home will prevent all disobedience on the part of the children and all oppression and cruelty on the part of the parents. [Cf: 19MR85.02] p. 124, Para. 8, [1904MS].

"I know him, that he will command his children and his household after him." This commanding on the part of Abraham, God justified. It is essential, and in harmony with the will of the Lord of love, that

parents exercise wise, Christlike authority in the home. It is this love that requires parents to repress in the child all that savors of disobedience, all that would lead the child to dishonor his parents and to dishonor God. If children are not restrained, they will cherish ideas and take liberties that will make their example and influence a power for evil. He whose heart is love has spoken decidedly, saying that evil habits are to be repressed by the combined influence of authority and affection. [Cf: 19MR85.03] p. 125, Para. 1, [1904MS].

He who is chosen by God to bear responsibilities in the work carried on by His church, and to give counsel and advice, should set a correct example in his own family. His children should be taught to honor their father and their mother. [Cf: 19MR85.04] p. 125, Para. 2, [1904MS].

God has given rules for the guidance of parents and children. These rules are to be strictly obeyed. The children are not to be indulged, and allowed to think that they can follow their own desires without asking the advice of their parents. [Cf: 19MR86.01] p. 125, Para. 3, [1904MS].

Holiness to God is to pervade the home. This will bring angels of God into the home circle. Parents and children are to educate themselves to cooperate with God. They are to bring their habits and practices into harmony with God's plans. [Cf: 19MR86.02] p. 125, Para. 4, [1904MS].

From the rules that God has given for the guidance of parents and children, there can be no sinless swerving. God expects parents to give their children a training that is in accordance with the principles of His Word. Faith and works are to be combined. Everything that is done in the home life and in the school life must be done decently and in order. [Cf: 19MR86.03] p. 125, Para. 5, [1904MS].

God has given the ten commandments as His law for His household here below. The influence of every minister, every teacher, every physician, is to be Christlike. All commonness, all cheapness, is to be purged from every home. Of Cornelius it is said that he "feared God with all his house". [Cf: 19MR86.04] p. 125, Para. 6, [1904MS].

Parents are to keep the way of the Lord. Every other way is forbidden. Parents and children, "make straight paths for your feet, lest that which is lame be turned out of the way." There must be no laxness in the principles governing the family. The fear of God reigning in the home will bring the softening, subduing influence of the angels, and the hearts of parents and children will be filled with holy joy. The children are not to be allowed to be cross and refractory, for this is dishonoring to God. [Cf: 19MR86.05] p. 125, Para. 7, [1904MS].

Study the experience of Eli. His sons did wickedly, and he restrained them not. A priest and ruler in Israel, he should have ordered his household in accordance with the will of God. But wishing to shun the unpleasant task of correcting his sons, he allowed them to follow their own way. He did not manage his household according to God's rules for family government. He followed his own judgment. The fond father overlooked the faults and sins of his sons in their childhood, flattering himself that after a time they would outgrow their evil tendencies. [Cf: 19MR87.01] p. 125, Para. 8, [1904MS].

Many are now making a similar mistake. They think they know a better way of training their children than that which God has given in His Word. They foster wrong tendencies in them, saying, "They are too young to be punished; wait till they become older and can be reasoned with." Thus wrong habits are left to strengthen until they become second nature. The children grow up without restraint, with traits of character that are a lifelong curse to them and are liable to be reproduced in others. [Cf: 19MR87.02] p. 126, Para. 1, [1904MS].

Terrible was the judgment pronounced on Eli. "The Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."--Letter 9, 1904. [Cf: 19MR87.03] p. 126, Para. 2, [1904MS].

(Written January 8, 1904, from "Elmshaven," Sanitarium, California, "To the Brethren and Sisters Connected With the Medical Work in Southern California.") I have read the letters that have been written to me regarding sanitarium sites in southern California, and I will now try to write some things that have been presented to me for you. [Cf: 19MR229.01] p. 126, Para. 3, [1904MS].

The furnished building in Pomona, offered for twenty-five thousand dollars, is in some respects favorable for sanitarium work. In other respects it does not answer to the representation given me of what our sanitariums should be. More land would be needed. The time is fast coming when the controlling power of the labor unions will be very oppressive. [Cf: 19MR229.02] p. 126, Para. 4, [1904MS].

Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies. [Cf: 19MR229.03] p. 126, Para. 5, [1904MS].

Our sanitariums should not be situated in or near any city. And it is most important that in connection with them land be secured, that homes may be provided for those who help in the institution, and also that facilities for outdoor work be provided for the patients. [Cf: 19MR229.04] p. 126, Para. 6, [1904MS].

Let houses be built for families who have not a firm hold of life. Let men and women work in fields and orchard and garden. This will bring health and strength to nerve and muscle. Living indoors and cherishing invalidism is a very poor business. If those who are sick will give nerves and muscles and sinews proper exercise in the open air, their health will be renewed. [Cf: 19MR230.01] p. 126, Para. 7, [1904MS].

The most astonishing ignorance prevails in regard to putting brain,

bone, and muscle into active service. Every part of the human organism should be equally taxed. This is necessary for the harmonious development and action of every part. [Cf: 19MR230.02] p. 127, Para. 1, [1904MS].

Many do not see the importance of having land to cultivate, and of raising fruit and vegetables, that their tables may be supplied with these things. I am instructed to say to every family and every church, God will bless you when you work out your own salvation with fear and trembling, fearing lest, by unwise treatment of the body, you will mar the Lord's plan for you. [Cf: 19MR230.03] p. 127, Para. 2, [1904MS].

Many act as if health and disease were things entirely independent of their conduct, and entirely outside their control. They do not reason from cause to effect, and submit to feebleness and disease as a necessity. Violent attacks of sickness they believe to be special dispensations of Providence, or the result of some overruling, mastering power; and they resort to drugs as a cure for the evil. But the drugs taken to cure the disease weaken the system. If those who are sick would exercise their muscles daily, women as well as men, in outdoor work, using brain, bone, and muscle proportionately, weakness and languor would disappear. Health would take the place of disease, and strength the place of feebleness. [Cf: 19MR230.04] p. 127, Para. 3, [1904MS].

Let those who are sick do all in their power, by correct practice in eating, drinking, and dressing, and by taking judicious exercise, to secure recovery of health. Let the patients who come to our sanitariums be taught to cooperate with God in seeking health. "Ye are God's husbandry, ye are God's building." God made nerve and muscle in order that they might be used. It is the inaction of the human machinery that brings suffering and disease. [Cf: 19MR231.01] p. 127, Para. 4, [1904MS].

A few words more in regard to the location of our sanitariums. Never, never should these institutions be established in the cities. They should be established in the country, amidst pleasant surroundings and in connection with plenty of land. This is a positive necessity. Flower-and-vegetable-gardens and orchards will be found to be health-giving agencies in the successful treatment of the sick. Many who come to our sanitariums to receive the benefit of these advantages will be blessed with improved health. So interested will they become in the work given them to do that they will forget their aches and pains. [Cf: 19MR231.02] p. 127, Para. 5, [1904MS].

It is because there is so little land in connection with this property at Pomona, that I seriously question the advisability of purchasing it. Land we must have, that the patients may be provided with outdoor employment. [Cf: 19MR231.03] p. 127, Para. 6, [1904MS].

The Potts' Sanitarium, which is situated five miles out of San Diego, is now offered to us at a very low price. If I were younger, I should be strongly inclined to take that property, and try to build up sanitarium work there. If we do not improve such opportunities, we may never find anything better. There are always some risks to run. This has been our experience from the beginning of the work until now. [Cf: 19MR231.04] p. 127, Para. 7, [1904MS].

My son has just let me read the letters that he has written to you, and what he says meets my mind. I will not write any more now, but if further light comes to me, will send it to you.--Letter 5, 1904. [Cf: 19MR231.05] p. 128, Para. 1, [1904MS].

[Cf: 19MR308.01] [Written July 14, 1904, at Takoma Park, Washington, D.C., to "Dear Brother Butler."] I began a letter to you a day or so ago, but I cannot find it, so will begin another without spending more time in looking. [Cf: 19MR308.01] p. 128, Para. 2, [1904MS].

I am still quite weak, but hope to gain strength. Every afternoon since we returned, with the exception of Wednesday afternoon and today, we have had rain, with thunder and lightning. [Cf: 19MR308.02] p. 128, Para. 3, [1904MS].

Matters here seem to be moving along nicely. But, you know, the foundations for buildings do not make much of a show. It takes time and hard labor to make a foundation that is firm and strong. The boys' dormitory is going up. The lumber is on the ground, and the boys are hauling the sand that is to be used in making a cement for the outside finishing of the buildings. [Cf: 19MR308.03] p. 128, Para. 4, [1904MS].

The brethren have been able to buy some lumber very cheap. After the Baltimore fire, large quantities of lumber were shipped to that place. The supply exceeded the demand, and several lots of lumber were sent to Washington. It lay down at the wharves till the owners grew tired of paying storage, and our brethren have been able to purchase some at about half price. They think that they have saved nearly a thousand dollars by this transaction. [Cf: 19MR308.04] p. 128, Para. 5, [1904MS].

We have reason to be thankful that we are not in the city. I see more and more clearly the advantage of having a location at Takoma Park. Today Sara and I drove up and down the quiet, shady streets. It is a beautiful place for our institutions. The Lord has guided us here. [Cf: 19MR308.05] p. 128, Para. 6, [1904MS].

I expect to remain in Washington till the last of August. Then, if the Lord wills, we shall go to Los Angeles to attend the camp meeting there. [Cf: 19MR309.01] p. 128, Para. 7, [1904MS].

I feel very sad over the condition of things in Battle Creek, but, Brother Butler, the only thing we can do is to keep as quiet as possible. We shall be misjudged and falsified, but we must stand as firm as a rock for the truth. We are not to be at the beck and call of those who try to draw us away from the work that God has given us. Satan has come down with great power, to work through men who, though they have been given a knowledge of the truth, have not kept the faith once delivered to the saints, and have become active agencies in impeding the progress of God's cause. [Cf: 19MR309.02] p. 128, Para. 8, [1904MS].

We must no longer allow ourselves to be called away from our God-given work. Our time is too precious. We must keep in the sunshine of the Lord's presence, fulfilling the commission that Christ gave to His

disciples just before His ascension. [Cf: 19MR309.03] p. 128, Para. 9, [1904MS].

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." [Cf: 19MR309.04] p. 129, Para. 1, [1904MS].

When we are inclined to despond, as I am when I cannot work as I long to, knowing as I do that time is fast passing and that my life may go out at any time, we must take Christ at His word, and believe that "all power" is to be given to those who need it, that this power is for you and for me. Let us not look on the dark side, but look in faith to Jesus. Let us obey the word "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 the world." [Cf: 19MR309.05] p. 129, Para. 2, [1904MS].

This is our work. Let us do it, teaching the things that Christ has commanded. The Lord will give us strength and grace. Let us trust Him. There is to be a turning and an overturning; but our work is not to stop. We are to instruct and enlighten those who have not heard the truth for this time. [Cf: 19MR310.01] p. 129, Para. 3, [1904MS].

"Go ye therefore, and teach *all nations*," was the word given to the disciples. Let us not allow our time to be occupied by lengthy discussions in board and committee meetings. When controversy arises, kneel down and pray. [Cf: 19MR310.02] p. 129, Para. 4, [1904MS].

Christ will give us facilities with which to work. Then let us do our best. All the Saviour's teachings inculcate the need of the faith that works by love and purifies the soul. We need a deeper trust. Our hearts need to be softened and subdued. We must cooperate with Christ. revealing the faith by which Abel obtained witness that he was righteous. It was by faith in the Lamb slain from the foundation of the world that he offered his sacrifice, and the Lord accepted the offering, sending fire from heaven to consume it. [Cf: 19MR310.03] p. 129, Para. 5, [1904MS].

God's people are to use their talents and means and influence in doing the work He has given them. His denominated people are to occupy an important position before those who know not the truth. [Cf: 19MR310.04] p. 129, Para. 6, [1904MS].

In ancient times God sent His people into Egypt, keeping them there until His appointed time for bringing them out. Then, with a wonderful display of power, He delivered them and led them through the wilderness into the promised land. Those who murmured and complained, refusing to be converted from their evil ways, perished in the wilderness, but there were those who, because they were obedient, were sustained and strengthened by God. These were light-bearers to the nations through whose land they passed. [Cf: 19MR310.05] p. 129, Para. 7, [1904MS].

In all ages God's faithful people have been aggressive missionaries, consecrating all their resources to the honor of God, and wisely

improving their talents. Today God's people are to surrender to Him as a willing offering the powers of mind and body. In every age the Lord gives His people talents to be used for the saving of the world. He has established institutions from which the light of truth is to shine forth to every part of the world. [Cf: 19MR311.01] p. 129, Para. 8, [1904MS].

To us the Lord has given a history of His work. The purity and unselfishness of His faithful servants is to be to us an example of what we may be. We are to be a chosen and peculiar people, zealous of good works. separated from all worldly ambition, working humbly with God. We are to be free from selfishness and pride. Our one desire is to be to honor God and advance His work in the world. [Cf: 19MR311.02] p. 130, Para. 1, [1904MS].

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth--not a pillar moved. [Cf: 19MR311.03] p. 130, Para. 2, [1904MS].

Let God's servants refuse to give the sophistries of the enemy a place in their minds. Do not examine these sophistries; they are Satan's stock in trade. He is using as his agencies all who will be worked by him. [Cf: 19MR311.04] p. 130, Para. 3, [1904MS].

The time has come when even in the church and in our institutions, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him. Let us draw near to Him. that He may draw near to us. Let us bear a plain, clear testimony, right to the point, that hypnotism is being used by those who have departed from the faith, and that we are not to link up with them. Through those who depart from the faith the power of the enemy will be exercised to lead others astray. [Cf: 19MR311.05] p. 130, Para. 4, [1904MS].

I am instructed to warn our people that the perils of the last days are upon us. Those whose minds have become confused over the beautiful theories presented in *Living Temple* are losing their confidence in the faith once delivered to the saints. There are those who cannot discern their own danger. They have placed themselves where they reject the warnings of God's Spirit. and the enemy is working through them to draw souls away from Christ. I am bidden to say, Beware, beware. [Cf: 19MR312.01] p. 130, Para. 5, [1904MS].

Friday morning. I awoke last night at twelve with a heavy burden resting on me, and I began to write a straight, decided message to our physicians and ministers in Battle Creek. When this is copied, you shall have a copy. [Cf: 19MR312.02] p. 130, Para. 6, [1904MS].

We are to strive earnestly for union, on Bible lines. But we would better stand apart from those who will not heed the instruction of the Word of God; for they will always strive to vindicate their own course, and will make charges against others. There are those who need to humble their hearts before they can be in union with truth and

righteousness. [Cf: 19MR312.03] p. 130, Para. 7, [1904MS].

My soul cries out for the living God. I plead with Him to give might and strength and grace to His people. He will hear our prayers. We may rejoice in Him.--Letter 237, 1904. [Cf: 19MR312.04] p. 130, Para. 8, [1904MS].

(Written January 18, 1904, from "Elmshaven," Sanitarium, California, to the Doctors Kress. Most of this letter appears in *Counsels on Diet and Foods*.) I have received instructions in regard to the use of flesh meat in our sanitariums. Flesh meat should be excluded from the diet, and its place should be supplied by wholesome, palatable food, prepared in such a way as to be appetizing. [Cf: 21MR103.01] p. 131, Para. 1, [1904MS].

Those who come to our sanitariums for treatment should be provided with a liberal supply of well-cooked food. The food placed before them must necessarily be more varied in kind than would be necessary in a home family. Let the diet be such that a good impression will be made on the guests. This is a matter of great importance. The patronage of a sanitarium will be larger if a liberal supply of appetizing food is provided. [Cf: 21MR103.02] p. 131, Para. 2, [1904MS].

Again and again I have left the tables of our sanitarium hungry and unsatisfied. I have talked with those in charge of the institutions, and have told them that their diet needed to be more liberal and the food more appetizing. I told them to put their ingenuity to work to make the necessary change in the best way. I told them to remember that what would perhaps suit the taste of health reformers would not answer at all for those who have always eaten luxuries, as they are termed. Much may be learned from the meals prepared and served in a successfully conducted hygienic restaurant. [Cf: 21MR103.03] p. 131, Para. 3, [1904MS].

Brother and Sister Kress, unless you give much attention to this matter, your patronage will decrease instead of increasing. There is danger of going to extremes in diet reform. [Cf: 21MR103.04] p. 131, Para. 4, [1904MS].

When a letter came to me from Cooranbong, saying that Dr. Kress was dying, I was that night instructed that he must have a change of diet. A raw egg, taken two or three times a day, would give the nourishment that he greatly needed. [Cf: 21MR103.05] p. 131, Para. 5, [1904MS].

I feared that Dr. Kress would not live till my prescription reached him, but the Lord graciously spared his life. [Cf: 21MR103.06] p. 131, Para. 6, [1904MS].

Last night I was in my sleep talking with Dr. Kress. I said to him, You must still exercise care in regard to extremes in diet. You must not go to extremes either in your own case or in regard to the food provided for the helpers and the patients at the sanitarium. The patients pay a good price for their board, and they should have liberal fare. Some may come to the sanitarium in a condition demanding stern denial of appetite and the simplest fare, but as their health improves, they should be liberally supplied with nourishing food. [Cf: 21MR103.07] p. 131, Para. 7, [1904MS].

You may be surprised at my writing this, but last night I was instructed that a change in the diet would make a great difference in your patronage. A more liberal diet is needed. [Cf: 21MR104.01] p. 131, Para. 8, [1904MS].

Will you not give heed to this instruction? It will be good for you as well as for the patients. [Cf: 21MR104.02] p. 132, Para. 1, [1904MS].

I will not write more on this subject now. I have a deep interest in the family at the Wahroonga Sanitarium. I have their special good in view, and this is why I have written as I have. I woke at half past eleven, and rose at half past one to write this letter.--Letter 37, 1904. [Cf: 21MR104.03] p. 132, Para. 2, [1904MS].

(Written August 1, 1904, from Takoma Park, Washington, D.C., to Brethren Paulson, Sadler, Jones, and Waggoner.) In the night season I seemed to be in a large company, speaking plainly and decidedly under the inspiration of the Spirit of God. I presented the true outcome of the present controversy over the medical work. I told those present that had they heeded the testimonies sent them, the many young people now in Battle Creek would not have come under the subtle influence of the education they have there received. [Cf: 21MR174.01] p. 132, Para. 3, [1904MS].

One not known to those present stepped forward, and in a clear, distinct voice said, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is" (Eph. 5:14-17). [Cf: 21MR174.02] p. 132, Para. 4, [1904MS].

Many other words were spoken. Before us were Dr. Paulson and Brother Sadler. The Speaker took the hand first of one and then of another, and said, "You are beloved of God, but you have not been making straight paths for your feet. Follow Me. The one to whom you have yielded respect has refused to accept and follow the counsel of God, and has allowed himself to be influenced by seducing spirits and doctrines of devils. The end you cannot possibly imagine. [Cf: 21MR174.03] p. 132, Para. 5, [1904MS].

"Heed the words given to the apostle for the benefit of the church: (Col. 2:6-10, quoted). You have given honor to a finite man. Once and again God has honored this man, but he will not heed My word. He has despised Me in the person of My saints. [Cf: 21MR174.04] p. 132, Para. 6, [1904MS].

"You are not to honor any man unless his works testify that God honors him, and that he is under the Lord's keeping power. You have unmistakable evidence that one amongst you, whom in the past I have greatly honored, has greatly dishonored Me, and has made decided efforts to glorify himself. With legal bonds he has bound up the interests of My cause. These bonds must be broken, and you must use your influence to see that they are broken. My work is not to be manipulated by men. It must not be subjected to any ambitious devisings. The medical missionary work has been deteriorating, because

the spirit that has controlled in it is not a pure, holy spirit, but a spirit that for years has been seeking to exalt itself against My messengers. (1 Tim. 4:1, 2; 2 Tim. 4:1-5, quoted.) [Cf: 21MR174.05] p. 132, Para. 7, [1904MS].

"You are at this time passing through a trying experience. Stand strongly linked with My appointed messengers, and let not any evil words prejudice your minds or be as seed sown in your hearts. Your strength now is not in keeping silent and allowing fables to be brought in and taught as truth. My word will go forth as a lamp that burneth. I will work through messengers who will not yoke up with Dr. Kellogg, who will not endorse his methods and plans, but who will reprove them. He has refused to wear My yoke, and unless he is converted I will separate from him and from those who sustain him in his self-exaltation. [Cf: 21MR175.01] p. 133, Para. 1, [1904MS].

Those who are carrying on the work of our sanitariums are not to shun responsibility and neglect their duty in order to give Dr. Kellogg the right of way. He has drawn many of our youth to Battle Creek, and they have become fastened where they will be brought under influences opposed to God. They are not to be kept under this training. Cut loose, cut loose, is my message. Souls are being deceived; sentiments are being received which originate with satanic agencies. Cut loose, cut loose. [Cf: 21MR175.02] p. 133, Para. 2, [1904MS].

Fields were pointed out which, though kept open for years, have been left unworked, while there has been devising and planning, and the Lord has been reprovng these plans. Instruction has been given me that if so many young people had not been gathered to Battle Creek, a great and efficient work might have been done. Places that are unworked might have been entered, and souls might have been reached by the truth. Small companies of workers, under the wise generalship of consecrated teachers, should be going forth into needy fields. Whenever this work is taken up in earnest, careful movements will need to be made. There should be no wild, fanatical flights. A wise program should be made by men under the control and guidance of the Lord, built up in the most holy faith. [Cf: 21MR175.03] p. 133, Para. 3, [1904MS].

The students in our various colleges and training schools are to have wise medical teachers. The students are to be given wise religious instruction. Their teachers are to be men who love and fear the Lord, men of self-control, whose lives give evidence that they have learned to obey and reverence God. If a teacher does not fear God and keep His commandments, cling not to him however high his capabilities, for he will sow seeds of unbelief in the minds of the youth. No man should be allowed to carry out doubtful, forbidden projects. [Cf: 21MR175.04] p. 133, Para. 4, [1904MS].

(Eph. 5:1-4, 6a, quoted.) Oh, how many eyes have been dimmed and clouded by vain words. How many have so disregarded the pure principles that are to be maintained in God's work that they have become servants of the enemy, not placing half as much value upon the truth as upon the projects and devisings of man. (Eph. 5:6-8, 10-13, quoted.) [Cf: 21MR176.01] p. 133, Para. 5, [1904MS].

The work that is to be done must not be cloaked. The wrongs that exist in our sanitariums must be criticized and purged away. The one who

stands at the head, with his associate physicians, will mislead the students unless he is converted. These brethren may be greatly disturbed because they are opposed in their plans, and they may create great confusion. They do not realize that if their plans were carried out it would mean ruin to them and to those connected with them. [Cf: 21MR176.02] p. 133, Para. 6, [1904MS].

Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, "You are confused. You are in the mist and fog. You have need of the heavenly anointing." [Cf: 21MR176.03] p. 134, Para. 1, [1904MS].

To Brother Jones He said, "Why have you permitted your mind to be worked as it has been? I warned you not to permit this." He said to Brother Waggoner, "Leave the place where you now are, and walk in the path I have pointed out. *Living Temple* is full of seductive sentiments which, if received, will tear down the foundations of your faith and weaken your perceptions of truth and righteousness." [Cf: 21MR176.04] p. 134, Para. 2, [1904MS].

Addressing them both He said, "There is a work for both of you to do. Your minds need to be thoroughly renewed. Your faith is to rest on a high, holy, substantial foundation. God has a work for you to do in sounding the last message of warning to the world. Turn away from scientific theories. What is the chaff to the wheat?" [Cf: 21MR176.05] p. 134, Para. 3, [1904MS].

The Speaker was represented to me as standing on a high platform. To this platform He raised both men, and placed one at His right hand and the other at His left. Then He said: "The sentiments that you have received in harmony with the special theories presented in the book *Living Temple*, are not pure truth. There is a commingling of truth and error, and it will be difficult for you to single out the true from the false, to distinguish between the threads of truth and the threads of error. My Word is spirit and life. (John 6:35, 47, 51, 53, 54, quoted.) [Cf: 21MR176.06] p. 134, Para. 4, [1904MS].

"Cast out of your minds the sophistries that you have been receiving. God would have your minds cleansed from these theories. Hold fast the beginning of your confidence firm unto the end. Warn others to let spiritualistic sophistries alone. Preach the Word as you have done in the past, and My Spirit will be with you. Holy angels will accompany you if you will follow in the way that God has marked out. [Cf: 21MR176.07] p. 134, Para. 5, [1904MS].

"Separate entirely from the bewitching, misleading sentiments that run through *Living Temple*. You are to be My witnesses. You are to declare My word. (John 6:57, 63, quoted.) There is a work for you to do, but you must empty your minds of all fanciful presentations, and give the warning message. In the place of froth and nothingness you may have the living water that Christ promises to give to all who come to Him." [Cf: 21MR177.01] p. 134, Para. 6, [1904MS].

My brethren, I am so glad, so thankful, for this message that the Lord has given me for you. He said, "I will make you both free if you will take hold of My strength. You each have a work to do in proclaiming the message that Christ came to give to John, telling him to write it in a

book, and send it to the churches." [Cf: 21MR177.02] p. 134, Para. 7, [1904MS].

Proclaim this message, for it is your life. God will give you the power of His grace. He will give you the treasures of truth, and the Holy Spirit will make them shine in their original luster. Give to the world the message the Lord has given you. Remove not a pin or a pillar from the foundation of our faith. Preach the truth as it has been given by the Lord. This truth is powerful in the conviction of sinners. [Cf: 21MR177.03] p. 134, Para. 8, [1904MS].

There is a higher order of enjoyment and power than man can create, derived from a source above humanity. But in order to fulfill Christ's purpose for you, you must study the truths He has given you. Eat and drink the Word. Put away all fanciful theories. Let the truth stand out in its original power. God's great purposes are to be worked out, after the pattern of things in the heavens. Let God give you your message. Weigh every proposition coming from human beings, for fanciful theories will be brought in. [Cf: 21MR177.04] p. 135, Para. 1, [1904MS].

Light from the throne of God is waiting for you. Empty your hearts, and let this light shine in. Show to the world an image of heavenly certainty. Lift up your eyes and see the fields that are ripe for the harvest. The light of heaven will shine all around you, repelling presumptuous sophistries. Let the truth shine forth with its own glory and in its own defense. Feed the flock of God with the manna that His own hand supplies. Your capabilities will increase as the indwelling life expands. Trust to God's guardianship. His church is to be taught. Enfeebled and defective though it is, it is the object of His supreme regard. [Cf: 21MR177.05] p. 135, Para. 2, [1904MS].

My brethren, the Lord will help you mightily if you will be guided by Him, and I am confident that you will be. May He help you now, just now, to receive and believe the testimony that comes to you.--Letter 279, 1904. [Cf: 21MR177.06] p. 135, Para. 3, [1904MS].

(Written August 29, 1904, from Melrose, Massachusetts, to her son, W. C. White.) This morning Mother is rather weary. I spoke one hour under the tent. The weather has been cool and very nice for the meetings. I tried to forget we might have been much better situated, and made a much better impression than we have made. Our tent has been full and the children were in a meeting in another tent. [Cf: 21MR414.01] p. 135, Para. 4, [1904MS].

I am pleased to tell you the Lord strengthened me on Sabbath to bear a decided message. To His name be all the glory. I know the impression was made by His Holy Spirit. On Sunday afternoon I urged the truth with more decided firmness and power. A man was present who had expressed a desire to see me and talk with me in regard to the round and flat world. I sent him a message that when Christ gave my commission to do the work He had placed upon me, the flat or round world was not included in the message; the Lord had taken care of His house, His world here below, better than any human agency could care for it, and until the message came from the Lord, silence was eloquence upon that question. [Cf: 21MR414.02] p. 135, Para. 5, [1904MS].

I then said to the congregation that I had to present to them the

science of higher education. Luke 10:17-24. Now all listen, "And, behold, a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" (verse 25). Here is a question of highest science. [Cf: 21MR414.03] p. 135, Para. 6, [1904MS].

The Lord Jesus turned over the question to the lawyer himself. "He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said unto him, "Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbor?" (verses 26-29). Then Christ gave a parable of the Good Samaritan. This is the true science of Christianity. [Cf: 21MR414.04] p. 135, Para. 7, [1904MS].

The great question is, What shall I do that I may inherit eternal life? This is the science of what constitutes the higher education, and when this question is properly adjusted, the capabilities of the whole man are called into full exercise. There will be no agitation of the question whether the world is round or flat, but the whole burden of the soul is: What shall I do to inherit eternal life? We need now to make every talent that God has given us to be employed to His name's glory. [Cf: 21MR414.05] p. 136, Para. 1, [1904MS].

I had a very solemn message and it made a decided impression on the many assembled. Several followed me out to the carriage to speak a word with me. Professor Ramsey came to the carriage and spoke with me. Seemed very glad he heard me again. He has fullness of flesh but his countenance is greatly changed in expression. There was not that intelligence and refinement that had once been there, and I felt sorry.--Letter 390, 1904. [Cf: 21MR415.01] p. 136, Para. 2, [1904MS].

(Written September 3, 1904, from Middletown, Connecticut, to "Ministers, Physicians, and Teachers.") I cannot sleep after eleven o'clock. My mind is drawn out in most earnest thought and prayer. The question arises, What do you suppose will be accomplished by your testimony to change the order of things that now exists? Testimony after testimony has been borne under the special influence of the Holy Spirit, and those who have gone out of the way have in their darkness put their human ideas into operation, supposing that when testimonies were sent them from God to point out their mistakes and their dangers, they could set their unsanctified judgment to work against the Holy Spirit, saying of the part that reproved their course, "Somebody has told her," and of the part in which their wrong course of action was not referred to, "That is of the Lord." [Cf: 21MR416.01] p. 136, Para. 3, [1904MS].

This was done at Berrien Springs, and resulted in those who needed to confess their own sins, confessing the sins of others and trying to specify what was of God in the warnings sent and what was not. Some thought to relieve the situation by taking the position that Sister White is human, and therefore the reproofs coming to them to arrest them from doing harm to themselves and others by entertaining unbelief and refusing to be corrected, are of human origin. Is this the way that testimonies are treated, that they have no effect on the erring ones? All the ordained messengers of God, prophets and apostles, were

directed to give very straight, decided warnings. [Cf: 21MR416.02] p. 136, Para. 4, [1904MS].

Cain slew his brother Abel because Abel referred him to the express direction from God that all sacrificial offerings brought to Him were to be accompanied by a slain lamb, as the acknowledgment and confession of sin, and to represent Christ, who saved the fallen race by Himself becoming the great Sacrifice. Cain had a faultless offering, with the exception that he did not bring a lamb. Because Abel repeated to Cain God's directions regarding the sacrificial offerings, Cain became very angry, and killed his brother. [Cf: 21MR416.03] p. 136, Para. 5, [1904MS].

Many things have been presented to me. I have been shown that although J.H. Kellogg has written that he has surrendered, he has not surrendered. He will vindicate himself, and will not, unless thoroughly converted, be a safe man to stand in positions of influence. We must guard the flock of God from just such things as have for years been proceeding from his sophistries. It is not safe for him to bear the responsibilities that he has borne. The burden has laid heavily upon me as I have been obliged to meet his ways, his suggestions, and his plans, which the Lord has not inspired, and which, if followed, would cause many to turn aside from the truth to fables dressed in angels' robes. God forbid that this should continue. [Cf: 21MR416.04] p. 136, Para. 6, [1904MS].

Dr. Kellogg's course has blinded and confused his associate physicians and has retarded the work of God. How impossible it is to remove the impressions that have been made upon the minds of others, impressions which certainly do not tend to increase faith in the light that the Lord has been giving for the past half century. [Cf: 21MR417.01] p. 137, Para. 1, [1904MS].

Dr. Kellogg's ideas and plans have not been of heavenly origin. For the past twenty years the church has been distracted in regard to the proper relation of the medical work to the gospel ministry, because Dr. Kellogg has been holding up the gospel minister as inferior to the medical missionary work. [Cf: 21MR417.02] p. 137, Para. 2, [1904MS].

The gospel message given to warn the world of what is coming as foretold by the prophecies relating to these last days, has not had the impression upon Dr. Kellogg's mind that it should have had. His defective movements have been pointed out over and over again, and yet he keeps right on as confidently as if he were supreme in wisdom. He has done as objectionable work, undermining the confidence of many in God's warnings. To those who receive his version of things and his representations as the wisdom of God, the sure result will come. The end will be infidelity, an acceptance of sophistries that undermine the plain facts of the Bible. Oh, how I have longed to see his mind moved by the Holy Spirit! [Cf: 21MR417.03] p. 137, Para. 3, [1904MS].

His skill as a physician, the knowledge that God has given him, has so exalted him, that he has felt that he was supreme. He has said many things, and then contradicted and denied them. His own mind is so strained that he is utterly confused as to what is genuine truth and what is fable. For him to be accepted as an educator to prepare students for the doing of the sacred work that is termed medical

missionary work, would be a great mistake. He would fail to leave upon minds the reformatory missionary impress. He has not done the work properly for many years, although followed by the testimonies of the Spirit of God. [Cf: 21MR417.04] p. 137, Para. 4, [1904MS].

Through him a great deal of rubbish has been brought to the foundation, a great deal of wood, hay, and stubble, in the place of gold, silver, and precious stones. Those who have done this work will, if they repent from the heart, be pardoned, because of the great mercy of God toward them, but their works will be estimated by the Bible standard, and will be consumed. [Cf: 21MR417.05] p. 137, Para. 5, [1904MS].

This I am instructed to write. Dr. Kellogg's case has been a mystery of mysteries. That which has given power to his work--truth and righteousness--he has discarded. The cause of God has been hindered in its advance by the only one who could do a work so counter to the work the Lord would have done at this stage of our history. His people are now, many of them, confused by the subtle reasoning that has been presented. If ministers of the gospel are bewildered and receive the false statements made, what can be expected of the churches? This is the representation made to me. [Cf: 21MR418.01] p. 137, Para. 6, [1904MS].

If Dr. Kellogg's mind were now clear enough to see wherein he has been so far out of the way so that he would make thorough, decided reforms, then there would be hope. But I am instructed that the way he has treated any words of encouragement leaves his case almost hopeless. I have suffered so much under this deceptive working that I regard the case as almost hopeless. [Cf: 21MR418.02] p. 138, Para. 1, [1904MS].

Dr. Kellogg's mind has been so racked and center-shaken through refusing to receive the light that God has given, through working opposite to the Lord, that his whole nature has been converted into a bundle of contradictions. But I must present the warnings that have been given for the past twenty years. [Cf: 21MR418.03] p. 138, Para. 2, [1904MS].

During the past night many things have been presented to me, and I am firmly decided that the great work for these last days will soon be finished. [Cf: 21MR418.04] p. 138, Para. 3, [1904MS].

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person--the Man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible. Christ, the sinless One, will save every son and daughter of Adam who accepts the salvation proffered them, consenting to become the children of God. The Saviour has purchased the fallen race with His own blood. [Cf: 21MR418.05] p. 138, Para. 4, [1904MS].

This is a great mystery, a mystery that will not be fully, completely, understood in its greatness until the translation of the redeemed shall take place. Then the power and greatness and efficacy of the gift of God to man will be understood. But the enemy is determined that this gift shall be so mystified that it will become a nothingness. If

believers only knew what this means, the work would be done in our churches that must be done if the members ever enter the kingdom of heaven. But when men in responsible positions pervert their reason and give themselves up to Satan's way of thinking, they will surely stand before the world on Satan's side, however great their influence may have been and still is, doing the work that Satan did, led and inspired by his spirit. [Cf: 21MR418.06] p. 138, Para. 5, [1904MS].

We shall have false sentiments to meet. Never, never can we afford to place confidence in human greatness as some have done, looking to man as the angels in heaven looked to the rebellious Lucifer, and losing the sense of the presence of Christ and God. [Cf: 21MR419.01] p. 138, Para. 6, [1904MS].

During the night season I have listened to words that are of the deepest importance to me. Who by searching can find out God to perfection? The Gospels set forth the character of Christ as infinitely perfect. I wish I could speak of this so that the whole world could hear the object of Christ's mission and work. But Infinity alone can do this work. Read and search the Scriptures, in which Christ is set forth as the divine object of our faith. [Cf: 21MR419.02] p. 138, Para. 7, [1904MS].

When finite man, under the influence of satanic agencies, comes to question the words of the One who is called "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," his conceptions of himself increase and his conceptions of Christ and God decrease. [Cf: 21MR419.03] p. 138, Para. 8, [1904MS].

"Search the Scriptures; for in them ye think have eternal life: and they are they which testify of Me." The sufferings of the Redeemer, the humility of His human-divine character, are not understood, and therefore His virtues are not practiced. The treasures of knowledge to be obtained from God are inexhaustible. The most gifted men on the earth could all find abundant employment, from now until the Judgment, for all their God-given powers in exalting the character of Christ. But they would fail decidedly to present Him as He is. The mysteries of redemption, embracing Christ's divine-human character, His incarnation, His atonement for sin, could employ the pens and the highest mental powers of the wisest men from now until Christ shall be revealed in the clouds of heaven in power and great glory. But though these men should seek with all their power to give a representation of Christ and His work, the representation would fall far short of the reality. [Cf: 21MR419.04] p. 139, Para. 1, [1904MS].

The mysteries of redemption are not presented to the students in our schools as they should be. The themes of redemption will employ the minds and tongues of the redeemed through everlasting ages. The reflection of the glory of God will shine forth forever and ever from the Saviour's face. [Cf: 21MR419.05] p. 139, Para. 2, [1904MS].

Let those who are presenting theories as to whether the earth is round or flat, leave this question, for God has not given it to them to solve, and earnestly inquire, "What shall I do that I may have everlasting life?" Let them heed the answer, "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:

21MR419.06] p. 139, Para. 3, [1904MS].

Nonessential questions will be brought in by those who do not purify their souls by obeying the truth. They fall far short of the standard of loving God supremely and their neighbor as themselves. I am bidden to say that sophistries will be brought in to take the place of the pure gospel of Jesus Christ. The message is given, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." This word has been fulfilling among our people. [Cf: 21MR420.01] p. 139, Para. 4, [1904MS].

The Lord calls upon every member of the church to be on guard. The Voice said, Be on guard. The Lord Jesus has warned us in His Word of what shall be. Will anyone say of this warning, This does not agree with our ideas, and pay no attention to the warning? The Lord has lifted the danger signal that all may hear and take heed to the warnings. The great danger is in exalting man. Human beings cannot bear exaltation. Jesus invites us, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light."--Letter 280a, 1904. [Cf: 21MR420.02] p. 139, Para. 5, [1904MS].

(Diary Entries-August 5 to September 4, 1904.) *Washington, D.C., Friday, August 5, 1904:* I cannot sleep after twelve o'clock. I am pressed as a cart beneath sheaves. I cannot sleep. My heart is pained for the condition of our churches and the great work of preparation that is to be done in the churches. [Cf: 21MR421.01] p. 139, Para. 6, [1904MS].

Melrose Sanitarium, Mass., August 26, 1904: This day I thank the Lord He has given me strength to bear my message under the large tent one mile from the sanitarium. The seats were all occupied. There was singing accompanied with music, and the music was distinct in sound and made a good impression upon the people. Then I spoke one hour and the Lord strengthened me, for which I praise His holy name. I presented the first chapter of First Peter, and the people listened with much interest. [Cf: 21MR421.02] p. 140, Para. 1, [1904MS].

Melrose, Mass., Sunday, August 28, 1904: I speak to the people that shall assemble in the tent meeting in Melrose. My mind is deeply exercised this morning. I have had matters presented to me to give to our people. An urgent request came to me from a man who desired to discuss with me in regard to the round world--to him a very important matter. [Cf: 21MR421.03] p. 140, Para. 2, [1904MS].

My answer was, "I have a message to this people in regard to the life they must live in this world to prepare them for future life which measures with the life of God. We have nought to do with the question whether this world is round or flat. [The important thing] is to serve God with full purpose of a renewed heart, sanctified and made holy by the cleansing blood of Jesus Christ." [Cf: 21MR421.04] p. 140, Para. 3, [1904MS].

Every issue will be brought in in various places by some persons who are not worked by the Spirit of God. Last night the Lord gave me words to speak to the people. Satan has a multitude of questions to bring in

through various minds and ingenuity as all-important. Take the Word, plainly stating the truth for 1904; and the messenger that was sent of God had a message the same as the people need now. He was John the Baptist. [Cf: 21MR421.05] p. 140, Para. 4, [1904MS].

Melrose, Mass., August 30, 1904: I thank my heavenly Father that I have slept more than for several nights. I thank the Lord that my faculties are preserved. God is the Lord and greatly to be praised. I shall speak today and on the morrow in this place. May the Lord bless and sanctify me and make me strong to do His will. I ask for health that I may use the powers He has given me to His name's glory. [Cf: 21MR421.06] p. 140, Para. 5, [1904MS].

Sanitarium, Melrose, Mass., September 1, 1904: I thank my heavenly Father this morning for the strength and grace He has given me. Good is the Lord, and greatly to be praised. The Lord God is merciful and of tender compassion. [Cf: 21MR422.01] p. 140, Para. 6, [1904MS].

I have a message to bear to the people. Come out from the world and be ye separate. How then shall we become, as Christ has declared, a light unto the world? In the customs and ambitious practices of the world, we have no part. In their selfish ideas, we take no part. But in this very coming out, in separating from their idolatrous practices, we are witnessing to the truth. In the world, and yet not of the world. It is our work as Christians to manifest to the world a power of true godliness. We are to obey the injunction of Christ to deny ourselves, to take up the cross, and follow Him. [Cf: 21MR422.02] p. 140, Para. 7, [1904MS].

Middletown, Conn., September 4, 1904: We had a tentfull Sabbath, and all listened with interest to the words spoken. Our brethren were fearful that Sunday we should have but few out to hear, and I thought they might be disappointed in this matter, but the disappointment was the other way. The large tent was full, and some were on the outside. The Lord gave me strength to hold the congregation. I spoke earnestly from John 3, first part of the chapter. The Lord gave me a message upon temperance and the Lord Jesus, the great Gift in behalf of man. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [Cf: 21MR422.03] p. 141, Para. 1, [1904MS].

I brought in Satan's temptations of Christ in the wilderness, and then spoke a short time upon temperance and the self-indulgent practice of using tobacco. But they sat through it all, and I gave the message with great plainness of speech. I was strengthened. The tent seats were filled, and chairs and seats had to be brought from neighboring houses to accommodate the people. I am so thankful that I could speak to so many. [Cf: 21MR422.04] p. 141, Para. 2, [1904MS].

I would be glad to follow this meeting through to its close, but we must leave tomorrow if we fill our appointments in Battle Creek. I was strengthened today, and felt no weariness. I believe it was my duty to speak to the people. All listened with apparent interest. How it will be in the weekdays, we cannot say, but I shall advise that they keep Jesus uplifted daily before the people. [Cf: 21MR422.05] p. 141, Para. 3, [1904MS].

Jesus is always the same in His human tenderness combined with His divinity; always touched with the feeling of our infirmities, using His divine ministering attributes to do us good; always encouraging, guiding, leading us on step by step. He is unchangeable. What He is to us today, a faithful High Priest touched with the feeling of our infirmities, this He will be tomorrow, and tomorrow forever more. He is a Guide to lead, a Teacher to instruct, a Friend to counsel, a Donor to bestow His blessings upon His church in response to their faith. [Cf: 21MR422.06] p. 141, Para. 4, [1904MS].

Said Jesus to His believing disciples, "Abide in Me." This means continual faith on the part of the believer. "Abide in Me." This means, listen to the instruction of Christ. We must do His will. Christ makes us at home with Him, and we enjoy the favors of His home, enjoy His peace. All human frictions, all ill-temper, all irritation cease in His home. [Cf: 21MR423.01] p. 141, Para. 5, [1904MS].

I am very glad for the encouragement of this large tentfull of interested hearers. Meetings have been held here some little time, and today the tent was full and we praise the Lord. There were people of the first class. I took up the questions of tobacco and of liquor drinking. I showed them how, by using tobacco and liquor, they were destroying their God-given faculties so that they could not reason from cause to effect. [Cf: 21MR423.02] p. 141, Para. 6, [1904MS].

Middletown, Conn., September 4, 1904: I could not obtain sleep until after nine o'clock. My mind was active. How could we now overcome the backsets that we have had to hedge up our way? [Cf: 21MR423.03] p. 141, Para. 7, [1904MS].

This place, Middletown, my husband and myself entered with my eldest child, born in 1847. We were welcomed by Brother Chamberlain and remained as their guests some weeks. Brother Ralph was a faithful young man, a Christian who was trying to do a work in explaining the Scripture to those who would become interested. One man was bitterly opposed, and his wife received the truth and was an earnest believer, keeping the Sabbath. This provoked him, and when Brother Ralph came to his house, he met him and ordered him out and kicked him off the steps. He took this abuse patiently, and said, "I shall pray for you and your wife, for she is a child of God." [Cf: 21MR423.04] p. 142, Para. 1, [1904MS].

He was soon ill and confined to his bed with consumption. All who knew him had come to love this humble child of God. Many appreciated him. My husband and I visited him and had precious seasons of prayer. Brother Chamberlain had great confidence in him. We soon were convinced he would not live. He was dying. But whenever he could speak he expressed his great burden to open the Scriptures to the people in Middletown. [Cf: 21MR423.05] p. 142, Para. 2, [1904MS].

Quite a number were keeping the Sabbath, and meetings were held in a private house. Brother Chamberlain's house was large and could accommodate quite a large number, and our meetings were interesting. We were all so sad to give up our young Brother Ralph. He died and his words were precious. The one who had treated the Lord's servant roughly, kicking him down several steps, came to see him and asked his forgiveness. We all felt indeed this was a great thing for him to do,

for he was a proud man. [Cf: 21MR423.06] p. 142, Para. 3, [1904MS].

Brother Ralph told him he freely forgave him, and urged him to obey the truth and meet him in heaven. He was a happy man, quoting Scripture enforcing the truth of Christ's coming and the Sabbath. He died in the triumph of faith. The sunbeams of Christ seemed to light up his countenance, and he would speak words full of thanksgiving. From this time, after his death, the truth seemed to advance. We soon were invited to Rocky Hill, nine miles in the country, and we made this our home. [Cf: 21MR424.01] p. 142, Para. 4, [1904MS].

I must relate in writing that I had conversation with Brother Nicola in reference to the case of Dr. Kellogg.--Ms 145, 1904. [Cf: 21MR424.02] p. 142, Para. 5, [1904MS].

(Written June 15, 1904, from Nashville, Tennessee, to Elder I. H. Evans.) It is presented to me that you are in trouble, and that satanic agencies are working through unconsecrated men who are not walking in the light of truth but are setting their will against the will of God. Fallen angels mingle with fallen men to war against good. Everything but the Word of God controlling their heart is powerless against the passion that sways unconsecrated minds. [Cf: 21MR425.01] p. 142, Para. 6, [1904MS].

We are living in perilous times. The Lord has given light, but there are influences at work to lead men to mock at the light. Those who set themselves to oppose the plans of God's appointment will be dealt with according to their works. In times of religious declension such as has been in Battle Creek, the judgment of God will come upon those who have been living in a state of rebellion, heaping up wrath against the day of wrath. My heart aches for those who have not heeded the messages that God has sent in mercy to ennoble and to save. I am filled with sorrow for those who have despised and insulted the world's Redeemer by cherishing bitterness and wrath and hatred and evil in their hearts. The light which God sent to sanctify them, they have despised, and their eyes have become blinded, their spiritual discernment perverted. [Cf: 21MR425.02] p. 142, Para. 7, [1904MS].

I am very sorry for the poor souls who have braced themselves to carry out plans that are rooted in self. Those who have lost their discernment of the will and way of God, notwithstanding His requirements have been laid before them in clear lines, will lead other souls into by[ways] and forbidden paths. There is no safety for anyone unless the truth is enthroned in the heart. We are not to put confidence in man or make flesh our arm. We are to be molded and fashioned by the precious truths of the Bible. Daily we are to hold communion with Him who knoweth the end from the beginning. Those who do not do this will be false and unreliable. [Cf: 21MR425.03] p. 143, Para. 1, [1904MS].

We are to watch and pray, for there are many who are blind leaders of the blind. There are some in Battle Creek who once knew the truth that are now clouds without water, carried about by the winds of controversy. They should beware lest they become trees without fruit, twice dead, plucked up by the roots. The solemn warnings against backsliding presented in the Word of God ought to make us afraid, greatly afraid, for our own souls. The Lord has been giving messages to

His people, urging upon them the necessity of enthroning Christ in the heart, of dying to self, of obeying the Word of God. The solemn realities of eternity demand that we do this. Resistance to the truth is the sin that will be charged against those who reject these repeated appeals--those who choose their own way and lead other souls, step by step, in false paths. [Cf: 21MR425.04] p. 143, Para. 2, [1904MS].

There are many men in our world who are like Cornelius. They are not fully informed in regard to the truth for this time; and yet, as did Cornelius, they fear God and follow principles of righteousness. In every sphere of action they work on the principles that God accepts. All through the ages there have been devout men whose lives were an example that others might well follow. They have borne a clear, pure, undefiled testimony for truth and righteousness. In their high position of responsibility, even among accomplished worldly men, they were bright and shining lights. Not all men forget God in their investigation of true science. [Cf: 21MR426.01] p. 143, Para. 3, [1904MS].

As God worked for Cornelius, so He works for these true standard-bearers. He prepares the way for them to take the place of those who have been given a knowledge of Bible truth, but who have disappointed the Lord our Saviour. These men will be true to pure, holy principles in their investigation of the laws which rule our world. They will obtain a knowledge of God as Cornelius did--through the visitation of angels from heaven. That they may obtain advanced light, God places them in connection with men of superior knowledge regarding His Word. [Cf: 21MR426.02] p. 143, Para. 4, [1904MS].

There are men of nobility and influence whom the Lord will call into His work and use as His witnesses, if unconsecrated men will not spoil them by flattery and exalt them as gods. There are men awaiting the call to action who will stand for God in true integrity. They will have a hard battle to fight, for they will sometimes stand in sharp contrast with men who have sacrificed His cause and misinterpreted and falsified His Word. God's true witnesses will have fearful odds against them; they will have to meet falsehood after falsehood; but if they heed the message for this time, God will give them strength to conquer. He will enable them to testify, by purity and nobility of character, to the power of unadulterated principles. They honor the Lord God of heaven, and the sunshine of His favor will be distinctly seen amidst the clouds of unfaithful stewardship and the clash of falsehood. [Cf: 21MR426.03] p. 143, Para. 5, [1904MS].

If they will cling closely to the hand of Infinite Wisdom, they will be given strength to press on in the narrow way cast up for the ransomed of the Lord. Christ will not acknowledge a hypocrite, but He acknowledges and honors those who truly serve Him. He will guide them along the path that leads to everlasting life. [Cf: 21MR426.04] p. 144, Para. 1, [1904MS].

To know God in His works is true science, but to know God as He is in Christ is life eternal. Providence is still working amongst us. But many who profess to believe God's Word do not recognize His wonderful working power. Many professing Christians have not an experimental knowledge of God as He is revealed in His Word, therefore they fail to shine as lights in the world. All the disciples of Christ are bound to

stand as light-bearers to the world. To them the words are spoken, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" [Matt. 5:16] [Cf: 21MR427.01] p. 144, Para. 2, [1904MS].

Brother Evans, stand firm for the right. Be constantly on guard. 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" [Eph. 6:11]. Much is at stake now. Those who have turned from the truth to fables will say anything that the enemy puts into their minds. I am charged to say, Believe them not; be not deceived. There are some whose words do eat as a canker, because they will not break from the fellowship of unholy angels. [Cf: 21MR427.02] p. 144, Para. 3, [1904MS].

"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" [Eph. 6:12-17]. [Cf: 21MR427.03] p. 144, Para. 4, [1904MS].

Tell our brethren who have not sacrificed their faith that God has a people even in Battle Creek. The Lord has warned His people against gathering into Battle Creek, because there they would hear that which would confuse their faith and mislead their judgment. They would not be able to discern that which lies beneath the surface. Who can foresee today the things that unthinking, unconsecrated men will do, and the risks they will run because they neglect to make the religion of Christ their guide? [Cf: 21MR427.04] p. 144, Para. 5, [1904MS].

Christ is the Alpha and the Omega. He is the Rock that is higher than we are. He is our Sun and Shield. He is wisdom to all who desire to be wise. It is through His might that we conquer. Everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. [Cf: 21MR427.05] p. 144, Para. 6, [1904MS].

When the word of the Lord comes to churches and to individuals, there are always those who refuse to hear aright or to see aright. Their defective hearing and seeing puts them far out of the way. I am instructed that I am not to stand before those who would misinterpret my words to mean what they want them to mean. Their eyes are so blinded that they cannot see; their ears are so dulled that they cannot hear. They circulate reports as being what Sister White has said, when I said no such thing. [Cf: 21MR428.01] p. 144, Para. 7, [1904MS].

My brother, you are in a strait place, but the Lord will be your frontguard and your rearward if you will put your trust in Him. Do not let unsanctified, unconsecrated men lead you or intimidate you. I have been instructed that it is time that there was a thorough investigation of the standing of the Medical Missionary Association and the Sanitarium. Let the strict examination be made in regard to the

business that has been transacted in Battle Creek. This will show the standing of the institution. This investigation should have been made long ago. The business standing of all our medical institutions is to be carefully and correctly presented before our people, that they may know the real situation of the medical work, where it stands, what it is doing, whether or not it is producing as well as consuming. [Cf: 21MR428.02] p. 145, Para. 1, [1904MS].

Such men as have been losing their spiritual discernment are in a very perilous condition. The Lord calls now for men like Cornelius--men who are taught of Him. Men may have been all their lifetime professing Seventh-day Adventists, but this does not make them true men, sanctified and ennobled through the truth. There are some whose ways are right in their own eyes, and who suppose that they are wise, but they are foolish. They are building their house upon the sand, and when the tempest comes, the house will be swept from beneath them. They will perish because they did not build their foundation upon the solid rock. [Cf: 21MR428.03] p. 145, Para. 2, [1904MS].

May the Lord help you, my brother, to stand firm in this time of trial. I may not be permitted to go to Battle Creek. But if the Lord says, Go, be sure that I shall heed His word. Be of good courage in the Lord God of hosts. Let Him be your fear and your dread.--Letter 197, 1904. [Cf: 21MR428.04] p. 145, Para. 3, [1904MS].

Just before his death, Joshua called the children of Israel together, and said to them, "Choose you this day whom ye will serve." The choice that Israel was that day called to make is one that to-day all are called to make; for there are still rival powers in the world. Let us consider the character of the powers that claim the homage of men. [Cf: ST 01-13-04 para. 01] p. 145, Para. 4, [1904MS].

Christ, the Commander of the heavenly hosts, left the honor and glory that He had with the Father, and came to this world to live as a man among men, that He might rescue human beings from destruction. He might have come attended by ten thousand times ten thousand angels; but this He did not do. He came in lowliness and poverty, without honor or rank. He humbled Himself, taking the nature of the fallen race. He came to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, "If ye love Me, keep My commandments." [Cf: ST 01-13-04 para. 02] p. 145, Para. 5, [1904MS].

There is another who claims the homage of men, but very different is he from the Prince of life. He was once a covering cherub in the heavenly courts, and of him it is written, "Thou sealest up the sun, full of wisdom, and perfect in beauty." But envy entered his heart, and he was cast out of heaven. His work is now the destruction of the children of men; the ruin of souls is his delight, and his only employment. His step is noiseless, his movements are stealthy, his batteries are masked. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly, in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer. [Cf: ST 01-13-04 para. 03] p. 145, Para. 6, [1904MS].

Under the enemy's specious, bewitching influence, many obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their Captain, they would see that they are not serving God, but the enemy of all righteousness. [Cf: ST 01-13-04 para. 04] p. 146, Para. 1, [1904MS].

When Christ was in the world, the battle between Him and Satan was unceasing. At the beginning of His public ministry, our Saviour encountered the wily foe in the wilderness of temptation. Here, during the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means he could devise to overcome the Redeemer. Disguising himself as an angel of light, a Heaven-sent friend, he offered to show Christ an easier way to gain His object than the path of trial and suffering upon which He had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe. [Cf: ST 01-13-04 para. 05] p. 146, Para. 2, [1904MS].

Today Satan comes with his temptations to the children of men, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. I was once asked, "Do you believe in the existence of a personal devil?" "I do," I replied. "I do not," rejoined the questioner. "I think that our evil thoughts and impulses are the only devil there is." "But," I asked, "who suggests these thoughts? Where do they originate if not with Satan?" [Cf: ST 01-13-04 para. 06] p. 146, Para. 3, [1904MS].

Dear Christian friends, be not deceived by the delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have a personal adversary, cruel and cunning, who constantly watches our steps, plotting to lead us astray. Where the belief is held that he does not exist, there he is most busy. When we least suspect his presence, he is gaining an advantage over us. I feel alarmed as I see so many yielding to his power, while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge. [Cf: ST 01-13-04 para. 07] p. 146, Para. 4, [1904MS].

The tempter often whispers that the Christian life is one of exaction, of rigorous duty; that it is hard to be on the watch continually, that there is no need of being so particular. Thus he deceived Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted. [Cf: ST 01-13-04 para. 08] p. 146, Para. 5, [1904MS].

It is true that our Saviour represents His service as a yoke, and the Christian life is one of burden-bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, He exclaims, "My yoke is easy, and My burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties, without Jesus as a helper, we shall find the yoke galling, and the burden intolerably heavy. But we are not asked to bear the burden alone. Christ will bear the burden of our care and sorrow. He invites us to cast all our care upon Him; for He carries us on His heart. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our needs, and where lies the strength of our temptations; for

He was in all points tempted like as we are, yet without sin. [Cf: ST 01-13-04 para. 09] p. 146, Para. 6, [1904MS].

True happiness is found, not in self-indulgence and self-pleasing, but in learning of Christ. Those who trust to their own wisdom and follow their own way complain at every step. But those who take Christ at His word, and surrender the soul to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." [Cf: ST 01-13-04 para. 10] p. 147, Para. 1, [1904MS].

Those who choose Christ as their leader, grow daily more like Him. "Strengthened with all might by His Spirit," they form characters that will win for them entrance into the holy city. [Cf: ST 01-13-04 para. 11] p. 147, Para. 2, [1904MS].

We now have the opportunity of deciding whether we shall be numbered with the servants of Christ or the servants of Satan. Day by day, in word and act, we show what choice we are making. Shall we not decide as did Joshua, "As for me and my house, we will serve the Lord?" By Mrs. E. G. White. [Cf: ST 01-13-04 para. 12] p. 147, Para. 3, [1904MS].

By sin we have been severed from the life of God. Of ourselves we are utterly incapable of living a holy life. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain this life. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Let these desponding, despairing ones look up. The Saviour bids them arise in health and peace. Do not wait to feel that you are made whole. Believe His Word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His Word you will receive strength. Whatever may be the evil practise, the master-passion, which through long indulgence binds you soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin. [Cf: ST 01-20-04 para. 01] p. 147, Para. 4, [1904MS].

The power of faith is shown by the miracle that Christ performed in healing the child possessed with a deaf and dumb spirit. "Master," the father said to Jesus, "I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; . . . and I spake unto Thy disciples that they should cast him out; and they could not." [Cf: ST 01-20-04 para. 02] p. 147, Para. 5, [1904MS].

Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and, then, as if he could endure no more, exclaimed, "If Thou canst do anything, have compassion on us, and help us." "If Thou canst." Even now the father questioned the power of Christ. [Cf: ST 01-20-04 para. 03] p. 147, Para. 6, [1904MS].

Jesus answered, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends on the father's faith. With a burst of

tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help Thou mine unbelief." [Cf: ST 01-20-04 para. 04] p. 147, Para. 7, [1904MS].

Jesus turns to the suffering one, and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." There is a cry, an agonized struggle. The demon, in passing, seems about to rend the life from his victim. Then the boy lies motionless, and apparently lifeless. The multitude whispers, "He is dead." But Jesus takes him by the hand, and, lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their deliverer. The multitude are "amazed at the mighty power of God," while the scribes, defeated and crestfallen, turn sullenly away. [Cf: ST 01-20-04 para. 05] p. 148, Para. 1, [1904MS].

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth." [Cf: ST 01-20-04 para. 06] p. 148, Para. 2, [1904MS].

It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is the same mighty redeemer to-day. Faith comes by the Word of God. Then grasp His promise, "Him that cometh to Me I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief." [Cf: ST 01-20-04 para. 07] p. 148, Para. 3, [1904MS].

"If you have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Tho the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, tho apparently as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you." [Cf: ST 01-20-04 para. 08] p. 148, Para. 4, [1904MS].

Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith every petition enters into the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory," and "the working of His mighty power." By Mrs. E. G. White. [Cf: ST 01-20-04 para. 09]

p. 148, Para. 5, [1904MS].

It is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready." [Cf: ST 02-03-04 para. 01] p. 148, Para. 6, [1904MS].

The burden that we bear for Christ's sake, the willingness of our service, the completeness of our surrender,--this is the measure of our love for Him, and of our success in service. [Cf: ST 02-03-04 para. 02] p. 149, Para. 1, [1904MS].

Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to come to them. They neglect the daily duties of life. These seem to them to be uninteresting and unimportant. They long restlessly for a large place. Day by day they lose opportunities to show their faithfulness to God. While waiting for some great work, their life passes away. [Cf: ST 02-03-04 para. 03] p. 149, Para. 2, [1904MS].

Do not fail to discharge your daily duties with the strictest fidelity. In the plan the God has for every Christian, there are no nonessentials. There are lessons for each one to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. Today employ your time to the very best account. Today let your light shine for Christ, even in the performance of little duties. Tomorrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of to-day's duties will prepare you to take hold of tomorrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with Thy Spirit; strengthen me for Thy Work." Thus you will grow up to the full stature of men and women in Christ. [Cf: ST 02-03-04 para. 04] p. 149, Para. 3, [1904MS].

In order to do successful work for the Lord, we must be willing to do and to suffer cheerfully for His sake. Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its lifeblood to the hand and the head, would quickly lose its power. We are members one of another, and the soul that refuses to impart will perish. [Cf: ST 02-03-04 para. 05] p. 149, Para. 4, [1904MS].

Christ came to this earth "as He that serveth." The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens, and the stars of light,--all have their ministry. Lake and ocean, river and water-spring,--each takes to give. [Cf: ST 02-03-04 para. 06] p. 149, Para. 5, [1904MS].

Much prayer is necessary to successful effort. Prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises,

stopped the mouths of lions, quenched the violence of fire, . . . turned to flight the armies of the aliens." [Cf: ST 02-03-04 para. 07] p. 149, Para. 6, [1904MS].

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the lifework marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering. [Cf: ST 02-03-04 para. 08] p. 149, Para. 7, [1904MS].

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. [Cf: ST 02-03-04 para. 09] p. 150, Para. 1, [1904MS].

With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work. [Cf: ST 02-03-04 para. 10] p. 150, Para. 2, [1904MS].

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested. [Cf: ST 02-03-04 para. 11] p. 150, Para. 3, [1904MS].

The Christian worker must study the Word of God. How many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "Thy word have I hid in mine heart, that I might not sin against Thee." [Cf: ST 02-03-04 para. 12] p. 150, Para. 4, [1904MS].

And in Paul's letter to Timothy we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [Cf: ST 02-03-04 para. 13] p. 150, Para. 5, [1904MS].

The life of God, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the [prophets and teachers of the] Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power. [Cf: ST 02-03-04 para. 14] p. 150, Para. 6, [1904MS].

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. Yes, the Word of God is the bread of life. 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 gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever. By Mrs. E. G. White. [Cf: ST 02-03-04 para. 15] p. 150, Para. 7, [1904MS].

The work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion. [Cf: ST 02-17-04 para. 01] p. 150, Para. 8, [1904MS].

In the home the spirit of criticism 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. Were Christ to come to-day, 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. [Cf: ST 02-17-04 para. 02] p. 150, Para. 9, [1904MS].

God expects His children to use the talent of speech in a way that will honor the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God. [Cf: ST 02-17-04 para. 03] p. 151, Para. 1, [1904MS].

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place. [Cf: ST 02-17-04 para. 04] p. 151, Para. 2, [1904MS].

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christlike words are of more value than any earthly treasure. [Cf: ST 02-17-04 para. 05] p. 151, Para. 3, [1904MS].

Remember that your children will follow closely the example that in word and act 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. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience. [Cf: ST 02-17-04 para. 06] p. 151, Para. 4, [1904MS].

As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure. [Cf: ST 02-17-04 para. 07] p. 151, Para. 5, [1904MS].

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child,

do not raise the voice to a high key bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child. [Cf: ST 02-17-04 para. 08] p. 151, Para. 6, [1904MS].

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him. [Cf: ST 02-17-04 para. 09] p. 151, Para. 7, [1904MS].

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences. [Cf: ST 02-17-04 para. 10] p. 151, Para. 8, [1904MS].

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed. By Mrs. E. G. White. [Cf: ST 02-17-04 para. 11] p. 152, Para. 1, [1904MS].

Christ gives to all the invitation, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: ST 02-24-04 para. 01] p. 152, Para. 2, [1904MS].

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: ST 02-24-04 para. 02] p. 152, Para. 3, [1904MS].

The path cast up for the ransomed of the Lord is far above all worldly schemes and practises. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, lest they shall not perfect a Christian character, striving to walk in the footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them to will and to do of His good pleasure. [Cf: ST 02-24-04 para. 03] p. 152, Para. 4, [1904MS].

Those who walk in the narrow way must follow the directions of the Guidebook. Thus only can they reach the gates of the city of God. They

are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." [Cf: ST 02-24-04 para. 04] p. 152, Para. 5, [1904MS].

Our Gifts.--God has put men and women in possession of precious gifts. To different ones He gives different gifts. Not all have the same strength of character or the same depth of knowledge. But each one is to use his gifts in the Master's service, however small this gift may seem to be. The faithful steward trades wisely on the goods entrusted to him. [Cf: ST 02-24-04 para. 05] p. 152, Para. 6, [1904MS].

The endowments of mind and body are to be carefully guarded. Our gifts are not to be weakened by self-indulgence. Every power is to be carefully preserved, that it may be always ready for instant use. No part of the physical organism is to be weakened by misuse. Each part, however small, has an influence on the whole. The abuse of one nerve or muscle lessens the usefulness of the whole body. Those for whom Christ has given His life should bring their habits and practises into conformity to His will. [Cf: ST 02-24-04 para. 06] p. 152, Para. 7, [1904MS].

"Freely Ye Have Received, Freely Give." God's Word declares, "The soul that sinneth, it shall die." But God does not desire the death of any one. When Adam's sin had forfeited eternal life, at infinite cost God provided for the race a second probation. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Should not those to whom the light of truth for this time has come, place themselves in close connection with God, using their capabilities to advance the work of soul-saving? Should not the one who possesses an understanding of the Scriptures impart the knowledge given him to those who know not the truth? Upon every believer in present truth rests the responsibility of working for sinners. God points them to their special work,--the proclamation of the Third Angel's Message. They are to show their appreciation of God's great gift by consecrating themselves to the work for which Christ gave His life. They are to be stewards of the grace of God, dispensing to others the blessings bestowed on them. He who has found comfort in the Word of God is to share this comfort with others. Thus only can he continue to receive comfort. [Cf: ST 02-24-04 para. 07] p. 152, Para. 8, [1904MS].

The sincere child of God does not make light of any of His requirements. Should he do this, he would soon make for himself laws that would not be in harmony with God's requirements. Another, having great confidence in him, would do the same, and thus God would be greatly dishonored. Infidels look at the defective lives of professing Christians, and say, "If I believed what those men and women profess to believe, I could never do the things they do." [Cf: ST 02-24-04 para. 08] p. 153, Para. 1, [1904MS].

Let us make steady advancement. Let us lay aside every weight, and the sin that so easily besets, and run with patience the race set before us. Let us hold the truth in righteousness. Then when adversity comes, we shall be able to trust in God, knowing that we have done our best. Trust in God is one of the signs that distinguish the righteous from the wicked. God never forgets His faithful children in their suffering

and affliction. With confidence they may say:-- [Cf: ST 02-24-04 para. 09] p. 153, Para. 2, [1904MS].

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. 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." By Mrs. E. G. White. [Cf: ST 02-24-04 para. 10] p. 153, Para. 3, [1904MS].

The glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be made perfect in one, and that the world may know that Thou has sent Me." These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. We are to take time to pray, and then we are to 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 what is best for us. He is too wise to err, and too good to do us harm. We are to meet every trial and disappointment with the words, "Not my will, but Thine, be done." [Cf: ST 03-16-04 para. 01] p. 153, Para. 4, [1904MS].

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." To place ourselves in close connection with Christ by fervent, believing prayer--this is our part. For the fulfilment of this part we are responsible. For the rest we are to trust Him who knows what will best help us in our endeavors to do His will. [Cf: ST 03-16-04 para. 02] p. 153, Para. 5, [1904MS].

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 Him, and fail of receiving the fulfilment of the promise, the bank of heaven has not failed; you have broken your covenant with God. He can not fulfil His promises while you refuse to let Him take away your transgressions, because you suppose that by disobeying Him, 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 cease to worry over the troubles that you so often bring upon your selves; come like a penitent child to Jesus, confessing your sins. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: ST 03-16-04 para. 03] p. 153, Para. 6, [1904MS].

Are not these words full of encouragement? God assures us that He will not leave us to grope in uncertainty. He will not leave us to be our own teachers in the all-important matters that concern our eternal destiny. He declares: "I will be your Teacher. I will give you light and knowledge. Light is sown for the righteous, and gladness for the

upright in heart." We gain nothing by gathering about us mist and cloud. The Lord desires us to be cheerful and joyful. He desires us to have a cloudless experience. [Cf: ST 03-16-04 para. 04] p. 154, Para. 1, [1904MS].

We need to pray often: "Lord, increase my faith, that I may be strong to quench the fiery darts of the enemy. Make me more than a conqueror through Him that loved me and gave Himself for me." The Holy Spirit, earnestly sought and constantly cherished, works in the hearts of those who believe, giving them power to become the sons of God. To follow Christ means everything to us. The path of the Christian is as a shining light that shineth more and more unto the perfect day. He who follows Christ is assured that he shall have the light of life,--an insight into sacred things, a close, personal acquaintance with God. [Cf: ST 03-16-04 para. 05] p. 154, Para. 2, [1904MS].

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 fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those who love Him. [Cf: ST 03-16-04 para. 06] p. 154, Para. 3, [1904MS].

"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." "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." By Mrs. E. G. White. [Cf: ST 03-16-04 para. 07] p. 154, Para. 4, [1904MS].

God has given every one a part to act in His great plan for the uplifting of humanity. Christ has linked together the human and the divine. On this earth, in the garb of humanity, He lived the life that He desires His disciples to live,--a life of unselfish service. Are we living this life? Are we giving the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? . . . Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon"? [Cf: ST 03-23-04 para. 01] p. 154, Para. 5, [1904MS].

God calls upon us to point those in error to the right way. How can they hear without a preacher? It is not only ordained ministers who are to do this work. Angels of heaven will cooperate with those who labor unselfishly for the Master. Much more than sermonizing is included in service for God. The ignorant are to be enlightened, the discouraged uplifted, the sick healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring angels near. [Cf: ST 03-23-04 para. 02] p. 154, Para. 6, [1904MS].

In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." He turned the conversation to the treasure He had to bestow, offering the woman something better than she possessed, even living water, the joy and hope of the Gospel. This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theater-goers, drunkards, and gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become. [Cf: ST 03-23-04 para. 03] p. 155, Para. 1, [1904MS].

There are many who are engaged in a wild chase after worldly pleasure and earthly riches. Thus they think to gain happiness. But pleasure and wealth are powerless to bring true happiness. Fame, genius, skill,--all are equally unable to gladden the sorrowful heart. Games, theaters, horse-races, will not satisfy the longing of the soul. Human beings were not created to be satisfied in this way. Show them how infinitely superior to the fleeting joys and pleasures of this world is the imperishable glory of heaven. Tell them of the freedom and rest and peace to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declares. Lift up Jesus, crying, "Behold the Lamb of God, which taketh away the sin of the world." He alone can satisfy the restless craving of the heart, and give peace to the troubled mind. Wealth can not do this; pleasure can not do it. Title, rank, learning, power, all are worthless to bless and heal. [Cf: ST 03-23-04 para. 04] p. 155, Para. 2, [1904MS].

There are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires. They need to hear the words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's Word will be to them as the leaves of the tree of life. Patiently continue your efforts until, with grateful joy, the trembling hand grasps the hope of redemption through Christ. [Cf: ST 03-23-04 para. 05] p. 155, Para. 3, [1904MS].

It is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the science of soul-saving. He whose heart is filled with love for Christ, because he has been sought for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones, many prodigals will be brought to the Father, to present

themselves before Him in contrition and penitence. By Mrs. E. G. White. [Cf: ST 03-23-04 para. 06] p. 155, Para. 4, [1904MS].

Man has fallen. God's image in him is defaced. By disobedience he is depraved in inclination and weakened in power, unable, apparently, to look forward to anything but tribulation and wrath. But God, through Christ, has wrought out a way of escape, and He says to every one, "Be ye therefore perfect." It is His purpose that man shall stand before Him upright and noble, and He will not be defeated. He sent His Son to this world to bear the penalty of sin, and to show man how to live a sinless life. [Cf: ST 03-30-04 para. 01] p. 156, Para. 1, [1904MS].

Christ is our ideal. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human experience. In His life sin found no place. From the beginning to the close of His earthly life, He preserved unsullied His loyalty to God. The Word says of Him. "The Child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him." He "increased in wisdom and stature, and in favor with God and man." [Cf: ST 03-30-04 para. 02] p. 156, Para. 2, [1904MS].

The Saviour lived not to please Himself. We read of Him that He went about "doing good." He spent His life in loving service, comforting the sorrowful, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided Him one, yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. His life held nothing that was not pure and noble. [Cf: ST 03-30-04 para. 03] p. 156, Para. 3, [1904MS].

God's law is the echo of His voice, saying to us, "Holier, yes, holier still." Desire the fulness of the grace of Christ; yea, long--hunger and thirst--after righteousness. The promise is, "Ye shall be filled." God has plainly stated that He expects us to be perfect, and because He requires this, He has made provision that we may be made partakers of the divine nature. Only thus can we be partakers of the divine nature. Only thus can we gain perfection. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God." [Cf: ST 03-30-04 para. 04] p. 156, Para. 4, [1904MS].

God's promise is, "Ye shall be holy; for I am holy." Holiness is the reflection of God's glory. But in order to reflect this glory, we must cooperate with God. Heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied with a sincere desire to gain from it spiritual strength. This Word is the bread of heaven. Those who received it, and make it a part of their lives, grow strong in the strength of God. Our sanctification is God's object in all His dealing with us. He has chosen us from eternity, that we may be holy. Christ declares, "This is the will of God, even your sanctification." Is it your will, also, that your desires and inclinations shall be brought into conformity to the divine will? [Cf: ST 03-30-04 para. 05] p. 156, Para. 5, [1904MS].

He who would build up a strong, symmetrical character, he who would be a well-balanced Christian, must give all and do all for Christ; for the

Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning, and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that may be made by the one who is a partaker of the divine nature. Day by day God works with him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the Gospel can do for fallen human beings. [Cf: ST 03-30-04 para. 06] p. 156, Para. 6, [1904MS].

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done. Let us crucify self. 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 the promise is given, "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." Living the life of the Saviour, overcoming every selfish desire, 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, having washed our robes of character, and made them white in the blood of the Lamb. By Mrs. E. G. White. [Cf: ST 03-30-04 para. 07] p. 157, Para. 1, [1904MS].

A Seeker after Truth There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." [Cf: ST 04-06-04 para. 01] p. 157, Para. 2, [1904MS].

Tho Cornelius was a Roman, he had become acquainted with the true God, and had renounced idolatry. He was obedient to the will of God, and worshiped Him with a true heart. He had not connected himself with the Jews, but was acquainted with the moral law, and was obedient to its precepts. He had not been circumcised, nor did he take part in the sacrificial service; he was therefore regarded by the Jews as unclean. However, he made liberal gifts to sustain the Jewish worship, and was known far and near for his charity and beneficence. His righteous life made him of good repute, among both Jews and Gentiles. Cornelius had not an understanding faith in Christ, tho he believed the prophecies, and was looking for the Messiah to come. Through his love and obedience to God, he was brought nigh unto Him, and was prepared to receive the Saviour when He should be revealed to him. It is rejection of the light given that brings condemnation. [Cf: ST 04-06-04 para. 02] p. 157, Para. 3, [1904MS].

The centurion was a man of noble family, and held a position of trust and honor. True goodness and greatness united to make him a man of moral worth. His influence was a blessing to all with whom he came in contact. [Cf: ST 04-06-04 para. 03] p. 157, Para. 4, [1904MS].

Believing in God as the Creator of heaven and earth, he revered Him, acknowledged His authority, and sought His counsel in all the affairs

of life. He was faithful in his home duties, as well as in his official responsibilities, and had erected the altar of God in his family. He dared not attempt to carry out his plans or to bear the burden of his responsibilities, without the help of God; therefore for that help he prayed much and earnestly. Faith marked all his works, and God regarded the purity of his life and the liberality of his gift, and came near to him. He recognized his piety, and so ordered events that he might receive increased light. [Cf: ST 04-06-04 para. 04] p. 157, Para. 5, [1904MS].

While Cornelius was praying, God sent to him a heavenly messenger, who addressed him by name. The centurion was afraid, yet he knew that the angel was sent by God to instruct him, and he said, "What is it, Lord?" "And He said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose house is by the seaside." [Cf: ST 04-06-04 para. 05] p. 157, Para. 6, [1904MS].

The explicitness of these directions, in which was named even the occupation of the man with whom Peter was making his home, shows that Heaven is acquainted with the history and business of men in every grade of life. The very street on which we live is known to God. He is acquainted with the daily employment of the humble laborer, as well as that of the king upon his throne. And the sins of men, as well as their good deeds, are all known to Him. [Cf: ST 04-06-04 para. 06] p. 158, Para. 1, [1904MS].

"Send men to Joppa, and call for one Simon, whose surname is Peter." Thus God showed His regard for the Gospel ministry, and for His organized church. The angel was not commissioned to tell Cornelius the story of the cross. A man, subject, even as he himself, to human frailties and temptations, was to tell him of the crucified, risen, and ascended Saviour. In His wisdom the Lord brings those who are seeking for truth into touch with fellow beings who know the truth. His appointed way is to communicate truth through human beings. Those who have received light are to reveal it to those in darkness. [Cf: ST 04-06-04 para. 07] p. 158, Para. 2, [1904MS].

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul 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; . . . to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." [Cf: ST 04-06-04 para. 08] p. 158, Para. 3, [1904MS].

To us, also, has been committed the sacred trust of making known "the unsearchable riches of Christ." As His representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon Himself humanity, that He might reach humanity. Divinity needed humanity, for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs power outside of, and

beyond, himself to restore him to the likeness of God, and to enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power. Christ dwells in the heart by faith; and, through cooperation with the divine, the power of man becomes efficient for good. [Cf: ST 04-06-04 para. 09] p. 158, Para. 4, [1904MS].

We are to be laborers together with the angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our cooperation; for man must be the channel to cooperate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love. By Mrs. E. G. White. [Cf: ST 04-06-04 para. 10] p. 158, Para. 5, [1904MS].

Peter's Experience. Immediately after the interview with Cornelius, the angel went to Peter, who, weary and hungry from journeying, was praying upon the housetop of his lodging-house in Joppa. While praying, he beheld a vision. He "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou, unclean. This was done thrice; and the vessel was received up again unto heaven." [Cf: ST 04-13-04 para. 01] p. 158, Para. 6, [1904MS].

Here we may perceive the working of God's plan to bring to pass events whereby His will may be done on earth as it is done in heaven. Peter had not yet preached the Gospel to the Gentiles. Many of them had been interested listeners to the truths which He taught; but in the minds of the apostles the middle wall of partition, which the death of Christ was to break down, still existed, excluding the Gentiles from the blessings of the Gospel. The Greek Jews had received the labors of the apostles, and many of them had become believers in Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles. [Cf: ST 04-13-04 para. 02] p. 159, Para. 1, [1904MS].

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his prejudices against the Gentiles. He was to be led to see that through Christ the heathen were made partakers of the blessings and privileges of the Gospel, and were thus to be benefited equally with the Jews. [Cf: ST 04-13-04 para. 03] p. 159, Para. 2, [1904MS].

The vision given Peter was an illustration presenting the true position of the Gentiles, showing that, by the death of Christ, they were made fellow heirs with Israel. It conveyed to Peter both reproof and instruction. His labors had heretofore been confined to the Jews; and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan. [Cf: ST 04-13-04 para. 04] p. 159, Para. 3, [1904MS].

Notice how close the connections made in the working out of God's

plan. While Peter was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging-house, and the Spirit said to him: "Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them." [Cf: ST 04-13-04 para. 05] p. 159, Para. 4, [1904MS].

To Peter this was a trying command; but he dared not act according to his own feelings. He went down, and received the messengers sent by Cornelius. They told him of their singular errand, and, according to the direction he had just received from God, he at once promised to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Caesarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles; for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings. By Mrs. E. G. White. [Cf: ST 04-13-04 para. 06] p. 159, Para. 5, [1904MS].

"Repentance unto Life" It was nearly two days before the journey to Caesarea was ended and Cornelius had the privilege of opening his doors to a Gospel minister, who, according to the assurance of God, was to teach him and his house the way of salvation. While the messengers were upon their errand, the centurion had gathered as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words. [Cf: ST 04-20-04 para. 01] p. 159, Para. 6, [1904MS].

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom for persons to bow before a prince or other high dignitary, and for children to bow before their parents. But Cornelius, overwhelmed with reverence for the apostle, who had been delegated by God to instruct him, fell at his feet, and worshiped him. Peter was horror-stricken, and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him. [Cf: ST 04-20-04 para. 02] p. 159, Para. 7, [1904MS].

To Cornelius and those assembled in his house, Peter spoke of the custom of the Jews, saying that it was considered unlawful for them to mingle socially with the Gentiles, and that this involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?" [Cf: ST 04-20-04 para. 03] p. 160, Para. 1, [1904MS].

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things

that are commanded thee of God. [Cf: ST 04-20-04 para. 04] p. 160, Para. 2, [1904MS].

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Altho God had favored the Jews above all other nations, yet if they rejected light and did not live up to their profession, they were no more exalted in His esteem than other nations. Those among the Gentiles, who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted. [Cf: ST 04-20-04 para. 05] p. 160, Para. 3, [1904MS].

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent knowledge to him for the further development of his character. Many refuse to receive the light which God sends them, and, in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are in error. Faith and works must unite. We should advance with the light given us. If God brings us into connection with His servants who have received new truth, substantiated by His Word, we should accept this truth with joy. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works. [Cf: ST 04-20-04 para. 06] p. 160, Para. 4, [1904MS].

To that company of attentive hearers Peter preached Christ,--His life, His miracles, His betrayal, His crucifixion, His resurrection, His ascension, and His work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts had been prepared to receive the truth. The talk was interrupted by the descent of the Holy Spirit, as on the day of Pentecost. "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ." [Cf: ST 04-20-04 para. 07] p. 160, Para. 5, [1904MS].

When the brethren in Judea heard that Peter had preached to the Gentiles, and had met with them, and eaten with them in their houses, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. As soon as Peter visited them, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them." [Cf: ST 04-20-04 para. 08] p. 161, Para. 1, [1904MS].

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean; for God was not a respecter of persons. He told them of the command of God to go to the Gentiles,

the coming of the messengers, his journey to Caesarea, and the meeting with Cornelius, and the company assembled at his house. His caution was made manifest from the fact that, altho commanded by God to go to the Gentile's house, he had taken with him six of the disciples, as witnesses of all he should say or do while there. He recounted the substance of his interview with Cornelius, in which the latter had told him of his vision, wherein he had been directed to send messengers to Joppa to bring Peter to him, who would speak words whereby he and all his house might be saved. [Cf: ST 04-20-04 para. 09] p. 161, Para. 2, [1904MS].

"As I began to speak," he said, in recounting his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?" [Cf: ST 04-20-04 para. 10] p. 161, Para. 3, [1904MS].

On hearing this account, the brethren were silenced. They were convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudices and exclusiveness were to be utterly destroyed by the Gospel. They held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." By Mrs. E. G. White. [Cf: ST 04-20-04 para. 11] p. 161, Para. 4, [1904MS].

The experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest purpose to do His will. A heavenly messenger was sent to Cornelius for the express purpose of bringing him into touch with one who could teach him more about God. Today angels of God draw near to those who in humility of heart seek for divine guidance. Heavenly messengers are passing through the length and breadth of the earth, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ. No one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created. [Cf: ST 04-27-04 para. 01] p. 161, Para. 5, [1904MS].

To the worker for Christ, also, the experience of Cornelius should bring strength and courage. Angels of God are cooperating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they have. They unite with men in sympathy and labor for the saving of the lost. We can not see them personally; nevertheless they are with us, guiding, directing, protecting. [Cf: ST 04-27-04 para. 02] p. 161, Para. 6, [1904MS].

Angels protected Lot, and led him safely out from the midst of Sodom. So they protected Elisha in the little mountain city. When the encircling hills were filled with the horses and chariots of the king of Syria and the great host of his armed men, Elisha beheld the nearer hill-slopes covered with the armies of God,--horses and chariots of fire round about the servant of God. [Cf: ST 04-27-04 para. 03] p. 162, Para. 1, [1904MS].

So in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome;

but Christ would have us look to the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, till in the light of eternity we see the meaning of the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day. [Cf: ST 04-27-04 para. 04] p. 162, Para. 2, [1904MS].

The very angels who, when Satan was seeking the supremacy, fought the battle in the heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of the world and its sinless inhabitants; the angels who witnessed the fall of man and his expulsion from his Eden home,--these very heavenly messengers are most intensely interested in the work of all who are seeking to restore the image of God in man. [Cf: ST 04-27-04 para. 05] p. 162, Para. 3, [1904MS].

Heaven and earth are no wider apart to-day than when the shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noonday, and talked with heavenly messengers in the vineyards and the fields. Angels from the courts above attend the steps of those who come and go at God's command. [Cf: ST 04-27-04 para. 06] p. 162, Para. 4, [1904MS].

Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amidst the busy activities of our great cities, amidst the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,--even here heaven has its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with human sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say. [Cf: ST 04-27-04 para. 07] p. 162, Para. 5, [1904MS].

We need to understand better than we do the mission of the heavenly visitants. It would be well to consider that in all our work we have the cooperation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,--ten thousand times ten thousand and thousands of thousands,--stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." [Cf: ST 04-27-04 para. 08] p. 162, Para. 6, [1904MS].

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God." By

Mrs. E. G. White. [Cf: ST 04-27-04 para. 09] p. 163, Para. 1, [1904MS].

God has so ordered matters that no man is absolutely independent of his fellow men. He has linked the members of His human family together by the cords of reciprocal dependence. And while every man has his own burden to bear, let him not forget the words, "Bear ye one another's burdens, and so fulfil the law of Christ." [Cf: ST 05-11-04 para. 01] p. 163, Para. 2, [1904MS].

In our dealings with one another, we are to keep in constant exercise the principle of mutual forbearance and helpfulness. Our sympathies are to go out to those around us. We are to be courteous and considerate to all. The poor are to be aided, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counseled, the faint-hearted made more hopeful. All such acts help the hand that helps. [Cf: ST 05-11-04 para. 02] p. 163, Para. 3, [1904MS].

The spirit of helpfulness is to be in our hearts a cultivated, active, energetic spirit, not forced to action, but ever watchful for opportunities to help where help is needed. [Cf: ST 05-11-04 para. 03] p. 163, Para. 4, [1904MS].

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But selfishness disappears from the lives of those who learn the lessons that Christ desires to teach them. They become partakers of the divine nature, and Christ lives in them. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, craving sympathy and needing assistance. [Cf: ST 05-11-04 para. 04] p. 163, Para. 5, [1904MS].

Never are we to humiliate a fellow being. When we see that mistakes have been made, we are to do all in our power to help the ones who have erred, by telling them of our own experience,--how when we made grave mistakes, patience and fellowship, kindness and helpfulness, on the part of our fellow workers, gave us courage and hope. [Cf: ST 05-11-04 para. 05] p. 163, Para. 6, [1904MS].

Harsh judgment is not becoming in those who themselves are continually making mistakes. Remember that you can not read hearts. You do not know the motives which prompted the actions that to you look wrong. Be afraid to disparage character. Let your hearts be sensitive to human need. Men may be brought into places where they need not only the help of kindly words, but the firm grasp of an outstretched hand. Give them the help they need. The time may come when your hands will be upheld by the hands of those to whom you have ministered. [Cf: ST 05-11-04 para. 06] p. 163, Para. 7, [1904MS].

There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but, are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this He has a deep interest in every member of the human family. [Cf: ST 05-11-04 para. 07] p. 163, Para. 8, [1904MS].

A man may be trying to serve God. But temptations from within and without assail him. Satan and his angels urge him to transgress. And perhaps he falls a prey to their temptations. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? Let us remember that we are all erring human beings, struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of treating harshly those who, tho they have yielded to temptation, are like ourselves, the objects of Christ's unchanging love. [Cf: ST 05-11-04 para. 08] p. 164, Para. 1, [1904MS].

The Lord Jesus demands an acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. They are to be treated with refinement and delicacy, as the sons and daughters of God. This matter is not left to our own choice. The life and lessons of Christ have converted it into an obligation that we must discharge as an act of loyalty to God. The natural impulses of the heart must be changed for impulses of Christ. Feelings of love and goodwill must control us. [Cf: ST 05-11-04 para. 09] p. 164, Para. 2, [1904MS].

"Whatsoever ye would that men should do to you, do ye even so to them." "Be kindly affectioned one unto another with brotherly love; in honor preferring one another." "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing." By Mrs. E. G. White. [Cf: ST 05-11-04 para. 10] p. 164, Para. 3, [1904MS].

There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. A godly life is a living epistle, known and read of all men. [Cf: ST 05-18-04 para. 01] p. 164, Para. 4, [1904MS].

Character is not something shaped from without, or put on; it is something radiating from within. If true goodness, purity, meekness, and equity are dwelling in the heart, this will be manifest in the character; and such a character is full of power. [Cf: ST 05-18-04 para. 02] p. 164, Para. 5, [1904MS].

The officers who were sent to take Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth. [Cf: ST 05-18-04 para. 03] p. 164, Para. 6, [1904MS].

True religion consists in doing the words of Christ; not doing them to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of men, not upon profession merely, but upon faith that is made manifest in works of righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God." Not those

whose hearts are touched by the Spirit, not those who now and then yield to its power, but those who are led by the Spirit, are the sons of God. [Cf: ST 05-18-04 para. 04] p. 164, Para. 7, [1904MS].

By the quiet, unconscious influence of a holy life, true Christians reveal Christ. The fragrance of the life, the loveliness of the character, show to the world that they are children of God. Men take knowledge of them that they have been with Jesus. [Cf: ST 05-18-04 para. 05] p. 165, Para. 1, [1904MS].

To those who have named His name Christ says, "You have given yourselves to Me, and I have given you to the world as My representatives." As the Father had sent Him into the world, so, He declares, "have I also sent them into the world." As Christ is the divine channel for the revelation of the Father, so we are the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. Every individual disciple is Heaven's appointed channel for the revelation of God to man. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? O, then to that degree is the world robbed of the promised influence of the Holy Spirit. [Cf: ST 05-18-04 para. 06] p. 165, Para. 2, [1904MS].

When Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This advancement is not gained without effort. The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight--the greatest battle that was ever fought by man--is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The hereditary tendencies, the formed habits, must be given up. [Cf: ST 05-18-04 para. 07] p. 165, Para. 3, [1904MS].

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that struggle for the mastery. We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He can not work in us without our consent and cooperation. The divine Spirit works through the faculties and powers given to man. Our energies are required to cooperate with God. [Cf: ST 05-18-04 para. 08] p. 165, Para. 4, [1904MS].

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into cooperation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into

submission to the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Then you will "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." By Mrs. E. G. White. [Cf: ST 05-18-04 para. 09] p. 165, Para. 5, [1904MS].

"If I may but touch His garment, I shall be whole." [Cf: ST 06-01-04 para. 01] p. 166, Para. 1, [1904MS].

It was a poor woman who spoke these words,--a woman who for twelve years had suffered from a disease that made her life a burden. She had spent all her means upon physicians and remedies, only to be pronounced incurable. But, as she heard of the great Healer, her hopes revived. She thought, "If only I could get near enough to speak to Him, I might be healed." [Cf: ST 06-01-04 para. 02] p. 166, Para. 2, [1904MS].

Christ was on His way to the home of Jairus, the Jewish rabbi who had entreated Him to come and heal his daughter. The heart-broken petition, "My little daughter lieth at the point of death; I pray Thee, come and lay Thy hands on her, that she may be healed," had touched the tender, sympathetic heart of Christ, and He had at once set out with the ruler for his home. [Cf: ST 06-01-04 para. 03] p. 166, Para. 3, [1904MS].

They advanced but slowly; for the crowd pressed Christ on every side. On making His way through the multitude, the Saviour came near to where the afflicted woman was standing. Again and again she had tried in vain to get near Him. Now her golden opportunity had come. She could see no way of speaking to Him. She would not seek to hinder His slow advance. But she had heard that healing came from a touch of His garments; and, fearful of losing her one chance of relief, she pressed forward, saying to herself, "If I may but touch His garment, I shall be made whole." [Cf: ST 06-01-04 para. 04] p. 166, Para. 4, [1904MS].

Christ knew every thought of her mind, and He was making His way to where she stood. He realized her great need, and He was helping her to exercise faith. [Cf: ST 06-01-04 para. 05] p. 166, Para. 5, [1904MS].

As He was passing, she reached forward and succeeded in barely touching the border of His garment. That moment she knew that she was healed. In that one touch was concentrated the faith of her life, and instantly her pain and feebleness disappeared. Instantly she felt the thrill as of an electric current passing through every fiber of her being. There came over her a sensation of perfect health. "Straightway . . . she felt in her body that she was healed of that plague." [Cf: ST 06-01-04 para. 06] p. 166, Para. 6, [1904MS].

She desired to express her thanks to the mighty Healer, who had done more for her in one touch than the physicians had done in twelve long years; but she dared not. With a grateful heart she tried to withdraw from the crowd. Suddenly Jesus stopped, and looking around, He asked, "Who touched Me?" Looking at Him with amazement, Peter answered, "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?" "Somebody hath touched Me," Jesus said; "for I perceive that virtue is gone out of Me." He could distinguish the touch of faith

from the casual touch of the careless throng. Some one had touched Him with a deep purpose, and had received answer. [Cf: ST 06-01-04 para. 07] p. 166, Para. 7, [1904MS].

Christ did not ask the question for His own information. He had a lesson for the people, for His disciples, and for the woman. He wished to inspire the afflicted with hope. He wished to show that it was faith which had brought the healing power. The woman's trust must not be passed by without comment. God must be glorified by her grateful confession. Christ desired her to understand that He approved her act of faith. He would not have her depart with a half blessing only. She was not to remain in ignorance of His knowledge of her suffering, of His compassionate love, and of His approval of her faith in His power to save to the uttermost all who come to Him. [Cf: ST 06-01-04 para. 08] p. 166, Para. 8, [1904MS].

Looking toward the woman, Christ insisted on knowing who had touched Him. Finding concealment vain, she came forward trembling, and cast herself at His feet. With grateful tears she told Him, before all the people, why she had touched His garment, and how she had been immediately healed. She feared that her act in touching His garment had been one of presumption, but no word of censure came from Christ's lips. He spoke only words of approval. They came from a heart of love, filled with sympathy for human woe. "Daughter," He said gently, "be of good comfort; thy faith hath made thee whole; go in peace." How cheering were these words to her. Now no fear that she had given offense imbibited her joy. [Cf: ST 06-01-04 para. 09] p. 167, Para. 1, [1904MS].

During all His life on this earth, from childhood to manhood, Christ sought to bring life and joy and peace to others. His days were filled with deeds of mercy and compassion. He was often weary. His human nature longed for rest. But He had little opportunity to rest. The children of sorrow and affliction thronged His steps. They would not be deterred, knowing that if they could come to where He was, they would not seek for help in vain. Had He not said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you"? [Cf: ST 06-01-04 para. 10] p. 167, Para. 2, [1904MS].

The wondering crowd that pressed close about Christ realized no accession of vital power. But when the suffering woman put forth her hand to touch Him, believing that she would be made whole, she felt the healing virtue. So it is in spiritual things. To talk of religion in a casual way, to pray without soul-hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him only as the Saviour of the world, can never bring healing to the soul. The faith that is unto salvation is not a mere intellectual assent to the truth. He who waits for entire knowledge before he will exercise faith, can not receive blessing from God. It is not enough to believe about Christ; we must believe in Him. The only faith that will benefit us is that which embraces Him as a personal Saviour, which appropriates His merits to ourselves. Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. By Mrs. E. G. White. [Cf: ST 06-01-04 para. 11] p. 167, Para. 3, [1904MS].

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: ST 06-08-04 para. 01] p. 167, Para. 4, [1904MS].

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took upon Himself humanity, that He might uplift humanity. With the golden chain of His matchless love He has bound us to the throne of God. We are to have power to overcome as He overcame. To all He 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." [Cf: ST 06-08-04 para. 02] p. 167, Para. 5, [1904MS].

In order to be partakers of the divine nature, we must cooperate with God. Man is no passive being, to be saved in indolence. Let no one think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us, "Work out your own salvation with fear and trembling." How?--"For it is God which worketh in you, both to will and to do of His good pleasure." Man works, and God works. Man is called upon to strain every muscle, and to exercise every faculty, in the struggle for immortality; but it is God who supplies the efficiency. [Cf: ST 06-08-04 para. 03] p. 168, Para. 1, [1904MS].

God has made amazing sacrifices for human beings. He has expended mighty energy to reclaim man from transgression and sin to loyalty and obedience; but He does nothing without the cooperation of the humanity. Paul says: "This one thing I do, forgetting the things that are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." The Christian life is a battle and a march. In this warfare there is no release; the effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with resistless energy, and maintained with a resolute fixedness of purpose. [Cf: ST 06-08-04 para. 04] p. 168, Para. 2, [1904MS].

"Ye are God's husbandry; ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on His building, stroke upon stroke, to perfect the structure, that it may become a holy temple for Him. Man is to cooperate with God, striving in His strength to make himself what God designs him to be, building his life with pure, noble deeds. [Cf: ST 06-08-04 para. 05] p. 168, Para. 3, [1904MS].

No one is borne upward without stern, persevering effort in his own behalf. All must engage in the warfare for themselves. Individually we are responsible for the issue of the struggle; tho Noah, Daniel, and

Job were in the land, they could deliver neither son nor daughter by their righteousness. [Cf: ST 06-08-04 para. 06] p. 168, Para. 4, [1904MS].

There is a science of Christianity to be mastered,-a science as much deeper, broader, higher, than any human science as the heavens are higher than the earth. The mind is to be disciplined, educated, trained; for we are to do service for God in ways that are not in harmony with inborn inclination. Often the training and education of a lifetime must be discarded, that one may become a learner in the school of Christ. Our hearts must be educated to become steadfast in God. We are to form habits of thought that will enable us to resist temptation. We must learn to look upward. The principles of the Word of God,-- principles that are as high as heaven, and that compass eternity,--we are to understand in their bearing on our daily life. Every act, every word, every thought, is to be in accord with these principles. [Cf: ST 06-08-04 para. 07] p. 168, Para. 5, [1904MS].

The precious graces of the Holy Spirit are not developed in a moment. Courage, fortitude, meekness, faith, unwavering trust in God's power to save, are acquired by the experience of years. By a life of holy endeavor and firm adherence to the right, the children of God are to seal their destiny. [Cf: ST 06-08-04 para. 08] p. 168, Para. 6, [1904MS].

Wrongs can not be righted, nor can reformation of character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime. The struggle for conquest over self, for holiness and heaven, is a lifelong struggle. Without continual effort and constant activity, there can be no advancement in the divine life, no attainment of the victor's crown. By Mrs. E. G. White. [Cf: ST 06-08-04 para. 09] p. 169, Para. 1, [1904MS].

Christ gave Himself for the saving of a lost world. His life on this earth, from its beginning to its close, was one of self-denial. To those who desire to follow Him He says, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." He will not accept halfhearted service. He withheld no part of the price, but gave Himself as a complete offering, a sacrifice fragrant with the incense of His righteousness. [Cf: ST 06-15-04 para. 01] p. 169, Para. 2, [1904MS].

Professing Christians are too often unwilling to practise the self-denial that the Saviour calls for, unwilling to restrict their wishes and desires in order that they may have more to give to the Lord. To all comes the temptation to gratify selfish, extravagant inclinations. But let us remember that the Lord of life and glory came to this world to teach humanity the lesson of self-denial. He died for us, that we might live forever in the kingdom of God. [Cf: ST 06-15-04 para. 02] p. 169, Para. 3, [1904MS].

Just before His ascension Christ gave His disciples the work to which they were to make all else subordinate. "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: ST 06-15-04 para. 03] p. 169, Para. 4, [1904MS].

Think of the greatness of the work before God's people! The world is to be warned. To all parts of the earth the message of present truth is to be carried. This work calls for means. Those who are inclined to be extravagant are to overcome their desire to indulge self. Only thus can they be true followers of Christ. [Cf: ST 06-15-04 para. 04] p. 169, Para. 5, [1904MS].

No sacrifice is too great to make for the truth, for heaven. Not a farthing of the money that we handle is our own. All is the Lord's, entrusted to us to test us, to see if we will make a right use of the Lord's goods. He who in this life does not prove true and faithful will have no second trial. Those who choose the world will perish with the world. A cloud of heavenly witnesses is watching the conflict between good and evil. Those who live for their own pleasure must one day answer to the Judge of all the earth for their misspent privileges and neglected opportunities. They will lose an eternity of bliss and the riches of everlasting life. God forbid that any should delay until it is too late, and should at last have to say, "The harvest is past, the summer is ended, and we are not saved." [Cf: ST 06-15-04 para. 05] p. 169, Para. 6, [1904MS].

Deny yourself, take up the cross, and follow more closely in the Saviour's footsteps. Before you spend money, ask yourself, "Can I not save this money? I will deny myself for Christ's sake. He gave His life to purchase eternal life for me. It was by the sacrifice of Himself that He placed at my command the riches of His grace. He was under no compulsion, no obligation, to grant me His favor. Had He withheld all from me, it would have been no more than I deserved. The rich treasures of grace that are the expression of His love for me were purchased by infinite sacrifice and unparalleled humiliation. These treasures are the tangible proofs of a love abundant and unmeasured. How deep is my indebtedness to my Saviour? How shall I express my appreciation of His bounty, my thankfulness for what He has done for me?" [Cf: ST 06-15-04 para. 06] p. 169, Para. 7, [1904MS].

Temptations will come to you to indulge selfish desires. Yield not to them. Restrain your inclination for expensive clothing and rich furniture. It is the express duty of all believers to live with simplicity. Money saved is worth as much as money earned. Money is of value, and to spend it needlessly, to gratify the inclination for expensive clothing or costly furniture, is to set an example that turns the lame, those weak in faith and moral power, out of the way. [Cf: ST 06-15-04 para. 07] p. 170, Para. 1, [1904MS].

Keep in view the nobler world by revealing the self-denial and sacrifice of Him who gave His life that repentant sinners might live forever. O, in a work of self-denial, men and women can stand as if within the open portals of the city of God, surveying the glory within. By Mrs. E. G. White. [Cf: ST 06-15-04 para. 08] p. 170, Para. 2, [1904MS].

Carroll House, Takoma Park. D. C., May 10, 1904. Dear Fellow Workers,-
-With gratitude I acknowledge the tender care of my heavenly Father for the blessings that He has bestowed upon me since we left St. Helena. The journey across the continent which I dreaded so much, was pleasant,

and I rested all the way. And since I reached Washington, my health has been better than for many months before. [Cf: ST 06-15-04 para. 01] p. 170, Para. 3, [1904MS].

We are pleasantly settled in Tacoma Park. Within fifteen minutes' walk are the homes of Brethren Daniells, Prescott, Washburn, Spicer, Curtis, Bristol, Rogers, Needham, Cady, and others connected with our work. [Cf: ST 06-15-04 para. 02] p. 170, Para. 4, [1904MS].

The way is opening rapidly for the beginning of our work. For this I am very thankful. As I look at the situation and the prospects here, I am filled with hope and courage. We shall endeavor to respond to the favoring providences that attend us by pressing forward with the work as speedily as possible. [Cf: ST 06-15-04 para. 03] p. 170, Para. 5, [1904MS].

The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and sanitarium, without crowding either institution. The atmosphere is pure and the water is pure. A beautiful stream runs right through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations, with excellent drainage. [Cf: ST 06-15-04 para. 04] p. 170, Para. 6, [1904MS].

One day we took a long drive through various parts of Takoma Park. A large part of the township is a natural forest. The houses are not small and crowded closely together, but are roomy and comfortable. They are surrounded by thrifty, second-growth pines, oaks, maples, and other beautiful trees. [Cf: ST 06-15-04 para. 05] p. 170, Para. 7, [1904MS].

The owners of these homes are mostly business men, many of them clerks in the government offices in Washington. They go to the city daily, returning in the evening to their quiet homes. [Cf: ST 06-15-04 para. 06] p. 170, Para. 8, [1904MS].

A good location for the printing office has been chosen, within easy distance of the post office, and a site for a meetinghouse, also, has been found. It seems as if Takoma Park has been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers. [Cf: ST 06-15-04 para. 07] p. 171, Para. 1, [1904MS].

My hopes for this place are high. The country for miles and miles around Washington is to be worked from here. I am so thankful that our work is to be established in this place. Were Christ here upon the ground, He would say, "Lift up your eyes, and look on the fields; for they are white already to harvest." We have a work to do in leading precious souls onward step by step. Many will have to be taught line upon line, precept upon precept. The truth of God will be applied, by the Spirit's power, to the heart and conscience. We must present the truth in love and faith and hope and courage. Ellen G. White. [Cf: ST 06-15-04 para. 08] p. 171, Para. 2, [1904MS].

Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which

leadeth unto life, and few there be that find it." [Cf: ST 06-22-04 para. 01] p. 171, Para. 3, [1904MS].

The two roads mentioned lead in opposite directions; one is narrow and rugged, the other is wider and smoother, but it ends in destruction. [Cf: ST 06-22-04 para. 02] p. 171, Para. 4, [1904MS].

Those who travel these two roads are opposite in character, dress, and conversation. Those in the narrow way are serious and earnest, yet cheerful. The Man of sorrows opened the way for them, and traveled it Himself. They see His footsteps, and are comforted. As they travel on, they talk of the joy and happiness that await them in their journey's end. [Cf: ST 06-22-04 para. 03] p. 171, Para. 5, [1904MS].

Those in the broad way are occupied with thoughts of worldly pleasure. They freely indulge in hilarity and glee, giving no thought to the end of their journey. [Cf: ST 06-22-04 para. 04] p. 171, Para. 6, [1904MS].

In the road of death all may go, with their worldliness, their selfishness, their pride, dishonesty, and moral debasement. There is room for every man's opinions and doctrines, space to follow his inclinations, to do whatever his self-love may dictate. In order to go in the path that leads to destruction, there is no need of searching for the way; for the gate is wide, and the way is broad, and the feet turn naturally into the path that ends in death. [Cf: ST 06-22-04 para. 05] p. 171, Para. 7, [1904MS].

But the way of life is narrow, and the entrance straight. If you cling to any besetting sin, you will find the gateway too narrow for you to enter. Your own ways, your own will, your wrong habits and unchristlike practises, must be given up if you would keep the way of the Lord. He who would follow Christ can not follow the world's opinions or meet the world's standard. Heaven's path is too narrow for rank and riches to ride in state, too narrow for the plan of self-centered ambition, too steep and rugged for lovers of ease to climb. Toil, patience, self-sacrifice, reproach, poverty, the contradiction of sinners against Himself, was the portion of Christ, and it must be our portion, if we ever enter the Paradise of God. [Cf: ST 06-22-04 para. 06] p. 171, Para. 8, [1904MS].

Yet do not therefore conclude that the upward road is the hard, and the downward road the easy, way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition; but the end is pain and sorrow. Selfish plans may present flattering promises, and hold out the hope of enjoyment, but we shall find that our happiness is poisoned, and our life embittered by hopes that center in self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows this path descends into the shadows of unending night. [Cf: ST 06-22-04 para. 07] p. 172, Para. 1, [1904MS].

The pathway to heaven is narrow, but no one need fail of finding it. It has been plainly marked out by the Father's hand. Not one trembling sinner need fail of walking in pure and holy light. Altho the upward path is sometimes difficult and often wearisome, altho the Christian may have to endure toil and conflict, yet let him go forward with rejoicing, trusting as a little child in the loving guidance of Him "who keepeth the feet of His saints," knowing that the path he is traveling will bring him at last to the mansions that Christ has gone to prepare for those who love Him. [Cf: ST 06-22-04 para. 08] p. 172, Para. 2, [1904MS].

"The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: ST 06-22-04 para. 09] p. 172, Para. 3, [1904MS].

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: ST 06-29-04 para. 01] p. 172, Para. 4, [1904MS].

In these words Christ is speaking to every human being. Whether they know it or not, all are weary and heavy laden. All are weighed down with burdens that Christ only can remove. The heaviest burden that we bear is the burden of sin. If we were left to bear this burden, it would crush us. But the Sinless One has taken our place. "The Lord hath laid on Him the iniquity of us all." He has borne the burden of our guilt. He will take the load from our weary shoulders. He will give us rest. The burden of care and sorrow also, He will bear. He invites us to cast all our care upon Him; for He carries us on His heart. [Cf: ST 06-29-04 para. 02] p. 172, Para. 5, [1904MS].

"Take My yoke upon you," Jesus says. The yoke is an instrument of service. Cattle are yoked for labor, and the yoke is essential that they may labor effectually. By this illustration Christ teaches us that we are called to service as long as life shall last. We are to take upon us His yoke, that we may be co-laborers with Him. [Cf: ST 06-29-04 para. 03] p. 172, Para. 6, [1904MS].

The yoke that binds to service is the law of God. The great law of love revealed in Eden, proclaimed upon Sinai, and in the new covenant written in the heart, is that which binds the human worker to the will of God. If we were left to follow our own inclinations, to go just where our will would lead us, we should fall into Satan's snare, and become possessors of his attributes. Therefore, God confines us to His will, which is high, noble, elevating. He desires that we shall patiently and wisely take up the duties of service. [Cf: ST 06-29-04 para. 04] p. 172, Para. 7, [1904MS].

Men frame for their own necks, yokes which seem light and easy, but which will prove heavy and galling. Christ sees this, and He says, "Take My yoke upon you." The yoke you desire to place on your neck will become intolerably heavy. Take My yoke; it is easy. Learn from Me the lessons that you so much need to learn. When you submit to My yoke, when you give up the struggle that is so unprofitable, you will find rest. [Cf: ST 06-29-04 para. 05] p. 173, Para. 1, [1904MS].

Christ's yoke is a yoke of restraint and obedience. We are to wear it in order that we may labor in harmony with Him. This may necessitate a complete change in our plans and purposes. "If any man will come after Me," Christ says, "let him deny himself, and take up his cross, and follow Me." The yoke and the cross are symbols representing the same thing--the giving up of the will to God. Wearing the yoke places man in companionship with the Son of God. Lifting the cross cuts away selfishness from the soul, and places man where he learns how to bear burdens. [Cf: ST 06-29-04 para. 06] p. 173, Para. 2, [1904MS].

We can not follow Christ without wearing His yoke, without lifting His cross and bearing it after Him. If our will is not in accord with the divine requirements, we are to deny our inclinations, give up our wishes, and follow in Christ's steps. The Lord does not encourage the most cherished plans of human beings if He sees they are not for the best good of His children. Sometimes His purposes come in direct opposition to the plans in which human beings can not see a flaw. [Cf: ST 06-29-04 para. 07] p. 173, Para. 3, [1904MS].

The yoke is placed upon the oxen to aid them in drawing the load, to lighten the burden. So with the yoke of Christ. When our will is swallowed up in the will of God, and we use His gifts to bless others, we shall find life's burdens light. [Cf: ST 06-29-04 para. 08] p. 173, Para. 4, [1904MS].

He who bears the yoke of Christ no longer follows his own way or does his own pleasure. In times of difficulty he looks to his Master to direct his course, and follows not the way of his own choosing. The more trying the circumstances under which he is placed, the more closely he presses to the side of Jesus. He finds that the heaviest labor can be performed, the heaviest burdens borne, because the Lord gives strength, and He gives gladness in doing the work. By Mrs. E. G. White. [Cf: ST 06-29-04 para. 09] p. 173, Para. 5, [1904MS].

Everything in the world is in agitation. The signs of the times are ominous. Coming events cast their shadows before. The Spirit of God is withdrawing from the earth, and calamity follows calamity by sea and by land. There are tempests, earthquakes, fires, floods, murders of every grade. Who can read the future? Where is security? There is assurance in nothing that is human or earthly. Rapidly men are ranging themselves under the banner they have chosen. Restlessly they are waiting and watching the movements of their leaders. [Cf: ST 07-06-04 para. 01] p. 173, Para. 6, [1904MS].

An intensity such as never before was seen is taking possession of the world. In amusements, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. "Be still, and know that I am God." [Cf: ST 07-06-04 para. 02] p. 173, Para. 7, [1904MS].

"Come unto Me," Christ says, "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." [Cf: ST 07-06-04 para. 03] p. 174, Para. 1, [1904MS].

In the heart of Christ, where reigned perfect harmony with God, there was perfect peace. He was never elated by applause, or dejected by censure or disappointment. Amidst the greatest opposition and the most cruel treatment, He was still of good courage. But many who profess to be His followers have an anxious, troubled heart, because they are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve. Unless they do make this surrender, they can not find peace. [Cf: ST 07-06-04 para. 04] p. 174, Para. 2, [1904MS].

The abiding rest--the consciousness that God is true--who has it? That rest is found when all self-justification is put away, and an entire surrender is made to Christ, to be and do only what He wills. Those who do not comply with these conditions can not find rest. [Cf: ST 07-06-04 para. 05] p. 174, Para. 3, [1904MS].

Let us turn aside from the dusty, heated thoroughfares of life to rest in the shadow of Christ's love, and learn from Him the lesson of quiet trust. Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,--this is our need. Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work. [Cf: ST 07-06-04 para. 06] p. 174, Para. 4, [1904MS].

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, and the burdened heart will be lightened and encouraged. [Cf: ST 07-06-04 para. 07] p. 174, Para. 5, [1904MS].

Rest in the Lord, and wait patiently for Him. He will be to you as the shadow of a great rock in a weary land. He will give you rest that the world can neither give nor take away. Come unto Me, He says, and your heart will be filled with the peace that passes all understanding. [Cf: ST 07-06-04 para. 08] p. 174, Para. 6, [1904MS].

Nothing of the world can make sad those whom Jesus makes glad by His presence. In perfect acquiescence there is perfect peace. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Our lives may seem a tangle; but as we commit ourselves to the keeping of the Master-worker, He will bring out the pattern of life and character that will be to His own glory. [Cf: ST 07-06-04 para. 09] p. 174, Para. 7, [1904MS].

As through Jesus we enter into rest, heaven begins here. We respond to His invitation, "Come, learn of Me," and in thus coming, we begin the life eternal. Heaven is a ceaseless approaching to God through Christ. The longer we are in the heaven of bliss, the more and still more of glory will be revealed to us; and the more we know of God, the more intense will be our happiness. As we walk with Jesus in this life, we

may be filled with His love, satisfied with His presence. All that human nature can bear, we may receive here. But what is this compared with the hereafter. There "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." By Mrs. E. G. White. [Cf: ST 07-06-04 para. 10] p. 174, Para. 8, [1904MS].

The love of God is a golden chain, binding finite human beings to Himself. This love passes our knowledge. Human science can not explain it. Human wisdom can not fathom it. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. All the paternal love that has come down from generation to generation, through the channel of human hearts, all the springs of tenderness that have opened in the sons of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue can not utter it; pen can not portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in an effort to understand it; you may summon every power and capability that God has given you; and yet there is an infinity beyond. You may study that love for ages, and yet you can never fully comprehend the length and breadth and depth and height, of the love of God. [Cf: ST 07-13-04 para. 01] p. 175, Para. 1, [1904MS].

To God, the dearest object on earth is His church. "The Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." "For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye." [Cf: ST 07-13-04 para. 02] p. 175, Para. 2, [1904MS].

Disappointment will come to us; tribulation we may expect; but we are to commit everything, great and small, to God. He does not become perplexed by the multiplicity of our grievances, nor overpowered by the weight of our burdens. His watch-care extends to every household, and encircles every individual. He marks every tear. He is touched with the feeling of our infirmities. The trials and afflictions that befall us here below are permitted to work out His purposes of love toward us, "that we might be partakers of His holiness," and thus become participants in that fulness of joy which is found in His presence. [Cf: ST 07-13-04 para. 03] p. 175, Para. 3, [1904MS].

The Lord's children are never absent from His mind. He knows the house in which they live. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His children. [Cf: ST 07-13-04 para. 04] p. 175, Para. 4, [1904MS].

Only as we contemplate the great plan of redemption can we have a just appreciation of the character of God. The work of creation was a manifestation of His love; but the gift of God to save a guilty and ruined race alone reveals the infinite depths of divine tenderness and compassion. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have

everlasting life." While the law of God is upheld, and its justice vindicated, the sinner can be pardoned. The dearest gift that Heaven itself had to bestow has been poured out, that God "might be just, and the justifier of him which believeth in Jesus." [Cf: ST 07-13-04 para. 05] p. 175, Para. 5, [1904MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens tho we are, we may be brought back to God, and adopted into His family! We may address Him by the endearing name, "Our Father," which is a sign of our affection for Him, and a pledge of His tender regard for us. And the Son of God, beholding the heirs of grace, is not ashamed to call them brethren. They have even a more sacred relationship to God than have the angels who have never fallen. [Cf: ST 07-13-04 para. 06] p. 175, Para. 6, [1904MS].

Human love may change, but God's love knows no change. "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." Circumstances may separate friends; the broad waters of the ocean may roll between them; but no circumstance, no distance, can separate us from the love of God. "I am persuaded," Paul declares, "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." By Mrs. E. G. White. [Cf: ST 07-13-04 para. 07] p. 176, Para. 1, [1904MS].

From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most effective and devoted workers. At the gate of Damascus, the vision of the Crucified One changed the whole current of his life. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the source of truth. [Cf: ST 07-20-04 para. 01] p. 176, Para. 2, [1904MS].

His afterlife was inspired by the one principle of self-sacrifice, the ministry of love. "I am debtor," he said, "both to the Greeks, and to the barbarians; both to the wise, and to the unwise." "The love of Christ constraineth us." [Cf: ST 07-20-04 para. 02] p. 176, Para. 3, [1904MS].

Henceforth his life was wholly devoted to the service of the Master. Afterward when engaged in ministry for Christ, he would relate, in the power of the Spirit, the circumstances of his conversion. So impressive were his words that those who were filled with the bitterest hatred against the Christian religion, could not withstand them. [Cf: ST 07-20-04 para. 03] p. 176, Para. 4, [1904MS].

Paul was an unwearied worker. He traveled constantly from place to place, sometimes through inhospitable regions, sometimes on the water, through storm and tempest. He allowed nothing to hinder him from doing

his work. He was the servant of God, and must carry out His will. By word of mouth and by letter he bore a message that ever since has brought help and strength to the church of God. To us, living at the close of this earth's history, the message that he bore speaks plainly of the dangers that will threaten the church, and of the false doctrines that the people of God will have to meet. [Cf: ST 07-20-04 para. 04] p. 176, Para. 5, [1904MS].

From country to country and from city to city Paul went, preaching of Christ, and establishing churches. Wherever he could find a hearing, he labored to counterwork error, and to turn the feet of men and women into the path of right. Those who by his labors in any place were led to accept Christ, he organized into a church. No matter how few in number they might be, this was done. And Paul did not forget the churches thus established. However small a church might be, it was the object of his care and interest. [Cf: ST 07-20-04 para. 05] p. 176, Para. 6, [1904MS].

Paul's calling demanded of him service of varied kinds,--working with his hands to earn his living, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One aim he kept steadfastly before him in all his work,--to be faithful to Christ, who, when he was blaspheming His name and using every means in his power to make others blaspheme it, had revealed Himself to him. The one great purpose of his life was to serve and honor Him whose name had once filled him with contempt. His one desire was to win souls to the Saviour. Jew and Gentile might oppose and persecute him, but nothing could turn him from his purpose. [Cf: ST 07-20-04 para. 06] p. 177, Para. 1, [1904MS].

Writing to the Philippians, he describes his experience before and after his conversion. "If any other man thinketh that he hath whereof he might trust in the flesh," he says, "I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." [Cf: ST 07-20-04 para. 07] p. 177, Para. 2, [1904MS].

After his conversion, his testimony was:--"Yea, verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in Him, not having a righteousness of my own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." [Cf: ST 07-20-04 para. 08] p. 177, Para. 3, [1904MS].

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect; but I will follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but his 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." [Cf: ST 07-20-04 para.

09] p. 177, Para. 4, [1904MS].

See him in the dungeon at Philippi, where, despite his pain-racked body, his song of praise breaks the silence of midnight. After the earthquake has opened the prison doors, his voice is again heard, in words of cheer to the heathen jailer, "Do thyself no harm; for we are all here,"--every man in his place, restrained by the presence of one fellow-prisoner. And the jailer, convicted of the reality of that faith which sustains Paul, inquires the way of salvation, and with his whole household unites with the persecuted band of Christ's disciples. [Cf: ST 07-20-04 para. 10] p. 177, Para. 5, [1904MS].

See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy with philosophy. Mark how, with the tact born of divine love, he points to Jehovah as the "Unknown God," whom his hearers have ignorantly worshiped; and in words quoted from a poet of their own he pictures Him as a Father whose children they are. Hear him, in that age of caste, when the rights of man as man were wholly unrecognized, as he sets forth the great truth of human brotherhood, declaring that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Then he shows how, through all the dealings of God with man, runs like a thread of gold His purposes of grace and mercy. He "hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." [Cf: ST 07-20-04 para. 11] p. 177, Para. 6, [1904MS].

Hear him in the court of Festus, when King Agrippa, convicted of the truth of the Gospel, exclaims, "Almost thou persuadest me to be a Christian." With what gentle courtesy does Paul, pointing to his own chain, make answer, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." [Cf: ST 07-20-04 para. 12] p. 178, Para. 1, [1904MS].

Thus passed his life, as described in his own words, "in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." [Cf: ST 07-20-04 para. 13] p. 178, Para. 2, [1904MS].

"Being reviled," he said, "we bless; being persecuted, we suffer it; being defamed, we entreat;" "as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." [Cf: ST 07-20-04 para. 14] p. 178, Para. 3, [1904MS].

In service he found his joy, and at the close of his life of toil, looking back on its struggles and triumphs, he could say, "I have fought a good fight." By Mrs. E. G. White. [Cf: ST 07-20-04 para. 15] p. 178, Para. 4, [1904MS].

We are pilgrims and strangers on this earth, looking for a city that hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for self-denial and self-sacrifice, but God

has not left us without help. He has filled His Word with wonderful promises to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer. [Cf: ST 07-27-04 para. 01] p. 178, Para. 5, [1904MS].

All along the pathway God places the fair flowers of promise, to brighten our journey. But many refuse to gather these flowers, choosing, instead, the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord. [Cf: ST 07-27-04 para. 02] p. 178, Para. 6, [1904MS].

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes from the curse, and fix them on the grace so abundantly provided. [Cf: ST 07-27-04 para. 03] p. 178, Para. 7, [1904MS].

This life will be much brighter for us if we will gather the flowers and leave the briars alone. Comfort, encouragement, and support have been provided for every circumstance and condition of life. No temptation comes to us that Christ has not withstood, no trial that He has not borne. He knows each one of us by name. When a burden is placed on us, He stands by to lift the heaviest weight. He assures us that His grace is sufficient. Today we have His help. Tomorrow we may be placed in new circumstances of trial, but the promise is, "As thy days, so shall thy strength be." [Cf: ST 07-27-04 para. 04] p. 178, Para. 8, [1904MS].

Let us rejoice in the love of God. Let us praise Him who has made promises so royal. Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives. [Cf: ST 07-27-04 para. 05] p. 179, Para. 1, [1904MS].

The Saviour 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 these tempted ones who are standing 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. [Cf: ST 07-27-04 para. 06] p. 179, Para. 2, [1904MS].

Thank God, we are not left alone. He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," will not desert us in the battle with the adversary. "Behold," He says, "I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." [Cf: ST 07-27-04 para. 07] p.

179, Para. 3, [1904MS].

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." By Mrs. E. G. White. [Cf: ST 07-27-04 para. 08] p. 179, Para. 4, [1904MS].

Atheism has no power to restrain crime, or to quicken the higher energies of the being, no power to elevate or purify the soul. It can shed no light into the grave. [Cf: ST 08-03-04 para. 01] p. 179, Para. 5, [1904MS].

Men may think that they have succeeded in banishing from their minds all thought of God; but when they are brought face to face with the king of terrors, there is wrung from their unwilling lips the confession that the boasts of a lifetime have been a delusion. [Cf: ST 08-03-04 para. 02] p. 179, Para. 6, [1904MS].

Was ever an instance known where a dying Christian gave to his watching friends the testimony that he had been deceived, that there is no God, no reality in the religion of Christ? But how many of those who have drawn about them the dark robes of atheism have let them fall before the grim messenger of death. We might cite many instances where learned men have gloried in their unbelief, and in parading their atheism. But when death claimed them, they have looked with horror into the starless future, and their dying words have been, "I have tried to believe that there is no God, no reward for the faithful, no punishment for the wicked. But how vain has been the attempt. I know now that I must meet the doom of the lost." [Cf: ST 08-03-04 para. 03] p. 179, Para. 7, [1904MS].

Sir Thomas Scott in his last moments cried: "Until this moment I believed there was neither a God nor a hell. Now I know and feel that there are both, and that I am doomed to perdition by the just judgment of God." [Cf: ST 08-03-04 para. 04] p. 180, Para. 1, [1904MS].

Voltaire was at one time the lion of the hour. He lived in a splendid mansion, and was surrounded by every luxury that heart could wish. Kings honored him. The great men of the world sought his society. On one occasion men took his horses from his carriage, and drew him themselves in triumph around the city. [Cf: ST 08-03-04 para. 05] p. 180, Para. 2, [1904MS].

Was this sufficient to make men who deny Christ happy? Go with me to his deathbed, and listen to his words of mournful despair: "In man there is more wretchedness than in all other animals put together. He loves life, and yet knows that he must die. If he enjoys a transient good, he suffers various ills, and is at last devoured by worms. The bulk of mankind are little more than wretches, equally criminal and unfortunate, and the globe contains carcasses rather than men. I tremble at this awful picture, and wish I had never been born." [Cf: ST 08-03-04 para. 06] p. 180, Para. 3, [1904MS].

Go now to the deathbed of a Christian,--Halburton of Scotland. He was in poverty, and was suffering great pain. He had none of the comforts

that Voltaire possessed, but he was infinitely richer. He said: "I shall shortly die. In the resurrection I shall come forth to see my God and to live forevermore. I bless His name that I have found Him, and I die rejoicing in Him. I bless God that I was ever born." [Cf: ST 08-03-04 para. 07] p. 180, Para. 4, [1904MS].

Giving an account of the last days of Sir Davis Brewster, his daughter writes: "He thanked God that the way of salvation was so simple. No labored argument, no hard attainment, was required. To believe in the Lord Jesus Christ was to live. He trusted in Him, and enjoyed His peace." The last words of this great man of science were: "Life has been very bright to me, and now there is the brightness beyond. I shall see Jesus, who created all things, who made the worlds. I shall see Him as He is. Yes, I have had the Light for many years. O, how bright it is! I feel so safe, so satisfied." [Cf: ST 08-03-04 para. 08] p. 180, Para. 5, [1904MS].

"The way of the transgressor is hard;" but wisdom's "ways are ways of pleasantness, and all her paths are peace." In the downward road the gateway may be bright with flowers, but there are thorns in the path. The light of hope which shines from its entrance fades into the darkness of despair; and the soul who follows that path descends into the shadows of unending night. [Cf: ST 08-03-04 para. 09] p. 180, Para. 6, [1904MS].

But he who takes Christ for his guide will be led safely home. The road may be rough, and the ascent steep; there may be pitfalls upon the right hand and upon the left; we may have to endure toil in our journey; when weary, when longing for rest, we may have to toil on; when faint, we may have to fight; when discouraged, we must still hope; but with Christ as our guide, we shall not fail of reaching the desired haven at last. Christ has trodden the rough way before us, and has smoothed the path for our feet. [Cf: ST 08-03-04 para. 10] p. 180, Para. 7, [1904MS].

Those who walk in wisdom's ways are, even in tribulation, exceedingly joyful; for He whom their soul loveth walks invisible beside them. At each upward step they discern more distinctly the touch of His hand; at every step, brighter gleamings of glory from the Unseen fall upon their path; and their songs of praise, reaching ever a higher note, ascend to join the songs of the angels before the throne. "The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: ST 08-03-04 para. 11] p. 181, Para. 1, [1904MS].

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow-beings. He may lose his life in service. But when Christ gathers His jewels to Himself, he will find it again. [Cf: ST 08-24-04 para. 01] p. 181, Para. 2, [1904MS].

Do not, for the sake of appearance, spend time and money on self. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We

all need to learn to improve more faithfully the opportunities that so often come to us to bring light and hope into the lives of others. How can we improve these opportunities if our thoughts are centered upon self. He who is self-centered loses countless opportunities for doing that which would have brought blessing to himself and those around him. It is the duty of the servant of Christ, under every circumstance, to ask, What can I do to help others? Having done his best, he is to leave the consequences with God. [Cf: ST 08-24-04 para. 02] p. 181, Para. 3, [1904MS].

The Lord has provided for every one pleasure that may be enjoyed by rich and poor alike,--the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines forth to brighten lives darkened by many shadows. [Cf: ST 08-24-04 para. 03] p. 181, Para. 4, [1904MS].

The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He can not work with them; for they would misrepresent Him before those who are ignorant of the truth. Be very careful not to hinder, by an unwise expenditure of means, the work that the Lord would have done in proclaiming the warning message to a world lying in wickedness. Study economy, cutting down your personal expenses to the lowest possible figure. On every hand the necessities of the cause of God are calling for help. God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride. The truth that we hear will save us only as we gladly accept it, showing in our lives the result of its working, growing in grace and in a knowledge of God. [Cf: ST 08-24-04 para. 04] p. 181, Para. 5, [1904MS].

Help in Every Time of Need. Those who are laboring in places where the work has not long been started will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it has seemed as if we could advance no farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work. [Cf: ST 08-24-04 para. 05] p. 181, Para. 6, [1904MS].

Lay every care at the feet of the Redeemer. "Ask, and it shall be given unto you." Work, and pray, and believe with the whole heart. Do not wait till the money is in your hands before doing anything. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practise self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life. [Cf: ST 08-24-04 para. 06] p. 182, Para. 1, [1904MS].

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promises of God can not fail. Failure comes because many who could put their means into circulation for the advancement of God's

work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God. [Cf: ST 08-24-04 para. 07] p. 182, Para. 2, [1904MS].

My dear fellow-workers, be true, hopeful, courageous. Let every blow be struck in faith. As you do your best, the Lord will reward your faithfulness. From the lifegiving Fountain draw physical, mental, and spiritual, energy. Manliness, womanliness,--sanctified, purified, refined, ennobled,--we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the souls for whom He died, and you will receive strength for renewed effort. [Cf: ST 08-24-04 para. 08] p. 182, Para. 3, [1904MS].

Christ is our only hope. Come to God in the name of Him who gave His life for the life of the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this, your joy is full. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy. By Mrs. E. G. White. [Cf: ST 08-24-04 para. 09] p. 182, Para. 4, [1904MS].

There are those who say, "I might have been a Christian could I have seen in the lives of professing Christians anything better than I have seen in the lives of those making no profession." They endeavor to excuse their own defects by pointing to the defects of others. [Cf: ST 08-31-04 para. 01] p. 182, Para. 5, [1904MS].

To such ones I would say, Do not keep your eyes fixed on the defective example of professing Christians. You will, of course, see in their lives things that are wrong. But if you keep looking at their faults, you will become like them. Look instead at the life of Jesus. There you will see perfection, goodness, mercy, and truth. Take the Saviour as your example. It is in looking at the mistakes of others, instead of to Christ, that you have made your great mistake. [Cf: ST 08-31-04 para. 02] p. 182, Para. 6, [1904MS].

Christ came to this world, subject to His Father's will, to show men and women what God desires them to be, and what, through His grace, they may be. He came to develop for man a perfect character. It is His purpose that we shall gain perfection,--not by keeping our eyes fixed on the defective lives of professing Christians, but by constantly beholding Him, the Sent of God, who in this world and in human nature lived a pure, noble, perfect life. [Cf: ST 08-31-04 para. 03] p. 182, Para. 7, [1904MS].

Do not allow yourselves to think that you are justified in sinning because others sin. It is your privilege to place yourself where you may reach the highest point of Christian excellence. Remember that in your life, religion is not to be an influence among others. It is to be an influence dominating all others. Resist every temptation. Make no concessions to the wily foe. Listen not to his suggestions. You have a victory to win, you have nobility of character to gain; but this you can not gain while you are looking at the faults of others. You gain nothing when you attempt to excuse your own defects by pointing to the

defects of others. [Cf: ST 08-31-04 para. 04] p. 183, Para. 1, [1904MS].

As we move forward in obedience to Christ's commands, His light shines on our way, and His strength sustains us. Thus we go on from strength to strength, from grace to grace, by obedience becoming more and more Christlike. [Cf: ST 08-31-04 para. 05] p. 183, Para. 2, [1904MS].

We are not to follow human leading. Christ is our leader. At all times and in all places we shall find Him a present help. Because there are professing 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 are to show that He 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. And as we strive for the crown of immortal life, praying that we may be made strong in the strength of Him who is invincible, we can help those who seem to have no power to escape from the snare into which they have fallen. By Mrs. E. G. White. [Cf: ST 08-31-04 para. 06] p. 183, Para. 3, [1904MS].

I am the vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: ST 09-07-04 para. 01] p. 183, Para. 4, [1904MS].

Abiding in Christ is the condition of fruit-bearing. Only as we are united to Him can we accomplish any good work. Without Him, separate from Him, we can do nothing good. In order to have success in the Christian life, it is essential that we realize our continual dependence on the vital current coming from Christ. We are habitually to adhere to Him, and daily to derive from Him the nourishment that will give us spiritual strength. This is our privilege and our source of success. [Cf: ST 09-07-04 para. 02] p. 183, Para. 5, [1904MS].

The connection of the branch with the vine, Christ said to His disciples, represents the relation you are to sustain to Me. The scion is grafted into the living vine, and fibre by fibre, vein by vein, it grows into the vine-stock. The life of the vine becomes the life of the branch. So the soul, dead in trespasses and sins, receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fulness, his frailty to Christ's enduring might. Then he has the mind of Christ. The humanity of Christ has touched our humanity, and our humanity has touched Divinity. Thus, through the agency of the Holy Spirit, man becomes a partaker of the divine nature. He is accepted in the Beloved. [Cf: ST 09-07-04 para. 03] p. 183, Para. 6, [1904MS].

"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." [Cf: ST 09-07-04 para. 04] p. 184, Para. 1, [1904MS].

Is not this a positive promise, upon which you may rely? Bring these words into your daily experience, and your faith in Jesus will be a

living reality. There is no reason why God's children should not receive, hour by hour, the fulfilment of this promise. [Cf: ST 09-07-04 para. 05] p. 184, Para. 2, [1904MS].

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." The joy that comes from any other source than Christ is valueless. It is a pretense, an emotion that brings no abiding satisfaction. Christ has redeemed us with His own life, and we are to appreciate the sacrifice made for us. We are to claim His promises, resting by faith in the knowledge of the atonement made for us. We are to surrender ourselves unreservedly to Him; for His grace alone has sufficient power to save the soul of the repenting, believing sinner. [Cf: ST 09-07-04 para. 06] p. 184, Para. 3, [1904MS].

Christ's will is to become our will. Then the fruit that we bear in words and deeds will glorify God. We shall give evidence of our discipleship. The proof that we are children of God will be clearly seen. We shall be moulded and fashioned in accordance with the divine similitude. But unless we place ourselves wholly under Christ's control, we can not give evidence of a change of heart. [Cf: ST 09-07-04 para. 07] p. 184, Para. 4, [1904MS].

Let Christians remember that the fact that their names are on the church books will not save them. They must show themselves approved of God, workmen that need not be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in Him, constantly exercising faith in Him. Thus they will grow up to the full stature of wholesome, cheerful, grateful Christians, led by God step by step into clearer and still clearer light. Union with Christ is productive of all good. By Mrs. E. G. White. [Cf: ST 09-07-04 para. 08] p. 184, Para. 5, [1904MS].

Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch's life was no more exemplary than may be the life of every one who maintains a close connection with God. [Cf: ST 10-12-04 para. 01] p. 184, Para. 6, [1904MS].

Surrounded with influences so corrupt that God brought a flood of water upon the earth to destroy its inhabitants for their wickedness, Enoch was by no means free from temptation; yet in the midst of a society no more friendly to righteousness than that which surrounds us, he lived a life of holiness. Breathing an atmosphere tainted with sin and corruption, he remained unshuffled by the prevailing iniquity of the age. For three hundred years he "walked with God." [Cf: ST 10-12-04 para. 02] p. 184, Para. 7, [1904MS].

It was through constant conflict and simple faith that Enoch walked with God. He realized that God is "a very present help in trouble." When in perplexity, he prayed to God to keep him, and teach him His will. What shall I do to honor Thee, my God? was his prayer. His will was submerged in God's will. His feet were always directed in the path of obedience to God's commandments. Constantly his meditations were

upon the goodness, the perfection, the loveliness, of the divine character. His conversation was upon heavenly things; he trained his mind to run in this channel. As he looked to Jesus, he became changed into the glorious image of his Lord, and his countenance was lighted up with the glory that shines from the face of Christ. [Cf: ST 10-12-04 para. 03] p. 185, Para. 1, [1904MS].

Enoch lived an active, zealous life of self-denial. He walked with men as one *among* them, but not as one *of* them; as one whose purposes and works and hopes were based, not only on time, but on eternity. He did not give the worldly-wise any reason to question his profession or his faith. By earnest words and by decided actions he showed that he was separate from the world. After periods of retirement he would mingle with the ungodly, exhorting them to abhor the evil and choose the good. As a faithful worker for God, he sought to save them. He warned the world. He preached faith in Christ, the Saviour of the world, the sinner's only hope. [Cf: ST 10-12-04 para. 04] p. 185, Para. 2, [1904MS].

We are living in an evil age. The perils of the last days multiply around us. Because iniquity abounds, the love of many waxes cold. Enoch's example is before us. Like him we must walk with God, bringing our will into submission to His will. We must train our minds to love purity, and to think upon heavenly things. Let us remember, too, that our responsibility is proportionate to our entrusted talents. If we abide in the True Vine,--if we bear the fruits of righteousness,--we shall go about doing good. In seeking to save the souls for whom Christ has died, in conquering difficulties, and in keeping ourselves unspotted from the world, we may reveal the genuineness of our religion. [Cf: ST 10-12-04 para. 05] p. 185, Para. 3, [1904MS].

The faithful Christian does not seek the easiest place, the lightest burdens. He is found where the work is hardest, where his help is most needed. Very many who claim to be Christians act as if they were in this world merely to please themselves. They forget that Jesus, their pattern, pleased not Himself. They forget that the self-denial and the self-sacrifice that characterized His life must characterize their lives, else in the day of God they will be found wanting, and will hear from His lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth!" Fearful sentence! Let every professing Christian, by zealous activity in the Master's cause, seek to avert this fearful doom. [Cf: ST 10-12-04 para. 06] p. 185, Para. 4, [1904MS].

Enoch was an Adventist. He directed the minds of men forward to the great day of God, when Christ will come the second time, to judge every man's work. Jude tells us, "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 speaketh great swelling words, having men's persons in admiration because of advantage." [Cf: ST 10-12-04 para. 07] p. 185, Para. 5, [1904MS].

Like Enoch, we should earnestly proclaim the message of Christ's

second coming. "The day of the Lord," the Scriptures declare, "cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." In these words is emphasized the importance of being constantly prepared for this great event. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all children of light, and 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, . . . putting on the breastplate of faith and love; and for an helmet, the hope of salvation." By Mrs. E. G. White. [Cf: ST 10-12-04 para. 08] p. 186, Para. 1, [1904MS].

Christ has sojourned in the world for thirty-three years; He had endured its scorn, insult, and mockery; He had been rejected and crucified. Now, when about to ascend to His Father's throne--as He reviews the ingratitude of the people He came to save--will He not withdraw His sympathy and love from them? Will not His affections be centered on that world where He is appreciated, and where sinless angels adore Him and wait to do His bidding?--No; His promise to those loved ones whom He leaves on earth is, "Lo, I am with you always, even unto the end of the world." [Cf: ST 11-02-04 para. 01] p. 186, Para. 2, [1904MS].

With hands extended in blessing them, and as if in assurance of His protecting care, He slowly ascended from among them, drawn heavenward by a power stronger than any earthly attraction. As He passed upward, the awestruck disciples looked with straining eyes for the last glimpse of their ascending Lord. A cloud of glory received Him out of their sight, and at the same moment there floated down to their charmed senses the sweetest and most joyous music from the angel choir. [Cf: ST 11-02-04 para. 02] p. 186, Para. 3, [1904MS].

While their gaze was still riveted upward, voices addressed them which sounded like the music which had just charmed them. They turned, and saw two beings in the form of men; yet their heavenly character was immediately discerned by the disciples, whom they addressed in comforting accents, saying, "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." These angels were of the company that had been waiting in a shining cloud to escort Jesus to His throne; and in sympathy and love for those whom the Saviour had left, they came to remove all uncertainty from their minds, and to give them the assurance that He would come to earth again. [Cf: ST 11-02-04 para. 03] p. 186, Para. 4, [1904MS].

The Welcome Home. All Heaven was waiting to welcome the Saviour to the celestial courts. As He ascended He led the way, and the multitude of captives whom He had raised from the dead at the time when He came forth from the tomb, followed Him. The heavenly host, with songs of joy and triumph, escorted Him upward. At the portals of the City of God an innumerable company of angels awaited His coming. As He approached the gates of the city, the angels who were escorting the Majesty of Heaven, in triumphant tones addressed the company at the portals: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in!" [Cf: ST 11-02-04 para. 04] p. 186, Para. 5, [1904MS].

The waiting angels at the gates of the city inquire in rapturous strains, "Who is this King of glory?" The escorting angels joyously reply in songs of triumph: "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." Again the waiting angels ask, "Who is this King of glory?" and the escorting angels respond in melodious strains: "The Lord of hosts, He is the King of glory." Then the portals of the City of God are widely opened, and the heavenly train pass in amid a burst of angelic music. All the heavenly host surround their majestic Commander as He takes His position upon the throne of the Father. [Cf: ST 11-02-04 para. 05] p. 187, Para. 1, [1904MS].

With the deepest adoration and joy, the hosts of angels bow before Him, while the glad shout rings through the courts of heaven, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Songs of triumph mingle with music from angelic harps, till heaven seems to overflow with delightful harmony and inconceivable joy and praise. The Son of God has triumphed over the prince of darkness, and conquered death and the grave. Heaven rings with voices in lofty strains proclaiming, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." [Cf: ST 11-02-04 para. 06] p. 187, Para. 2, [1904MS].

He is seated by the side of His Father on His throne. He presents the captives he has rescued from the bonds of death, at the price of His own life. His hands place immortal crowns upon their brows; for they are the representatives and samples of those who shall be redeemed by the blood of Christ, from all nations, tongues, and people, and come forth from the dead, when He shall call the just from their graves at His second coming. Then shall they see the marks of Calvary in the glorified body of the Son of God. Their greatest joy will be found in the presence of Him who sitteth on the throne; and the enraptured saints will exclaim, "My Beloved is mine, and I am His! He is the Chiefest among ten thousand, and altogether lovely!" [Cf: ST 11-02-04 para. 07] p. 187, Para. 3, [1904MS].

The "Same Jesus." The most precious fact to the disciples in the ascension of Jesus was that He went from them into heaven in the tangible form of their divine Teacher. The very same Jesus who had walked, and talked, and prayed with them, who had broken bread with them, who had been with them in their boats on the lake, who had sought retirement with them in the groves, and who had that very day toiled with them up the steep ascent of Olivet, had ascended to heaven in the form of humanity. And the heavenly messengers had assured them that the very same Jesus whom they had seen go up into heaven, should come again in like manner as He had ascended. This assurance has ever been, and will be to the end, the hope and joy of all true lovers of Christ. By Mrs. E. G. White. [Cf: ST 11-02-04 para. 08] p. 187, Para. 4, [1904MS].

The world is preparing for the last great conflict, nation rising against nation. The vast majority of human beings are taking their stand against God. But in every age the Lord Jesus has had His witnesses,--a remnant who trusted in the Word of God. And to-day, in every place, there are those who hold communion with God. A vital

undercurrent of influence is leading them to the light, and when the question comes to them. "Who is on the Lord's side?" they will take their position for Him. Their characters have been moulded after the divine similitude, because they have read and practised the teachings of His Word. [Cf: ST 11-23-04 para. 01] p. 187, Para. 5, [1904MS].

Many in retired homes are God's hidden ones, serving Him according to the light they have received. These hidden ones greatly delight in the Word of God. His precepts are appreciated and treasured by them, and many are the works of love that they do for Christ's sake. [Cf: ST 11-23-04 para. 02] p. 188, Para. 1, [1904MS].

When Elijah complained that he stood alone in his service for God, the answer that came from heaven was, "I have reserved to Myself seven thousand men, who have not bowed the knee to Baal." Men are at best poor judges of the advancement made by the Gospel, of the influence that it has on souls who, perhaps, have never heard the preaching of an ordained minister. All through the world the Lord has His chosen ones. We can see plainly the prevailing degeneracy. Profligacy and infidelity are increasing to alarming proportions. Yet in the most wicked communities there are homes from which sincere, earnest prayers ascend to Christ. [Cf: ST 11-23-04 para. 03] p. 188, Para. 2, [1904MS].

In the judgment many secret things will be revealed. Then we shall see what a belief in God's Word has done for men and women. It will be seen how small companies, sometimes not more than three or four, have gathered together in secret places to seek the Lord, and how they received light and grace, and rich gems of thought. The Holy Spirit was their teacher, and their lives revealed the blessings that come from a possession of the oracles of God. When Christ shall separate the tares from the wheat, it will be seen that God recognizes and honors these lowly followers. In the world they may not have been thought worthy of recognition, but in the heavenly courts they are registered as true and faithful. Through trial and opposition they kept their faith untainted. They gathered strength from the Word of God, which told them of the hope of immortal life in the kingdom of God. Of "them that feared the Lord, and that thought upon His name," it is written, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them as a man spareth his own son that serveth him." By Mrs. E. G. White. [Cf: ST 11-23-04 para. 04] p. 188, Para. 3, [1904MS].

Thus saith the Lord: Execute ye judgment and righteousness, and deliver the spoiled out of the hand of the oppressor; and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then there shall enter in by the gates of this house kings sitting upon the throne of David, riding in chariots and on horses, he, and his servants, and his people. But if ye will not hear these words, I swear by Myself, saith the Lord, that this house shall become a desolation." [Cf: ST 11-30-04 para. 01] p. 188, Para. 4, [1904MS].

These words show plainly that obedience to God's commands is the condition upon which His promises are fulfilled. These commands are not grievous. God has given them for the good of His people. His law is the hedge which He has built around His vineyard for its protection. The Lord has plainly declared that He will abundantly bless His people if

they will obey the laws of His kingdom. It is their life to obey. In keeping God's commandments there is great reward. [Cf: ST 11-30-04 para. 02] p. 188, Para. 5, [1904MS].

God desires men and women to awake to a sense of His great mercy and lovingkindness. Every blessing we receive comes from Him. The Governor of the universe, He takes cognizance of the words and actions of human beings. He knows whether His children are deserving of praise or of condemnation. Each human being will be rewarded or punished according to his works. Retribution must come upon those who disregard the laws which God has made. Those who are loyal and obedient will be rewarded with the richest blessings. Those who are disloyal and presumptuous who dishonor the laws of God's kingdom, refusing to repent, will surely be punished with death. [Cf: ST 11-30-04 para. 03] p. 188, Para. 6, [1904MS].

It is Satan's studied plan to keep God out of men's thoughts, and in carrying out this plan, he has great success. He is constantly bringing forward plans that keep their minds absorbed in pleasure and money-making. The minds of the great majority of men are so taken up with the things of time, with worldly interests, that the things of eternity find no place in their lives. Irrespective of the warnings in the Word of God, they show a most surprising indifference to the laws of His kingdom. [Cf: ST 11-30-04 para. 04] p. 189, Para. 1, [1904MS].

Selfishness, covetousness, and fraud bear sway in the world. There are thousands and millions of people who know nothing of their true relations to God, nothing of the laws that He has made, nothing of the consequence of disobedience. Many are not ignorant of the facts, but they do not apply these facts to their own case. All know that they must die, but they do not ask themselves the question, "What shall be the future of my soul?" They know that there is a judgment to come, but their minds are so darkened that they are utterly unconcerned regarding what this judgment will bring to them. They have no realization of the sinfulness of sin. They follow a course which the Lord of heaven has declared must end in eternal death. [Cf: ST 11-30-04 para. 05] p. 189, Para. 2, [1904MS].

God's character is revealed in the precepts of His law. This is the reason why Satan wishes this law to be made of none effect. But notwithstanding all his efforts, the law stands forth holy and unchanged. It is a transcript of God's character. It can not be impeached or altered. [Cf: ST 11-30-04 para. 06] p. 189, Para. 3, [1904MS].

Wonderful inducements are held out to us to lead us to strive to attain to the standard held up before us in God's Word. Every encouragement is offered. Every provision has been made that we may be so conformed to the divine character that Christ can take us to live with Him in heaven. Exceeding great and precious promises have been made to us, but they are fulfilled to us only as we gain a knowledge of God. This knowledge is given to those who become partakers of the divine nature. Those who are saved must in this life gain a fitness to dwell with the royal family in the courts of heaven. [Cf: ST 11-30-04 para. 07] p. 189, Para. 4, [1904MS].

If we have that faith that works by love and purifies the soul, we

shall gain an experience more valuable than gold or silver or precious stones. The Holy Spirit works in the children of obedience. He who is a partaker of the divine nature will think the thoughts of God. His perceptions will be sanctified by the grace of Christ. He will work in Christ's lines, manifesting His kindness, thoughtfulness, mercy, and love, helping and encouraging those around him. [Cf: ST 11-30-04 para. 08] p. 189, Para. 5, [1904MS].

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Wonderful are the possibilities placed before us, and to these possibilities we may attain by studying and practising the truths of the Word of God. But if we do not lay hold of Christ, if we do not daily gain an experimental knowledge of Him as our sufficiency, we are on losing ground. [Cf: ST 11-30-04 para. 09] p. 189, Para. 6, [1904MS].

There are many professing Christians who have not yet reached the height and breadth of Christlikeness. We are to behold Christ by faith as the One whose perfection of character we are to gain. With an intense, prayerful desire to be like Him, we are to behold Him, full of tenderness and love. Then, as we behold, we shall be changed into His likeness. He is the Author and Finisher of our faith. By Mrs. E. G. White. [Cf: ST 11-30-04 para. 10] p. 189, Para. 7, [1904MS].

For years I have been deeply interested in Gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice, of the laborers in the South, and I helped as much as I could. [Cf: ST 11-30-04 para. 01] p. 190, Para. 1, [1904MS].

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season. [Cf: ST 11-30-04 para. 02] p. 190, Para. 2, [1904MS].

The condition of the industrial school established for the training of Christian workers at Huntsville, Ala., appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the student's home and on the farm there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bathrooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work. [Cf: ST 11-30-04 para. 03] p. 190, Para. 3, [1904MS].

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school

lines and in industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers. [Cf: ST 11-30-04 para. 04] p. 190, Para. 4, [1904MS].

The mission schools that have been established in Mississippi and in other states, are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the colored people. But the work is almost at a standstill for the lack of money to provide facilities and pay the wages of the teachers. [Cf: ST 11-30-04 para. 05] p. 190, Para. 5, [1904MS].

In Nashville I found a little sanitarium, fully equipped, and patronized by the better class of colored people. This is the only sanitarium we have for the colored people in the South. And it is sadly in need of assistance. Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men. [Cf: ST 11-30-04 para. 06] p. 190, Para. 6, [1904MS].

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work, demands that we do everything we possibly can. This barren field is sending up to Heaven its pitiful appeal for help. Where can we find another field in which the need is greater? [Cf: ST 11-30-04 para. 07] p. 191, Para. 1, [1904MS].

As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe. [Cf: ST 11-30-04 para. 08] p. 191, Para. 2, [1904MS].

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family." [Cf: ST 11-30-04 para. 09] p. 191, Para. 3, [1904MS].

Without delay I wrote to our brethren in the South to make little self-denial boxes, and circulate them extensively, to be used as silent messengers in the homes of our people,--to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield Junction, Tenn., took up this matter at once, and are now

prepared to send the boxes to all who desire to help in this way. [Cf: ST 11-30-04 para. 10] p. 191, Para. 4, [1904MS].

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions. [Cf: ST 11-30-04 para. 11] p. 191, Para. 5, [1904MS].

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race. [Cf: ST 11-30-04 para. 12] p. 191, Para. 6, [1904MS].

Some 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 all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do, if they will consecrate themselves unreservedly to Him. [Cf: ST 11-30-04 para. 13] p. 191, Para. 7, [1904MS].

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less-favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practises. By imparting the knowledge sent from heaven, they are to enlarge the capabilities, and increase the usefulness, of those most in need of a helping hand. By Mrs. E. G. White. [Cf: ST 11-30-04 para. 14] p. 192, Para. 1, [1904MS].

Christ's words and acts while He was on earth were a revelation of divine truth. They gave evidence that He had come direct from the most excellent glory; but the glory itself was concealed. His actions spoke louder than words, inspiring faith in hearts that had been dead in trespasses and sins. It was His work to reveal the Father. And in the doing of this work He went steadily forward, constantly performing deeds of mercy and compassion, His energy never abating, never flagging. "It pleased the Father that in Him should all fulness dwell." [Cf: ST 12-14-04 para. 01] p. 192, Para. 2, [1904MS].

"As the Father gave Me commandment, even so I do," He declared. "This commandment have I received of My Father." In all that I do, I consult the will and fulfil the purposes of the eternal God. The words that I

speak, the acts that I perform, are the fulfilment of the wishes and purposes of God. They are the manifestation of His great love for human beings. [Cf: ST 12-14-04 para. 02] p. 192, Para. 3, [1904MS].

"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 took human nature upon Himself to show us what God desires us to be. Those who through faith are united with Him will learn that righteousness does indeed exalt nations and individuals. Day by day, year by year, a lack of obedience and reverence for God is being proved to be the ruin of nations. In obedience to God's law there is life. In conformity to His requirements there is a transforming power that brings peace and goodwill among men. [Cf: ST 12-14-04 para. 03] p. 192, Para. 4, [1904MS].

Christ acted out the will of His Father, giving Himself without reserve to the work of reclaiming the fallen race. He attached men to Himself, that He might work through them for the salvation of sinners. [Cf: ST 12-14-04 para. 04] p. 192, Para. 5, [1904MS].

The whole agency of evil is working to oppose God. The spirit that led to the apostasy in heaven is in unceasing activity in all parts of the world. Satan flatters his subjects with the assurance that their forces will be sure to conquer. Before the first coming of Christ, it seemed as if the world were wholly given into the control of the enemy. "But when the fulness of the time was come, God sent forth His Son, . . . to redeem them which were under the law, that we might receive the adoption of sons." All heaven was interested in this great event. At the appointed time the Instructor appeared. Who was He?--The Son of God Himself, the eternal Word. He came to give the world an evidence of the love of God by dying for the fallen race. He gathered to His own pure, sinless soul the penalty resting upon the sinful race, and offered Himself as a sacrifice. [Cf: ST 12-14-04 para. 05] p. 192, Para. 6, [1904MS].

Thus was revealed the love of God, and thus was revealed also the immutability of God's law. Not a jot or a tittle of this law could be changed to meet man in his fallen condition. But sinners were not left without hope, to die in transgression. A ransom was found. Christ became their substitute and surety. Upon Him were laid "the iniquities of us all." Those who receive Him as their Saviour are freely granted pardon, and become members of the royal family. [Cf: ST 12-14-04 para. 06] p. 193, Para. 1, [1904MS].

"The grace of God that bringeth salvation, hath appeared to all men." This grace teaches us not to use God's blessings for selfish pleasure, but to impart the divine knowledge to those who do not realize their danger and their responsibility. Seek most earnestly to show them their danger. Thus you will use your knowledge to a purpose in harmony with the will of your Redeemer. The soul is to be cleansed from all self-indulgence, all pride, all vanity. Consecrate the powers of your whole being to the service of God, denying ungodliness and worldly lust. Stand firm in defense of the pure, holy principles of right. Obey the words of the great Teacher. Let your will be conformed to His will. Refuse to be led away by the temptations of the enemy. Cherish constantly a sense of thanksgiving and gratitude. Praise God by being patient, tender, thoughtful, anxious to help others. Work in Christ's

lines, and thus demonstrate the genuineness of your love for Him. It means everything to the believer to realize and improve the privileges that are his. God's workers are to be faithful minute-men. [Cf: ST 12-14-04 para. 07] p. 193, Para. 2, [1904MS].

Those who accept Christ as their redeemer will work earnestly for the salvation of those whom He has redeemed with His blood. The sacrifice of Christ has revealed the value of the human soul, and Christians will reveal a deep, unselfish interest in those who are perishing in sin. Of whatever crime one may have been guilty, do not, for Christ's sake, show a readiness to make their guilt appear in the worst light. Show pity and sympathy for them; for to save them Christ paid the price of His own blood. Let those who have opportunity to speak to such a one, direct his attention to Christ, the Friend of sinners. Let their words be few and well-chosen, and let them reveal the lovingkindness of the Saviour. [Cf: ST 12-14-04 para. 08] p. 193, Para. 3, [1904MS].

It is never too late for Christ to hear words of repentance, never too late for Him to speak words of sympathy. [Cf: ST 12-14-04 para. 09] p. 193, Para. 4, [1904MS].

When Christ was crucified, it was with a thief on either side of Him. Upon one of these thieves pressed the conviction that there is a God to fear, a future to cause him to tremble. All sin-polluted as he was, his life history was about to close. "And we indeed justly," he moaned; "for we receive the due reward of our deeds; but this man hath done nothing amiss." [Cf: ST 12-14-04 para. 10] p. 193, Para. 5, [1904MS].

He called to mind all he had heard of Jesus, how He had healed the sick and pardoned sin. He had heard the words of those who believed in Jesus and followed Him weeping. He had seen and read the title above the Saviour's head. He had heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminated his mind, and little by little the chain of evidence was joined together. In Jesus, bruised, mocked, and hanging upon the cross, he saw the Lamb of God that taketh away the sin of the world. Hope mingled with anguish in his soul as the repentant, dying soul cast himself upon the Saviour. "Lord, remember me," he cried, "when Thou comest into Thy kingdom." [Cf: ST 12-14-04 para. 11] p. 193, Para. 6, [1904MS].

Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power, the words, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." [Cf: ST 12-14-04 para. 12] p. 194, Para. 1, [1904MS].

Shall not the compassion that Christ revealed, even in His dying agony, lead us to deal as He would deal with those who are brought into trying places? Let every Christian represent Christ by speaking words of sympathy and compassion to those who are tempted and tried. O, how many who profess to be Christians have not the spirit of the meek and lowly Saviour. O, how many forget their own defects of character, and forget, too, that God gave His only-begotten Son to die a death of shame and agony, that sinners might be pardoned. He has pledged Himself to save all who repent and turn to Him. Those who place their confidence in the merits of the Lamb of God will gain eternal life. By Mrs. E. G. White. [Cf: ST 12-14-04 para. 13] p. 194, Para. 2,

[1904MS].

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." [Cf: RH 01-07-04 para. 1] p. 194, Para. 3, [1904MS].

The people of God, and especially the men who occupy positions of trust, need to study the history of Moses' failure to enter Canaan. Let them stop and think what it means to become angry, to show a spirit unworthy of a leader of God's people. There are those in God's service who have given way to anger, and who have not felt the repentance that Moses felt. These men have braced themselves to follow an unchristian course, and have gone on from one wrong to another. [Cf: RH 01-07-04 para. 2] p. 194, Para. 4, [1904MS].

And there are murmurers in the church, who easily lose their self-control. If everything does not move to please them, they become irritated, and provoke one another to evil. They have not the light and love of God in their souls; if their way is crossed, they give loose rein to an unsanctified, irritable spirit. [Cf: RH 01-07-04 para. 3] p. 194, Para. 5, [1904MS].

I have been instructed to present this before our people, and to urge them to make diligent work for repentance. [Cf: RH 01-07-04 para. 4] p. 194, Para. 6, [1904MS].

The instruction given to the children of Israel is for us also. Happy will be the church when its members study the directions given to the Israelites during their journeyings in the wilderness. In this instruction are specified the virtues that the church in the wilderness must have in order to be approved of God. The church of today has far greater light than had the church in the wilderness. She should stand on vantage ground, cherishing the pure, holy principles that God declares men must cherish in their dealing with their fellow men, if they would grow in grace and wisdom, and be honored as obedient subjects. Only by following these principles can we adorn the gospel of our Lord Jesus Christ. [Cf: RH 01-07-04 para. 5] p. 194, Para. 7, [1904MS].

The importance of the law of God, and Christ's relation to it, are to be presented before those who have placed themselves under Satan's banner, full of self-importance and self-sufficiency. In a wicked world God's servants are to obey the principles of his government, by their righteousness testifying that fallen man can be loyal to God. [Cf: RH 01-07-04 para. 6] p. 195, Para. 1, [1904MS].

Christ is our Leader. Clothing his divinity with humanity, he humbled himself, that he might stand in person at the head of the human race. He laid aside his kingly crown, and yielded up his high position as commander of the angels, who loved to do his bidding. For our sake he became poor, that through his humiliation and poverty, human beings might be made rich, heirs to an eternal weight of glory. 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. Living on this earth as a man among men, Christ answered in the affirmative the question, "Can man keep the law of God?" He was tempted in all points as man is tempted, "yet without sin." He was tempted that he might know how to

succor those that should afterward be tempted. He became a man of sorrows and acquainted with grief. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." He gave himself to the world as a spiritual teacher, a genuine medical missionary. [Cf: RH 01-07-04 para. 7] p. 195, Para. 2, [1904MS].

O that our workers realized what privileges are theirs! They would know by experience what it means to hear and obey the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 01-07-04 para. 8] p. 195, Para. 3, [1904MS].

Christ came to our world to teach men what is meant by genuine religion,--the religion that will make men and women lights in the world. To all he offers power to form a true, noble character. The converted man rejoices that he has a Saviour who is so mighty. He is a partaker of the divine nature. His repentance is not a farce, but a reality, and the fruits of it appear in Christlike words and deeds. Every day, every hour, he reveals faith in the Sin Bearer. Love, hope, longsuffering, patience, kindness, are revealed in his life. In self-denial he lifts the cross and follows Jesus. He is a representative of the Saviour. [Cf: RH 01-07-04 para. 9] p. 195, Para. 4, [1904MS].

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.) take heed, brethren, lest there be in any of you an evil heart to unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin." [Cf: RH 01-07-04 para. 10] p. 195, Para. 5, [1904MS].

Mark the words "deceitfulness of sin." Often Satan presents his temptations under the guise of goodness. Beware that you yield not to them. One violation of straight-forward truthfulness prepares the way for the second violation, and wrongs are repeated until the heart of unbelief becomes hardened, and the conscience loses its sensitiveness. [Cf: RH 01-07-04 para. 11] p. 196, Para. 1, [1904MS].

Let us humble our hearts before God, and ask him to forgive us for speaking words of unbelief, words that cast a reflection on him who is too wise to err, and too good to do us harm. [Cf: RH 01-07-04 para. 12] p. 196, Para. 2, [1904MS].

"We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them

that believed not? So we see that they could not enter in because of unbelief. [Cf: RH 01-07-04 para. 13] p. 196, Para. 3, [1904MS].

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mrs. E. G. White. [Cf: RH 01-07-04 para. 14] p. 196, Para. 4, [1904MS].

Communication from Sister White, dated Aug. 27, 1903:-- [Cf: RH 01-07-04 para. 1] p. 196, Para. 5, [1904MS].

At this time, Jude's testimony is of great force to all who desire to be under the influence of the Holy Spirit. [Cf: RH 01-07-04 para. 2] p. 196, Para. 6, [1904MS].

Jude bears this message to guard believers against the seductive influences 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: RH 01-07-04 para. 3] p. 196, Para. 7, [1904MS].

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 skilful misrepresentations with seductive tact. [Cf: RH 01-07-04 para. 4] p. 197, Para. 1, [1904MS].

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 practises, and working upon false principles in a 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. E.G.W. [Cf: RH 01-07-04 para. 5] p. 197, Para. 2, [1904MS].

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives, in an apostate world. Filled with a desire to win sinners to Christ, they have the sympathy and cooperation of the heavenly universe. [Cf: RH 01-14-04 para. 1] p. 197, Para. 3, [1904MS].

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center. Thus is answered his prayer that his followers may be one, as he is one with the Father. [Cf: RH 01-14-04 para. 2] p. 197, Para. 4, [1904MS].

Can you marvel, my brethren and sisters, that I am bowed down with inexpressible agony, as again and again I am made to realize that few among our people understand their weakness? The characters of many of those who have received such wonderful truth are a jumble of opposites. Christ has promised to make them harmonious on every point, not pleasant and agreeable and kind today, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But they refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. Some have joined the enemy, to become accusers of the brethren. How could they do this wicked thing? In thought, word, and deed they are transgressors. They have spoken words that God condemns as unjust and cruel. [Cf: RH 01-14-04 para. 3] p. 197, Para. 5, [1904MS].

Pray that your lips may be touched with a live coal from the divine altar, that you may speak only pure, Christlike words, and that you may see that it is a sin to speak harshly and unadvisedly. There are many now teaching others who need themselves to learn what it means to be redeemed by the blood of the Lamb and the word of their testimony. They need to feel the power of saving grace. Self and Satan are spoiling many souls, making them so unchristlike in spirit, in word, and in action, and so harmful in influence, that God will separate them from his work. [Cf: RH 01-14-04 para. 4] p. 198, Para. 1, [1904MS].

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The Infinite One--he who alone was able to bring order and beauty out of the chaos and confusion of nature's darkness--is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's

work will be controlled by the selfishness of the human heart. In order to be true Christians we must surrender ourselves unreservedly to Christ. [Cf: RH 01-14-04 para. 5] p. 198, Para. 2, [1904MS].

Day by day we are building characters, and we are building for eternity. God desires us in our lives to give the people of the world an example of what they should be, and of what they can be through obedience to the gospel of Christ. Let us place ourselves in God's hands, to be dealt with as he sees best. "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are God's husbandry, ye are God's building." If we build in cooperation with him, the structure that we rear will day by day grow more beautiful and more symmetrical under the hand of the Master Builder, and through all eternity it will endure. [Cf: RH 01-14-04 para. 6] p. 198, Para. 3, [1904MS].

Sanctification is a progressive work. It is a continuous work, leading human beings higher, and still higher. It does not leave love behind, but brings it into the life as the very essence of Christianity. [Cf: RH 01-14-04 para. 7] p. 198, Para. 4, [1904MS].

Christ says to us, "Be ye therefore perfect, even as your Father which is in heaven is perfect." He is our example. During his life on earth, he was ever kind and gentle. His influence was ever fragrant; for in him dwelt perfect love. He was never sour and unapproachable, and he never compromised with wrong to obtain favor. If we have his righteousness, we shall be like him in gentleness, in forbearance, in unselfish love. Shall we not, by dwelling in the sunshine of his presence, become mellowed by his grace? [Cf: RH 01-14-04 para. 8] p. 198, Para. 5, [1904MS].

Let us honor our profession of faith. Let us adorn our lives with beautiful traits of character. Harshness of speech and action is not of Christ, but of Satan. Shall we, by clinging to our imperfections and deformities, make Christ ashamed of us? His grace is promised to us. If we will receive it, it will beautify our lives. Then in the place of disparaging our fellow workers, we shall help them to climb the ladder of progress. Deformity will be exchanged for goodness, perfection. Our lives will be adorned with the graces that made Christ's life so beautiful. [Cf: RH 01-14-04 para. 9] p. 198, Para. 6, [1904MS].

God calls for our cooperation. His requirements are just and reasonable. Shall we not strive to be Christians in life as well as in profession? Shall we not ennoble our lives with the dignity of a steadfast purpose? When we take the name of Christ, we pledge ourselves to represent him. In order for us to be true to our pledge, Christ must be formed within, the hope of glory. The daily life must become more and more like the Christlife. We must be Christians in deed and in truth. Christ will have nothing to do with pretense. He will welcome to the heavenly courts those only whose Christianity is genuine. The lives of professed Christians who do not live the life of Christ are a mockery to religion. [Cf: RH 01-14-04 para. 10] p. 199, Para. 1, [1904MS].

A true, lovable Christian is the most powerful argument that can be advanced in favor of Bible truth. Such a man is Christ's representative. His life is the most convincing evidence that can be

borne to the power of divine grace. When God's people bring the righteousness of Christ into the daily life, sinners will be converted, and victories over the enemy will be gained. [Cf: RH 01-14-04 para. 11] p. 199, Para. 2, [1904MS].

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Mrs. E. G. White. [Cf: RH 01-14-04 para. 12] p. 199, Para. 3, [1904MS].

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 longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." 2 Tim. 4:2-5. [Cf: RH 01-21-04 para. 1] p. 199, Para. 4, [1904MS].

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: RH 01-21-04 para. 2] p. 199, Para. 5, [1904MS].

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: RH 01-21-04 para. 3] p. 199, Para. 6, [1904MS].

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: RH 01-21-04 para. 4] p. 200, Para. 1, [1904MS].

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 fulfilment of the evil desires of hearts which, though professedly sanctified, were far from purity of thought and practise. [Cf: RH 01-21-04 para. 5] p. 200, Para. 2, [1904MS].

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: RH 01-21-04 para. 6] p. 200, Para. 3, [1904MS].

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 today. 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: RH 01-21-04 para. 7] p. 200, Para. 4, [1904MS].

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: RH 01-21-04 para. 8] p. 200, Para. 5, [1904MS].

The character and power of God are revealed by the 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: RH 01-21-04 para. 9] p. 200, Para. 6, [1904MS].

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: RH 01-21-04 para. 10] p. 200, Para. 7, [1904MS].

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: RH 01-21-04 para. 11] p. 201, Para. 1, [1904MS].

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: RH 01-21-04 para. 12] p. 201, Para. 2, [1904MS].

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: RH 01-21-04 para. 13] p. 201, Para. 3, [1904MS].

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: RH 01-21-04 para. 14] p. 201, Para. 4, [1904MS].

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, "least 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 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." Col. 2:2-10. [Cf: RH 01-21-04 para. 15] p. 201, Para. 5, [1904MS].

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: RH 01-21-04 para. 16] p. 201, Para. 6, [1904MS].

Into the hearts of many who have been long in the truth there has entered a hard, judicial spirit. They are sharp, critical, faultfinding. 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: RH 01-21-04 para. 17] p. 202, Para. 1, [1904MS].

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 fulness of God." Eph. 3:16-19. Mrs. E. G. White. [Cf: RH 01-21-04 para. 18] p. 202, Para. 2, [1904MS].

I have been impressed with the subject of the influence of the church--what this influence should be. By earnest prayer the members are to obtain power that will make their influence a savor of life unto life. What is needed today is practical Christianity, not merely for a day or a year, but for a lifetime. The man who professes to be a Christian, and yet reveals in his life no practical godliness, is denying Christ. Opposite his name in the books of heaven are written the words, Unfaithful steward. [Cf: RH 01-28-04 para. 1] p. 202, Para. 3, [1904MS].

How is the world to be enlightened, save by the lives of Christ's followers? You profess to believe in Christ, to be a follower of his. Do you do his works? Can the world see plainly that you have been with Jesus, and learned of him? How are unbelievers to know that you belong to Christ if you show no zeal in his service, but instead cherish worldly ambition and follow worldly plans? Christ declares, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Cf: RH 01-28-04 para. 2] p. 202, Para. 4, [1904MS].

God can not prepare for the day of trial before us those who are careless and indifferent. With those who are neither cold nor hot he has nothing to do. "I would thou wert cold or hot," he says. "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The halfhearted Christian exerts an influence more harmful than the influence of the avowed infidel. [Cf: RH 01-28-04 para. 3] p. 202, Para. 5, [1904MS].

There are many whose lives are but a pretense of godliness. They are a law unto themselves, and they always will be, unless the grace of Christ subdues their hearts. They lift up their souls unto vanity, and God has no use for them in his service. [Cf: RH 01-28-04 para. 4] p. 202, Para. 6, [1904MS].

The Will of God Concerning You.--Our sanctification is God's object in all his dealing with us. He has chosen us from eternity that we might be holy. Christ gave himself for our redemption, that through faith in his power to save from sin, we might be made complete in him. In giving us his Word, he has given us bread from heaven. He declares that if we eat his flesh and drink his blood, we shall receive eternal life. [Cf: RH 01-28-04 para. 5] p. 203, Para. 1, [1904MS].

As Christians we have pledged ourselves to fulfil the responsibilities resting on us, and to show to the world that we have a close connection

with God. Thus, through the good words and works of his disciples, Christ is to be represented and honored. [Cf: RH 01-28-04 para. 6] p. 203, Para. 2, [1904MS].

God expects of us perfect obedience to his law. This law is the echo of his voice, saying to us, Holier, yea, holier still. Desire after the fulness of the grace of Christ, yea, long--hunger and thirst--after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with a longing for this righteousness, the work of which God's Word declares to be peace, and its effect quietness and assurance forever. [Cf: RH 01-28-04 para. 7] p. 203, Para. 3, [1904MS].

God has plainly stated that he expects us to be perfect, and because he expects this, he has made provision for us to be partakers of the divine nature. Only thus can we gain success in striving for eternal life. The power is given by Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 01-28-04 para. 8] p. 203, Para. 4, [1904MS].

God's people are to reflect to the world the bright rays of his glory. But in order for them to do this, they must stand where these rays can fall on them. They must cooperate with God. The heart must be cleansed of all that leads to wrong. The Word of God must be read and studied with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and assimilated, becoming part of the life. Thus we gain eternal life. Thus is answered the prayer of Christ, "Sanctify them through thy truth: thy word is truth." [Cf: RH 01-28-04 para. 9] p. 203, Para. 5, [1904MS].

"This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into harmony with the divine mind? [Cf: RH 01-28-04 para. 10] p. 203, Para. 6, [1904MS].

Godliness in the Everyday Life.--Christ declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Cf: RH 01-28-04 para. 11] p. 203, Para. 7, [1904MS].

The talent of speech was given to be used for the benefit of all. Pleasant, cheery words cost no more than unpleasant, moody words. Sharp words wound and bruise the soul. In this life every one has difficulties with which to wrestle. Every one meets with grievances and disappointments. Shall we not bring sunshine instead of gloom into the lives of those with whom we come in contact? Shall we not speak words that will help and bless? Such words will be just as verily a blessing to us as to those to whom they are spoken. [Cf: RH 01-28-04 para. 12] p. 203, Para. 8, [1904MS].

Parents, allow no faultfinding in your home. Teach your children to speak pleasant words, words that will bring sunshine and joy. Angels are not attracted to a home where discord reigns. Bring practical godliness into the home. Prepare yourselves and your children for entrance into the city of God. Angels will be your helpers. Satan will tempt you, but do not yield. Do not speak one word of which the enemy can take advantage. [Cf: RH 01-28-04 para. 13] p. 204, Para. 1, [1904MS].

Let the determination of each member of the family be, I will be a

Christian: for in the school here below I must form a character that will give me entrance into the higher grade, even the school above. I must do unto others as I desire them to do to me. [Cf: RH 01-28-04 para. 14] p. 204, Para. 2, [1904MS].

Make the home life as nearly as possible like heaven. Let the members of the family forget not, as they gather round the family altar, to pray for the men in positions of responsibility in God's work. The physicians in our sanitariums, the ministers of the gospel, those in charge of our publishing houses and schools, need your prayers. They are tempted and tried. As you plead with God to bless them, your own hearts will be subdued and softened by his grace. [Cf: RH 01-28-04 para. 15] p. 204, Para. 3, [1904MS].

From Grace to Grace.--We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit, into subjection to Christ. Unless we do this, the health of both body and soul will be endangered. [Cf: RH 01-28-04 para. 16] p. 204, Para. 4, [1904MS].

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 the strength of the memory. We can not afford to make mistakes. 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 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 further on, nearer the heights we hope to ascend. The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge. [Cf: RH 01-28-04 para. 17] p. 204, Para. 5, [1904MS].

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly. [Cf: RH 01-28-04 para. 18] p. 204, Para. 6, [1904MS].

Prayer is a heaven-ordained means of success. Appeals, petitions, entreaties, between man and man, move men, and act a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,-- nothingness. [Cf: RH 01-28-04 para. 19] p. 205, Para. 1, [1904MS].

In all ages God has given human beings divine revelations, that thus he may fulfil his purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. Mrs. E. G. White. [Cf: RH 01-28-04 para. 20] p. 205, Para. 2, [1904MS].

He who is converted to the truth, through faith made a partaker of the divine nature, is set apart to do the work of him who gave his life for the life of the world. The converted man is not a sluggard, but an earnest, faithful worker. He is one of Christ's chosen instrumentalities for the saving of others. He is filled with the same spirit of service that inspired the Saviour. He is a laborer together with God. He has the same earnestness, the same fervor, that led Christ to work so untiringly for the perishing. He is made a partaker of Christ's sufferings and of his great love, and he becomes a part of his working force for the saving of sinners. [Cf: RH 02-04-04 para. 1] p. 205, Para. 3, [1904MS].

Those in whose hearts the love of Christ abides will use every power they have in doing the work that Christ did. Every one who has received the message of Christ's love has a work to do. Upon every Christian rests the responsibility of reflecting the light of heaven to those in darkness. Each follower of the Saviour is to proclaim the glad tidings of salvation through grace. No one is to fail of living the truth that he has received. [Cf: RH 02-04-04 para. 2] p. 205, Para. 4, [1904MS].

The words of the Christian are to be carefully chosen. His deportment is to be above reproach. It is the revealing of the goodness of Christ's character that has so decided an influence on all with whom he is brought in contact. [Cf: RH 02-04-04 para. 3] p. 205, Para. 5, [1904MS].

The Lord is our Captain, our Leader. We are to bear his banner, and wear the armor that he provides. We are to strive to win his enemies to be his friends. Not till he lays his armor at the feet of the Redeemer is the Christian to relax his watchful, prayerful efforts. [Cf: RH 02-04-04 para. 4] p. 205, Para. 6, [1904MS].

"We are laborers together with God." Ever remember that all your capabilities, all your possessions, are the Lord's, to be used and improved in his service. Remember that all the means you have is given you by God. Use it to glorify his name. Use it wisely and economically, because it is a sacred trust. I ask those who have been entrusted with the Lord's money to labor unselfishly for the Master. Do not tie up your money in estates and banks, when there is such need that it be put into circulation to advance the Lord's work. Remember that your money is yours only in trust. Give the light to others by giving of your means to send workers into new fields. Thus you will hasten the coming of Christ. He who is truly converted will feel it a privilege to give of his means to send the truth into the dark places of the earth. [Cf: RH 02-04-04 para. 5] p. 205, Para. 7, [1904MS].

God asks, Why are not memorials for me established in the cities? What answer can we return? The neglected work in our cities testifies to the lack of Christlike energy among believers. Let all awake to the need of

establishing Christian missions in the cities. Let God's workers enter the doors that he has opened for them. Believers need to arouse and do much more than they are now doing in lines of Christian effort. [Cf: RH 02-04-04 para. 6] p. 206, Para. 1, [1904MS].

Christ's commission is, "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." Let God's people show that they believe these words. Fulfilling the Saviour's commission, they are to be a working power through all time. [Cf: RH 02-04-04 para. 7] p. 206, Para. 2, [1904MS].

Have we light? Let it shine forth to those in darkness. Tell the Saviour that you are doing his bidding, and then believe that he will fulfil the word, "Lo, I am with you always, even unto the end." [Cf: RH 02-04-04 para. 8] p. 206, Para. 3, [1904MS].

Of the disciples we read, "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: RH 02-04-04 para. 9] p. 206, Para. 4, [1904MS].

Our work is plainly outlined by the work of Christ and the work of his disciples after his resurrection and ascension. We are not at liberty to sit with folded hands, waiting for some one to lead us to fields of labor and set us at work. Those who have a knowledge of the truth are to go forth in the name of the Lord, believing every word that Christ has spoken, and looking to him for grace and strength. [Cf: RH 02-04-04 para. 10] p. 206, Para. 5, [1904MS].

As, like the disciples, you go from place to place, telling the story of the Saviour's love, you will make friends, and will see the fruit of your labor. All true, humble, loving, faithful workers will be sustained and strengthened by power from on high. They will win their way to the hearts of the people as they follow Christ's example. The sick will be ministered to, the afflicted prayed for. There will be heard the voice of singing and the voice of prayer. The Scriptures will be opened to testify of truth. And with signs following, the Lord will confirm the word spoken. [Cf: RH 02-04-04 para. 11] p. 206, Para. 6, [1904MS].

This class of work has gone out of fashion. Let it be once more brought into practise. The fields are white all ready to harvest. The Lord desires many more to go out into the harvest field. He will be with those who study his Word and obey his commands. He will impart to them his grace. Go forth in the name of Christ, remembering that he is your companion, that every prayer, every word, every song, is heard by him. The message of the soon coming of the Lord with power and great glory will bring conviction to many hearts. [Cf: RH 02-04-04 para. 12] p. 206, Para. 7, [1904MS].

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant,

and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. [Cf: RH 02-04-04 para. 13] p. 207, Para. 1, [1904MS].

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Mrs. E. G. White. [Cf: RH 02-04-04 para. 14] p. 207, Para. 2, [1904MS].

We are far behind in our missionary work, both at home and in foreign countries. We have in our keeping the most sacred truth ever committed to mortals, and our work should correspond to our profession of faith. The world is becoming more and more lawless. Soon great trouble will arise among the nations,--trouble that will not cease until Jesus comes. [Cf: RH 02-11-04 para. 1] p. 207, Para. 3, [1904MS].

What are we as a people doing at this important time? Are we purifying our souls by obedience to Christ's words? Are we humbling our hearts before God, and confessing our sins? Are we seeking with earnestness and sincerity for help from him who is the source of strength? Are we claiming the promises, believing that Jesus pardons our transgressions? Are we educating ourselves to overcome all temptation to murmur and complain? [Cf: RH 02-11-04 para. 2] p. 207, Para. 4, [1904MS].

My brethren and sisters, as never before we need to press together, unitedly following him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. [Cf: RH 02-11-04 para. 3] p. 207, Para. 5, [1904MS].

Christ died to redeem us. By the infinite price with which he ransomed us he has shown his love for us. He is not willing that any should perish. He desires all to believe on him, that they may have eternal life. [Cf: RH 02-11-04 para. 4] p. 207, Para. 6, [1904MS].

With pity and compassion, with tender yearning, the Lord is looking upon his tried, tempted people. For a time the oppressors will be permitted to triumph over those who obey God's commandments. All are given the same opportunity that was granted to the first great rebel, the opportunity to show what spirit is prompting them to action. It is God's purpose that every one shall be tested, to see whether he will be loyal or disloyal to the laws that govern the kingdom of heaven. To the last God gives Satan opportunity to reveal his character. Thus the final triumph of his people will be made more marked, more glorious, more complete. The words of the prophet will be fulfilled: "The day of vengeance is in mine heart, and the year of my redeemed is come." "The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved. The Lord is great in Zion; and he is

high above all the people." [Cf: RH 02-11-04 para. 5] p. 207, Para. 7, [1904MS].

Now and onward till the close of time the people of God should be more earnest, more wide-awake, not trusting in their own wisdom, but in the wisdom of their Leader. They should set aside days for fasting and prayer. Entire abstinence from food may not be required, but they should eat sparingly of the most simple food. No one should lift up his soul unto vanity, walking in pride and self-indulgence. We are living in a time that demands genuine humiliation and most earnest prayer. We are nearing the most important crisis that has ever come upon the world. If we are not wide-awake and watching, it will find us unprepared. [Cf: RH 02-11-04 para. 6] p. 208, Para. 1, [1904MS].

There is in our churches a decided lack of love for Christ and for one another. Christlike simplicity is looked upon as weakness. There is a lack of clear spiritual discernment. Wrongs remain unconfessed. The transgression condemned in the law of God is on the increase in our borders. Sin is cherished, and the result is hardness of heart. When those who are handling sacred things do not walk in the light, the light becomes darkness to them, and how great is that darkness! Men are making strange mistakes in reading character. Those who do not possess moral worth are exalted, while those who are endeavoring to seek the Lord and walk in his steps are not appreciated. This danger will become more and more apparent. We must awake to the perils that are thickening around us. All pharisaism, all self-righteousness, must be separated from the soul. Then we shall realize that we need Christ's righteousness, and we shall accept it by faith. [Cf: RH 02-11-04 para. 7] p. 208, Para. 2, [1904MS].

There is among us a manifest lack of searching the Scriptures. We must know the reasons of our faith. The importance and solemnity of the scenes opening before us demand this. And on no account must the spirit of complaint be encouraged. Do you cherish malice, bitterness, and wrath if plans are introduced that do not harmonize with your ideas? Is not this indulging a spirit of war, rather than a spirit of meekness and humility? If ever we needed to manifest kindness and true courtesy, it is now. We may have to plead most earnestly before legislative councils for the right to worship God according to the dictates of conscience. Thus in his providence God has designed that the claims of his law shall be brought before men in positions of highest authority. But as we stand before these men, we are to show no bitterness of feeling. [Cf: RH 02-11-04 para. 8] p. 208, Para. 3, [1904MS].

Constantly we are to pray for divine aid. It is God alone who can hold the four winds until his servants shall be sealed in their foreheads. [Cf: RH 02-11-04 para. 9] p. 208, Para. 4, [1904MS].

The Lord will do a great work in the earth. Satan makes a determined effort to divide and scatter God's people. He brings up side issues to divert minds from the important subjects that should engage our attention. Individually we are to feel the importance of uniting in the bonds of Christian fellowship. With one heart and one mind we are to prepare for the conflict, by faith laying our petitions before the mercy seat. The throne of God is arched by the bow of promise, and the prayers offered in faith and simplicity are heard. It is God's glory to answer the supplications of his people. [Cf: RH 02-11-04 para. 10] p.

208, Para. 5, [1904MS].

I have been especially instructed in regard to the danger of drawing apart. Let us leave to Satan the cruel work of accusing and faultfinding. Let us bow before God in repentance because of our want of love for one another and for him who died for us. The gold of love and faith is wanting in our ranks. Christ declares, "I have somewhat against thee, because thou hast left thy first love." Many are holding on to the truth with only the tips of their fingers. They have had great light and many privileges. Like Capernaum, they have in this respect been exalted to heaven. But unless they put away their pride and self-confidence, in the time of trial that is approaching they will become apostates. Unless they have an entire transformation of character, they will never enter heaven. [Cf: RH 02-11-04 para. 11] p. 209, Para. 1, [1904MS].

You strike too low, my brethren. Set your mark higher. Let your work be in harmony with the work of Christ. It is the privilege of all to grow up to the full stature of men and women in Christ. "This is the will of God, even your sanctification." Is it your will also? My brethren, with intensity of desire long after God; yea, pant after him, as the hart panteth after the water brooks. Press toward the mark of the prize of your high calling in Christ. [Cf: RH 02-11-04 para. 12] p. 209, Para. 2, [1904MS].

Why do not those who name the name of Christ reveal the earnestness and the self-denial that he revealed? Why do they not arouse from their indifferent, self-satisfied condition? God's people must have a fixed purpose to honor him. They will never be holy until they put all their energies into his work. Mrs. E. G. White. [Cf: RH 02-11-04 para. 13] p. 209, Para. 3, [1904MS].

Christ declared himself to be the light of the world. To his disciples he gave a part in the work of shedding light on a sin-darkened world. "Ye are the light of the world," he declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 02-18-04 para. 1] p. 209, Para. 4, [1904MS].

The church has been made the depository of the truth of the gospel, the agency through which God's light is to shine forth to the world, in clear, distinct rays. How is this light to shine? Let God's Word tell us:-- [Cf: RH 02-18-04 para. 2] p. 209, Para. 5, [1904MS].

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Cf: RH 02-18-04 para. 3] p. 209, Para. 6, [1904MS].

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by

Jesus Christ, unto the glory and praise of God." [Cf: RH 02-18-04 para. 4] p. 209, Para. 7, [1904MS].

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." [Cf: RH 02-18-04 para. 5] p. 210, Para. 1, [1904MS].

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Cf: RH 02-18-04 para. 6] p. 210, Para. 2, [1904MS].

God has made every provision for our justification and sanctification. He has given Christ to us, that through him we may be made complete. Christ gave his life for sinners. By his death he opened a fountain in which all may wash their robes of character, and make them white. He died on the cross, but he rose from the tomb, proclaiming, "I am the resurrection, and the life." He made his followers joint heirs with him in his glory. In his name they were to go forth to carry out his purpose of bringing many souls to a knowledge of the truth. [Cf: RH 02-18-04 para. 7] p. 210, Para. 3, [1904MS].

Heaven's resources are limitless, and they are all at our command. Why, then, I ask, is the progress of the Lord's work in our world so slow? Why are not the Lord's followers increasing in knowledge and purity, holiness and power? [Cf: RH 02-18-04 para. 8] p. 210, Para. 4, [1904MS].

Are there not presented before Christ's followers the highest virtues to be cultivated, the greatest honors to be gained? God calls upon them to enter a race in which every one may win. He calls upon them to enlist in a warfare in which every one may be a conqueror. A robe of righteousness and a crown of everlasting life,--this is the reward held out before the overcomer. [Cf: RH 02-18-04 para. 9] p. 210, Para. 5, [1904MS].

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give to men. God expects those who profess to be Christians to reveal in their lives the highest development of Christianity. They are the recognized representatives of Christ. Their work is to show that Christianity is a reality. They are to be men of faith, men of constant growth, men of courage, whole-souled men, who without questioning trust in God and his promises. [Cf: RH 02-18-04 para. 10] p. 210, Para. 6, [1904MS].

God calls for men of undaunted courage, men full of hope and faith and trust, who rejoice in the thought of the final triumph, refusing to be hindered by obstacles. He who steadfastly adheres to the principles of truth has the assurance that his weakest points of character may become his strongest points. Heavenly angels are close by him who strives to bring his life into harmony with God and his holy law. God is with him as he declares, "I must overcome the temptations that surround me, else they will drive Christ from my heart." He combats all temptation and braves all opposition. By the strength obtained from on high, he holds

in control the passions and tendencies which, uncontrolled, would lead him to defeat. [Cf: RH 02-18-04 para. 11] p. 210, Para. 7, [1904MS].

The presence of the man who loves and fears God is as a sweet fragrance in his family. His example speaks eloquently in favor of the truth. All with whom he comes in contact are constrained to say, "He has been with Jesus, and has learned of him." [Cf: RH 02-18-04 para. 12] p. 211, Para. 1, [1904MS].

When the Christian takes his baptismal vow, divine help is pledged to him. The Father, the Son, and the Holy Spirit stand ready to work in his behalf. God places at his command the resources of heaven, that he may be an overcomer. His own power is small; but God is omnipotent, and God is his helper. Daily he is to make known his wants at the throne of grace. By faith and trust, by availing himself of the resources provided, he can be more than a conqueror. [Cf: RH 02-18-04 para. 13] p. 211, Para. 2, [1904MS].

Why, then, should not those who are fighting against the powers of darkness move forward with faith and courage? God and Christ and the Holy Spirit are on their side. [Cf: RH 02-18-04 para. 14] p. 211, Para. 3, [1904MS].

The Lord expects those who believe in Christ to cooperate with divine instrumentalities, and thus reveal a strength that the worldling can not reveal. God is dishonored, and his cause is reproached, when the Christian shows less zeal, less self-denial, in his strife for the mastery over evil, than do those who are striving for the mastery over the things of the world. [Cf: RH 02-18-04 para. 15] p. 211, Para. 4, [1904MS].

We know not how soon our probation may close. How dare those who know the truth live in unpreparedness, not ready to meet their Lord? How dare they remain sinful and defiled? Why are they not afraid? Why do they not realize their peril? The weakness of the church is due to its unbelieving, unconverted, unsanctified members. The Lord would work mightily for his people if they would put off the works of darkness, and be clothed with his righteousness. He calls upon every one who names the name of Christ to depart from all iniquity, to be "not slothful in business; fervent in spirit; serving the Lord." [Cf: RH 02-18-04 para. 16] p. 211, Para. 5, [1904MS].

God calls upon those who profess to believe the truth to show by unquestioning obedience that they are faithful soldiers of the cross. Let not those who stand under the bloodstained banner of Prince Emmanuel do anything that will dishonor the cause for which they are fighting. Christ expects his soldiers to be brave and loyal and true. [Cf: RH 02-18-04 para. 17] p. 211, Para. 6, [1904MS].

The work that Christ did on this earth his followers are to do. With the power and efficacy brought by the Holy Spirit they are to carry forward his plan for the restoration of the divine image in humanity. The Lord will do great things for them when they work under the Holy Spirit's guidance. But they must place their entire dependence on God. [Cf: RH 02-18-04 para. 18] p. 211, Para. 7, [1904MS].

For the last twenty years a subtle, unconsecrated influence has been

leading men to look to men, to bind up with men, to neglect their heavenly Companion. Many have turned away from Christ. They have failed to appreciate the One who declares, "Lo, I am with you alway, even unto the end of the world." [Cf: RH 02-18-04 para. 19] p. 211, Para. 8, [1904MS].

Let us do all in our power to redeem the past. Making God our trust, let us go out into the waste places of the earth to work for the salvation of perishing souls. We shall meet with close and trying times. Temptation and trial will come. But the Lord is an all-powerful helper. He desires those who work for him to move forward with singing, because he cooperates with every unselfish effort. [Cf: RH 02-18-04 para. 20] p. 212, Para. 1, [1904MS].

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. . . . For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." Mrs. E. G. White. [Cf: RH 02-18-04 para. 21] p. 212, Para. 2, [1904MS].

Just prior to the crucifixion, Christ, in his last lessons to the disciples, dwelt upon the love that they should cherish for one another. "By this," he said, "shall all men know that ye are my disciples, if ye have love one to another." [Cf: RH 02-25-04 para. 1] p. 212, Para. 3, [1904MS].

After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds they strove to kindle this love in other hearts. [Cf: RH 02-25-04 para. 2] p. 212, Para. 4, [1904MS].

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ, that they would be enabled to fulfil his requirements. The power of a Saviour who could justify them by his righteousness was to be magnified. [Cf: RH 02-25-04 para. 3] p. 212, Para. 5, [1904MS].

A Spiritual Loss.--But the early Christians began to look for defects in one another. Dwelling upon mistakes, encouraging suspicion and doubt, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they themselves erred. They forgot the lessons of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts. [Cf: RH 02-25-04 para. 4] p. 212, Para. 6, [1904MS].

A Message of Reproof.--Because the early church lost their first love, there came to them a message of reproof. "I have somewhat against thee," the Lord declared, "because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Cf: RH 02-25-04 para. 5] p. 213, Para. 1, [1904MS].

Those mentioned in this scripture as losing their first love were not ranked with open sinners. They had the truth; they were established in the doctrine; they were firm to condemn and resist evil. Yet God declared, "Nevertheless I have somewhat against thee." They were losing their realization of the greatness of the love that God has shown for fallen humanity by making an infinite sacrifice to redeem them. [Cf: RH 02-25-04 para. 6] p. 213, Para. 2, [1904MS].

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death he urged upon believers the constant exercise of love for one another. His letters to the churches are interwoven with this thought. In one of his epistles we read: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another." [Cf: RH 02-25-04 para. 7] p. 213, Para. 3, [1904MS].

In the church of God today brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same Heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! How careful we should be to have our words and actions in harmony with the sacred truths that God has committed to us. The people of the world are looking to us, to see if our faith is exerting a sanctifying influence on our hearts, making us Christlike. They are ready to discover every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. [Cf: RH 02-25-04 para. 8] p. 213, Para. 4, [1904MS].

Our Greatest Danger.--It is not the opposition of the world that will endanger us the most; the evil cherished in the hearts of professed Christians works out most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening ourselves in spiritual things than by being envious, suspicious of one another, full of faultfinding and evil surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: RH 02-25-04 para. 9] p. 213, Para. 5, [1904MS].

How We May Reveal Christ.--When you are associated with one another, be guarded in your words. Let your conversation be of such a nature

that you will have no need to repent of it. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." If the love of the truth is in your hearts, you will talk of the truth,-- of the blessed hope that you have in Jesus. If your hearts are filled with brotherly love, you will seek to establish and build up your brother in the most holy faith. [Cf: RH 02-25-04 para. 10] p. 214, Para. 1, [1904MS].

If a word is dropped that is detrimental to the character of a friend or brother, never encourage this evil speaking; for it is the work of the enemy. Remind the speaker that God's Word forbids this kind of conversation. We are to empty the heart of everything that defiles the soul temple, that Christ may dwell within. The Redeemer has told us how we may reveal him to the world. If we cherish his Spirit, if we manifest his love toward others, if we guard one another's interests, if we are kind, patient, forbearing, the fruits we bear will give evidence to the world that we are God's children. It is unity in the church that enables Christians to exert a strong influence upon unbelievers. [Cf: RH 02-25-04 para. 11] p. 214, Para. 2, [1904MS].

To build up one another in the most holy faith is a blessed work; to tear down is a work full of bitterness and sorrow Christ identifies himself with his suffering children; for he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." If all would carry out the instruction given by Christ, love and unity would prevail in the church. [Cf: RH 02-25-04 para. 12] p. 214, Para. 3, [1904MS].

Every heart has its own sorrows and disappointments, and we should seek to lighten one another's burdens by manifesting the love of Jesus to those around us. If our conversation were upon heaven and heavenly things, evil speaking would soon cease to have any attraction for us. We would not then be placing our feet upon dangerous ground; nor would we enter into temptation, falling under the power of the evil one. [Cf: RH 02-25-04 para. 13] p. 214, Para. 4, [1904MS].

Instead of finding fault with others, let us be critical with ourselves. Every one should inquire, Is my heart right before God? Am I glorifying my Heavenly Father? If you have cherished a wrong spirit, banish it from the soul. Eradicate from your heart everything that is of a defiling nature. Pluck up every root of bitterness, lest others be contaminated by the baleful influence. Do not allow one poisonous plant to remain in the soil of your heart. Root it out this very hour and cultivate in its stead the plant of love. Let Jesus be enshrined in the soul temple. [Cf: RH 02-25-04 para. 14] p. 214, Para. 5, [1904MS].

My brethren and sisters, prayerfully consider the exhortation given to those who have left their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works." God is now calling for heartfelt repentance, and for a return to the love that we once manifested toward one another. "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things,

endureth all things." [Cf: RH 02-25-04 para. 15] p. 214, Para. 6, [1904MS].

"If we love one another, God dwelleth in us, and his love is perfected in us." Mrs. E. G. White. [Cf: RH 02-25-04 para. 16] p. 215, Para. 1, [1904MS].

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. [Cf: RH 03-03-04 para. 1] p. 215, Para. 2, [1904MS].

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly,--these Satan uses as agencies to bring about certain ends. He will employ the power of mind on mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. [Cf: RH 03-03-04 para. 2] p. 215, Para. 3, [1904MS].

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. These agencies are instilling into human minds that which in reality is deadly error. The hypnotic influence of Satan will rest upon those who turn from the plain Word of God to pleasing fables. [Cf: RH 03-03-04 para. 3] p. 215, Para. 4, [1904MS].

It is those who have had the most light that Satan most assiduously seeks to ensnare. He knows that if he can deceive them, they will, under his control, clothe sin with garments of righteousness, and lead many astray. [Cf: RH 03-03-04 para. 4] p. 215, Para. 5, [1904MS].

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 the people of God the warning, "Be not deceived; God is not mocked." [Cf: RH 03-03-04 para. 5] p. 215, Para. 6, [1904MS].

Beware of a Sensational Religion.--At this time we need in the cause of God spiritual-minded men,--men who are firm in principle, and who have a clear understanding of the truth. [Cf: RH 03-03-04 para. 6] p. 215, Para. 7, [1904MS].

I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practise 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 longsuffering and doctrine. For the time will come when they will not endure sound

doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [Cf: RH 03-03-04 para. 7] p. 215, Para. 8, [1904MS].

Walk firmly, decidedly, your feet shod with the preparation of the gospel of peace. You may be sure that pure and undefiled religion is not a sensational religion . God has not laid upon any one the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your lifework be marred by them. [Cf: RH 03-03-04 para. 8] p. 216, Para. 1, [1904MS].

A Warning Against False Teaching.--A warning against such teaching is found in Paul's letter to the Colossians. The apostle declares that the hearts of the believers are 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 fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Cf: RH 03-03-04 para. 9] p. 216, Para. 2, [1904MS].

I am instructed to say to our people, Let us follow Christ. Do not forget that he is to be our pattern in all things. We may safely discard those ideas that are not found 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: RH 03-03-04 para. 10] p. 216, Para. 3, [1904MS].

Diverting Minds from Present Duty.--The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give John for his people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experience, giving them instead a false science. [Cf: RH 03-03-04 para. 11] p. 216, Para. 4, [1904MS].

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." [Cf: RH 03-03-04 para. 12] p. 216, Para. 5, [1904MS].

Let none seek to tear away the foundations of our faith,--the

foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way, and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. [Cf: RH 03-03-04 para. 13] p. 216, Para. 6, [1904MS].

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand?--It soon fell; for it was not founded upon the Rock. [Cf: RH 03-03-04 para. 14] p. 217, Para. 1, [1904MS].

Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying, "Other foundation can no man lay than that is laid"? [Cf: RH 03-03-04 para. 15] p. 217, Para. 2, [1904MS].

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. Mrs. E. G. White. [Cf: RH 03-03-04 para. 16] p. 217, Para. 3, [1904MS].

To My Ministering Brethren: I entreat you to rise to your high calling in Christ. The prayer of Moses, "I beseech thee, show me thy glory," is recorded for our benefit. We need to present ourselves before the Lord every day, praying with earnest soul-hunger, "I beseech thee, show me thy glory." [Cf: RH 03-10-04 para. 1] p. 217, Para. 4, [1904MS].

What was God's answer to Moses?--"I will make all my goodness pass before thee. . . . And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." [Cf: RH 03-10-04 para. 2] p. 217, Para. 5, [1904MS].

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner is as verily the glory of the Lord as is the manifestation of his mercy. [Cf: RH 03-10-04 para. 3] p. 217, Para. 6, [1904MS].

"Thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God." The Lord God of Israel is jealous for his honor. How, then, I inquire, does he regard the inhabitants of this world, who live in his house, and from his liberal treasury are provided with food and clothing, but who never so much as say "Thank you" to him? They are unmindful of his goodness. They are like the inhabitants of the antediluvian world, who were destroyed because they worked continually in opposition to their Creator. [Cf: RH 03-10-04 para. 4] p. 217, Para. 7, [1904MS].

Of the antediluvians we read: "God saw that the wickedness of man was

great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. . . . And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." [Cf: RH 03-10-04 para. 5] p. 217, Para. 8, [1904MS].

Christ said, "As it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." [Cf: RH 03-10-04 para. 6] p. 218, Para. 1, [1904MS].

God warned the inhabitants of the old world of what he purposed to do in cleansing the earth of its impurity. But they laughed to scorn what they regarded as a superstitious prediction. They mocked at Noah's warning of a coming flood. [Cf: RH 03-10-04 para. 7] p. 218, Para. 2, [1904MS].

When Christ was upon the earth, he gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that God had sent. But his warning was unheeded. [Cf: RH 03-10-04 para. 8] p. 218, Para. 3, [1904MS].

The Lord has sent us by his ambassadors messages of warning, declaring that the end of all things is at hand. Some will listen to these warnings, but by the vast majority they will be disregarded. [Cf: RH 03-10-04 para. 9] p. 218, Para. 4, [1904MS].

When Lot warned the members of his family of the destruction of Sodom, they would not heed his words, but looked upon him as a fanatical enthusiast. The destruction that came found them unprepared. [Cf: RH 03-10-04 para. 10] p. 218, Para. 5, [1904MS].

Thus will it be when Christ comes. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and upon them the day of the Lord will come as a snare. [Cf: RH 03-10-04 para. 11] p. 218, Para. 6, [1904MS].

"Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." [Cf: RH 03-10-04 para. 12] p. 218, Para. 7, [1904MS].

To Every Man His Work.--To every man there is given a work. This point I wish to impress on all. Each child of God has a work to do for him. But while some are engaged in giving the last message of mercy to our world, others are living in careless indifference to God's requirements. [Cf: RH 03-10-04 para. 13] p. 218, Para. 8, [1904MS].

It is our duty to watch and pray and work. Our lives are not to be spent in idle expectation. Vigilant waiting and earnest watching are to be combined with faithful work, in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to his disciples is to be fulfilled. To all people the gospel is to be preached. [Cf: RH 03-10-04 para. 14] p. 218, Para. 9, [1904MS].

Upon every one who knows the truth for this time rests the responsibility of making it known to others. The servants of Christ are in a large measure responsible for the well-being and the salvation of the world. They are to be co-laborers with God in the work of winning souls to Christ. [Cf: RH 03-10-04 para. 15] p. 218, Para. 10, [1904MS].

"We Preach not Ourselves, but Christ".--The fourth chapter of Second Corinthians contains a lesson that should be carefully studied by all. "We preach not ourselves," Paul says, "but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." [Cf: RH 03-10-04 para. 16] p. 219, Para. 1, [1904MS].

Those who minister in word and deed are to exalt Christ. If their hearts are filled with the love of the Saviour, their lives will reveal that love. Through them it will speak in its tenderness. But self too often interposes between the soul and God. It is made so prominent that perishing souls can not see Jesus. [Cf: RH 03-10-04 para. 17] p. 219, Para. 2, [1904MS].

When the lips of a speaker move under the inspiration of the Holy Spirit, the words of God find utterance in warnings, in reproofs, in appeals. This power is not of the speaker. It is a power given him by God, that he may reach those who are dead in trespasses and sins, and arouse them to see the need of receiving power from above. God works through his faithful servants, who do not shun to declare the whole truth in the power of the Spirit. Their work bears his indorsement. [Cf: RH 03-10-04 para. 18] p. 219, Para. 3, [1904MS].

God's messengers are to hold aloft the standard of truth until the hand is palsied in death. When they sleep in death, the places that once knew them know them no more. The churches in which they preached, the places they visited to hold forth the word of life, still remain. The mountains, the hills, the things seen by mortal vision, are still there. All these things must at last pass away. The time is coming when the earth shall reel to and fro, and shall be removed like a cottage. But the thoughts, the purposes, the acts of God's workers, although now unseen, will appear at the great day of final retribution and reward. Things now forgotten will then appear as witnesses, either to approve or to condemn. [Cf: RH 03-10-04 para. 19] p. 219, Para. 4, [1904MS].

Love, courtesy, self-sacrifice,--these are never lost. When God's chosen ones are changed from mortality to immortality, their words and deeds of goodness will be made manifest, and will be preserved through the eternal ages. No act of unselfish service, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, the fragrance of such words and deeds is forever preserved. [Cf: RH 03-10-04 para. 20] p. 219, Para. 5, [1904MS].

Trusting in Christ.--In order to fight successfully the battle against sin, you must keep close to Jesus. Do not talk unbelief; you have no excuse for doing this. Christ has made a complete sacrifice for you, that you might stand before God complete in him. God is not pleased with our lack of faith. Unbelief always separates the soul from Christ. [Cf: RH 03-10-04 para. 21] p. 219, Para. 6, [1904MS].

It is not praiseworthy to talk of our weakness and discouragement. Let each one say, "I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. But I am seeking to obtain completeness of character in Christ. I have sinned, and yet I love Jesus. I have fallen many times, and yet he has reached out his hand to save me. I have told him all about my mistakes. I have confessed with shame and sorrow that I have dishonored him. I have looked to the cross, and have said, All this he suffered for me. The Holy Spirit has shown me my ingratitude, my sin, in putting Christ to open shame. He who knows no sin has forgiven me. He calls me to a higher, nobler life, and I press on to the things that are before." [Cf: RH 03-10-04 para. 22] p. 219, Para. 7, [1904MS].

Christ Our Efficiency.--"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: RH 03-10-04 para. 23] p. 220, Para. 1, [1904MS].

Man is here cautioned against boasting. Christ is his efficiency. God uses human beings as his instrumentalities, to do his work. Our capabilities and talents are all to be held in trust. They do not originate with us. They come from God, and are to be consecrated to his service. To the one who does this the Lord will give higher abilities. [Cf: RH 03-10-04 para. 24] p. 220, Para. 2, [1904MS].

The humility that bears fruit, filling the soul with a sense of the love of God, will speak for the one who has cherished it, in the great day when men will be rewarded according as their works have been. Happy will be the one of whom it can then be said, "The Spirit never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. Each message of correction and counsel he received as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak to him in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He did not think of resting, but sought constantly to attain to the wisdom and righteousness of Christ. Ever he pressed toward the mark of the prize of his high calling in Christ." [Cf: RH 03-10-04 para. 25] p. 220, Para. 3, [1904MS].

This experience every one who is saved must have. In the day of judgment the course of the man who has retained the frailty and imperfection of humanity will not be vindicated. For him there will be no place in heaven; he could not enjoy the perfection of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God. [Cf: RH 03-10-04 para. 26] p. 220, Para. 4, [1904MS].

Called to Service.--Now, just now, is our time of probation, wherein we are to prepare for heaven. Christ gave his life that we might have this probation. But so long as time shall last, Satan will strive for the mastery over us. He works with power to lead men to become absorbed

in money-getting. He invents many kinds of amusement, so that their minds may be engrossed with worldly pleasure. He would have them forget all about the inward adorning,--the adorning of a meek and quiet spirit, which in the sight of God is of great price. He is determined that every moment shall be filled with efforts to carry out ambitious projects or to amuse and gratify self. He is determined that men shall find no time to study the Word of God, no time to realize that they have been bought with a price, even the blood of the Son of God. [Cf: RH 03-10-04 para. 27] p. 220, Para. 5, [1904MS].

Satan uses his influence to drown the voice of God speaking to the soul; and the world acts as if under his control. Men have chosen him as their leader. They stand under his banner. They will not come to Christ that they might have life. Infatuated with schemes for pleasure and amusement, they are striving for that which will perish with the using. [Cf: RH 03-10-04 para. 28] p. 221, Para. 1, [1904MS].

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. As watchmen entrusted with a special message, we are to keep before the people the nearness of the end. "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." [Cf: RH 03-10-04 para. 29] p. 221, Para. 2, [1904MS].

The fast-fulfilling signs of the time declare that the great day of the Lord is right upon us. In that day shall it be said of any of us, "This man was called by God, but he would not hear, he would not give heed. Again and again the Spirit moved upon his heart, but he said, 'Go thy way for this time; and when I have a more convenient season, I will call for thee.' This man saw the Saviour's sacrifice in a beautiful light; but some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, the call was not respected. Every gracious, heavenly influence was dismissed"? Mrs. E. G. White. [Cf: RH 03-10-04 para. 30] p. 221, Para. 3, [1904MS].

"God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [Cf: RH 03-17-04 para. 1] p. 221, Para. 4, [1904MS].

Before the fall, not a cloud rested upon the minds of our first parents to obscure their clear perception of the character of God. They were perfectly conformed to the will of God. For a covering, a beautiful light, the light of God, surrounded them. The Lord visited the holy pair, and instructed them through the works of his hands. Nature was their lesson book. In the garden of Eden the existence of God was demonstrated in the objects of nature that surrounded them. Every tree of the garden spoke to them. The invisible things of God were clearly seen, being understood by the things which were made, even his eternal power and Godhead. [Cf: RH 03-17-04 para. 2] p. 221, Para. 5, [1904MS].

But while it is true that God could thus be discerned in nature, this does not favor the assertion that after the fall a perfect knowledge of

God was revealed in the natural world to Adam and his posterity. Nature could convey her lessons to man in his innocence; but transgression brought a blight upon nature, and intervened between nature and nature's God. Had Adam and Eve never disobeyed their Creator, had they remained in the path of perfect rectitude, they could have known and understood God. But when they listened to the voice of the tempter, and sinned against God, the light of the garments of heavenly innocence departed from them; and in parting with the garments of innocence, they drew about them the dark robes of ignorance of God. The clear and perfect light that had hitherto surrounded them had lightened everything they approached; but deprived of that heavenly light, the posterity of Adam could no longer trace the character of God in his created works. [Cf: RH 03-17-04 para. 3] p. 221, Para. 6, [1904MS].

The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the glory of God. In the things of nature, marred as they are by the blight of sin, much that is beautiful remains. One omnipotent in power, great in goodness, in mercy, and love, has created the earth, and even in its blighted state it inculcates truths in regard to the skilful Master Artist. In this book of nature opened to us,--in the beautiful, scented flowers, with their varied and delicate coloring,--God gives to us an unmistakable expression of his love. After the transgression of Adam, God might have destroyed every opening bud and blooming flower, or he might have taken away their fragrance, so grateful to the senses. In the earth, seared and marred by the curse, in the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but in the delicate color and perfume of the flowers, we may learn that God still loves us, that his mercy is not wholly withdrawn from the earth. [Cf: RH 03-17-04 para. 4] p. 222, Para. 1, [1904MS].

Nature is filled with spiritual lessons for mankind. The flowers die only to spring forth into new life; and in this we are taught the lesson of the resurrection. All who love God will bloom again in the Eden above. But nature can not teach the lesson of the great and marvelous love of God. Therefore, after the fall, nature was not the only teacher of man. In order that the world might not remain in darkness, in eternal spiritual night, the God of nature met us in Jesus Christ. The Son of God came to the world as the revelation of the Father. He was that "true Light, which lighteth every man that cometh into the world." We are to behold "the light of the knowledge of the glory of God in the face of Jesus Christ." [Cf: RH 03-17-04 para. 5] p. 222, Para. 2, [1904MS].

In the person of his only begotten Son, the God of heaven has condescended to stoop to our human nature. To the question of Thomas, Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or

else believe me for the very works' sake." [Cf: RH 03-17-04 para. 6] p. 222, Para. 3, [1904MS].

The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of his own efforts to read nature correctly. Sin has obscured his vision, and of himself he can not interpret nature without placing it above God. He can not discern in it God, or Jesus Christ, whom he has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature. Standing in the midst of Mars Hill, Paul presented before the people of Athens the majesty of the living God in contrast with their idolatrous worship. [Cf: RH 03-17-04 para. 7] p. 222, Para. 4, [1904MS].

"Ye men of Athens," he said. "I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." [Cf: RH 03-17-04 para. 8] p. 223, Para. 1, [1904MS].

Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook, or refuse to acknowledge, the continual working of God in nature. Nature is not God, nor was it ever God. The voice of nature testifies of God, but nature is not God. As his created work, it simply bears a testimony to God's power. Deity is the author of nature. The natural world has, in itself, no power but that which God supplies. There is a personal God, the Father: there is a personal Christ, the Son. And "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: RH 03-17-04 para. 9] p. 223, Para. 2, [1904MS].

The psalmist says: "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard." Some may suppose that these grand things in the natural world are God. They are not God. All these wonders in the heavens are only doing the work appointed them. They are the Lord's agencies. God is the superintendent, as well as the creator, of all things. The divine Being is engaged in upholding the things that he has created. The same hand that holds the mountains and balances

them in position, guides the worlds in their mysterious march around the sun. [Cf: RH 03-17-04 para. 10] p. 223, Para. 3, [1904MS].

There is scarcely an operation of nature to which we may not find reference in the Word of God. The Word declares that "he maketh his sun to rise," and "the rain to descend." He "maketh grass to grow upon the mountains. . . . He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: . . . he sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow." "He maketh lightnings for the rain; and bringeth the wind out of his treasuries." [Cf: RH 03-17-04 para. 11] p. 223, Para. 4, [1904MS].

These words of Holy Writ say nothing of the independent laws of nature. God furnishes the matter and the properties with which to carry out his plans. He employs his agencies that vegetation may flourish. He sends the dew and the rain and the sunshine, that verdure may spring forth, and spread its carpet over the earth; that the shrubs and fruit trees may bud and blossom and bring forth. It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that he has instituted, but they are only the servants through which he effects results. It is through the immediate agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God. [Cf: RH 03-17-04 para. 12] p. 224, Para. 1, [1904MS].

The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath succeeds breath, but the entire being is under the supervision of God. "Ye are God's husbandry, ye are God's building." In God we live and move and have our being. Each heartbeat, each breath, is the inspiration of him who breathed into the nostrils of Adam the breath of life,--the inspiration of the ever-present God; the great I AM. [Cf: RH 03-17-04 para. 13] p. 224, Para. 2, [1904MS].

The ancient philosophers prided themselves on their superior knowledge. Let us read the inspired apostle's understanding of the matter. "Professing themselves to be wise," he says, "they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." In its human wisdom the world can not know God. Its wise men gather an imperfect knowledge of God from his created works, and then in their foolishness they exalt nature and the laws of nature above nature's God. Those who have not a knowledge of God through an acceptance of the revelation he has made of himself in Christ, will obtain only an imperfect knowledge of him in nature; and this knowledge, so far from giving elevated conceptions of God, and bringing the whole being into conformity to his will, will make men idolaters. Professing themselves to be wise, they will become fools. [Cf: RH 03-17-04 para. 14] p. 224, Para. 3, [1904MS].

Those who think they can obtain a knowledge of God aside from his Representative, whom the Word declares is "the express image of his person," will need to become fools in their own estimation before they

can be wise. It is impossible to gain a perfect knowledge of God from nature alone; for nature itself is imperfect. In its imperfection it can not represent God, it can not reveal the character of God in its moral perfection. But Christ came as a personal Saviour to the world. He represented a personal God. As a personal Saviour, he ascended on high; and he will come again as he ascended to heaven,--a personal Saviour. He is the express image of the Father's person. "In him dwelleth all the fulness of the Godhead bodily." Mrs. E. G. White. [Cf: RH 03-17-04 para. 15] p. 224, Para. 4, [1904MS].

Christ intended that a greater work should be done in soul-winning than we have yet seen. He did not intend that such large numbers should take their stand under the banner of Satan, enrolled as rebels against God. He has no pleasure in the death of the wicked. He did not design that human beings should live and die in sin. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are working on the same lines as the great apostate. They let Satan plan and devise for them. [Cf: RH 03-24-04 para. 1] p. 225, Para. 1, [1904MS].

Very much more might be done for Christ if all who have the light of present truth would practise the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. [Cf: RH 03-24-04 para. 2] p. 225, Para. 2, [1904MS].

My dear brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. [Cf: RH 03-24-04 para. 3] p. 225, Para. 3, [1904MS].

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work can not be done by proxy. Money lent or given will not accomplish it. Sermons can not do it. By visiting people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls. [Cf: RH 03-24-04 para. 4] p. 225, Para. 4, [1904MS].

Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God,--these will bring peace and joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, . . . and be ye thankful." Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your

lips. [Cf: RH 03-24-04 para. 5] p. 225, Para. 5, [1904MS].

It is a mystery that there are not hundreds at work for God where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality. [Cf: RH 03-24-04 para. 6] p. 225, Para. 6, [1904MS].

The gospel standard is to be planted in every place where now it is not. With our eyes fixed on the cross of Calvary, believing that the Saviour will be with us until the end, as our shield, our strength, our efficiency, we are to work for God. [Cf: RH 03-24-04 para. 7] p. 226, Para. 1, [1904MS].

Why is it that we do not receive more from him who is the source of light and power? We expect too little. Has God lost his love for man? Is not this love still flowing earthward? Has he lost his desire to show himself strong in behalf of his people? Christ will give us victory in the conflict. Who can doubt this when we know that he laid aside his royal robe and kingly crown, and came to this world in the garb of humanity, that he might stand as man's substitute and surety? [Cf: RH 03-24-04 para. 8] p. 226, Para. 2, [1904MS].

We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did. [Cf: RH 03-24-04 para. 9] p. 226, Para. 3, [1904MS].

Let us live in close communion with God. The joy of the Christian arises from a sense of God's love and care for his children, and the assurance that he will not leave them alone in their weakness. The Lord never withholds his wisdom from those who are truly consecrated. Those who fear him and seek him daily, walk in security. It is the men who humble themselves even as a little child who are taught by God. The man who does not exalt himself can fill a place in God's plan that no self-sufficient man, however learned and well-prepared he may think himself, can fill. It makes every difference whether a man walks with God, or whether he is satisfied to walk with himself, trusting in his own abilities. [Cf: RH 03-24-04 para. 10] p. 226, Para. 4, [1904MS].

It is the fragrance of our love for our fellow men that reveals our love for God. It is patience in service that brings rest. It is through humble, diligent, faithful toilers that the welfare of Israel is promoted. God upholds and strengthens the one who is willing to learn in the school of Christ the lessons that he teaches. [Cf: RH 03-24-04 para. 11] p. 226, Para. 5, [1904MS].

The power of the Holy Spirit would come to our workers if they would

ask for it aright. There will be no change made in the divine economy in order to bring about marked changes in the religious world. Men and women must rise to the emergency. They must receive the holy oil, the divine communication. This will enable them to arise and shine because their light has come. [Cf: RH 03-24-04 para. 12] p. 226, Para. 6, [1904MS].

Those who believe present truth are to live this truth. They are to bring the word of God into the daily life. This word is the bread of heaven, and those who read and study it, making its truths a part of the life, will be given power from above. O, can we not understand this? "This is the will of him that sent me," Christ said, "that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." If this, the life of Christ, be in us, what may we not accomplish in his service? [Cf: RH 03-24-04 para. 13] p. 227, Para. 1, [1904MS].

We are in great need of large-hearted, levelheaded men,--men whose daily life shows plainly that they have been with Jesus, and have learned of him,--men who, when called to bear burdens, do not complain, but move cheerfully forward, singing, yes, making melody in their hearts to the Lord. [Cf: RH 03-24-04 para. 14] p. 227, Para. 2, [1904MS].

To those who are presenting from the pulpit the truth for this time, I would say: Remember that you are engaged in a solemn, sacred work. Souls for whom Christ died, and who may have the life that measures with the life of God, are in the valley of decision. Before you present any subject to the people, talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit, and then, in the power of this Spirit, speak to the people. Be sure that you are standing where you can be worked by the Spirit, "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." [Cf: RH 03-24-04 para. 15] p. 227, Para. 3, [1904MS].

To our youth, I would say, As you use for God the talents that he has entrusted to you, you will obtain a knowledge that will make you dissatisfied with yourselves. You will see the great work that is to be done. You will see the need of separating from every hurtful habit or practise, lest you harm some other soul. [Cf: RH 03-24-04 para. 16] p. 227, Para. 4, [1904MS].

There are conscientious young men who are preparing to move into line, to strengthen the outposts. If they will walk with God, he will talk with them and teach them. Let them work where they are, doing what they can to pass along the truth that is so precious to them. Then, when there are vacancies to be filled, they will hear the words, Friend, come up higher. They may be reluctant to advance, but let them move forward, trusting in God, and bringing into his work a fresh, honest experience, and a heart filled with unswerving love. [Cf: RH 03-24-04 para. 17] p. 227, Para. 5, [1904MS].

Open the door of the heart to the knock of Christ. Welcome the heavenly Guest. Then if you are placed in a position of responsibility, you will not lift yourself up unto vanity. There are truths in the Word of God the meaning of which you do not comprehend, but these will open to you in their beauty and loveliness; for Christ is your teacher. If you have improved the past, it is still yours, because you have garnered the bright beams of the Sun of Righteousness. You have a treasure of knowledge to which you are constantly adding, and thus you are being raised to a higher plane of service. Impart that which you receive, and keep imparting, that you may continue to receive. [Cf: RH 03-24-04 para. 18] p. 227, Para. 6, [1904MS].

God has promised to draw near to all who will draw near to him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature. [Cf: RH 03-31-04 para. 1] p. 228, Para. 1, [1904MS].

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we can not manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of his love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, his divine grace, his almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?--the joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that he has for us. [Cf: RH 03-31-04 para. 2] p. 228, Para. 2, [1904MS].

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness. Christ will abide in his heart. He will put his hand to the work of creating him anew, and will continue the work till he is complete in him. [Cf: RH 03-31-04 para. 3] p. 228, Para. 3, [1904MS].

Christ will never neglect the work that has been placed in his hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which he is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,--"In my hand no price I bring; Simply to thy cross I cling." [Cf: RH 03-31-04 para. 4] p. 228, Para. 4, [1904MS].

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name." [Cf: RH 03-31-04 para. 5] p. 228, Para. 5, [1904MS].

"Dead in Trespasses and Sins."--"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." [Cf: RH 03-31-04 para. 6] p. 228, Para. 6, [1904MS].

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience. [Cf: RH 03-31-04 para. 7] p. 229, Para. 1, [1904MS].

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force. [Cf: RH 03-31-04 para. 8] p. 229, Para. 2, [1904MS].

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?" [Cf: RH 03-31-04 para. 9] p. 229, Para. 3, [1904MS].

Raised to Spiritual Life.--"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." [Cf: RH 03-31-04 para. 10] p. 229, Para. 4, [1904MS].

As God raised Christ from the dead, that he might bring life and immortality to light through the gospel, and thus save his people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with his life, filling their hearts with hope and joy. [Cf: RH 03-31-04 para. 11] p. 229, Para. 5, [1904MS].

"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 03-31-04 para. 12] p. 229, Para. 6, [1904MS].

Power That Gains the Victory.--Beholding Christ for the purpose of becoming like him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use. [Cf: RH 03-31-04 para. 13] p. 229, Para. 7, [1904MS].

The human agent sees what he has to contend with,--a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency. [Cf: RH 03-31-04 para. 14] p. 230, Para. 1, [1904MS].

Paul's Experience.--Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly. [Cf: RH 03-31-04 para. 15] p. 230, Para. 2, [1904MS].

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed himself to him. Henceforth his testimony was:-- [Cf: RH 03-31-04 para. 16] p. 230, Para. 3, [1904MS].

"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith." [Cf: RH 03-31-04 para. 17] p. 230, Para. 4, [1904MS].

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." [Cf: RH 03-31-04 para. 18] p. 230, Para. 5, [1904MS].

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted his followers. [Cf: RH 03-31-04 para. 19] p. 230, Para. 6, [1904MS].

If God's people today would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if

they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them! [Cf: RH 03-31-04 para. 20] p. 230, Para. 7, [1904MS].

The adversary stands ready to lead churchmembers into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that heaven is always ready to supply. [Cf: RH 03-31-04 para. 21] p. 230, Para. 8, [1904MS].

"Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family,--a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil surmising, and love one another as Christ has loved us, helping one another to press onward and upward. Mrs. E. G. White. [Cf: RH 03-31-04 para. 22] p. 231, Para. 1, [1904MS].

To My Sisters Tempted by Discouragement,--To each one of us has been given the inestimable privilege of being a child of God. Why, then, should we be unhappy? We are all sinful, but we have a Saviour who can take away our sins; for in him is no sin. We all have many difficulties to meet, many perplexing problems to solve. But we have an all-powerful Helper, who will listen to our requests as willingly and gladly as he listened to the requests of those who, when he was on this earth in person, came to him for help. I ask you not to take the ordering of your life out of his hands. [Cf: RH 04-07-04 para. 1] p. 231, Para. 2, [1904MS].

When discouragement presses heavily upon you, read the following scriptures:-- [Cf: RH 04-07-04 para. 2] p. 231, Para. 3, [1904MS].

"My tears have been my meat day and night, while they continually say unto me, Where is thy God?. . . Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God: for I shall yet praise him for the help of his countenance." [Cf: RH 04-07-04 para. 3] p. 231, Para. 4, [1904MS].

"Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me. Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy? As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? [Cf: RH 04-07-04 para. 4] p. 231, Para. 5, [1904MS].

"Why art thou cast down, O my soul; and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." [Cf: RH 04-07-04 para. 5] p. 231, Para. 6, [1904MS].

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters

thereof roar and be troubled, though the mountains shake with the swelling thereof." [Cf: RH 04-07-04 para. 6] p. 231, Para. 7, [1904MS].

"For this God is our God forever and ever: he will be our guide even unto death." [Cf: RH 04-07-04 para. 7] p. 231, Para. 8, [1904MS].

Do you make mistakes? Do not let this discourage you. The Lord may permit you to make small mistakes in order to save you from making larger 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." [Cf: RH 04-07-04 para. 8] p. 232, Para. 1, [1904MS].

When unkind, discouraging words are spoken to you, do not retaliate. Do not reply unless you can return a pleasant answer. Say to yourself, "I will not disappoint my Saviour. The Christian woman is a gentlewoman. On her lips is ever the law of kindness. She utters no hasty words. To speak gentle words when you are irritated will bring sunshine into your hearts, and make your path more smooth. A schoolgirl, when asked for a definition of meekness, 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; for they are willing to be taught. [Cf: RH 04-07-04 para. 9] p. 232, Para. 2, [1904MS].

Do not treat life as a romance, but as a reality. Perform your smallest duty 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." [Cf: RH 04-07-04 para. 10] p. 232, Para. 3, [1904MS].

Study the life that Christ lived while on this earth. He did not neglect the smallest, simplest duty. Perfection marked all that he did. Look to him for help, and you will be enabled to perform your daily duties with the grace and dignity of one who is seeking for the crown of immortal life. [Cf: RH 04-07-04 para. 11] p. 232, Para. 4, [1904MS].

We dwell much on the grandeur of Christ's life. We speak of the great things that he accomplished, of the miracles he wrought, of how he spoke peace to the tempestuous waters, restored sight to the blind and hearing to the deaf, and raised the dead to life. But his attention to small things is even higher proof of his greatness. Listen to him speaking to Martha, as she comes to him with the request that he bid her sister help her with the serving. He tells her not to allow the cares of the household to disturb the peace of her soul. "Martha, Martha," he says, "thou art careful and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." [Cf: RH 04-07-04 para. 12] p. 232, Para. 5, [1904MS].

Listen to the words that he spoke as the weary mothers brought their children to him to be blessed. The disciples, unwilling that their Master should be disturbed, were sending the women away. But Christ said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." And taking them in his arms, he

blessed them. Could the future of these children be opened before us, we could see the mothers recalling to the minds of the children the scene of that day, and repeating the loving words of the Saviour. We should see, too, how often, in after years, the memory of those words kept the children from straying from the path cast up for the ransomed of the Lord. [Cf: RH 04-07-04 para. 13] p. 232, Para. 6, [1904MS].

Think of the words that Christ spoke to the one woman in Samaria. He was sitting by Jacob's well, and the woman came to draw water. Christ asked a favor of her. "Give me to drink," he said. He wanted a cool draft, and he wished, also, to open the way whereby he might give her the water of life. [Cf: RH 04-07-04 para. 14] p. 233, Para. 1, [1904MS].

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [Cf: RH 04-07-04 para. 15] p. 233, Para. 2, [1904MS].

How much interest Christ manifested in this one woman! How earnest and eloquent were his words! When the woman heard them, she left her waterpot, and went into the city, saying to those she met, "Come, see a man, which told me all things that ever I did: is not this the Christ?" We read that many of the Samaritans of that city believed on him. And who can estimate the influence that these words have exerted for the saving of souls in the years that have passed since then! [Cf: RH 04-07-04 para. 16] p. 233, Para. 3, [1904MS].

My dear sisters, this same Jesus is your Saviour. Have faith in him. Do not distrust him. He is a present help in every time of need. Do not take your troubles to human beings. Take them to the Lord. You may think that others ought to sympathize with you in your trials; but you will sometimes be disappointed. Jesus never disappoints the one who comes to him for help. He is saying to you today, "Come unto me, ... and I will give you rest." He will give you rest in him. No one who comes to him goes away unhelped. Take your burdens to the divine burden bearer, and leave them with him, knowing that he will carry them for you. He is the Christ, the One who bears the sins of the world. He will take you under his watchcare; for he loves you. He will accept you, and set you apart for his service. By the indwelling of his Spirit, he will make you more than conquerors. [Cf: RH 04-07-04 para. 17] p. 233, Para. 4, [1904MS].

Act your part in helping yourselves, as all must do who would be blessed. Do not dwell upon the hardship of the Christian life. Do not talk of your trials. If you do, you will become more and more inclined to complain. God asks you to speak no unkind words of the Saviour. Instead of bemoaning your weakness, and feeling that you are hardly used, talk of the goodness and mercy of the Lord. [Cf: RH 04-07-04 para. 18] p. 233, Para. 5, [1904MS].

Do not utter one despondent word: for such words please Satan. Talk of

Christ's goodness and tell of his power. Words of hope and trust and courage are as easily spoken as words of complaint. "Rejoice in the Lord alway: and again I say, Rejoice." [Cf: RH 04-07-04 para. 19] p. 233, Para. 6, [1904MS].

When the enemy tells you that the Lord has forsaken you, tell him that you know he has not; for he declares, "I will never leave thee, nor forsake thee." Dismiss the enemy. Tell him you will not dishonor the Lord by doubting his love. [Cf: RH 04-07-04 para. 20] p. 234, Para. 1, [1904MS].

Christ asks us to believe in him as one who is able to keep us from falling. There is no limit to the help that the Saviour is willing to bestow on us. He asks us to bring into our lives the grace that will keep us from sin. From the cross of Calvary there comes to us liberty, hope, and strength. Do not dishonor your Redeemer by doubting his power. Trust him all the time. Take hold of the riches of his grace, saying, "I will believe, I do believe that Jesus died for me." The way before you may seem dark, but Jesus can make it light. [Cf: RH 04-07-04 para. 21] p. 234, Para. 2, [1904MS].

Be joyful in God. Christ is light, and in him is no darkness at all. Look toward the light. Accustom yourselves to speak the praise of God. Make others happy. This is your first work. It will strengthen the best traits of character. Throw the windows of the soul wide open heavenward, and let the sunshine of Christ's righteousness in. Morning, noon, and night your hearts may be filled with the bright rays of heaven's light. Mrs. E. G. White. [Cf: RH 04-07-04 para. 22] p. 234, Para. 3, [1904MS].

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 04-14-04 para. 1] p. 234, Para. 4, [1904MS].

"Partakers of the divine nature." Is this possible? Of ourselves we can do no good thing. How, then, can we be partakers of the divine nature?--By coming to Christ just as we are, needy, helpless, dependent. He died to make it possible for us to be partakers of the divine nature. He took humanity upon himself that he might reach humanity. With the golden chain of his matchless love he has bound us to the throne of God. We are to have power to overcome as he overcame. [Cf: RH 04-14-04 para. 2] p. 234, Para. 5, [1904MS].

To all he gives the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 04-14-04 para. 3] p. 234, Para. 6, [1904MS].

We have a part to act in this work. Let none think that men and women are going to be taken to heaven without engaging in the struggle here below. We have a battle to fight, a victory to gain. God says to us,

"Work out your own salvation." How?--"With fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." God works, and man works. We are to cooperate with God. Thus only can we be partakers of the divine nature. [Cf: RH 04-14-04 para. 4] p. 234, Para. 7, [1904MS].

Here is the consistency of true religion. We are to be "laborers together with God," working in harmony with him. "Ye are God's husbandry, ye are God's building." This figure represents human character, which is to be wrought upon point by point. Each day God works on his building to perfect the structure, that it may become a holy temple for him. Man is to cooperate with God, striving in his strength to make himself what God designs him to be, building his life with pure, noble deeds. [Cf: RH 04-14-04 para. 5] p. 235, Para. 1, [1904MS].

Those who are partakers of the divine nature will not give way to temptation. The enemy is working with all his might to overcome those who are striving to live the Christian life. He comes to them with temptations, in the hope that they will yield. Thus he hopes to discourage them. But those who have planted their feet firmly on the Rock of Ages will not yield to his devices. They will remember that God is their Father and Christ their Helper. The Saviour came to our world to bring to every tried, tempted soul strength to overcome even as he overcame. I know the power of temptation; I know the dangers that are in the way; but I know, too, that strength sufficient for every time of need is provided for those who are struggling against temptation. [Cf: RH 04-14-04 para. 6] p. 235, Para. 2, [1904MS].

"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." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." If by associating with worldlings for pleasure, by conforming to worldly practises, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling. [Cf: RH 04-14-04 para. 7] p. 235, Para. 3, [1904MS].

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [Cf: RH 04-14-04 para. 8] p. 235, Para. 4, [1904MS].

The Plan of Addition.--"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience." [Cf: RH 04-14-04 para. 9] p. 235, Para. 5, [1904MS].

Notice that patience comes after temperance. In order to be patient, we must be temperate. Those who give loose reign to appetite will be

dyspeptics; and we all know how hard it is to live peaceably with a dyspeptic. When the digestive organs are abused and irritated, nervous, hasty, impatient words follow. [Cf: RH 04-14-04 para. 10] p. 235, Para. 6, [1904MS].

God has a work for each one of us to do, and into this work we are to put all the power of brain, bone, and muscle. We are to keep ourselves in the best condition for the accomplishment of this work. We are not our own; we have been bought with a price; and in all that we do or say, we are to glorify God. [Cf: RH 04-14-04 para. 11] p. 236, Para. 1, [1904MS].

"And to patience godliness." In thought, word, and deed. God's people are to be Christlike. [Cf: RH 04-14-04 para. 12] p. 236, Para. 2, [1904MS].

"And to godliness brotherly kindness." Those who are controlled by the Spirit of the Holy One will be kind in the family. They will conduct the affairs of the home without irritation, knowing that irritation on the part of father or mother arouses irritation in the child. Kind, gentle words, which show tenderness and unselfish interest, exert a powerful influence for the right. [Cf: RH 04-14-04 para. 13] p. 236, Para. 3, [1904MS].

We are to live on the plan of addition, and as we do this, God will work for us on the plan of multiplication. Grace and peace will be multiplied unto us. [Cf: RH 04-14-04 para. 14] p. 236, Para. 4, [1904MS].

An Eternal Life Insurance Policy.--"If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 04-14-04 para. 15] p. 236, Para. 5, [1904MS].

This is your life insurance policy. Act well your part, and you will be given entrance into the kingdom of glory. God has chosen you to have eternal life if you will do his will. [Cf: RH 04-14-04 para. 16] p. 236, Para. 6, [1904MS].

One Day at a Time.--We shall pass through this world only once. Let us, then, be careful how we speak and act. Let us be careful where we place our feet, lest the lame be turned out of the way. Let us so live that God can make us partakers of the divine nature, enabling us to obtain victories, and to overcome as Christ overcame. [Cf: RH 04-14-04 para. 17] p. 236, Para. 7, [1904MS].

God asks us to live only one day at a time. You need not look a week or a month ahead. *Today* do your best. *Today* speak and act in a way that will honor God. The promise is, "As thy days, so shall thy strength be." [Cf: RH 04-14-04 para. 18] p. 236, Para. 8, [1904MS].

Courage in the Lord.--Troublous times are before us. The judgments of God are abroad in the land. Calamities follow one another in rapid succession. Soon God is to rise out of his place to shake terribly the earth, and to punish the inhabitants for their iniquity. Then he will stand up in behalf of his people, and will give them his protecting care. He will throw his everlasting arms around them to shield them from all harm. [Cf: RH 04-14-04 para. 19] p. 236, Para. 9, [1904MS].

After the passing of the time in 1844, a number of the brethren and sisters were assembled in a meeting. All were very sad; for the disappointment had been sore. Presently a man came in, crying, "Courage in the Lord, brethren, courage in the Lord." This he repeated again and again, till every face was aglow, and every voice was lifted in praise to God. And this morning I say to you, "Courage in the Lord." Ever since 1844 I have been proclaiming present truth, and today this truth is dearer to me than ever before. [Cf: RH 04-14-04 para. 20] p. 237, Para. 1, [1904MS].

God loves his believing people. Go through the Psalms, and find all the places where God has promised you his love and his help. Praise him for these promises, and make them your own. Do your best every day, and trust God for the future. We are his little children, and he desires us to trust him as a child trusts its earthly parents. Mrs. E. G. White. [Cf: RH 04-14-04 para. 21] p. 237, Para. 2, [1904MS].

The work of the teachers in our schools is a part of the work of the Lord for this time. Church school teachers must not lightly regard the responsibilities of their work. The influence is an important factor in the formation of the characters of the children and youth under their care. If they will strive diligently to keep the way of the Lord, they will be a blessing and a help to their pupils, aiding them to form characters that will stand in the day of judgment. [Cf: RH 04-21-04 para. 1] p. 237, Para. 3, [1904MS].

The character of the work done in our church schools should be of the very highest order. Great care should be shown in selecting teachers. Wise men, who can discern character, should make the selection; for the very best talent is needed to educate and mold the minds of the children and youth, and to carry on successfully the many kinds of work that will need to be done by the teachers in our church schools. No one of an inferior or narrow cast of mind should ever be placed in charge of one of these schools. Do not place over the children young and inexperienced teachers, who have no managing ability; for their efforts will tend to disorganization, and every school should in this respect be a model of heaven. [Cf: RH 04-21-04 para. 2] p. 237, Para. 4, [1904MS].

The teachers chosen should have the true missionary spirit; for the children placed in their charge are to be trained to become missionaries. The teachers are to learn constantly in the school of Christ. Unless they have learned to obey God's requirements, how can they teach their pupils to obey? Unless they have learned to be patient, they are not prepared to meet the many trials and annoyances of the schoolroom. [Cf: RH 04-21-04 para. 3] p. 237, Para. 5, [1904MS].

In their work our church school teachers will find many perplexities.

They will have to contend against the prejudices of parents who have incorrect ideas of the characters which their children should form; for there are many parents who, though professing to believe the Bible, fail of bringing its principles into the home life. But if the teachers are constant learners in the school of Christ, these circumstances will never conquer them. [Cf: RH 04-21-04 para. 4] p. 237, Para. 6, [1904MS].

Unjust Criticism.--The teachers should not be left to carry alone the burden of their work. They need the sympathy, the kindness, the cooperation, and the love of every church member. But there are church members who have been quick to catch up unkind suppositions, and to speak disparagingly of the teacher before other church members, and even in the presence of the children. Some have talked freely and bitterly concerning a teacher, though not clearly understanding the difficulty of which they were speaking. [Cf: RH 04-21-04 para. 5] p. 238, Para. 1, [1904MS].

This should not be. Let the one who thinks that a teacher has done wrong, follow the directions that Christ has given. He says, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Until you have done this, you are not justified in telling others of your brother's mistakes. [Cf: RH 04-21-04 para. 6] p. 238, Para. 2, [1904MS].

Let the church members in places where schools are established, keep their own souls in the love of God, lest they become channels through which Satan will communicate evil surmisings and false accusations. Let all rally to the support of the teacher. A spirit of disunion, cherished by a few, will communicate itself to others, and will undo the influence for good that might otherwise be exerted by the school. Let church members close the windows of the heart against the poisonous malaria of complaint and faultfinding, and open them heavenward to the healing rays of Christ's righteousness. [Cf: RH 04-21-04 para. 7] p. 238, Para. 3, [1904MS].

The Parents' Responsibility.--We are not to concern ourselves so much about the course that others are following, as about the course that we ourselves are following. If the children attending a church school do not improve in manners, the parents should not unduly blame the teacher. They should, rather, closely examine themselves, to see if in the home they are such teachers as God can approve. In many cases the children are greatly neglected in the home, and are more disorderly there than they are in the school. If children who for years have been neglected in the home are not led by the teacher to live Christian lives, shall the parents, because of this, set in circulation unkind criticisms regarding the teacher? Let them rather blame themselves for their own neglect. [Cf: RH 04-21-04 para. 8] p. 238, Para. 4, [1904MS].

Parents have a very important part to act in making the school a success. When they faithfully act their part in the home, the work of the teacher will be greatly lightened. His courage and hope will be increased. But by a failure to govern their households, parents make the work of the teacher hard and discouraging. Parents whose hearts are filled with the love of Christ will refrain from finding fault, and will do all in their power to encourage and help the one whom they have

chosen as a teacher for their children. They will be willing to believe that he is just as conscientious in his work as they are in theirs. They will encourage him by showing him that they appreciate his efforts. They will not say nor do anything that will foster insubordination in their children. [Cf: RH 04-21-04 para. 9] p. 238, Para. 5, [1904MS].

I am instructed to say to parents. Raise the standard of behavior in your own homes. Teach your children to obey. Rule them by the combined influence of affection and Christlike authority. Let your lives be such that of you may be spoken the words of commendation spoken of Cornelius, of whom it is said that he "feared God with all his house." [Cf: RH 04-21-04 para. 10] p. 239, Para. 1, [1904MS].

A Reformation Needed.--A reformation is needed among our children. Let there be cooperation between parents and teachers. Let a righteous influence be exerted in the home and in the school. Parents need to take an advance step. Let them remember that everything which brings discord is the work of the enemy of souls. Let them carefully refrain from criticizing the teacher, and begin to do practical missionary work in their own homes. [Cf: RH 04-21-04 para. 11] p. 239, Para. 2, [1904MS].

Parents, shall your children be lost because of your lack of faithfulness? Neither you nor they will prosper in any other path than the path of obedience. If you have failed in your duty to your family, confess your sins before God. Gather your children about you, and acknowledge your neglect. Tell them that you desire to bring about a reformation in the home, and ask them to help you to make the home what it ought to be. Read to them the directions found in the Word of God. Pray with them; and ask God to spare their lives, and to help them to prepare for a home in his kingdom. Thus you may begin and continue a work of true reform. [Cf: RH 04-21-04 para. 12] p. 239, Para. 3, [1904MS].

Be pleasant in the home. Restrain every word that would arouse unholy temper. "Fathers, provoke not your children to wrath," is a divine injunction. Remember that your children are young in years and experience. In controlling and disciplining them, be firm, but kind. Encourage them to do their duty as members of the family firm. Express your appreciation of the efforts they put forth to conquer their inclinations to wrong. Let the Word of God be your rule, and ever keep in mind the responsibilities for which in the great day of judgment you must give account. [Cf: RH 04-21-04 para. 13] p. 239, Para. 4, [1904MS].

Of the patriarch Abraham, the Omniscient One said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [Cf: RH 04-21-04 para. 14] p. 239, Para. 5, [1904MS].

Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the true God found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the truth. [Cf: RH 04-21-04 para. 15] p. 239, Para. 6, [1904MS].

Abraham's affection for his children and his household led him to guard their religious faith, to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them, and through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. God's law had appointed to each his duties, and only in obedience could any secure happiness and prosperity. [Cf: RH 04-21-04 para. 16] p. 239, Para. 7, [1904MS].

His own example, the silent influence of his daily life, was a constant lesson. The unswerving integrity, the benevolence, and unselfish courtesy which had won the admiration of kings, were displayed in the home. There was a fragrance about the life, a nobility and loveliness of character, which revealed to all that he was connected with heaven. He did not neglect the soul of the humblest servant. In his household there was not one law for the master, and one for the servant; a royal way for the rich, and another for the poor. All were treated with justice and compassion, as inheritors with him of the grace of life. [Cf: RH 04-21-04 para. 17] p. 240, Para. 1, [1904MS].

He "will command his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws. [Cf: RH 04-21-04 para. 18] p. 240, Para. 2, [1904MS].

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children, with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth, and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young a desire to follow inclination, instead of submitting to the divine requirements. Thus they grow up with hearts averse to doing God's will, and they transmit their irreligious, insubordinate spirit to their children, and their children's children. Like Abraham, parents should command their households after them. Let obedience to parental authority be taught and enforced as the first step in obedience to the authority of God. [Cf: RH 04-21-04 para. 19] p. 240, Para. 3, [1904MS].

The Lord is our Creator, and we are his children, subject to his rule. God's method of government is an example of how parents are to train their children. There is no oppression in the Lord's service, and there is to be no oppression in the home. Parents and guardians are to treat those under their care even as God treats his earthly children, with kindness and love. [Cf: RH 04-21-04 para. 20] p. 240, Para. 4, [1904MS].

In the home and in the school there is to be strict and faithful discipline. Neither parents nor teacher are to allow disregard of their authority to go unnoticed. They are to make immediate efforts to lead the offender into right paths. Should they neglect to correct the children when they do wrong, God would hold them accountable for the

results of their neglect. But let them be sparing of censure. Let kindness be the law of the home and of the school. Let children be taught to keep the law of the Lord, and let a firm, loving influence restrain them from evil. [Cf: RH 04-21-04 para. 21] p. 240, Para. 5, [1904MS].

Parents, humble your own hearts before God. Begin a thorough work with your children. Plead with the Lord to forgive your disregard of his work in neglecting to train your children in the way they should go. Ask for light and guidance, for a tender conscience, and for clear discernment, that you may see your mistakes and failures. God will hear such prayers. [Cf: RH 04-21-04 para. 22] p. 240, Para. 6, [1904MS].

The world is watching, and it will take notice of every defect in the lives of Christ's followers. Let our words and acts be such that our lives shall not dishonor the Master. May God help fathers and mothers to purify their souls, that they may stand before him and before the world as those who are keeping the way of the Lord. Mrs. E. G. White. [Cf: RH 04-21-04 para. 23] p. 241, Para. 1, [1904MS].

The judgments of God are in the land. Calamities are following one another in quick succession. Shall we allow these things to be, without telling people what they mean, and how to escape the destruction soon to come upon all the world? Shall we allow men and women to go down into the darkness without having been told how to gain a preparation for the future life? [Cf: RH 04-28-04 para. 1] p. 241, Para. 2, [1904MS].

I am grieved in spirit as I see how weak are the efforts put forth to reach the unsanctified and the unsaved. We need more workers to gather in the sheaves. Believers in the truth should watch for souls as they that must give an account. They should seek for opportunities to speak words of warning and encouragement to unbelievers, inviting them to come to the Saviour. Many will refuse, but some will come. If you say nothing to those around you about the love of God, if you allow them to continue unwarned, the time will come when you will bitterly regret your wasted opportunities. [Cf: RH 04-28-04 para. 2] p. 241, Para. 3, [1904MS].

We are to let our light shine amid the moral darkness. Many, as they see the 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 may be the means of leading others out from darkness. [Cf: RH 04-28-04 para. 3] p. 241, Para. 4, [1904MS].

All around you are doors open for service. All around you are men and women who will gladly receive the message of salvation. Take your Bible, and show them the beauty of the truth for this time. Become acquainted with your neighbors, and seek to draw them to Christ. As you do this, he will cooperate with you. [Cf: RH 04-28-04 para. 4] p. 241, Para. 5, [1904MS].

The Need for More Workers.--I hear of workers whose health is breaking down under the strain of the burdens they are bearing. This ought not to be. God desires us to remember that we are mortal. We are not to

embrace too much in our work. We are not to keep ourselves under such a strain that our physical and mental powers shall be exhausted. [Cf: RH 04-28-04 para. 5] p. 241, Para. 6, [1904MS].

More workers are needed, that some of the burdens may be removed from those now so heavily loaded down. The Lord desires those who have gained an experience in his service to be educators. They are to be learners in the school of Christ, that they may teach others, and that they may plan wisely for the carrying forward of God's work. [Cf: RH 04-28-04 para. 6] p. 241, Para. 7, [1904MS].

God calls for ministers, Bible workers, and canvassers. Let our young men and young women go forth as canvassers, evangelists, and Bible workers, in company with laborers of experience, who can show them how to labor successfully. Let canvassers carry our publications from house to house. When opportunity offers, let them speak of the truth for this time to those whom they meet, and let them sing and pray with them. When in our work for God right methods are energetically followed, a harvest of souls will be gathered. [Cf: RH 04-28-04 para. 7] p. 242, Para. 1, [1904MS].

There is room in the work of God for all who are filled with the spirit of self-sacrifice. God is calling for men and women who are willing to deny self for the sake of others, willing to consecrate all they have and are to his work. Men are needed who, when they encounter difficulties, will move steadily on, saying, We will not fail or become discouraged. Men are needed who will strengthen and build up the work that others are trying to do. [Cf: RH 04-28-04 para. 8] p. 242, Para. 2, [1904MS].

Different Instrumentalities.--It is God's plan that in his work there shall be unity in diversity. In a garden there are no two flowers just alike. Each leaf on a tree differs from every other leaf. So in the work of God, men of different minds and capabilities are needed. [Cf: RH 04-28-04 para. 9] p. 242, Para. 3, [1904MS].

When the tabernacle was to be erected, the Lord instructed Moses: "See, I have called by name Bezaleel the son of Uri, . . . and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship." [Cf: RH 04-28-04 para. 10] p. 242, Para. 4, [1904MS].

But Bezaleel was not to work alone. God chose another man to stand at his side to help him. "Behold," he said, "I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." [Cf: RH 04-28-04 para. 11] p. 242, Para. 5, [1904MS].

One man is not to carry the burden of the whole work in the cause of God today. God has given each one a special place and a special work. Each one is to fill his appointed place, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him. [Cf: RH 04-28-04 para. 12] p. 242, Para. 6, [1904MS].

Our minds need to be broadened, that we may see beyond our opinions and ideas and ways to the purposes and plans of God. We must give our fellow workers elbow room. If their ideas are not precisely like ours, we must remember that God has given them ideas, and we must seek to work in harmony with them, under the guidance of Christ. [Cf: RH 04-28-04 para. 13] p. 242, Para. 7, [1904MS].

Brethren, if you are so situated that the work presses too heavily upon you, and you are unable to do all that you think should be done, do the best you can without endangering your health, and then carry your burdens to the Lord. And when he sends some one to help you, do not be afraid to trust the one who is to associate with you, fearing that he will not work in accordance with your ideas. Do not say, "This man does not agree with me; if I unite with him in labor, he will spoil the work that I have been trying to do. He will introduce plans that will divert my mind from the plans that I have laid." Perhaps God desires your mind to be diverted from the plans that you have been following. Perhaps he desires you to have a change of place. [Cf: RH 04-28-04 para. 14] p. 243, Para. 1, [1904MS].

Give room for all to work. Do not watch to see if another's footsteps measure exactly with yours. Keep your eyes fixed on your Leader. Then you will not be continually criticizing what others do. Remember that God has other workmen, who, even though they do not follow exactly in your footsteps, are serving him in his appointed way. [Cf: RH 04-28-04 para. 15] p. 243, Para. 2, [1904MS].

Satan is seeking to hinder the work of God by filling the hearts of the workers with a desire for recognition and supremacy. Contention and strife as to who shall be the greatest have robbed the Lord's working force of grace and power. God calls for a decided change; it is his purpose that we shall be one in Christ. It is no time now for us to draw apart. Among God's people love and unity are to prevail. Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow workers in the bonds of Christian love, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. [Cf: RH 04-28-04 para. 16] p. 243, Para. 3, [1904MS].

The Need of the Church.--God's people would put on joy and gladness as a garment if they would only receive what 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 life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy; they 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 kindle life in some other soul. Healthy, happy, united action is what is needed in the church today. [Cf: RH 04-28-04 para. 17] p. 243, Para. 4, [1904MS].

God calls for self-denying, self-sacrificing workers. Those who devote their time to hunting for souls, watching for souls as they that must give an account, will obtain a rich experience. As they communicate the

precious truths of God's Word to others, their own hearts will be opened for the entrance of the word. They will be instructed by the Great Teacher. [Cf: RH 04-28-04 para. 18] p. 243, Para. 5, [1904MS].

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 of the water of life freely. Let him that heareth say, Come; and whosoever will, let him come. Every believer in the truth is to sound this message. Then the work will be carried to the waste places of the earth. The scripture will be fulfilled, In that day the Lord shall open fountains in the valleys, and rivers in the desert, and "with joy shall ye draw water out of the wells of salvation." Mrs. E. G. White. [Cf: RH 04-28-04 para. 19] p. 244, Para. 1, [1904MS].

God's people are to place in his treasury all the means that they can spare. For this means, needy, unworked fields are calling. From many lands is sounding the cry, "Come over and help us." Our church members should feel a deep interest in home and foreign missions. Great blessing will come to them as they make self-sacrificing efforts to plant the standard of truth in new territory. The money invested in this work will bring rich returns. New converts, rejoicing in the light received from the Word, will in their turn give of their means to carry the light to others. [Cf: RH 05-05-04 para. 1] p. 244, Para. 2, [1904MS].

The Lord is calling upon his people to take up different lines of missionary service. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. [Cf: RH 05-05-04 para. 2] p. 244, Para. 3, [1904MS].

Let those who take up this work make the life of Christ their constant study. Let them be intensely in earnest, using every capability in the Lord's service. Precious results will follow sincere, unselfish efforts. From the Great Teacher the workers will receive the highest of all education. But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. [Cf: RH 05-05-04 para. 3] p. 244, Para. 4, [1904MS].

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The work of the canvasser-evangelist whose heart is imbued with the Holy Spirit is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt, prayers, and a simple presentation of truth in the family circle, many will be reached. The divine Worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. [Cf: RH 05-05-04 para. 4] p. 244, Para. 5, [1904MS].

The monotony of our service for God needs to be broken up. Every church member should be engaged in some special service for the Master. Let those who are well established in the truth go into neighboring places, and hold meetings. Let God's Word be read, and let the ideas

expressed be such that they will be readily comprehended by all. [Cf: RH 05-05-04 para. 5] p. 244, Para. 6, [1904MS].

There are others who can visit the people in their homes, and speak to them of the love of Christ. By such labor souls will be convicted and converted. Those who do this work should be able to speak and read with clearness and feeling. [Cf: RH 05-05-04 para. 6] p. 245, Para. 1, [1904MS].

There are those who, because of pressing home duties, may not be able to do house-to-house work. But let them not think that they can do nothing to help. They can encourage and pray for those who have opportunity to do this work, and they can give of their means for its advancement. [Cf: RH 05-05-04 para. 7] p. 245, Para. 2, [1904MS].

Medical Missionary Work.--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." 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 shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." [Cf: RH 05-05-04 para. 8] p. 245, Para. 3, [1904MS].

Of the disciples after Christ's ascension, we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: RH 05-05-04 para. 9] p. 245, Para. 4, [1904MS].

To Christ's disciples today there come countless opportunities to minister to sin-sick souls and to those in need of physical healing. Physical healing is bound up with the gospel commission. Medical missionary work is the pioneer work of the gospel. [Cf: RH 05-05-04 para. 10] p. 245, Para. 5, [1904MS].

God's people are to be genuine medical missionaries. They are to learn to minister to the needs of soul and body. They should know how to give the simple treatments that do so much to relieve pain and remove disease. They should be familiar with the principles of health reform, that they may show others how, by right habits of eating, drinking, and dressing, disease may be prevented and health regained. A demonstration of the value of the principles of health reform will do much toward removing prejudice against our evangelical work. The Great Physician the originator of medical missionary work, will bless every one who will go forward humbly and trustfully, seeking to impart the truth for this time. [Cf: RH 05-05-04 para. 11] p. 245, Para. 6, [1904MS].

Establishing Sanitariums.--Sanitariums are to be established in many places, to stand as memorials for God. I know that the truth will reach the hearts of many who, but for the agency of these institutions, would never be enlightened by the brightness of the gospel message. Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. They are to take up this work, not with the hope of gaining financial advantage, but because their hearts are weighted with the burden of the message for this time. They are to

be willing to sacrifice personal gain and personal convenience for the sake of saving souls. [Cf: RH 05-05-04 para. 12] p. 245, Para. 7, [1904MS].

A Work Demanding Sacrifice.--The work of God is to be carried forward in self-denial and self-sacrifice. "Whosoever will come after me." Christ said, "let him deny himself, and take up his cross, and follow me." Christ became poor that we might be partakers of the "far more exceeding and eternal weight of glory." We are to practise the same self-sacrifice that led him to give himself up to the death of the cross to make it possible for human beings to have eternal life. In all that we do or say, in all our expenditure of means, we are to strive with full purpose of heart to fulfil the purpose of him who is the Alpha and Omega of medical missionary work. Beside all waters we are to sow the seeds of truth, winning souls to Christ by tender compassion and unselfish interest. [Cf: RH 05-05-04 para. 13] p. 246, Para. 1, [1904MS].

We are to seek to understand the necessities of those with whom we are brought into contact, and to obtain their confidence. People are eager to hear the truth from those whose lips are governed by the law of kindness. The divine word, spoken by such messengers, will be as music in their ears. Thus many of those whose minds are now filled with prejudice against present truth may be won to Christ. [Cf: RH 05-05-04 para. 14] p. 246, Para. 2, [1904MS].

Our work is a great and solemn one, and it needs men who understand what it means to give themselves to unselfish effort for the saving of the lost. But there is no need for the service of men who are lukewarm. Men and women are needed whose hearts are touched with human woe and suffering, men and women who have heard a message from heaven, and whose lives give evidence that they are receiving and imparting light and life and grace. [Cf: RH 05-05-04 para. 15] p. 246, Para. 3, [1904MS].

Our Efficiency.--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. 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: RH 05-05-04 para. 16] p. 246, Para. 4, [1904MS].

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 for his help 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 work at a great disadvantage; for they do not take Christ into their confidence. [Cf: RH 05-05-04 para. 17] p. 246, Para. 5, [1904MS].

Shall we not avail ourselves of our high privilege in Christ,--sanctification through the truth? O, how greatly our souls need to be revived, quickened, spiritualized, filled with a love for the Saviour that leads us to choose his society, saying with real satisfaction, "In the Lord will I rejoice. His Word is my comfort and my guide." A constant reliance on Christ for success gives an abiding satisfaction. It is a source of peace that the world can neither give nor take away.

[Cf: RH 05-05-04 para. 18] p. 246, Para. 6, [1904MS].

Laborers Together With God.--By pen and voice, by the circulation of literature, by the preaching of the word, by medical missionary work, by every other agency that can be employed in consecrated service, the work of warning the world is to be carried forward. Every church member is to do something. God's people are to be laborers together with him. As they take up his work, there will be a manifest increase of faith and piety. There will be greater readiness to offer prayer and praise in the testimony meetings held. [Cf: RH 05-05-04 para. 19] p. 247, Para. 1, [1904MS].

Our ministers may visit our churches, and may offer public prayer to God for the comfort of the sorrowing, asking him to dispel doubt from their minds, and shed light into their darkened hearts. But this will not be so effective in helping these sorrowful, doubting, sin-burdened ones, as to lead them to work for those more needy than themselves. The darkness will be dispelled if they can be led to help others. Mrs. E. G. White. [Cf: RH 05-05-04 para. 20] p. 247, Para. 2, [1904MS].

Cornelius, the Roman centurion, was not even accounted a disciple of Christ; but he had faith in God, according to the light that he had, and he was reaching out for more light. The Lord saw this man would do honor to the church, and he brought him into connection with the apostle Peter. He sent a special message from heaven to him, and by another message directed Peter to visit him, and give him light. That is God's way of working. Daily prayers for light and guidance will surely be answered. [Cf: RH 05-12-04 para. 1] p. 247, Para. 3, [1904MS].

In our world there are many such men as Cornelius, and for them the Lord desires his servants to make special efforts. The Lord showed Peter, the Jew, that there were Gentiles who were serving God as acceptably as he was. There are today many in the world who are nearer the kingdom of God than we suppose. They are walking in all the light they have, and in the future they will be led into clearer and still clearer light. [Cf: RH 05-12-04 para. 2] p. 247, Para. 4, [1904MS].

In this dark world of sin the Lord has many precious jewels, to whom he will guide his messengers. God will use his believing ones as his instrumentalities, through them ministering to souls fainting for the bread of life. Words of hope and cheer falling from lips that have been touched by a live coal from God's altar, will revive and comfort those who are weary and distressed. [Cf: RH 05-12-04 para. 3] p. 247, Para. 5, [1904MS].

There are many who are represented to me as being like Cornelius, men whom God desires to connect with his church. Their sympathies are with the Lord's people. But the threads that bind them to the world hold them firmly. They have not the moral courage to take their position with the lowly ones. We are to make special efforts for these souls, who are in need of earnest labor because of their responsibilities and temptations. [Cf: RH 05-12-04 para. 4] p. 247, Para. 6, [1904MS].

We talk and write much of the neglected poor; should not some attention be given to the neglected rich? Many look upon this class as hopeless, and they do little to open the eyes of those who, blinded and

dazed by the power of Satan, have lost eternity out of their reckoning. Thousands of wealthy men have gone to their graves unwarned, because they have been judged by appearance, and passed by as hopeless subjects. But, indifferent as they may appear, most of this class are soul-burdened. There are thousands of rich men who are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they feel that they receive no benefit. The teaching they hear does not touch the soul. Shall we make no personal appeal in their behalf? [Cf: RH 05-12-04 para. 5] p. 248, Para. 1, [1904MS].

God calls for earnest, humble workers, who will carry the truth to the higher classes. It is by no casual, accidental touch that wealthy, world-loving, world-worshiping souls can be drawn to Christ. Decided personal effort must be put forth by men and women imbued with the missionary spirit, those who will not fail nor become discouraged. [Cf: RH 05-12-04 para. 6] p. 248, Para. 2, [1904MS].

There are some who are especially fitted to work for the higher classes. These should seek the Lord daily, making it a study how to reach these persons, not to make merely a casual acquaintance with them, but to lay hold of them by personal effort and living faith, manifesting a deep love for their souls, a real concern that they shall have a knowledge of the truth as it is in Jesus. [Cf: RH 05-12-04 para. 7] p. 248, Para. 3, [1904MS].

In order to reach these people, believers themselves must be living epistles, "known and read of all men." We do not represent as fully as we might the elevating, ennobling character of the truth. We are in danger of becoming narrow and selfish. With fear and trembling lest we fail, we should ever remember this. [Cf: RH 05-12-04 para. 8] p. 248, Para. 4, [1904MS].

Let those who work for the higher classes bear themselves with true dignity, remembering that angels are their companions. Let them keep the treasure house of mind and heart filled with "It is written." Hang in memory's hall the precious words of Christ. They are to be valued far above silver or gold. [Cf: RH 05-12-04 para. 9] p. 248, Para. 5, [1904MS].

There are miracles to be wrought in genuine conversion,--miracles that are not now discerned. The greatest men of the earth are not beyond the power of a wonder-working God. If those who are workers together with him will be men of opportunity, doing their duty bravely and faithfully, God will convert men who occupy responsible positions, men of intellect and influence. Through the power of the Holy Spirit many will accept the divine principles. Converted to the truth, they will become agencies in the hand of God to communicate the light. They will have a special burden for other souls of this neglected class. They will feel that a dispensation of the gospel is committed to them for those who have made this world their all. Time and money will be consecrated to God, means will be brought into his treasury, talent and influence will be converted to the truth, and new efficiency and power will be added to the church. [Cf: RH 05-12-04 para. 10] p. 248, Para. 6, [1904MS].

Everywhere there are those who will take their stand for present

truth. Beside all waters we are to sow the seeds of truth. Let us never allow ourselves to be controlled by feelings of hopelessness. God's work will be done. The Lord knows those that are his. In his providence he will direct them as he directed Cornelius. [Cf: RH 05-12-04 para. 11] p. 249, Para. 1, [1904MS].

Have we not a work to do for the Lord? and should we not labor more intelligently, more earnestly, than we have labored in the past for those who need help? Let us remember that we are God's helping hand. With the Bible as our guide and counselor, let us go forth to work for the Lord, serving him in the way he has appointed, proclaiming the message of present truth in a way that will make it impressive and acceptable. We are weak, but if we will but believe, God will give us his enduring strength. Mrs. E. G. White. [Cf: RH 05-12-04 para. 12] p. 249, Para. 2, [1904MS].

Christ declared that after his ascension, he would send to his church, as his crowning gift, the Comforter, who was to take his place. This Comforter is the Holy Spirit,--the soul of his life, the efficacy of his church, the light and life of the world. With his Spirit Christ sends a reconciling influence and a power that takes away sin. [Cf: RH 05-19-04 para. 1] p. 249, Para. 3, [1904MS].

In the gift of the Spirit, Jesus gave to man the highest good that heaven could bestow. The Saviour looked on humanity, and saw that it was under the power of the prince of darkness; but he saw also that there was hope for human beings because there was power in the divine nature successfully to contend with evil agencies. With glad assurance he said, "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." [Cf: RH 05-19-04 para. 2] p. 249, Para. 4, [1904MS].

The Spirit was given as a regenerating agency, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of man to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fulness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given his Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress his own character upon the church. [Cf: RH 05-19-04 para. 3] p. 249, Para. 5, [1904MS].

Christ said of the Spirit, "He shall glorify me." As Christ glorified the Father by the demonstration of his love, so the Spirit was to glorify Christ by revealing to the world the riches of his grace. The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of his people. [Cf: RH 05-19-04 para. 4] p. 249, Para. 6, [1904MS].

At the cost of infinite sacrifice and suffering, Christ has provided for us every essential to success in the Christian warfare. The Holy Spirit brings power that enables man to overcome. It is through the

agency of the Spirit that the government of Satan is to be subdued. It is the Spirit that convinces of sin, and, with the consent of the human being, expels sin from the heart. The mind is then brought under a new law,--the royal law of liberty. [Cf: RH 05-19-04 para. 5] p. 250, Para. 1, [1904MS].

The Spirit works in us by bringing to mind, vividly and often, the precious truths of the plan of redemption. We should forget these truths, and for us God's rich promises would lose their efficiency, were it not for the Spirit, who takes of the things of God, and shows them to us. Our hearts are warmed by the contemplation of Jesus and his love, and we long to speak to others the comforting assurances that have been brought to our minds. [Cf: RH 05-19-04 para. 6] p. 250, Para. 2, [1904MS].

It is the privilege of every son and daughter of God to have the indwelling of the Spirit. If those who know the truth would love and fear the Lord always, if they would abide in Christ, they would have moral and spiritual power. The grace of Christ would be in them as a well of water, springing up unto everlasting life, and would flow from them as streams of living water. [Cf: RH 05-19-04 para. 7] p. 250, Para. 3, [1904MS].

The Spirit illumines our darkness, informs our ignorance, and helps us in our manifold necessities. But the mind must be constantly going out after God. If worldliness is allowed to come in, if we have no desire to pray, no desire to commune with him who is the source of strength and wisdom, the Spirit will not abide with us. Those who are unbelieving do not receive the rich endowment of grace that would make them wise unto salvation, patient, forbearing, quick to perceive and appreciate heavenly ministrations, quick to discern Satan's devices, and strong to resist sin. God can not do his mighty work for them because of their unbelief. [Cf: RH 05-19-04 para. 8] p. 250, Para. 4, [1904MS].

Christ has promised the gift of the Spirit to his church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We can not use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in his people "to will and to do of his good pleasure." But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for his guidance and grace, is the Spirit given. [Cf: RH 05-19-04 para. 9] p. 250, Para. 5, [1904MS].

Christ declared that the divine influence was to be with his followers to the end. But the promise is not accepted and believed by God's people; therefore its fulfilment is not seen. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,--spiritual drought, spiritual weakness, spiritual declension and death. Minor matters occupy the attention, and the divine power that is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude. [Cf: RH 05-19-04 para. 10] p. 250,

Para. 6, [1904MS].

Just so long as the church is satisfied with small things will it fail of receiving the great things of God. Why do we not hunger and thirst after the gift of the Spirit, since this is the means by which we are to receive power? Talk of it, pray for it, preach concerning it. The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. [Cf: RH 05-19-04 para. 11] p. 251, Para. 1, [1904MS].

If our workers realized the responsibility resting upon them, would they enter the work without cherishing a deep sense of its sacredness? Should we not see the deep movings of the Spirit of God upon the men who present themselves for the ministry? For the baptism of the Holy Spirit, every worker should be offering his prayer to God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to devise and execute. Especially should men pray that God will baptize his missionaries with the Holy Spirit. [Cf: RH 05-19-04 para. 12] p. 251, Para. 2, [1904MS].

There is no limit to the usefulness of one who, putting aside self, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. If men will endure the necessary discipline, without complaining or fainting by the way, God will teach them hour by hour, and day by day. He longs to reveal his grace. If his people will remove the obstructions, he will pour forth the waters of salvation in abundant streams through human channels. If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress the zeal, there would be one hundred workers for Christ where now there is one. [Cf: RH 05-19-04 para. 13] p. 251, Para. 3, [1904MS].

God takes men as they are, and educates them for his service, if they will yield themselves to him. The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God develops harmoniously, and is strengthened to comprehend and fulfil the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness. Continual devotion establishes so close a relation between Jesus and his disciples that the Christian becomes like him in mind and character. Through a connection with Christ he will have clearer and broader views. His discernment will be more penetrative, his judgment better balanced. [Cf: RH 05-19-04 para. 14] p. 251, Para. 4, [1904MS].

The presence of the Holy Spirit with God's workers will give the presentation of truth a power that not all the honor or glory of the world could give. The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amid the unfriendliness of relatives, the hatred of the world, and the realization of their own imperfections and mistakes. [Cf: RH 05-19-04 para. 15] p. 251, Para. 5, [1904MS].

A union of divine and human endeavor, a close connection first, last, and ever, with God, the source of all strength,--this is absolutely necessary in our work. Mrs. E. G. White. [Cf: RH 05-19-04 para. 16] p. 251, Para. 6, [1904MS].

We need to understand the meaning of the instruction given in the first chapter of second Peter. "Simon Peter, a servant and an apostle of Jesus Christ," writes his second epistle, "to them that have obtained like precious faith" with himself. In order that we may realize the importance of God's claims upon us, we need constantly to cherish the faith that the early Christians cherished. This faith is obtained not through any righteousness of our own, but "through the righteousness of God and our Saviour Jesus Christ." [Cf: RH 05-26-04 para. 1] p. 252, Para. 1, [1904MS].

To those who have obtained the faith that filled the hearts of Christians in Peter's time, are written the words: "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord." In the light of this instruction, how important it is that we give strict attention to the formation of character! He who by faith daily lays hold firmly upon the invisible One, will reveal the character of Jesus. With lowliness of heart he will accept Christ's invitation to the weary and the heavy laden. Instead of unloading his burdens upon his neighbor, with whose heart-sorrows and burdens he is unacquainted, he will seek rest by taking upon himself the yoke of Christ. Let us abide in Jesus. Then he alone--formed within, the hope of glory--will appear in our every word and deed. [Cf: RH 05-26-04 para. 2] p. 252, Para. 2, [1904MS].

"According as his divine power hath given unto us *all* things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." [Cf: RH 05-26-04 para. 3] p. 252, Para. 3, [1904MS].

Before us there has been placed an open door, which no man can shut. In the third of Revelation we read: "Behold, I have set before thee an open door, and no man can shut it." Why are we so slow to enter this door? The promises given us are yea and amen. Christ declares: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: RH 05-26-04 para. 4] p. 252, Para. 4, [1904MS].

Are we not inexcusable for unloading all our troubles upon our neighbors? Are we not thus insulting God? Is not this why there is among us so much spiritual feebleness? Why do we not take everything to the Lord in prayer? He stands at the head of humanity, enabling men through his sacrifice to become partakers of the divine nature,--to lay hold upon an infinite power that will transform them into the likeness of the Divine. [Cf: RH 05-26-04 para. 5] p. 252, Para. 5, [1904MS].

In co-partnership with Christ, we are to work out our own salvation with fear and trembling, by doing the works he bids us do. We are to be meek and lowly. Trials sometimes come to lead us to humble ourselves before him, and to depend wholly upon him for grace and guidance. We can not afford to live without Christ's presence; for perfection of character comes only through the gift of his righteousness. When we are in trouble, let us go to him instead of to some defective human being. We have a friend in Jesus, and we are without excuse for placing upon our brethren and sisters the burdens that our Saviour alone is able to bear for us. [Cf: RH 05-26-04 para. 6] p. 252, Para. 6, [1904MS].

Peter writes of "the knowledge of God, and of Jesus our Lord." To know Jesus, is to know that he is my personal Saviour,--to know that he pities me, that upon his sympathizing heart he bears the wounds of my transgressions. [Cf: RH 05-26-04 para. 7] p. 253, Para. 1, [1904MS].

My brethren and sisters, this is the great Medical Missionary, the greatest Medical Missionary that ever stood on earthly soil. Sometimes when I speak of him, it seems as if the fountain of my heart would break at the thought of how wicked the world is today, notwithstanding the fact that they have among them a Medical Missionary ready to help them at any time. [Cf: RH 05-26-04 para. 8] p. 253, Para. 2, [1904MS].

Let us guard against speaking words that discourage. Let us resolve never to engage in evil speaking and backbiting. Let us refuse to serve Satan by implanting seeds of doubt. Let us guard against cherishing unbelief, or expressing it to others. Many, many times I have wished that there might be circulated a pledge containing a solemn promise to speak only those words that are pleasing to God. There is as great need for such a pledge as there is for one against the use of intoxicating liquor. Let us begin to discipline the tongue, remembering always that we can do this only by disciplining the mind; for "out of the abundance of the heart the mouth speaketh." [Cf: RH 05-26-04 para. 9] p. 253, Para. 3, [1904MS].

Through the help that Christ can give, we shall be able to learn to bridle the tongue. Sorely as he was tried on the point of hasty and angry speech, he never once sinned with his lips. With patient calmness he met the sneers, the taunts, and the ridicule of his fellow workers at the carpenter's bench. Instead of retorting angrily, he would begin to sing one of David's beautiful psalms; and his companions, before realizing what they were doing, would unite with him in the hymn. What a transformation would be wrought in this world if men and women today would follow Christ's example in the use of words! [Cf: RH 05-26-04 para. 10] p. 253, Para. 4, [1904MS].

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 05-26-04 para. 11] p. 253, Para. 5, [1904MS].

Little do we realize the prevalence of evil among those who claim to be Christians. We, as believers, are exhorted to cultivate the Christian graces. Immediately after holding before us the hope of escaping from the corruption that is in the world through lust, the apostle further declares: "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity [love]." [Cf: RH 05-26-04 para. 12] p. 253, Para. 6, [1904MS].

Daily we have a sum to prove; daily we are to add these graces to the character we are perfecting. Faithfulness in the carrying out of this scripture in the life-practise, will result in the conversion of hundreds and of thousands, as upon the day of Pentecost. [Cf: RH 05-26-04 para. 13] p. 253, Para. 7, [1904MS].

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." [Cf: RH 05-26-04 para. 14] p. 254, Para. 1, [1904MS].

When we submit to the solemn rite of baptism, we testify to angels and to men that we are purged from our old sins, and that henceforth, having died to the world, we will "seek those things which are above, where Christ sitteth on the right hand of God." Let us not forget our baptismal vow. In the presence of the three highest powers,--the Father, the Son, and the Holy Spirit,--we have pledged ourselves to do the will of him who, over the rent sepulcher of Joseph, declared, "I am the resurrection and the life." Christ forgives every penitent sinner, and as the forgiven one, at the time of baptism, rises from the watery grave, he is declared a new creature, whose life is hid with Christ in God. Let us ever remember that it is our high privilege to be purged from our old sins. [Cf: RH 05-26-04 para. 15] p. 254, Para. 2, [1904MS].

Faithfulness to our baptismal vow gives the heart-preparation needful for saving souls. O how many we might save! As I look over the congregation before me, I realize that there is a work for every church member to do. All may not have lived up to their baptismal vow; but let every erring one do all in his power to redeem the past, turning from the path that has led astray, to the path of humble obedience. You, my brother, my sister, are to win heaven, and a life that measures with the life of God. You know not how soon your own life may be taken away. Have you secured the better life? Make sure of salvation, I beg of you, while you still have the opportunity. [Cf: RH 05-26-04 para. 16] p. 254, Para. 3, [1904MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." [Cf: RH 05-26-04 para. 17] p. 254, Para. 4, [1904MS].

This is the only election regarding which the Bible speaks. Fallen in sin, we may become partakers of the divine nature, and attain to a knowledge far in advance of any scientific learning. By partaking of the flesh and the blood of our crucified Lord, we shall gain life eternal. In the sixth of John we read: "Whoso eateth my flesh, and drinketh my blood, hath eternal life. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." None need lose eternal life. Every one who chooses daily to learn of the Heavenly Teacher, will make his calling and election sure. Let us humble our hearts before God, and follow on to know him whom to know aright is life eternal. [Cf: RH 05-26-04 para. 18] p. 254, Para. 5, [1904MS].

"Give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: RH 05-26-04 para. 19] p. 254, Para. 6, [1904MS].

Here are your life insurance papers. This is not an insurance policy the value of which some one else will receive after your death; it is a

policy that assures you a life measuring with the life of God,--even eternal life. O what an assurance! what a hope! Let us ever reveal to the world that we are seeking for a better country, even a heavenly. Heaven has been made for us, and we want a part in it. We can not afford to allow anything to separate us from God and heaven. In this life we must be partakers of the divine nature. Brethren and sisters, you have only one life to live. O let it be a life of virtue, a life hid with Christ in God! [Cf: RH 05-26-04 para. 20] p. 255, Para. 1, [1904MS].

Unitedly we are to help one another gain perfection of character. To this end, we are to cease all criticism. Onward and still onward we may advance toward perfection, until at last there will be ministered unto us an abundant entrance into the heavenly kingdom. [Cf: RH 05-26-04 para. 21] p. 255, Para. 2, [1904MS].

"Wherefore," says Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance." [Cf: RH 05-26-04 para. 22] p. 255, Para. 3, [1904MS].

Supposing we were to cherish a remembrance of the bright chapters in our Christian experience, and dwell upon these in our testimony meetings; would not this be pleasing to God? If unbelievers are present in these meetings, they will recognize the right ring in such testimonies. Why?--Because angels of God are with those who have gained a personal knowledge of Christ Jesus, and these angels will impress hearts. [Cf: RH 05-26-04 para. 23] p. 255, Para. 4, [1904MS].

The Work in Washington.--In the city of Washington there is much to be done. I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence, and I praise God that our brethren had the faith to take this forward step. [Cf: RH 05-26-04 para. 24] p. 255, Para. 5, [1904MS].

As I look over this city, I realize the magnitude of the work to be accomplished. Let every professed Christian feel the necessity of self-denial. Let every one guard against the tendency to expend, for the gratification of mere vanity, money that belongs to God,--especially in this time when our people are making every effort possible to build in the capital of the nation memorials that will stand in vindication of present truth. Let us study the use of every penny. Some may have formed habits of extravagance; let all such now choose another way--the way of obedience and self-denial. [Cf: RH 05-26-04 para. 25] p. 255, Para. 6, [1904MS].

God now calls upon every believer in this center to act his individual part in helping to build up the work that must be done. If you do your duty faithfully, you will find no time for dwelling upon the little trials and annoyances and perplexities that come to you. As the result of laboring earnestly to provide facilities for the salvation of unbelievers, and for the training of many of our own people for soul-saving service, you will find that your souls are refreshed with heaven's richest blessings. [Cf: RH 05-26-04 para. 26] p. 255, Para. 7, [1904MS].

In some respects the situation in Washington reminds me of our pioneer experiences in Cooranbong, Australia. There we secured fifteen hundred acres in the heart of the woods, and began the work of establishing a school. With willing hands the workmen toiled early and late. One by one, at great personal sacrifice to many of our dear brethren and sisters in Australia, the school buildings were erected. [Cf: RH 05-26-04 para. 27] p. 256, Para. 1, [1904MS].

Before this work was finished, the problem of providing a meetinghouse at Cooranbong arose. This problem proved to be a perplexing one. It seemed that we had done about all we could, and that it would be impossible to raise means sufficient for erecting a suitable house of worship. Finally, during a council meeting in which the matter was receiving consideration, I offered to go through our settlement, and try to secure gifts of labor and material. Accompanied by my secretary, I visited the workmen living for miles around, and solicited help. Just at this time it happened that several of the carpenters who had been laboring on the school buildings, were temporarily out of employment; and these men generously responded, offering to work on the proposed meetinghouse at a very low wage,--less than one half the usual rate. Several worked for nothing a portion of the time. [Cf: RH 05-26-04 para. 28] p. 256, Para. 2, [1904MS].

The erection of the meetinghouse was pushed forward rapidly. In the providence of God, two hundred pounds came to me from the Wessels family in Africa, just as we were ready to secure lumber; this money brought great relief, as it enabled us to proceed without delay. Many smaller gifts came in. Within a remarkably short time, the building was completed. [Cf: RH 05-26-04 para. 29] p. 256, Para. 3, [1904MS].

May not we hope to have here in Washington some experiences similar to those we had in Australia, and to receive the same blessings that we received there? May God help us to do what we can in this place. May he give us hearts willing to make sacrifices. O, I am thankful, so thankful, that the work which for nearly twenty years I have hoped would be done at the nation's capital, has now been begun! As we plan and labor, let us do a great deal more praying than talking. If we lean heavily upon the Mighty One, and live on the plan of addition, the heavenly graces will be multiplied unto us, and we shall see of the salvation of God. [Cf: RH 05-26-04 para. 30] p. 256, Para. 4, [1904MS].

Sometimes I hardly know how to express my gratitude to God because the work in this place has actually begun. We are to remember that we can now see simply the alpha; we desire to see the omega. Having begun, let us not cease our efforts before completing the work. Christ declares, "I am Alpha and Omega, the beginning and the end." He has been with us at the beginning: and he will round out all the work we shall do, if by faith we continue to walk in the way in which he leads. [Cf: RH 05-26-04 para. 31] p. 256, Para. 5, [1904MS].

Let us talk faith, and not unbelief; let us praise God, and go forward. The Lord is good, and greatly to be praised. At every step let us praise him from whom all blessings flow. Mrs. E. G. White. [Cf: RH 05-26-04 para. 32] p. 256, Para. 6, [1904MS].

Takoma Park, D. C., May 13, 1904.--I am grateful to my Heavenly Father for the blessings that he has bestowed upon me since we left St. Helena. [Cf: RH 05-26-04 para. 1] p. 257, Para. 1, [1904MS].

I have several times gone over the land which has been purchased for school and sanitarium purposes, and all that I have seen is most satisfactory. The land resembles representations that have been shown me by the Lord. It is well adapted for the purpose for which it is to be used. There is on it ample room for a school and a sanitarium, without crowding either institution. The fine stream running through the land is a treasure more valuable than gold or silver. [Cf: RH 05-26-04 para. 2] p. 257, Para. 2, [1904MS].

Our Sanitarium is to have an abundance of water free for five years. The school will pay seven cents for each one thousand gallons used. [Cf: RH 05-26-04 para. 3] p. 257, Para. 3, [1904MS].

Today our contract with the Takoma Park Town Council for the removal of the sewer-farm was signed, and we can now go forward in carrying out the plans that have been laid. The sewer-farm is to be moved one mile down the creek. We are to have most excellent sewer facilities. [Cf: RH 05-26-04 para. 4] p. 257, Para. 4, [1904MS].

No pains or money should be spared to secure perfect sewer arrangements in connection with our schools and sanitariums. Message after message in regard to this matter has been given to those bearing responsibilities in our institutions. I have been plainly instructed that carelessness or neglect in regard to sanitary conditions, in home or in public buildings, means a withdrawal of the blessing of God. Special directions in reference to sanitary arrangements were given to the children of Israel. Every one was charged to keep his premises clean, within and without, lest the Lord, passing by, should see uncleanness, and should remove his presence from those who were careless and indifferent in this respect. [Cf: RH 05-26-04 para. 5] p. 257, Para. 5, [1904MS].

A week ago we took a drive through various portions of Takoma Park, and Sister Daniells showed me the quiet and beautiful settlements near our land, half hidden by the natural forest. These settlements reminded me of Oakland, as it was thirty years ago. We feel thankful that our work can be located in such a place. It seems as if this place has been waiting to be occupied by our working forces. [Cf: RH 05-26-04 para. 6] p. 257, Para. 6, [1904MS].

The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. This work is to be a representation of the work that can be done in other parts of the South. It is to give a clear representation of the principles held by Seventh-day Adventists. [Cf: RH 05-26-04 para. 7] p. 257, Para. 7, [1904MS].

There will be much to do in various branches of the work, and young men and women of solid worth will be needed, who can enter the school as students when the buildings are ready. Wise, experienced teachers will be needed,--men and women who can give the youth lessons in business lines, and who can teach them, also, how to do true missionary work. Nothing is to be neglected that will give a thorough training in

right principles. [Cf: RH 05-26-04 para. 8] p. 257, Para. 8, [1904MS].

The Bible is to be made the foundation of all study, the basis of the education given. Thus the students will be taught to build upon the Rock. Many in our world do not understand the truth for this time. Our young men and women should be wise unto salvation. They should know what is required of them. [Cf: RH 05-26-04 para. 9] p. 258, Para. 1, [1904MS].

The true motive of service is to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. No part of the living machinery is to be overworked, or left to become useless. [Cf: RH 05-26-04 para. 10] p. 258, Para. 2, [1904MS].

Our school here is to follow the plan of the schools of the prophets. It is to be the earnest endeavor of every one to use the powers that God has given him in harmony with God's laws. Habits of order and discipline are to be cultivated. All that is done is to brace nerve and muscle and will to more resolute effort for the harmonious development of the whole being. The power that is exerted by a true, pure life is to be kept before the students. This will aid them in their preparation for useful service. Daily they will grow purer and stronger, better prepared, through his grace and a study of his Word, to put forth aggressive efforts against evil. Ellen G. White. [Cf: RH 05-26-04 para. 11] p. 258, Para. 3, [1904MS].

Special light has been given me in regard to moving our publishing houses and sanitariums and schools out of the cities into places more favorable for their work, where those connected with them will not be exposed to all the temptations of city life. Especially should our schools be away from the cities. It is not for the spiritual good of the workers in our institutions for them to be located in the cities, where the temptations of the enemy abound on every hand. [Cf: RH 06-02-04 para. 1] p. 258, Para. 4, [1904MS].

The instruction given regarding the removal of the publishing work from Battle Creek to some rural place near Washington, D. C., was clear and distinct, and I earnestly hope that this work may be hastened. [Cf: RH 06-02-04 para. 2] p. 258, Para. 5, [1904MS].

Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown, and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in the crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages. [Cf: RH 06-02-04 para. 3] p. 258, Para. 6, [1904MS].

The apprentices in our publishing houses should receive more fatherly care than they had. They are to be given a thorough training in the different lines of the printing business; and they are also to be given every opportunity to gain a knowledge of the Bible; for the time is at hand when believers will be scattered into many lands. The workers in

our publishing houses are to be taught what it means to be sincere followers of our Lord and Saviour Jesus Christ. In the past, many souls have been left unguarded. They have not been taught what is comprehended in the science of godliness. Not all of those who have borne responsibilities have lived the Christian life. [Cf: RH 06-02-04 para. 4] p. 258, Para. 7, [1904MS].

Consecrated Workers Needed.--I listened to words spoken by One who understands the past, the present, and the future. A most solemn representation was given, delineating the characters that should be possessed by those who are accepted as yokefellows in our institutions. These institutions need men who are temperate in the full acceptance of the term. God forbid that men who have not learned to control themselves, and who neglect their own character-building in order to make plans for someone else, should be brought into our institutions at Washington, D. C., and Mountain View, Cal. [Cf: RH 06-02-04 para. 5] p. 259, Para. 1, [1904MS].

The workers in our institutions are to heed the instruction given by Christ. When the truth abides in the hearts of those in charge, when they walk in the light shining from God's Word, the younger workers will wish to understand better the words they hear in the assembly of God's people. They will ask for fuller explanations, and there will be special seasons of seeking the Lord and studying his Word. It was in some quiet room or some retired spot in the country that Christ explained to the disciples the parables which he had spoken before the multitude. This is the work that will need to be done for the youth in our publishing houses. [Cf: RH 06-02-04 para. 6] p. 259, Para. 2, [1904MS].

The Tendency to Colonize.--Those who are necessarily situated near our institutions should be careful how they send out glowing reports of the place. Everywhere there are people who are restless and dissatisfied, and who long to go to some place where they think they will do better than in their present surroundings. They think that if they could be given work in connection with some one of our institutions, they would have a better chance to earn a living. [Cf: RH 06-02-04 para. 7] p. 259, Para. 3, [1904MS].

Those who are tempted to gather about our institutions should understand that it is skilled workers that are needed, and that heavy burdens fall upon all who are properly related to the work. Those who are connected with our institutions must be producers as well as consumers. To those who desire to change their location, and settle near one of our institutions, I would say: Do you think that in settling near an institution you will be able to get a living without perplexity or hard work? Have you counseled with the Lord in regard to this matter? Have you evidence that your desire for a change of location is free from selfish motives, and would be for the honor of God? [Cf: RH 06-02-04 para. 8] p. 259, Para. 4, [1904MS].

From letters received by those connected with our institutions, and by movements already made, we see that many desire to obtain homes near these institutions. My mind is weighed down with perplexity regarding this, because I have received instruction from the Lord in regard to the influence that would be exerted upon individuals and upon our work for our people selfishly to gather around our institutions. [Cf: RH 06-

02-04 para. 9] p. 259, Para. 5, [1904MS].

For years, in warnings often repeated, I have testified to our people that God was not pleased to see families leaving the smaller churches, and gathering into the places where our publishing houses, sanitariums, and schools are established, for their own convenience, ease, or worldly profit. [Cf: RH 06-02-04 para. 10] p. 259, Para. 6, [1904MS].

In Australia, we went into the forest and secured a large tract of land for our school. Plans were laid to sell to our brethren building lots near the school homes and near the meetinghouse. But I was instructed to protest against permitting families to settle near our school homes. The counsel given was that it would be much better for families not to live near the school, and not to live too close to one another. [Cf: RH 06-02-04 para. 11] p. 260, Para. 1, [1904MS].

Those who feel like settling close to our publishing house or our sanitarium and school at Takoma Park, should take counsel before they move. [Cf: RH 06-02-04 para. 12] p. 260, Para. 2, [1904MS].

To those who are looking toward Mountain View as a favorable place in which to live, because the Pacific Press is to be established there, I would say: Look to other parts of the world, which need the light that you have received in trust. Remember that God has given to every man his work. Choose some locality where you will have opportunity to let your light shine forth amid the moral darkness. [Cf: RH 06-02-04 para. 13] p. 260, Para. 3, [1904MS].

It is always the case that when an institution is established in a place, there are many families who desire to settle near it. Thus it has been in Battle Creek and in Oakland, and, to some extent, in almost every place where we have a school or a sanitarium. [Cf: RH 06-02-04 para. 14] p. 260, Para. 4, [1904MS].

There are restless ones who, were they to go to a new place to live, would still be dissatisfied, because the spirit of disaffection is in their hearts, and a change of place does not bring a change of heart. Their characters have not been refined and ennobled by the Spirit of Christ. They need to learn the lesson of contentment. They do not study from cause to effect. They do not seek to understand the Bible tests of character, which are essential to true success. [Cf: RH 06-02-04 para. 15] p. 260, Para. 5, [1904MS].

There are many who are desirous of changing their employment. They wish to obtain advantages which they suppose exist in some other place. Let them ask themselves of what benefit it would be to them to move if they have not learned to be kind and patient and helpful where they are. Let them look at themselves in the light of the Word of God, and then work to the point where improvement is needed. [Cf: RH 06-02-04 para. 16] p. 260, Para. 6, [1904MS].

Let those who are thinking of settling at Mountain View remember that this is not wisdom unless they are called there to connect with the publishing work. The world is large; its needs are great. Go, make new centers in places where there is need of light. Do not crowd into one place, making the same mistake that has been made in Battle Creek. There are hundreds of places that need the light God has given you.

[Cf: RH 06-02-04 para. 17] p. 260, Para. 7, [1904MS].

And wherever you live, whatever your circumstances may be, be sure to bring the teachings of the Word of God into your homes, into your daily life. Seek God as your light, your strength, your way to heaven. Remember that to every man God has entrusted talents, to be used for him. Learn at the feet of Jesus the lessons of meekness and lowliness, and then work in the spirit of the Saviour for those around you. By willing obedience to the commandments, make your home a place where God's honor will love to dwell. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: RH 06-02-04 para. 18] p. 260, Para. 8, [1904MS].

We each have an individual work to do. We are to consecrate ourselves, body and soul and spirit, to God. Each child of his has something to do for his name's honor and glory. Wherever you are, you may be a blessing. [Cf: RH 06-02-04 para. 19] p. 261, Para. 1, [1904MS].

If there seems to be but a slender chance of obtaining a livelihood where you are, make the most of every opportunity. Devise wise plans. Put to use every jot of ability that God has given you. Do your duty to yourself, improving in understanding and adaptability, daily becoming better able to turn to the best account the mental and physical powers that God has given you. He wants you to be a success. He wants you to be a blessing in your home and in the neighborhood in which you live. [Cf: RH 06-02-04 para. 20] p. 261, Para. 2, [1904MS].

Parents, help your children to help you and to help one another. Be kind and courteous to your neighbors. By good works let your light shine forth amid the moral darkness. If you are true Christians, you will become more and more able to understand what the will of the Lord is, and you will move forward step by step in the light of his Word. [Cf: RH 06-02-04 para. 21] p. 261, Para. 3, [1904MS].

Study the life of Christ, and strive to follow the pattern he has given you. Ask yourselves if you have done your whole duty to the church in your own house, and your duty to your neighbors. Have you been faithful in teaching your children lessons of Christian politeness? Are there not many opportunities for improvement in the government of your home? Do not neglect your children. Learn how to discipline yourselves, that you may be worthy of the respect of your children and your neighbors. If Christ is not abiding in your hearts, how can you teach others the lessons of patience and kindness that must be manifest in the life of every Christian? Be sure that you are keeping the way of the Lord, and then teach the truth to those around you. Mrs. E. G. White. [Cf: RH 06-02-04 para. 22] p. 261, Para. 4, [1904MS].

In the days of Christ there were no sanitariums in the holy land. But wherever the Great Physician went, he carried with him the healing efficacy that was a cure for every disease, spiritual and physical. This he imparted to those who were under the afflicting power of the enemy. In every city, every town, every village through which he passed, with the solicitude of a loving father he laid his hands upon the afflicted ones, making them whole, and speaking words of tenderest

sympathy and compassion. How precious to them were his words! From him flowed a stream of healing power, which made the sick whole. He healed men and women with unhesitating willingness and with hearty joyfulness; for he was glad to be able to restore suffering ones to health. [Cf: RH 06-09-04 para. 1] p. 261, Para. 5, [1904MS].

The Mighty Healer worked so incessantly, so intensely,--and often without food,--that some of his friends feared he could not much longer endure the constant strain. His brothers heard of this, and also of the charge brought by the Pharisees that he cast out devils through the power of Satan. They felt keenly the reproach that came upon them through their relation to Jesus. They decided that he must be persuaded or constrained to cease his manner of labor, and they induced Mary to unite with them, thinking that through his love for her they might prevail upon him to be more prudent. [Cf: RH 06-09-04 para. 2] p. 261, Para. 6, [1904MS].

Jesus was teaching the people when his disciples brought the message that his mother and his brothers were without, and desired to see him. He knew what was in their hearts, and "he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother." [Cf: RH 06-09-04 para. 3] p. 262, Para. 1, [1904MS].

The enmity kindled in the human heart against the gospel was keenly felt by the Son of God, and it was most painful to him in his home; for his own heart was full of kindness and love, and he appreciated tender regard in the family relation. But with their short measuring-line his brothers could not fathom the mission that he came to fulfil, and therefore could not sympathize with him in his trials. [Cf: RH 06-09-04 para. 4] p. 262, Para. 2, [1904MS].

Some of those whom Christ healed he charged to tell no man. He knew that the more the Pharisees and Sadducees and rulers heard of his miracles, the more they would try to hedge up his way. But notwithstanding his precautions, "so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities." Again and again he was followed by the priests, who expressed their violent sentiments against him in order to stir up the enmity of the people. But when he could no longer safely remain in one place, he went to another. [Cf: RH 06-09-04 para. 5] p. 262, Para. 3, [1904MS].

In doing medical missionary work we shall meet the same opposition that Christ met. He declares: "Ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." [Cf: RH 06-09-04 para. 6] p. 262, Para. 4, [1904MS].

The life of Christ and his ministry to the afflicted are inseparably connected. From the light that has been given me, I know that an intimate relationship should ever exist between the medical missionary work and the gospel ministry. They are bound together in sacred union

as one work, and are never to be divorced. The principles of heaven are to be adopted and practised by those who claim to walk in the Saviour's footsteps. By his example he has shown us that medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it. Christ gave a perfect representation of true godliness by combining the work of a physician and a minister, ministering to the needs of both body and soul, healing physical disease, and then speaking words that brought peace to the troubled heart. [Cf: RH 06-09-04 para. 7] p. 262, Para. 5, [1904MS].

Christ has empowered his church to do the same work that he did during his ministry. Today he is the same compassionate physician that he was while on this earth. We should let the afflicted understand that in him there is healing balm for every disease, restoring power for every infirmity. His disciples in this time are to pray for the sick as verily as his disciples of old prayed. And recoveries will follow; for "the prayer of faith shall save the sick." We need the Holy Spirit's power, the calm assurance of faith that can claim God's promises. [Cf: RH 06-09-04 para. 8] p. 262, Para. 6, [1904MS].

We should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding him they will be changed into his likeness. Our object in establishing sanitariums is to encourage the sick and suffering to look to Jesus and live. Let the workers in our medical institutions keep Christ, the Great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual diseases. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of him who gave his life to make it possible for them to have life eternal. Keep their minds fixed upon the One altogether lovely, the Chiefest among ten thousand. Talk of his love; tell of his power to save. [Cf: RH 06-09-04 para. 9] p. 263, Para. 1, [1904MS].

The Lord desires every worker to do his best. Those who have not had special training in one of our medical institutions may think that they can do very little; but, my dear fellow workers, remember that in the parable of the talents, Christ did not represent all the servants as receiving the same number. To one servant was given five talents; to another, two; and to still another, one. If you have but one talent, use it wisely, increasing it by putting it out to the exchangers. Some can not do as much as others, but every one is to do all he can to roll back the wave of disease and distress that is sweeping over our world. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. God desires every one of his children to have intelligence and knowledge, so that with unmistakable clearness and power his glory shall be revealed in our world. Mrs. E. G. White. [Cf: RH 06-09-04 para. 10] p. 263, Para. 2, [1904MS].

True medical missionary work is of divine origin, and has a most glorious mission to fulfil. In all its bearings it is to be in conformity with Christ's work. [Cf: RH 06-16-04 para. 1] p. 263, Para. 3, [1904MS].

At this stage of the medical missionary work nothing will help us more than to understand the mission of the greatest Medical Missionary that

ever trod the earth; nothing will help us more than to realize how sacred is this line of service, and how perfectly it corresponds to the lifework of the Great Missionary. The object of our mission is the same as the object of Christ's mission. Why did God send his Son to the fallen world?--To make known to mankind his love for them. Christ came as a Redeemer. Throughout his ministry he kept prominent his mission to save sinners. [Cf: RH 06-16-04 para. 2] p. 263, Para. 4, [1904MS].

When Christ was about to ascend to heaven, he committed to his disciples the mission that his Father had committed to him; and he taught them how to fulfil this mission. He declared that as he had represented his Father to the world, so they were to represent him. Although he would be invisible to the natural eye, yet all who believed on him would be able to behold him by faith. He told his followers to work as he had worked. They were to be a spectacle to worlds unfallen, to angels, and to men, revealing the Father through a revelation of the Son. [Cf: RH 06-16-04 para. 3] p. 263, Para. 5, [1904MS].

The Saviour lived on this earth a life that love for God will constrain every true believer in Christ to live. Following his example, in our medical missionary work we shall reveal to the world that we are his representatives, and that our credentials are from above. [Cf: RH 06-16-04 para. 4] p. 264, Para. 1, [1904MS].

Christ knew that his Father had chosen him to carry out the great plan of redemption by coming to the fallen world to die for sinners. And when he came to fulfil his mission, he was, in every sense of the term, a medical missionary. We can do medical missionary work in a Christlike manner only when we are one with him. United with him, we receive spiritual life and power, and learn to be "laborers together with God," manifesting love for every one for whom he died, and working earnestly to bring into the heavenly garner a harvest of souls. Filled with his Spirit, men and women are animated with the same desire to save sinners that animated Christ in his lifework as a missionary sent of God. [Cf: RH 06-16-04 para. 5] p. 264, Para. 2, [1904MS].

I am instructed to say that God desires to have the medical missionary work cleansed from the tarnish of earthliness, and elevated to its true position before the world. Our medical missionary workers must rise to heights that can be reached only by a living, working faith. At this time in our history, we are to allow no confusion of sentiment to prevail in regard to what should be expected of medical missionaries sent of God. There should be a more clear, definite understanding of what medical missionary work comprehends. Those who desire to honor God will not mingle worldly policy plans with his plans in attempting to accomplish that which this work is ordained by him to accomplish. [Cf: RH 06-16-04 para. 6] p. 264, Para. 3, [1904MS].

Clothed with humanity, Christ performed a work that revealed the invisible Father, in order that his disciples might understand the meaning of the prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven." But how many who claim to be his followers concede to a worldly policy! This is because their hearts are not filled with love for the truth. God's purpose in committing to men and women the mission that he committed to Christ, is to separate his followers from worldly policy. [Cf: RH 06-16-04 para. 7] p. 264, Para. 4, [1904MS].

The people of God, those who claim to love him and to keep his commandments, are to reflect a much clearer, purer light than they now reflect. Even Christ desired men to know that he was not acting independently, but in behalf of another, who had sent him. He never for a moment lost sight of the greatness of his mission. He was always conscious of the fact that he was the Sent of God. And to his Father he declares concerning his disciples, "As thou hast sent me into the world, even so have I also sent them into the world." [Cf: RH 06-16-04 para. 8] p. 264, Para. 5, [1904MS].

Our work is clearly defined. As the Father sent his only begotten Son into our world, even so Christ sends us, his disciples, as his medical missionary workers. In fulfilling this high and holy mission, we are to do the will of God. No one man's ideas or judgment are to be our criterion as to what constitutes genuine medical missionary work. We can have power and efficiency only by working as Christ worked. And we can be Christlike in word and deed only when his will is perfected in us. Then shall his righteousness go before us, and the glory of the Lord shall be our rearward. [Cf: RH 06-16-04 para. 9] p. 264, Para. 6, [1904MS].

The life of Christ must become our life, our light, our exceeding great reward. Our words and works must bear a living testimony that in our lives we are not lying against the truth we claim to believe. If Christ is indeed formed within, the hope of glory, we shall manifest that tenderness, that love, that fervency of spirit, which reveals his character. Our hearts will be humble, our spirits contrite. Our works will bear witness to his indwelling presence. His disposition, his kindness, his compassion, manifested in us, will inspire hope in the hearts of the most hopeless. Thus in act, as well as in word, we shall reveal to the world the character of the Unseen. Mrs. E. G. White. [Cf: RH 06-16-04 para. 10] p. 265, Para. 1, [1904MS].

I have been instructed to direct the minds of our people to the fifty-sixth chapter of Isaiah. This chapter contains important lessons for those who are fighting on the Lord's side in the conflict between good and evil. [Cf: RH 06-23-04 para. 1] p. 265, Para. 2, [1904MS].

"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: RH 06-23-04 para. 2] p. 265, Para. 3, [1904MS].

"Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. [Cf: RH 06-23-04 para. 3] p. 265, Para. 4, [1904MS].

"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 a house of prayer." [Cf: RH 06-23-04 para. 4] p. 265, Para. 5, [1904MS].

"And taketh hold of my covenant." This is the covenant spoken of in the following scripture:-- [Cf: RH 06-23-04 para. 5] p. 265, Para. 6, [1904MS].

"Moses went up unto God, and the Lord called 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 bear 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 . . . 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: RH 06-23-04 para. 6] p. 265, Para. 7, [1904MS].

"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." [Cf: RH 06-23-04 para. 7] p. 266, Para. 1, [1904MS].

This is the pledge that God's people are to make in these last days. Their acceptance with God depends on a faithful fulfilment of the terms of their agreement with him. God includes 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 daughters: I will give them an everlasting name, that shall not be cut off." [Cf: RH 06-23-04 para. 8] p. 266, Para. 2, [1904MS].

"The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him." [Cf: RH 06-23-04 para. 9] p. 266, Para. 3, [1904MS].

"Seek ye out of the book of the law, and read." "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." [Cf: RH 06-23-04 para. 10] p. 266, Para. 4, [1904MS].

These words outline our work. This scripture is to be received by our people as a message for today. The glad tidings of salvation are to be carried to those who have not heard them. [Cf: RH 06-23-04 para. 11] p. 266, Para. 5, [1904MS].

Among the people of God there is to be no colonizing. The word of the Lord to them is, "Thou shalt break forth on the right hand and on the left." They are to make plants in all places. Everywhere the truth for this time is to be proclaimed. Those into whose hearts the light has shone are to remember that they are God's workmen, his witnesses. To serve and honor him is to be their science. They are to call upon others to keep his commandments and live. To all people and nations and kindreds and tongues the truth is to be proclaimed. The time has come for much aggressive work to be done in the cities, and in all neglected, unworked fields. This the enemy knows, and he tries to keep the minds of those to whom this work has been committed, occupied with nonessentials. Thus he seeks to lead them to neglect the precious opportunities that come to them to present the truth to those who know it not. [Cf: RH 06-23-04 para. 12] p. 266, Para. 6, [1904MS].

Shall those who know the truth, and who ought to be filled with zeal for its advancement, allow Satan to turn their thoughts from the great truth that has been given them to give to others? The enemy is determined to place God's people in a false light before the world. He is pleased when their lives reveal defects, when they cherish objectionable traits of character. These traits of character he uses in his service. [Cf: RH 06-23-04 para. 13] p. 266, Para. 7, [1904MS].

Many yield to his temptations, and the time and influence of God's servants, which should be used in making known to unbelievers the truth for this time, is used in efforts to recover professing believers from Satan's snares. Thus the way of the advancement of the truth is blocked. [Cf: RH 06-23-04 para. 14] p. 267, Para. 1, [1904MS].

God sees the struggle that is to take place in our world, the whole progress and outcome of which has been traced in the pages of his Word. He sees also the diseased, defective eyesight of his people, which prevents them from discerning their own deficiencies, and from taking an earnest interest in the things of eternity. Christ calls upon the members of his church to cherish the true, genuine hope of the gospel. He points them upward, distinctly assuring them that the riches that endure are above, not below. Their hope is in heaven, not on the earth. "Seek ye first the kingdom of God, and his righteousness," he says, "and all these things,"--all that is essential for your good--"shall be added unto you." [Cf: RH 06-23-04 para. 15] p. 267, Para. 2, [1904MS].

With many, the things of this world obscure the glorious view of the eternal weight of glory that awaits the saints of the Most High. They can not distinguish the true, the real, the enduring substance, from the false, the counterfeit, the passing shadow. Christ urges them to remove from before their eyes that which is obscuring their view of eternal realities. He insists upon the removal of that which is causing them to mistake phantoms for realities, and realities for phantoms. God entreats his people to give the strength of body, mind, and soul to the service that he expects them to perform. He calls upon them to be able to say for themselves that the gains and advantages of this life are not worthy to be compared with the riches that are reserved for the diligent, rational seeker for eternal life. [Cf: RH 06-23-04 para. 16] p. 267, Para. 3, [1904MS].

He does not leave us in ignorance of what is before us. He shows us the vast confederacy arrayed against us. He tells us plainly that we

are battling against a mighty foe. But he assures us that we shall not be left to fight alone. Angels are in the ranks of God's soldiers. And One more powerful than angels is there. The Captain of our salvation leads the way, saying, "Be of good cheer; I have overcome the world." Mrs. E. G. White. [Cf: RH 06-23-04 para. 17] p. 267, Para. 4, [1904MS].

The work of God demands true, stanch, wholehearted, spiritual-minded men,--men who are in earnest, and who have a clear understanding of what is truth,--men who are not fashioned after a worldly mold, but who realize that at this time Satan's power will be exercised through believers who have not held the beginning of their confidence firm unto the end. Men are needed 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 him for the use they make of the talents entrusted to them. Men are needed who can speak intelligently of the sacredness and 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 principles, and who watch for souls as they that must give an account. [Cf: RH 06-30-04 para. 1] p. 267, Para. 5, [1904MS].

To Every Man His Work.--Men of varied gifts are needed. In the building of the tabernacle, different lines of work were assigned to different ones; but all worked under the supervision of God. 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 work for which he is fitted. It is the Lord's purpose that there shall be unity in diversity. He endows men with different degrees of capability, and then places them where they can do the work for which they are best adapted. The trust given to each worker is proportioned to his ability. [Cf: RH 06-30-04 para. 2] p. 268, Para. 1, [1904MS].

While traveling in Switzerland, we passed by a large building in process of erection. Many men were at work. Some were bringing stone from the quarry; others were squaring, shaping, and measuring these stones; and still others were placing them in the building. In charge of the different departments were experienced workers, whose part it was to see that the work was done with care and thoroughness. Over all the men, superintending the work on the entire structure, was the master builder. [Cf: RH 06-30-04 para. 3] p. 268, Para. 2, [1904MS].

United action and perfect order prevailed among the men, and the work moved forward rapidly. Every one was doing something. I was told that in the mountains other men were felling trees for the timber needed in the building, and floating them down the stream. [Cf: RH 06-30-04 para. 4] p. 268, Para. 3, [1904MS].

To me this was an object lesson of the way in which the Lord's work is to be carried forward. In his work there are many different branches. Workers of different talents and capabilities are needed. Every one is to do his best, under the direction of the great Head of the church. [Cf: RH 06-30-04 para. 5] p. 268, Para. 4, [1904MS].

But there has been and still is great danger of one man meddling with another man's work, not from a desire to help him, but in order to confuse him. The Lord is not in this. He has not given to the one who

is neglecting his own work the outlines of his brother's work. How can one improve the methods of his fellow worker by making suggestions and criticisms that only harass and discourage? If he will attend to his own work, the Great Teacher, though unseen, will take the oversight of the work that in his wisdom he has entrusted to other hands. [Cf: RH 06-30-04 para. 6] p. 268, Para. 5, [1904MS].

What was Christ's answer when Peter asked him concerning the work of John? "Lord, and what shall this man do?" Peter inquired. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou me." [Cf: RH 06-30-04 para. 7] p. 268, Para. 6, [1904MS].

Today many are making the mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their ideas that they neglect the work God has placed in their own hands. They lose all sense of the responsibility resting on them. [Cf: RH 06-30-04 para. 8] p. 268, Para. 7, [1904MS].

He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. Let every man stand in his own place, doing faithfully the work committed to him. It is the questioning, criticizing spirit cherished that puts so many workers in hard places. Let men humble themselves before God, feeling that it is a sin to criticize and condemn. Satan has snares prepared for the feet of the one who is eager to place himself where God has not placed him. [Cf: RH 06-30-04 para. 9] p. 269, Para. 1, [1904MS].

How rapidly God's work would go forward if when a man received a work from God, he would put his own attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and earnest prayer. [Cf: RH 06-30-04 para. 10] p. 269, Para. 2, [1904MS].

Let men cease to complain and criticize, and let them do their appointed work. Let them be guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the master workman, will be found to fit perfectly. [Cf: RH 06-30-04 para. 11] p. 269, Para. 3, [1904MS].

A Threefold Duty.--To those bearing responsibilities in the work of God, this charge is given: "The elders which are among you I exhort, . . . 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 06-30-04 para. 12] p. 269, Para. 4, [1904MS].

In this charge there is a threefold duty. "Feed the flock of God,"--by giving them his word and 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 must be done of a ready, cheerful mind, "neither as being lords over God's heritage," tyrannizing over them. [Cf: RH 06-30-04 para. 13] p. 269, Para. 5, [1904MS].

Let those who have been given responsibilities in the cause of God, 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 06-30-04 para. 14] p. 269, Para. 6, [1904MS].

O, what a power a converted man, one who is 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. They are ever 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 strengthen and uplift! When asked a question, one should not answer abruptly, but kindly. The heart of the one who is asking may be sorely grieved by a hidden sorrow, which may not be told. Therefore let the words of the one addressed be always kind and sympathetic. By a few well-chosen, helpful words he may remove a heavy burden from a fellow worker's mind. Mrs. E. G. White. [Cf: RH 06-30-04 para. 15] p. 270, Para. 1, [1904MS].

In order to be saved, we must know by experience the meaning of true conversion. It is a fearful mistake for men and women to go on day by day, professing to be Christians, yet having no right to the name. In God's sight, profession is nothing, position is nothing. He asks, Is the life in harmony with my precepts? [Cf: RH 07-07-04 para. 1] p. 270, Para. 2, [1904MS].

There are many who suppose that they are converted, but who are not able to bear the test of character presented in the Word of God. Sad will it be, in the day when every man is rewarded according to his works, for those who can not bear this test. [Cf: RH 07-07-04 para. 2] p. 270, Para. 3, [1904MS].

Conversion is a change of heart, a turning from unrighteousness to righteousness. Relying upon the merits of Christ, exercising true faith in him, the repentant sinner receives pardon for sin. As he ceases to do evil, and learns to do well, he grows in grace and in the knowledge of God. He sees that in order to follow Jesus he must separate from the world, and, after counting the cost, he looks upon all as loss if he may but win Christ. He enlists in his army, and bravely and cheerfully engages in the warfare, fighting against natural inclinations and selfish desires, and bringing the will into subjection to the will of Christ. Daily he seeks the Lord for grace, and he is strengthened and helped. Self once reigned in his heart, and worldly pleasure was his delight. Now self is dethroned, and God reigns supreme. His life reveals the fruit of righteousness. The sins he once loved he now hates. Firmly and resolutely he follows in the path of holiness. This

is genuine conversion. [Cf: RH 07-07-04 para. 3] p. 270, Para. 4, [1904MS].

In the lives of many of those whose names are on the church books there has been no genuine change. The truth has been kept in the outer court. There has been no genuine conversion, no positive work of grace done in the heart. Their desire to do God's will is based upon their own inclination, not upon the deep conviction of the Holy Spirit. Their conduct is not brought into harmony with the law of God. They profess to accept Christ as their Saviour, but they do not believe that he will give them power to overcome their sins. They have not a personal acquaintance with a living Saviour, and their characters reveal many blemishes. [Cf: RH 07-07-04 para. 4] p. 270, Para. 5, [1904MS].

Many a one who looks at himself in the divine mirror, and is convinced that his life is not what it ought to be, fails to make the needed change. He goes his way, and forgets his defects. He may profess to be a follower of Christ, but what does this avail if his character has undergone no change, if the Holy Spirit has not wrought upon his heart? The work done has been superficial. Self is retained in his life. He is not a partaker of the divine nature. He may talk of God and pray to God, but his life reveals that he is working against God. [Cf: RH 07-07-04 para. 5] p. 271, Para. 1, [1904MS].

Let us not forget that in his conversion and sanctification, man must cooperate with God. "Work out your own salvation with fear and trembling," the Word declares; "for it is God which worketh in you both to will and to do of his good pleasure." Man can not transform himself by the exercise of his will. He possesses no power by which this change may be effected. The renewing energy must come from God. The change can be made only by the Holy Spirit. He who would be saved, high or low, rich or poor, must submit to the working of this power. [Cf: RH 07-07-04 para. 6] p. 271, Para. 2, [1904MS].

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this bad habit or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. [Cf: RH 07-07-04 para. 7] p. 271, Para. 3, [1904MS].

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [Cf: RH 07-07-04 para. 8] p. 271, Para. 4, [1904MS].

The leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,--the life of Christ. The mind is changed; the

faculties are aroused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. [Cf: RH 07-07-04 para. 9] p. 271, Para. 5, [1904MS].

The Scriptures are the great agency in this transformation of character. Christ prayed, "Sanctify them through thy truth: thy word is truth." If studied and obeyed, the word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, body, soul, and spirit, to his will. [Cf: RH 07-07-04 para. 10] p. 271, Para. 6, [1904MS].

A man sees his danger. He sees that he needs a change of character, a change of heart. He is stirred; his fears are aroused. The Spirit of God is working in him, and with fear and trembling he works for himself, seeking to find out his defects of character, and to see what he can do to bring about the needed change in his life. His heart is humbled. By confession and repentance he shows the sincerity of his desire to reform. He confesses his sins to God, and if he has injured any one, he confesses the wrong to the one he has injured. While God is working, the sinner, under the influence of the Holy Spirit, works out that which God is working in mind and heart. He acts in harmony with the Spirit's working, and his conversion is genuine. [Cf: RH 07-07-04 para. 11] p. 272, Para. 1, [1904MS].

The nobility and dignity of the man increase as he takes his position against the wily foe, who for so many years has kept him in slavery. He feels a holy indignation arising within him as he thinks that for so long he has been Satan's bond-slave, allowing the enemy to lead him to refuse to acknowledge his best friend. [Cf: RH 07-07-04 para. 12] p. 272, Para. 2, [1904MS].

Let the sinner cooperate with his Redeemer to secure his liberty. Let him be assured that unseen heavenly agencies are working in his behalf. Dear souls in doubt and discouragement, pray for the courage and strength that Christ waits to give you. He has been seeking for you. He longs to have you feel your need of his help. He will reach out his hand to grasp the hand stretched out for aid. He declares, "Him that cometh to me I will in no wise cast out." Let mind and heart be enlisted in the warfare against sin. Let your heart soften as you think of how long you have chosen to serve your bitterest foe, while you turned from Him who gave his life for you, who loves you, and who will accept you as his, though you are sinners. Step out from under the rebel flag, and take your stand under the bloodstained banner of Prince Emmanuel. [Cf: RH 07-07-04 para. 13] p. 272, Para. 3, [1904MS].

He who would build up a strong, symmetrical character, must give all and do all for Christ. The Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning and obeying its precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that he may make if he is a partaker of the divine nature. Day by day God works in him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the gospel can do

for fallen human beings. [Cf: RH 07-07-04 para. 14] p. 272, Para. 4, [1904MS].

Let us not spare ourselves, but carry forward in earnest the work of reform that must be done in our lives. Let us crucify self. Unholy habits will clamor for the mastery, but in the name and through the power of Jesus we may conquer. To him who daily seeks to keep his heart with all diligence, the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: RH 07-07-04 para. 15] p. 272, Para. 5, [1904MS].

"Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee." God himself is "the justifier of him which believeth in Jesus." And "whom he justified, them he also glorified." Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings, striving for conformity to the divine image, there is imparted an outlay of heaven's treasure, an excellency of power that will place them higher than even the angels who have never fallen. Mrs. E. G. White. [Cf: RH 07-07-04 para. 16] p. 273, Para. 1, [1904MS].

The Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation. [Cf: RH 07-14-04 para. 1] p. 273, Para. 2, [1904MS].

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question. [Cf: RH 07-14-04 para. 2] p. 273, Para. 3, [1904MS].

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of his cause? Has he not bidden his servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for him? [Cf: RH 07-14-04 para. 3] p. 273, Para. 4, [1904MS].

Let us be honest with the Lord. All the blessings that we enjoy come from him; and if he has entrusted us with the talent of means, that we may help to do his work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying his talent in the earth? [Cf: RH 07-14-04 para. 4] p. 273, Para. 5, [1904MS].

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put his means into circulation, to provide facilities by which many will have the opportunity of learning what is truth. [Cf: RH 07-14-04 para. 5] p. 273, Para. 6, [1904MS].

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for him? Can you not see that he wants you to use your means in helping to build meetinghouses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world? [Cf: RH 07-14-04 para. 6] p. 274, Para. 1, [1904MS].

God himself originates the plans for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may cheerfully respond. If they will be faithful in bringing to his treasury the means lent them, his work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. [Cf: RH 07-14-04 para. 7] p. 274, Para. 2, [1904MS].

God will prepare the way before his faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their rearward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of heaven is revealed in the conquests achieved in winning souls to Christ. [Cf: RH 07-14-04 para. 8] p. 274, Para. 3, [1904MS].

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won. [Cf: RH 07-14-04 para. 9] p. 274, Para. 4, [1904MS].

God's word to his workers in Washington is, "Arise and build;" and his word to his people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly. [Cf: RH 07-14-04 para. 10] p. 274, Para. 5, [1904MS].

I know that the people of God desire to act their part nobly in

advancing his work in the world. God extends his favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in his work, to return to him a part of that which he has bestowed upon us. He has made us his helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts. Mrs. E. G. White. [Cf: RH 07-14-04 para. 11] p. 274, Para. 6, [1904MS].

The Lord desires me to call the attention of his people 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 Christlike love is of heavenly birth, and that without it all other qualifications are worthless. [Cf: RH 07-21-04 para. 1] p. 275, Para. 1, [1904MS].

"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: RH 07-21-04 para. 2] p. 275, Para. 2, [1904MS].

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. Each part of the creation occupied the part assigned to it, and answered the purpose for which it was created. 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 or 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 sin, no imperfection. [Cf: RH 07-21-04 para. 3] p. 275, Para. 3, [1904MS].

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 believed his lie. 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: RH 07-21-04 para. 4] p. 275, Para. 4, [1904MS].

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 seek for reconciliation, because Christ has told you to love one another as he has loved you. [Cf: RH 07-21-04 para. 5] p. 275, Para. 5, [1904MS].

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, 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 remove every stumblingblock from before the feet of our brother? 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: RH 07-21-04 para. 6] p. 276, Para. 1, [1904MS].

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let every one 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 mistakes are thought of and talked about, they grow larger. A mountain is made out of a molehill. Ill-feeling and a lack of confidence are the result. [Cf: RH 07-21-04 para. 7] p. 276, Para. 2, [1904MS].

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 out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: RH 07-21-04 para. 8] p. 276, Para. 3, [1904MS].

So great is the intemperance in speech that much instruction has been given on this subject by the Great Teacher. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the harsh words that, if spoken, would create difference 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 heart and the hearts of others. This is most blessed missionary work. [Cf: RH 07-21-04 para. 9] p. 276, Para. 4, [1904MS].

The Lord has instructed me to say to his people, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not serve the enemy. Overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that disparages another. [Cf: RH 07-21-04 para. 10] p. 276, Para. 5, [1904MS].

I greatly desire that you shall follow the directions that 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 criticize, 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: RH 07-21-04 para. 11] p. 277, Para. 1, [1904MS].

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: RH 07-21-04 para. 12] p. 277, Para. 2, [1904MS].

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: RH 07-21-04 para. 13] p. 277, Para. 3, [1904MS].

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee.)" [Cf: RH 07-21-04 para. 14] p. 277, Para. 4, [1904MS].

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: RH 07-21-04 para. 15] p. 277, Para. 5, [1904MS].

"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. [Cf: RH 07-21-04 para. 16] p. 277, Para. 6, [1904MS].

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: RH 07-21-04 para. 17] p. 277, Para. 7, [1904MS].

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in 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: RH 07-21-04 para. 18] p. 277, Para. 8, [1904MS].

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 straightened in us, but ye are straightened in your own affections." 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: RH 07-21-04 para. 19] p. 278, Para. 1, [1904MS].

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [Cf: RH 07-21-04 para. 20] p. 278, Para. 2, [1904MS].

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 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 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: RH 07-21-04 para. 21] p. 278, Para. 3, [1904MS].

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. In 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 as a pillar of cloud by day and a pillar of fire by night. [Cf: RH 07-21-04 para. 22] p. 278, Para. 4, [1904MS].

Let God's people set a perfect example, honoring Christ in every place, in every difficulty following his directions. Then at last they will be received into the family of the redeemed, and there will be given unto them a crown of immortal life. Mrs. E. G. White. [Cf: RH 07-21-04 para. 23] p. 278, Para. 5, [1904MS].

The most solemn truths ever entrusted to mortals have been given to us to proclaim to the world. The proclamation of these truths is our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculations, neither are they to enter into business enterprises with unbelievers; for this would hinder them in doing the work given them. [Cf: RH 07-28-04 para. 1] p. 278, Para. 6, [1904MS].

Christ says of his people, "Ye are the light of the world." It is not a small matter that the counsels and purposes and plans of God have been so clearly opened to us. It is a wonderful privilege to be able to understand the will of God as revealed in the sure word of prophecy. This places on us a heavy responsibility. God expects us to impart to others the knowledge he has given us. It is his purpose that divine and human instrumentalities shall unite in the proclamation of the warning message. [Cf: RH 07-28-04 para. 2] p. 279, Para. 1, [1904MS].

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." This message is to be proclaimed, not in a few places only, but to the whole world. [Cf: RH 07-28-04 para. 3] p. 279, Para. 2, [1904MS].

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. [Cf: RH 07-28-04 para. 4] p. 279, Para. 3, [1904MS].

"And the third angel followed them, saying with a loud voice. If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." [Cf: RH 07-28-04 para. 5] p. 279, Para. 4, [1904MS].

To John was given a view of the remnant people of God, and as he beheld their character and their work, he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Cf: RH 07-28-04 para. 6] p. 279, Para. 5, [1904MS].

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Cf: RH 07-28-04 para. 7] p. 279, Para. 6, [1904MS].

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." [Cf: RH 07-28-04 para. 8] p. 279, Para. 7, [1904MS].

In the issue of the great conflict, there will be only two classes in

the world,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image, and receive his mark. Although church and state will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive the mark of the beast; yet the people of God will not receive it. The prophet of Patmos beheld them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb. [Cf: RH 07-28-04 para. 9] p. 279, Para. 8, [1904MS].

But of those who trample on God's law, and oppress his faithful people, the terrible prediction is uttered:-- [Cf: RH 07-28-04 para. 10] p. 280, Para. 1, [1904MS].

"The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." [Cf: RH 07-28-04 para. 11] p. 280, Para. 2, [1904MS].

On which side are we standing? Have we placed ourselves fully under the direction and protection of the Holy Spirit, and are we giving the message for this time? Does every effort we put forth tend to advance the proclamation of the message? So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom came the word: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." [Cf: RH 07-28-04 para. 12] p. 280, Para. 3, [1904MS].

Are we to wait until the fulfilment of the prophecies of the end before we say anything concerning them? Of what value will our words be then? Shall we wait until the judgments fall upon the transgressor before we tell him how to avoid them? Where is our faith in the word of God? Must we see the things foretold come to pass before we will believe what he has said? In clear, distinct rays light has come to us, showing that the great day of the Lord is at hand, "even at the door." Let us read and understand, before it is too late. [Cf: RH 07-28-04 para. 13] p. 280, Para. 4, [1904MS].

Study carefully the following scriptures:-- [Cf: RH 07-28-04 para. 14] p. 280, Para. 5, [1904MS].

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, . . . and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures."

[Cf: RH 07-28-04 para. 15] p. 280, Para. 6, [1904MS].

"The loftiness of man shall be bowed down, and the haughtiness of man shall be made low: and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." [Cf: RH 07-28-04 para. 16] p. 280, Para. 7, [1904MS].

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." [Cf: RH 07-28-04 para. 17] p. 281, Para. 1, [1904MS].

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" [Cf: RH 07-28-04 para. 18] p. 281, Para. 2, [1904MS].

The Lord has declared the judgments and calamities that must fall upon those who continue to dishonor him. Warnings have been given by God, and these warnings should be kept before the people. God's appointed messengers are to give the call to flee from the wrath to come. [Cf: RH 07-28-04 para. 19] p. 281, Para. 3, [1904MS].

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children: . . . let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? [Cf: RH 07-28-04 para. 20] p. 281, Para. 4, [1904MS].

"Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen." [Cf: RH 07-28-04 para. 21] p. 281, Para. 5, [1904MS].

"Fear not, O land; be glad and rejoice: for the Lord will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously

with you: and my people shall never be ashamed." [Cf: RH 07-28-04 para. 22] p. 281, Para. 6, [1904MS].

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Mrs. E. G. White. [Cf: RH 07-28-04 para. 23] p. 281, Para. 7, [1904MS].

I have been bidden to call the attention of our people to the instruction given by the Lord to Israel regarding the importance of separation from the world. In the fourth chapter of Deuteronomy we read:-- [Cf: RH 08-04-04 para. 1] p. 282, Para. 1, [1904MS].

"Now therefore, 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: RH 08-04-04 para. 2] p. 282, Para. 2, [1904MS].

"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. 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? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons and thy sons' sons." [Cf: RH 08-04-04 para. 3] p. 282, Para. 3, [1904MS].

"When the Lord shall bring thee into the land whither thou goest to possess it, and hath cast out many nations from before thee, . . . and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. [Cf: RH 08-04-04 para. 4] p. 282, Para. 4, [1904MS].

"But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. 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." [Cf: RH 08-04-04 para. 5] p. 282, Para. 5, [1904MS].

"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." [Cf: RH 08-04-04 para. 6] p. 282, Para. 6, [1904MS].

A Departure from Right.--Under David's rule, the people of Israel gained strength, and uprightness through obedience to God's law. But the kings that followed strove for self-exaltation. They took to themselves glory for the greatness of the kingdom, forgetting how utterly dependent they were upon God. They regarded themselves as wise and independent, because of the honor showed them by fallible, erring man. They became corrupt, immoral, and rebelled against the Lord, turning from him to the worship of idols. [Cf: RH 08-04-04 para. 7] p. 283, Para. 1, [1904MS].

God bore long with them, calling them often to repentance. But they refused to hear, and at last God spoke in judgment, showing them how weak they were without him. He saw that they were determined to have their own way, and he gave them into the hands of their enemies, who spoiled their land, and took the people captive. [Cf: RH 08-04-04 para. 8] p. 283, Para. 2, [1904MS].

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practises of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls. [Cf: RH 08-04-04 para. 9] p. 283, Para. 3, [1904MS].

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust. [Cf: RH 08-04-04 para. 10] p. 283, Para. 4, [1904MS].

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in dishonoring him by leaning upon the arm of worldly power. [Cf: RH 08-04-04 para. 11] p. 283, Para. 5, [1904MS].

God's Word to Us Today.--Today God's word to his people is: "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." "Ye are a chosen generation, a royal

priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: RH 08-04-04 para. 12] p. 283, Para. 6, [1904MS].

God's people are to be distinguished as a people who serve him fully, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and him only. [Cf: RH 08-04-04 para. 13] p. 283, Para. 7, [1904MS].

The Sign Between God and His People.--"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you; every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." [Cf: RH 08-04-04 para. 14] p. 284, Para. 1, [1904MS].

Do not these words point us out as God's denominated people? and do they not declare to us that so long as time shall last, we are to cherish the sacred, denominational distinction placed on us? The children of Israel were to observe the Sabbath throughout their generations "for a perpetual covenant." The Sabbath has lost none of its meaning. It is still the sign between God and his people, and it will be so forever. [Cf: RH 08-04-04 para. 15] p. 284, Para. 2, [1904MS].

Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederation with those who have not wisdom to discern the claims of God, so plainly set forth in his law. [Cf: RH 08-04-04 para. 16] p. 284, Para. 3, [1904MS].

We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues, that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath, and we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. [Cf: RH 08-04-04 para. 17] p. 284, Para. 4, [1904MS].

God is testing his people, to see who will be loyal to the principles of his truth. Our work is to proclaim to the world the first, second, and third angels' messages. In the discharge of our duty, we are neither to despise nor fear our enemies. To bind ourselves up by contracts or in partnerships or business associations with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of his work; for this is not the way of the Lord. [Cf: RH 08-04-04 para. 18]

p. 284, Para. 5, [1904MS].

Putting our trust in God, we are to move steadily forward, doing his work with unselfishness, in humble dependence upon him, committing ourselves and our present and future to his wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in him, of God's abounding grace. [Cf: RH 08-04-04 para. 19] p. 284, Para. 6, [1904MS].

I pray that my brethren may realize that the third angel's message means much to us, and that the observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve him not. Let those who have become sleepy and indifferent awake. We are called to be holy, and we should carefully avoid giving the impression that it is of little consequence whether or not we retain the peculiar features of our faith. Upon us rests the solemn obligation of taking a more decided stand for truth and righteousness than we have taken in the past. The line of demarcation between those who keep the commandments of God and those who do not is to be revealed with unmistakable clearness. We are conscientiously to honor God, diligently using every means of keeping in covenant relation with him, that we may receive his blessings--the blessings so essential for a people who are to be so severely tried. To give the impression that our faith, our religion, is not a dominating power in our lives, is greatly to dishonor God. Thus we turn from his commandments, which are our life, denying that he is our God and we his people. [Cf: RH 08-04-04 para. 20] p. 285, Para. 1, [1904MS].

"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." [Cf: RH 08-04-04 para. 21] p. 285, Para. 2, [1904MS].

Where shall we be before the thousand generations mentioned in this scripture are ended? Our fate will have been decided for eternity. We shall either have been pronounced worthy of a home in the everlasting kingdom of God, or we shall have received sentence of eternal death. Those who have been true and faithful to their covenant with God, those who, remembering Calvary, have stood firmly on the side of truth, ever striving to honor God, will hear the commendation, "Well done, good and faithful servant." But those who have given God only halfhearted service, allowing their lives to be conformed to the ways and practises of the world, will hear the sad words, "Depart from me; I know you not." [Cf: RH 08-04-04 para. 22] p. 285, Para. 3, [1904MS].

The Home of the Faithful.--"The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh

abomination, or maketh a lie: but they which are written in the Lamb's book of life." [Cf: RH 08-04-04 para. 23] p. 285, Para. 4, [1904MS].

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads." [Cf: RH 08-04-04 para. 24] p. 285, Para. 5, [1904MS].

Who are these?--God's denominated people,--those who on this earth have witnessed to their loyalty. Who are they?--Those who have kept the commandments of God and the faith of Jesus; those who have owned the crucified One as their Saviour. [Cf: RH 08-04-04 para. 25] p. 286, Para. 1, [1904MS].

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." [Cf: RH 08-04-04 para. 26] p. 286, Para. 2, [1904MS].

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mrs. E. G. White. [Cf: RH 08-04-04 para. 27] p. 286, Para. 3, [1904MS].

I have just returned to Washington from the South. We were away for about six weeks, during which time we visited Nashville, Graysville, and Huntsville. [Cf: RH 08-11-04 para. 1] p. 286, Para. 4, [1904MS].

On the way from Berrien Springs to Nashville, we had to wait for several hours in Chicago, and Dr. Paulson took us out to Hinsdale, where they are about to establish a sanitarium. [Cf: RH 08-11-04 para. 2] p. 286, Para. 5, [1904MS].

I was very much pleased with all that I saw during the afternoon that I spent there. Hinsdale is about fourteen miles out from Chicago, and is a favorable place for a sanitarium. The atmosphere is good, and the surroundings are beautiful. Many of the houses are large, and are evidently the homes of men of wealth, who live in the country, and carry on business in Chicago. The roads are excellent, and sick people would find health in driving about and enjoying the scenery. The sight of the trees and flowers, with the sunshine and fresh air, would bring health to mind and body. In anticipation I can see the Hinsdale Sanitarium established, and hope and faith coming into the hearts of the patients. [Cf: RH 08-11-04 para. 3] p. 286, Para. 6, [1904MS].

We were taken all over the sanitarium property. It consists of ten acres of land, with two houses and a barn. The place was once very beautiful, but it has been neglected for several years. It is a favorable site for a sanitarium, and I am so glad that it has been placed at the disposal of our brethren. [Cf: RH 08-11-04 para. 4] p. 286, Para. 7, [1904MS].

About five years ago a gentleman from Chicago went to the Battle Creek Sanitarium as a patient. He was very sick, but the treatment given him was successful, and he believes that it was the means of saving his life. After returning home, he told Dr. Paulson that he knew of a place that ought to be used for sanitarium work. A few months ago he bought

this place, and has placed it at Dr. Paulson's disposal. It cost sixteen thousand dollars, and can be paid for in small monthly installments. [Cf: RH 08-11-04 para. 5] p. 286, Para. 8, [1904MS].

Dr. Paulson looks upon the opportunity to secure this place on easy terms as a providence of God. And this is right; for the hand of the Lord is in the matter. The outdoor advantages that the sick will have will prove the greatest blessing to them, aiding in the cure of mind and body. And as the sick ones associate with those who love and serve God, they will be doubly blessed. [Cf: RH 08-11-04 para. 6] p. 287, Para. 1, [1904MS].

How I wish that all our sanitariums could be placed among such natural surroundings. Men and women in need of physical and spiritual healing need to breathe just such an atmosphere. They need to be brought in contact with those whose words and acts will draw them to Christ. They need to be brought under the influence of the great Medical Missionary, who can heal both soul and body. They need to hear the story of the love of the sin-pardoning Saviour,--of the forgiveness granted to all who come to him confessing their sins. [Cf: RH 08-11-04 para. 7] p. 287, Para. 2, [1904MS].

There are many, many in our great cities, both in the higher and in the lower classes, who need to be helped into the way of life by being brought into contact with our sanitariums. [Cf: RH 08-11-04 para. 8] p. 287, Para. 3, [1904MS].

There are no entreaties so tender, no lessons so plain, no commendations so decided, as those given in the Word of God. How earnest and loving and compassionate are the invitations to come to the fountain of living water. God's Word is indeed a light shining in a dark place. And in our sanitariums, above all other places, the religion of Christ is to be clearly exemplified. This is why I have urged that many sanitariums be established in places out of the cities, that men and women may hear and understand the word of the Lord, and may be brought under an influence direct from heaven. [Cf: RH 08-11-04 para. 9] p. 287, Para. 4, [1904MS].

God sends angels from heaven to cooperate with human instrumentalities in bringing encouragement and hope and joy and peace to the hearts of the sick and suffering. These men and women need the grace that comes from the Lifegiver, the health that the great Medical Missionary alone can give. O that those who have received light from God's Word would take hold in medical missionary lines, to do all in their power to help those in need of help! [Cf: RH 08-11-04 para. 10] p. 287, Para. 5, [1904MS].

Those who plan to establish sanitariums should reason from cause to effect. They should lay their plans with a deep insight into the necessities of a medical institution. One of the first necessities is a site out of the city, in a retired place, where the institution can be surrounded by grounds that can be beautified with flowers and shrubs and trees. [Cf: RH 08-11-04 para. 11] p. 287, Para. 6, [1904MS].

Let the patients be taught that the breathing of pure air is necessary to health. Let there be facilities for the giving of rational treatment, so that there will be no necessity for the use of drugs. By

wise methods the patients are to be led more and more to take outdoor exercise. Every one who is recovering from sickness needs such exercise, in order that disease may be completely overcome, and health regained. When physical health has been restored, men and women are better able to exercise that faith in Christ which secures the health of the soul, bringing peace and rest and joy from the consciousness of sins forgiven. [Cf: RH 08-11-04 para. 12] p. 287, Para. 7, [1904MS].

Our sanitariums should be out of the cities. One who is unerring in counsel has given this direction, in mercy to suffering humanity. Physicians and ministers are called upon to exert their influence in favor of establishing our sanitariums, publishing houses, and schools out of the cities. And for the sake of the youth in our schools and publishing houses, and for the sake of the patients and helpers in our sanitariums, this should be done. [Cf: RH 08-11-04 para. 13] p. 288, Para. 1, [1904MS].

We plead the necessity of our sanitariums being out of the smoky, dirty, noisy cities, with their tobacco-laden atmosphere. It is impossible to establish a sanitarium in a city without placing it in an atmosphere that will, to a greater or less extent, undo the good accomplished by the treatment given. [Cf: RH 08-11-04 para. 14] p. 288, Para. 2, [1904MS].

All things are to be considered from the standpoint of the Word of God. The teachers in our schools and sanitariums are to guard the minds of the youth in their care from becoming estranged from God. They are to have an interest in each one. They are to show a Christlike love for souls. Their minds are to be stayed upon Christ, and they are humbly and thankfully to receive, in order that they may impart. In their association with others, they are not to seek to benefit themselves, but to bless others. [Cf: RH 08-11-04 para. 15] p. 288, Para. 3, [1904MS].

And as the fear of the Lord is the beginning of wisdom, let Christ ever be recognized as our counselor, infinite in wisdom, and always ready to help. Those who know God as revealed in his Word make him chief in all that they do. They say: "Thou, God, seest me. Thou hearest every word I speak; thou knowest the motives that prompt my words and actions." [Cf: RH 08-11-04 para. 16] p. 288, Para. 4, [1904MS].

The wisdom of heaven is to be brought into every sanitarium. All the workers are to live the truth as it is in Jesus. Godliness--the result of the grace of Christ--is to lead souls to drink of the water of life. Mrs. E. G. White. [Cf: RH 08-11-04 para. 17] p. 288, Para. 5, [1904MS].

The Work in Nashville.--During my stay in Nashville, I saw the necessities of the work there, and its great need of help. I visited the sanitarium conducted by Dr. Hayward and Brother Hansen. For several years Brother Hansen has had treatment rooms in Nashville. Recently the Medical Department of the Southern Union Conference purchased his business, and Dr. Hayward, from Graysville, joined Brother Hansen in the work. They have treatment rooms, a health food store, and physicians' offices in a large house in the city. They have also rented a house three miles out of the city, for the accommodation of patients and nurses. I visited both of these places, and found them full of sick

people receiving help. [Cf: RH 08-18-04 para. 1] p. 288, Para. 6, [1904MS].

Brethren Hayward and Hansen, with their faithful helpers, are doing their best with the facilities they have, but the inconveniences under which they are at present conducting their work are very trying, and I longed that they might have a larger building, where they could accomplish more with less effort. [Cf: RH 08-18-04 para. 2] p. 288, Para. 7, [1904MS].

We also visited the colored sanitarium, which is in the charge of Dr. Isabel and Brother Young. This is situated very conveniently for the colored business men of Nashville, and is modestly but well equipped for giving the different kinds of baths. Those in charge have labored earnestly to do what they can with their limited means to provide the necessary facilities, but they need assistance to make the institution comfortable and attractive. [Cf: RH 08-18-04 para. 3] p. 289, Para. 1, [1904MS].

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message? [Cf: RH 08-18-04 para. 4] p. 289, Para. 2, [1904MS].

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world in the glory of his kingly power. But he chose to come to this world in the garb of humanity, and to live a life of self-denial and sacrifice. Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world. [Cf: RH 08-18-04 para. 5] p. 289, Para. 3, [1904MS].

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material for our clothing, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them is to spend for self-gratification money that should be put into God's cause. [Cf: RH 08-18-04 para. 6] p. 289, Para. 4, [1904MS].

Schools and sanitariums and meetinghouses are needed in the South. The people there must be warned. To my sisters who are inclined to spend much in trimming their clothes, I would say, Deny yourselves, and put the money thus saved aside to send to the help of those who need help so much. Let the self-denial boxes sent out by the Southern Missionary Society be kept in plain sight in the homes of our people. [Cf: RH 08-18-04 para. 7] p. 289, Para. 5, [1904MS].

My sisters, remember that Christ clothed his divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage ground, thus escaping the corruption that is in the world through lust. He gave his all to the work that he came to this world to do, and his word to us is, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." [Cf: RH 08-18-04 para. 8] p. 289, Para. 6, [1904MS].

Remember, too, the words of the apostle: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: RH 08-18-04 para. 9] p. 289, Para. 7, [1904MS].

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practise the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. [Cf: RH 08-18-04 para. 10] p. 290, Para. 1, [1904MS].

The School Work.--In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there. [Cf: RH 08-18-04 para. 11] p. 290, Para. 2, [1904MS].

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium. [Cf: RH 08-18-04 para. 12] p. 290, Para. 3, [1904MS].

Other properties were examined, but we found nothing so well suited for our work. The price of the place, including standing crops, farm machinery, and over seventy head of cattle, was \$12,723. It has been purchased, and as soon as possible, Brethren Magan and Sutherland, with a few experienced helpers, will begin school work there. We feel confident that the Lord has been guiding in this matter. [Cf: RH 08-18-04 para. 13] p. 290, Para. 4, [1904MS].

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and

students, and the proceeds from this work will be used for the support of the schools. [Cf: RH 08-18-04 para. 14] p. 290, Para. 5, [1904MS].

We went once more to see the farm, after its purchase had been completed, and were very much pleased with it. I earnestly hope that the school to be established there will be a success, and will help to build up the work of the Lord in that part of his vineyard. There are men of means in various parts of the land who can assist this enterprise by loans without interest, and by liberal gifts. [Cf: RH 08-18-04 para. 15] p. 291, Para. 1, [1904MS].

Let us sustain Brethren Sutherland and Magan in their efforts to advance this important work. They gained a valuable experience in Berrien Springs, and the providence of God has led them to feel that they must labor in the Southern field. God helped them constantly in their efforts at Berrien Springs, as they steadily advanced, determined that obstacles should not stop the work. They are not leaving Berrien Springs because of dissension or strife. They are not fleeing from duty. They are leaving a place where a school has been established, to go to a new field, where the work may be much harder. They have only means enough to pay part of the price of the land. They should not be left to struggle along misunderstood and unaided, at the sacrifice of health. [Cf: RH 08-18-04 para. 16] p. 291, Para. 2, [1904MS].

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville. [Cf: RH 08-18-04 para. 17] p. 291, Para. 3, [1904MS].

I ask our people to help the work in the Southern field by aiding Brethren Sutherland and Magan and their faithful associates in the carrying forward of the important enterprise they have undertaken. Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part. Mrs. E. G. White. [Cf: RH 08-18-04 para. 18] p. 291, Para. 4, [1904MS].

Friday morning, June 17, we left Nashville for Graysville, where we spent Sabbath and Sunday. [Cf: RH 08-25-04 para. 1] p. 291, Para. 5, [1904MS].

I found that the work at Graysville has made much progress. Graysville is a homelike place,--a pretty little village in a valley surrounded by hills. A large part of the village is made up of the homes of Seventh-day Adventists. [Cf: RH 08-25-04 para. 2] p. 291, Para. 6, [1904MS].

On Sabbath I spoke to our people. The church was crowded. The Spirit of Lord rested upon me, and I was given a plain testimony to bear. In my weakness I had much strength; for God was with me. My heart was filled with thanksgiving and praise and rejoicing. [Cf: RH 08-25-04 para. 3] p. 291, Para. 7, [1904MS].

On Sunday we were taken to see the different lines of work that are being carried on by our people in Graysville. We went over the school building, and then we visited the twenty-five acre farm on the hill, which is largely planted with peaches. The young trees look thrifty. After looking at this, we went to see the four-hundred-acre farm, which

has recently been acquired by the conference and has been leased to the school. On this farm we saw large fields of corn, broad pasture lands, and on the hill thirty acres of strawberries. [Cf: RH 08-25-04 para. 4] p. 291, Para. 8, [1904MS].

The school is doing well. An addition is needed to the main building; for the chapel is not large enough. But we advised those in charge to wait until the sanitarium could be put in running order. Finishing and equipping this institution will require all the means that they can command at present. [Cf: RH 08-25-04 para. 5] p. 292, Para. 1, [1904MS].

From the school farm we drove to the sanitarium. I am much interested in this institution. It is built on the mountainside, in the midst of a grove of trees. There are pine, oak, chestnut, hickory, and many other varieties of beautiful trees. With proper care this grove can be made very beautiful. It is a place in which any lover of nature would take delight, and is as healthful a location for a sanitarium as I have ever seen. [Cf: RH 08-25-04 para. 6] p. 292, Para. 2, [1904MS].

The institution is well planned, and the physicians and nurses are working disinterestedly and earnestly to bring the work on the building to completion. I wish that I had had time to say to the physician, "It pleases me to see the good work you do while handling the ax, hammer, and plane. You seem to be a master of the situation." His face expressed anxiety, and showed a burden of thought, and I did wish to say to him, "This is the work that Christ did in his youth. And through it all he did not speak an impatient word, not even when he was misunderstood. He always spoke pleasantly. When he was blamed for being so particular about his work, he answered by words of song from the Psalms, and those who had been scolding him often found themselves uniting with him in singing, 'O give thanks unto the Lord; for he is good: because his mercy endureth forever.' 'Let them now that fear the Lord say, that his mercy endureth forever.' 'Blessed are they that keep his testimonies, and that seek him with the whole heart.'" [Cf: RH 08-25-04 para. 7] p. 292, Para. 3, [1904MS].

I should have been pleased to have spoken words of encouragement to the physician's wife and sister. I would have said to them, "Be sure, my dear friends, ever to walk with Christ. 'Learn of me,' said the divine Teacher; 'for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'" [Cf: RH 08-25-04 para. 8] p. 292, Para. 4, [1904MS].

On the second floor we found the nurses busy at work. I hope they all realized that their faithfulness is fully appreciated by One who knows. In looking to their Saviour, they will find peace and joy. We are to unite our influence in making the earth radiant and glorious. Entire consecration is essential, and the union of all is needed, in order that the work of God may advance. No one is to exalt self and disparage others. [Cf: RH 08-25-04 para. 9] p. 292, Para. 5, [1904MS].

I longed to say to all the workers, "Henceforth you are Christ's servants. No longer are you to live to yourselves, but for him who died for you, and rose again. Your lives are to be hid with Christ in God, that when he who is your life shall appear, you may appear with him in glory." [Cf: RH 08-25-04 para. 10] p. 292, Para. 6, [1904MS].

Some of the patients asked if I would not talk to them in the parlor, but I had not the strength to do this, and at the same time to see the various things which our brethren wished me to see in connection with the work in Graysville. [Cf: RH 08-25-04 para. 11] p. 293, Para. 1, [1904MS].

We went up to the third story of the building, and looked off over the treetops across the valley. We greatly enjoyed the view. [Cf: RH 08-25-04 para. 12] p. 293, Para. 2, [1904MS].

I was taken to the spring, which is a little farther up the mountainside. This spring gives an abundance of soft, pure water, and is a treasure of inestimable worth. [Cf: RH 08-25-04 para. 13] p. 293, Para. 3, [1904MS].

I am more than pleased with the earnestness and zeal that the brethren have shown in the erection of this sanitarium. Success had attended their unselfish efforts. Each worker has tried to help the other, and all have worked together harmoniously. This is as it should be. When workers labor thus, their efforts reveal the sweet fragrance of godliness. [Cf: RH 08-25-04 para. 14] p. 293, Para. 4, [1904MS].

On our return, the brother who was driving stopped at the homes of many of our brethren in the village. I did not get out of the carriage, but we drove up to the gate of each house, and the friends came out. Whole families, father, mother, and children came out to speak with me, and I shook hands with them all, not forgetting the children. [Cf: RH 08-25-04 para. 15] p. 293, Para. 5, [1904MS].

Our visit to Graysville was a very pleasant one. We were sorry that we could not stay longer, so that we might have more time to talk with the brethren and sisters there. Mrs. E. G. White. [Cf: RH 08-25-04 para. 16] p. 293, Para. 6, [1904MS].

Monday morning, July 20, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation. [Cf: RH 09-01-04 para. 1] p. 293, Para. 7, [1904MS].

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been so well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. [Cf: RH 09-01-04 para. 2] p. 293, Para. 8, [1904MS].

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the needed improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not

go, and we see the result in the present showing. [Cf: RH 09-01-04 para. 3] p. 293, Para. 9, [1904MS].

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place?" Instruction was given me that this farm must not be sold; that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if his plans are followed. [Cf: RH 09-01-04 para. 4] p. 294, Para. 1, [1904MS].

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. [Cf: RH 09-01-04 para. 5] p. 294, Para. 2, [1904MS].

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. [Cf: RH 09-01-04 para. 6] p. 294, Para. 3, [1904MS].

The students are to be given a training in those lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practises of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given opportunity to obtain a training for service. [Cf: RH 09-01-04 para. 7] p. 294, Para. 4, [1904MS].

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical education in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. [Cf: RH 09-01-04 para. 8] p. 294, Para. 5, [1904MS].

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house-to-house work. The business affairs of the farm are to be wisely and carefully managed. [Cf: RH 09-01-04 para. 9] p. 294, Para. 6, [1904MS].

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service

to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. [Cf: RH 09-01-04 para. 10] p. 294, Para. 7, [1904MS].

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand, and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in a dilapidated condition, human life is endangered. [Cf: RH 09-01-04 para. 11] p. 295, Para. 1, [1904MS].

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearance of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world. [Cf: RH 09-01-04 para. 12] p. 295, Para. 2, [1904MS].

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father. We are to lay aside every weight, "and the sin that doth so easily beset," that we may follow our Lord with full purpose of heart. [Cf: RH 09-01-04 para. 13] p. 295, Para. 3, [1904MS].

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantage, regardless of results. [Cf: RH 09-01-04 para. 14] p. 295, Para. 4, [1904MS].

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements

of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the mastery, yet cumbering himself by clinging to heavy weights. Mrs. E. G. White. [Cf: RH 09-01-04 para. 15] p. 295, Para. 5, [1904MS].

With the great work before us of enlightening the world, we who believe present truth should feel the necessity of thorough education in the practical branches of knowledge, and especially our need of an education in the truths of the Scriptures. Error of every kind is now exalted as truth, and it is our duty to earnestly search the sacred Word, that we may know what is truth, and be able intelligently to present it to others. We shall be called upon to make known the reasons of our faith. We shall have to stand before magistrates to answer for our allegiance to the law of God. [Cf: RH 09-01-04 para. 1] p. 296, Para. 1, [1904MS].

The Lord has called us out from the world that we may be witnesses for his truth, and all through our ranks young men and women should be trained for positions of usefulness and influence. They are privileged to become missionaries for God; but they can not be mere novices in education and in their knowledge of the Word of God, and yet do justice to the sacred work to which they are appointed. [Cf: RH 09-01-04 para. 2] p. 296, Para. 2, [1904MS].

In every land the need of education among our workers is painfully apparent. We realize that education is not only necessary to the proper fulfilment of the duties of domestic life, but necessary for success in all branches of usefulness. . . . Whatever business parents might think suitable for their children, whether they desire them to become manufacturers, agriculturists, mechanics, or to follow some professional calling, they would reap great advantages from the discipline of an education. . . . They need to be thoroughly furnished with the reasons of our faith, to understand the Scriptures for themselves. Through understanding the truths of the Bible they will be better fitted to fill positions of trust. They will be fortified against temptations that will beset them on the right hand and on the left. Efforts must be made to fit young men for the work. They must come to the front to lift burdens and responsibilities. Those who are now young must become strong men. . . . The work is now greatly retarded because men are bearing responsibilities for which they are unfitted. Shall this great want continue and increase? Shall these great responsibilities drop from the hands of experienced workers into the hands of those unable to manage them? Are we not neglecting a very important work by failing to educate and train our youth to fill positions of trust? Let the workers be educated, but at the same time let them be meek and lowly of heart. Let us elevate the work to the highest possible standard, ever remembering that if we do our part, God will not fail to do his. [Cf: RH 09-01-04 para. 3] p. 296, Para. 3, [1904MS].

The agency of the Spirit of God does not remove from us the necessity of exercising our faculties and talents, but teaches us how to use every power to the glory of God. The human faculties when under the special direction of the grace of God, are capable of being used to the best purpose on earth, and will be exercised in the future immortal

life. [Cf: RH 09-01-04 para. 4] p. 296, Para. 4, [1904MS].

Ignorance will not increase the humility or spirituality of any professed followers of Christ. The truths of the divine Word can be best appreciated by an intellectual Christian. Christ can be best glorified by those who serve him intelligently. The great object of education is to enable us to use the powers which represent the religion of the Bible and promote the glory of God. [Cf: RH 09-01-04 para. 5] p. 296, Para. 5, [1904MS].

We are indebted to him who gave us existence for all the talents which have been intrusted to us; and it is a duty we owe to our Creator to cultivate and improve the talents which he has committed to our trust. Education will discipline the mind, develop its powers, and understandingly direct them, that we may be useful in advancing the glory of God.--*Christian Education*. Mrs. E. G. White. [Cf: RH 09-01-04 para. 6] p. 297, Para. 1, [1904MS].

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." [Cf: RH 09-08-04 para. 1] p. 297, Para. 2, [1904MS].

It should be the object of every parent to secure to his children a well-balanced, symmetrical character. This is a work of no small magnitude and importance. It requires earnest thought and prayer, no less than patient, persevering effort. A right foundation must be laid, a framework, strong and firm, erected, and then day by day the work of building, polishing, perfecting, must go forward. [Cf: RH 09-08-04 para. 2] p. 297, Para. 3, [1904MS].

The early training of children is a subject that all should carefully study. We need to make the education of our children a business; for their salvation depends largely upon the education given them in childhood. Parents and guardians must themselves maintain purity of heart and life, if they desire their children to be pure. As fathers and mothers, we should train and discipline ourselves. Then as teachers in the home, we can train our children, preparing them for the immortal inheritance. [Cf: RH 09-08-04 para. 3] p. 297, Para. 4, [1904MS].

At an early age the minds of children are very susceptible to impressions of good or of evil. Even in infancy a child is affected by a sorrowful expression on the mother's face. In a home where harsh, fretful, scolding words are spoken, a child cries much, and upon its tender sensibilities are impressed the marks of unhappiness and discord. Then, mothers, let your countenance be full of sunshine. Smile, if you can, and the infant's mind and heart will reflect the light of your countenance, as the polished plate of an artist portrays the human features. Be sure, mothers, to have an indwelling Christ, so that on your child's plastic mind may be impressed the divine likeness. [Cf: RH 09-08-04 para. 4] p. 297, Para. 5, [1904MS].

Mothers, have you neglected your God-given responsibility of multiplying agencies for the service of Christ? Children are the younger members of the Lord's family. Parents should not allow them to be hindrances. They should be led to consecrate themselves wholly to God, whose they are by creation and by redemption. With their parents, children are to share spiritual as well as temporal burdens. They

should be trained to be helpful. Thus they will be taught to serve the Saviour. [Cf: RH 09-08-04 para. 5] p. 297, Para. 6, [1904MS].

Opportunities of inestimable worth, interests infinitely precious, are committed to every mother. During the first three years of the life of Samuel the prophet, his mother carefully taught him to distinguish between good and evil. By every familiar object surrounding him, she sought to lead his thoughts up to the Creator. In fulfilment of her vow to give her son to the Lord, with great self-denial she placed him under the care of Eli the high priest, to be trained for service in the house of God. Though Samuel's youth was passed at the tabernacle devoted to the worship of God, he was not free from evil influences or sinful example. The sons of Eli feared not God, nor honored their father; but Samuel did not seek their company nor follow their evil ways. His early training led him to choose to maintain his Christian integrity. What a reward was Hannah's! and what an encouragement to faithfulness is her example! [Cf: RH 09-08-04 para. 6] p. 297, Para. 7, [1904MS].

The father should be the faithful high priest of the home, the house band of the family. He should not be so absorbed in business life or in the study of books that he can not take time to study the nature and the necessities of his children. He should devise ways by which they may be kept busy in useful labor agreeable to their individual dispositions. It is a great mistake to allow young men to grow up without learning some trade. To the parents of ancient Israel God gave a positive command that every child should learn a trade. The carelessness of parents in neglecting to furnish employment to their children has resulted in untold evil, imperiling the lives of many youth, and sadly crippling their usefulness. [Cf: RH 09-08-04 para. 7] p. 298, Para. 1, [1904MS].

God desires both parents and teachers to train children in the practical duties of everyday life. Encourage industry. Girls--and even boys who do not have outdoor work--should learn how to help the mother. From childhood, boys and girls should be taught to bear heavier and still heavier burdens, intelligently helping in the work of the family firm. Mothers, patiently show your children how to use their hands. Let them understand that their hands are to be used as skilfully as are yours in the household work. Often a fretful infant or a sick child keeps the mother awake night after night. At such times how much better it is for the children to draw upon their strength than to allow the already overtaxed mother to be burdened with work that they should do. Too often the mother succumbs to disease, sometimes lying upon her deathbed before her children realize that by sharing the home burdens, they could have lessened her cares, and spared her much suffering and affliction. [Cf: RH 09-08-04 para. 8] p. 298, Para. 2, [1904MS].

Prayerfully, unitedly, the father and the mother should bear the grave responsibility of guiding their children aright. Whatever else they neglect, they should never leave their children free to wander in paths of sin. Many parents allow children to go and do as they please, amusing themselves, and choosing evil associates. In the judgment such parents will learn that their children have lost heaven because they have not been kept under home restraint. Parents should awake to their solemn responsibility, realizing that they are to teach their children to walk in the narrow way, that at last, a united family, they may

enter the heavenly kingdom. [Cf: RH 09-08-04 para. 9] p. 298, Para. 3, [1904MS].

Children left in the hands of Satan are gladly taken by him and used in his service. Fathers and mothers, Satan is seeking to seize every one of your children. Come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Consecrate your household to God. [Cf: RH 09-08-04 para. 10] p. 298, Para. 4, [1904MS].

Evening and morning join with your children in God's worship, reading his Word and singing his praise. Teach them to repeat God's law. Concerning the commandments the Israelites were instructed: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Accordingly, Moses directed the Israelites to set the words of the law to music. While the older children played on instruments, the younger ones marched, singing in concert the song of God's commandments. In later years they retained in their minds the words of the law which they learned during childhood. [Cf: RH 09-08-04 para. 11] p. 298, Para. 5, [1904MS].

If it was essential for Moses to embody the commandments in sacred song, so that as they marched in the wilderness, the children could learn to sing the law verse by verse, how essential it is at this time to teach our children God's Word! Let us come up to the help of the Lord, instructing our children to keep the commandments to the letter. Let us do everything in our power to make music in our homes, that God may come in. Banish the discord of scolding and fretting. Never exhibit passion. Christian parents will put away every objectionable trait of character, daily learning from the Great Teacher to train their children wisely, bringing them up in the fear and admonition of the Lord. [Cf: RH 09-08-04 para. 12] p. 299, Para. 1, [1904MS].

Parents, your own home is the first field in which you are called to labor. The precious plants in the home garden demand your first care. To you it is appointed to watch for souls as they that must give an account. Carefully consider your work, its nature, its bearing, and its results. Line upon line, precept upon precept, here a little and there a little, you must instruct, warn, and counsel, ever remembering that your looks, words, and actions have a direct bearing upon the future of your dear ones. Your work is not to form beauty upon canvas, nor to chisel it from marble, but to impress upon a human soul the image of the Divine. [Cf: RH 09-08-04 para. 13] p. 299, Para. 2, [1904MS].

For Christ's sake, for the sake of your children, seek to conform your own life to the divine standard. Let nothing come between you and your God. Be earnest, patient, and persevering; be instant in season and out of season. Give your children intellectual culture and moral training. Fortify their young hearts with firm, pure principles. While you have opportunity, lay the foundation for a noble manhood and womanhood. Your labor will be rewarded a thousandfold. Mrs. E. G. White. [Cf: RH 09-08-04 para. 14] p. 299, Para. 3, [1904MS].

The highest duty of parents is to give their children a religious training. To allow a child to follow his natural impulses is to allow him to deteriorate and to become proficient in evil. The results of

wrong training begin to be revealed in childhood. In early youth a selfish temper is developed and as the youth grows to manhood he grows in sin. A continual testimony against parental neglect is borne by children who have been permitted to follow a course of their own choosing. Such a downward course can be prevented only by surrounding them with influences that will counteract evil. From infancy to youth and from youth to manhood, a child should be under influences for good. [Cf: RH 09-15-04 para. 1] p. 299, Para. 4, [1904MS].

In the home school--the first grade--the very best talent should be utilized. Instruction should be given as God has directed. Patiently, carefully, diligently, mercifully, children should be trained. Upon all parents rests the obligation of giving their children physical, mental, and spiritual instruction. It is essential ever to keep before children the claims of God. [Cf: RH 09-15-04 para. 2] p. 299, Para. 5, [1904MS].

Physical training, the development of the body, is far more easily given than spiritual training. The nursery, the playground, the workshop, the sowing of seed and the ingathering of the harvest,--all these give physical training. Under ordinarily favorable circumstances a child naturally gains healthful vigor and a proper development of the bodily organs. Yet even in physical lines the child should be carefully trained. [Cf: RH 09-15-04 para. 3] p. 300, Para. 1, [1904MS].

Soul culture, which gives purity and elevation to the thoughts and fragrance to word and act, requires more painstaking effort. It takes patience to keep every evil motive weeded from the garden of the heart. [Cf: RH 09-15-04 para. 4] p. 300, Para. 2, [1904MS].

The spiritual training should in no case be neglected. Let us teach our children the beautiful lessons of God's Word, that through these they may gain a knowledge of him. Let them understand that they should do nothing which is not right. Teach them to do justice and judgment. Tell them that you can not permit them to take a wrong course. In the name of the Lord Jesus Christ present them to God at the throne of grace. Let them know that Jesus lives to make intercession for them. Encourage them to form characters fashioned after the divine similitude. [Cf: RH 09-15-04 para. 5] p. 300, Para. 3, [1904MS].

The prudent mother keeps the door of her lips, that she may not utter one hasty, fretful word. Fathers and mothers, never scold. Consecrate to God the talent of speech. Tell your children exactly what you require of them. Then let them understand that your word is law, and must be obeyed. Thus you are training them to respect the commandments of God, which plainly declare "Thou shalt," and "Thou shalt not." It is far better for your boy to obey from principle than from compulsion. If as teachers in the home the father and the mother allow children to take the lines of control into their own hands and to become wayward, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never is the mother to do anything that would give Satan opportunity to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment that will bring the child to its senses should in love be administered. Frequently one such correction will be enough for a lifetime to show a child that he

does not hold the lines of control. [Cf: RH 09-15-04 para. 6] p. 300, Para. 4, [1904MS].

Few parents begin early enough to teach their children to obey. The child is usually allowed to get two of three years the start of its parents, who forbear to discipline it, thinking it too young to learn to obey. But all this time self is growing strong in the little being, and every day makes harder the parent's task of gaining control. At a very early age children can comprehend what is plainly and simply told them, and by kind and judicious management can be taught to obey. [Cf: RH 09-15-04 para. 7] p. 300, Para. 5, [1904MS].

In the school, as well as in the home, the question of discipline should be understood. We should hope that in the schoolroom there would never be occasion to use the rod. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayers and burden of soul in their behalf, then it is necessary to make them understand that they must obey. [Cf: RH 09-15-04 para. 8] p. 301, Para. 1, [1904MS].

Some teachers do not think it best to enforce obedience. They think that their duty is merely to educate. True, they should educate. But what does the education of children amount to, if, when they disregard the principles placed before them, the teacher does not feel that he has a right to exercise authority? [Cf: RH 09-15-04 para. 9] p. 301, Para. 2, [1904MS].

I know that many parents do not cooperate with the teacher by fostering in the home the good influence exerted in the school. Instead of carrying out in the home the principles of obedience taught in the school, they allow their children to do as they please, to go hither and thither without restraint. And if the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been "misused." The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. [Cf: RH 09-15-04 para. 10] p. 301, Para. 3, [1904MS].

Those parents who themselves rule in passion are the most unreasonable when their children are restrained and disciplined in school. Parents, when the church school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to Jesus, cooperate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother sweet and tender and loving words commending the work of the teacher. Such words make lasting impressions, and influence children to respect the teacher. [Cf: RH 09-15-04 para. 11] p. 301, Para. 4, [1904MS].

The teachers in our schools need the keen perception of the Spirit of God, that they may know how to deal with the youth in their care. Those who conduct church schools and larger schools should regard it as their privilege, not only to teach in the school, but to bring into the church with which they are connected the same talents that are used in the school. Talk to the parents along educational and medical

missionary lines. Show them the privilege they have of using their God-given capabilities in training their children, thus cooperating with the teacher. [Cf: RH 09-15-04 para. 12] p. 301, Para. 5, [1904MS].

We are approaching the day of final reckoning. Christ told his disciples that prior to his second coming the world would be as it was in the days of Noah, when "they were eating and drinking, marrying and giving in marriage, . . . and knew not until the flood came, and took them all away." Those who believed when Noah began to build the ark, lost their faith through association with unbelievers who aroused all the old passion for amusement and display. For one hundred and twenty years the antediluvians were on probation, free to choose to obey the voice of God and find refuge in the ark, or to refuse to hear his voice, and be destroyed. They chose to disobey, and were destroyed. [Cf: RH 09-15-04 para. 13] p. 301, Para. 6, [1904MS].

In those days "the earth was filled with violence." Is not violence now in the land? How much is human life worth, if man's way is crossed, man's passion excited? If the picture of the present state of the world is not sufficiently startling to arouse parents to do their duty in bringing up their children in the nurture and admonition of the Lord, what will bring them to a right understanding? [Cf: RH 09-15-04 para. 14] p. 302, Para. 1, [1904MS].

Satan is marshaling his hosts. Are you prepared for the conflict just before us? Are you preparing your children for the crisis? Are your children forming habits of decision, that they may be firm to principle? Parental duty has been sadly neglected. Will you not now repent, and take up your God-given lifework? There is no time to lose. Redeem the time, because the days are evil. Pray that your spiritual perceptions may be quickened. Strive to realize the importance of living in obedience to The Holy Spirit. When you do this, the heavenly angels will minister to you as teachers in the home, training you for the work of teaching your children. [Cf: RH 09-15-04 para. 15] p. 302, Para. 2, [1904MS].

When you stand before the great white throne, then your work will appear as it is. The books are opened, the record of every life is made known. Many in that vast company are unprepared for the revelations made. Upon the ears of some, the words will fall with startling distinctness, "Weighed in the balance, and found wanting." To many parents the Judge will say in that day, "You had my Word, plainly setting forth your duty. Why have you not obeyed its teachings? Knew you not that it was the voice of God? Did I not bid you search the Scriptures, that you might not go astray? Not only have you ruined your own souls, but by your pretensions to godliness, you have misled many others. You have no part with me. Depart, Depart?" [Cf: RH 09-15-04 para. 16] p. 302, Para. 3, [1904MS].

Another class stand pale and trembling, trusting in Christ, and yet oppressed with a sense of their own unworthiness. They hear with tears of joy and gratitude the Master's commendation. The days of incessant toil, of burden bearing, of fear and anguish, are forgotten as that voice, sweeter than the music of angel harps, pronounces the words, "Well done, good and faithful servant, enter ye into the joy of your Lord." There stand the host of the redeemed, the palm branch of victory in their hand, the crown upon their head. These are the ones who by

faithful, earnest labor have obtained a fitness for heaven. The lifework performed on earth is acknowledged in the heavenly courts as a work well done. [Cf: RH 09-15-04 para. 17] p. 302, Para. 4, [1904MS].

With joy unutterable parents see the crown, the robe, the harp, given to their children. The days of hope and fear are ended. The seed sown in tears and prayers may have seemed to be sown in vain, but their harvest is reaped with joy at last. Their children have been redeemed. [Cf: RH 09-15-04 para. 18] p. 302, Para. 5, [1904MS].

Fathers, mothers, shall the voices of your children swell the song of gladness in that day? Mrs. E. G. White. [Cf: RH 09-15-04 para. 19] p. 303, Para. 1, [1904MS].

On Sunday, July 17, I spoke in the M Street Memorial church to the company of workers who have gathered in Washington to hold a tent meeting and to do Bible work. My heart is filled with a longing desire that all who connect with this important work shall themselves have a daily experience in the things of God, that they may fill the place assigned them in a way that will win the Lord's approval. On this point we can not be too urgent. Each worker should feel that he is on trial, and should strive to do his work in a way that will stand the test of the heavenly watchers. [Cf: RH 09-22-04 para. 1] p. 303, Para. 2, [1904MS].

I wish to express my gratitude to my Heavenly Father for the work that is being done on the school land at Takoma Park. I recently drove over the ground with my son and Brother Baird, and they explained the plans to me, and showed me the buildings going up. All who were on the ground were working diligently and earnestly. [Cf: RH 09-22-04 para. 2] p. 303, Para. 3, [1904MS].

We have an excellent company of workers here. If they will walk with God, they will gain a precious experience; for God takes a special interest in his faithful laborers. The work that they are doing is the Lord's work, and his angels are round about them. We certainly see the hand of the Lord in the establishment of the work in this place. The message received is that many years ago this work should have been done. The call for help that is being made now should have been made long ago. [Cf: RH 09-22-04 para. 3] p. 303, Para. 4, [1904MS].

"The Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them." [Cf: RH 09-22-04 para. 4] p. 303, Para. 5, [1904MS].

"And they came, every one whose heart stirred him up, and every one whom his spirit made him willing, and they brought the Lord's offering to the work of the tabernacle of the congregation." And the work went forward according to the word of the Lord. [Cf: RH 09-22-04 para. 5] p. 303, Para. 6, [1904MS].

We would now stir up the minds of our people in America to give willingly to the work that is being carried forward in Takoma Park. A school and a sanitarium are to be established in this place. A building in which publishing work can be done is to be erected. As soon as

possible, school and sanitarium work should be set in operation. [Cf: RH 09-22-04 para. 6] p. 303, Para. 7, [1904MS].

We hope that no one will become weary in the special effort that is being made to erect memorials for God in this important place. All our churches are to show an unselfish interest in this work, doing all in their power to hasten it forward. Let church officers counsel together, and present to the church the importance of prompt action, and let the prayers of the church ascend to heaven, that all may see that it is their duty to help. [Cf: RH 09-22-04 para. 7] p. 303, Para. 8, [1904MS].

If there are those who are tempted to be extravagant in dress or in other things, let them restrain their desires, and remember that God calls upon them to show a special interest in the work in Washington. Let them be careful not to set an example that would lead others into extravagance. [Cf: RH 09-22-04 para. 8] p. 304, Para. 1, [1904MS].

The means that is sent in is to be used in the most careful, economical way. The buildings are to be put up and furnished without display, and without an unnecessary expenditure of means. [Cf: RH 09-22-04 para. 9] p. 304, Para. 2, [1904MS].

The Lord expects his people to take hold of this work with willingness, and with a ready mind. He is willing to give wisdom to those who are engaged in the erection of the buildings, and to those who shall be chosen to carry forward the work in these buildings. He now asks his people to offer willingly of their means, that the work on the buildings may be hastened forward. [Cf: RH 09-22-04 para. 10] p. 304, Para. 3, [1904MS].

God will surely bless those who will aid in carrying out the command, "Arise, and build for me a memorial in Washington." Let all his people take an active, unselfish interest in the advancement of the work that the Lord has declared should be done. Let no one yield to selfishness, or give with a grudging spirit. Let all give liberally, that the work may make rapid advancement. [Cf: RH 09-22-04 para. 11] p. 304, Para. 4, [1904MS].

Those who are working on the ground are doing their best. We pray that the Lord's blessing may rest upon them all, that everything may be done in accordance with his will. As the work advances, the workers will gain great blessings in seeing that the Lord answers the prayers ascending to him. His name is to be glorified. His truth is to find standing room here. The Lord God of Israel is in the work in this place, and we acknowledge it. [Cf: RH 09-22-04 para. 12] p. 304, Para. 5, [1904MS].

I call upon every church member to remember that those who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put his Spirit upon every worker, imbuing him with his rich grace. Elder Daniells is bearing heavy responsibilities, and is putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, brethren and sisters, as well as your gifts. Both are essential, but your prayers are needed constantly. [Cf: RH 09-22-04 para. 13] p. 304, Para. 6, [1904MS].

Let every believer ask God to give special help to the workers in Washington, that no wrong moves may be made, that there may be no extravagance in the outlay of means. We need the meekness of the Redeemer. I pray that we may all put on Christ, wearing the robe of his righteousness. [Cf: RH 09-22-04 para. 14] p. 304, Para. 7, [1904MS].

Let us trust in the Lord, and pray earnestly that we may be kept by his power. Looking to human agents for help is very poor policy. We must put our entire trust in God, and exercise faith in him, depending upon his wisdom. Unless we do this, we shall surely err; for Satan is watching every chance to take advantage of us. [Cf: RH 09-22-04 para. 15] p. 305, Para. 1, [1904MS].

We must plan wisely. God will go before us if we will look to him as our counselor and our strength. We need to get away from our selfishness, and begin to work for the Lord in earnest. When he girds us with his strength, we shall have power to rise above the discouragement that the enemy seeks to bring upon us. We are to move guardedly, walking in wisdom's way, true to the Lord God of Israel, glorifying his name in all that we do and say. [Cf: RH 09-22-04 para. 16] p. 305, Para. 2, [1904MS].

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Mrs. E. G. White. [Cf: RH 09-22-04 para. 17] p. 305, Para. 3, [1904MS].

Ever since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston. [Cf: RH 09-29-04 para. 1] p. 305, Para. 4, [1904MS].

I have now been at the Melrose Sanitarium for a week, and I find it one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me of what our sanitariums ought to be. The quietude is delightful. The surroundings are attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,--patients amid beautiful surroundings lying out in the sunshine in wheelchairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print. [Cf: RH 09-29-04 para. 2] p. 305, Para. 5, [1904MS].

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. This place, and several other places, were presented to me some time ago. This place was pointed out as a most desirable site for the sanitarium work

that should be carried on near Boston. It has the attractiveness that will bring to it wealthy people from Boston. It has been reserved for us, that we may reach the people of that city. I have been instructed that it is in the providence of God that the sanitarium is here; and we should appreciate the advantages thus placed within our reach. [Cf: RH 09-29-04 para. 3] p. 305, Para. 6, [1904MS].

Since coming to the sanitarium, I have had opportunity to see a great deal of its surroundings. The buildings, with the forty acres which go with them, are in the midst of the Middelsex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the trees and the lakes, and inhaling the health-giving fragrance of the pines. It is delightful to ride through the forest. There are many beautiful drives, and much fine scenery. I enjoy looking at the many different kinds of trees, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, lifegiving atmosphere." [Cf: RH 09-29-04 para. 4] p. 306, Para. 1, [1904MS].

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium buildings there is a beautiful lake, called Spot Pond. This lake supplies the city of Boston with water, and it is most carefully guarded from contamination. No bathing or boating are allowed in it. [Cf: RH 09-29-04 para. 5] p. 306, Para. 2, [1904MS].

The sanitarium buildings are fairly well adapted to their present use. They were originally used as a hotel, but have been easily adapted to sanitarium purposes, though, of course, some changes had to be made. The buildings, with the forty acres of land, were purchased for thirty-nine thousand dollars. There was about six thousand dollars' worth of furniture in the buildings, and for this no charge was made. [Cf: RH 09-29-04 para. 6] p. 306, Para. 3, [1904MS].

I have been instructed that it was in the providence of God that our people obtained possession of this place. I have also been instructed that proper facilities should be provided for the increasing number of patients. Many from Boston and other places will come to this institution, to be away from the din and bustle of the city. Additional buildings will have to be put up. Rooms must be provided for the rich as well as for the poor. The money of the rich is needed; it will be a great help to the institution. [Cf: RH 09-29-04 para. 7] p. 306, Para. 4, [1904MS].

I groaned in spirit when I saw the sanitarium site in South Lancaster. I knew that the work ought to be carried on in a more favorable place, and when the opportunity came for it to be moved, I felt that the providence of God was guiding. A wealthy family living in South Lancaster offered to buy the sanitarium property, and gave our people a good price for it. Then they offered to give them the building, if they would move it off the ground. This offer was accepted, and the building was afterward taken down, and shipped to Melrose. [Cf: RH 09-29-04 para. 8] p. 306, Para. 5, [1904MS].

At the time that the sanitarium work was moved from South Lancaster to

Melrose, I bore testimony to the wisdom of the change, and I now say again, The providence of God has been revealed in the transfer. The Melrose Sanitarium is a place that will be well patronized; and great good will be accomplished by the institution if it is rightly conducted. [Cf: RH 09-29-04 para. 9] p. 306, Para. 6, [1904MS].

There were those who said that the move would result in financial embarrassment. But there is no necessity for this institution to become embarrassed by debt. Should there be a pressure for means, money can be borrowed at four per cent interest. Thus the matter stands at the present time. But another building is needed. There should be accommodations for those who desire and are willing to pay for rooms with a private bathroom. People come here who say that they are willing to pay whatever is asked for rooms which are just what they want. But they see nothing that satisfies them, and they go away. Accommodations must be provided for people of this class. We are to labor in the highways as well as in the byways. [Cf: RH 09-29-04 para. 10] p. 307, Para. 1, [1904MS].

I am instructed that Boston must be worked; and I know that the possession of this sanitarium site is one of the greatest blessings that could come to our work in the Eastern States. A hundred or more might be cared for here were there suitable accommodations. Therefore we advise that the work on the new building be begun soon, so that patients of the wealthy class may be cared for. This class must hear the message. Let those in charge counsel together, and make arrangements to put up a building that will provide the necessary accommodations. The material now lying in the barn can be utilized. Remember, this material was a gift. [Cf: RH 09-29-04 para. 11] p. 307, Para. 2, [1904MS].

We rejoice that the Lord in his providence has guided us to this place. No buildings can be put up near the sanitarium. There is here nothing to offend the sense of sight or the sense of smell, and care must be taken that there shall be nothing of the kind. I am instructed that close inspection is being made by those who are not supposed to be inspectors. Everything about the building will be investigated. Note will be taken of the care given to the barns and stables; therefore there must be no laxness or looseness in the care of the premises. Let everything be such that it will bear favorable testimony to the institution. [Cf: RH 09-29-04 para. 12] p. 307, Para. 3, [1904MS].

Those who are acting a prominent part in connection with this sanitarium should be encouraged by what the Lord has done in behalf of the institution. Let all move forward unitedly. Let every one strive to become better acquainted with Christ Jesus, the great Medical Missionary. Let all strive with every power of the being to control the blind passions, which, if not purged from the life, would lead to the dishonor of God's holy name. Self is to be subdued. Every thought, word, and act is to be brought into obedience to the will of Christ. [Cf: RH 09-29-04 para. 13] p. 307, Para. 4, [1904MS].

Let all who are connected with the sanitarium inquire at every crisis, What would Christ do were he in my place? Keeping the way of the Lord always leads men into paths on truth and righteousness. We are to make advance moves; we are not to stagnate. [Cf: RH 09-29-04 para. 14] p. 307, Para. 5, [1904MS].

If there are members of the board who can not see clearly what ought to be done to advance the work that other members of the board regard as essential, let all bow before God in prayer, asking him to cure the evil of disunion, and make the right way clear. Time is too short for any one to put his foot on the brake, so that the chariot of the Lord can not move forward. If there is one who persists in putting his foot on the brake, let others say, "We will now seek the Lord in prayer." Do not enter into controversy with the one who has set himself against the work that needs to be done. Take it all to the Lord in prayer. [Cf: RH 09-29-04 para. 15] p. 307, Para. 6, [1904MS].

Self, self, self--how it struggles for the supremacy! In all things the Word of the God of truth is to be our criterion. Study this Word. Constantly praying with meekness and reverence, constantly rendering obedience to a plain "Thus saith the Lord," you will reveal to angels and to men that you are members of the redeemed family. [Cf: RH 09-29-04 para. 16] p. 308, Para. 1, [1904MS].

Caution should be exercised not to bring an unnecessary burden of debt upon the institution. Stand in the light and freedom, without a yoke upon your necks. Come up to the help of the Lord, to the help of the Lord against the mighty. Satanic agencies are constantly seeking to discourage and destroy those who will listen to the counsel of the enemy. Keep close to the word of God; for it is spirit and life. Then the Lord will be able to say of you, Ye "are laborers together with God: ye are God's husbandry, ye are God's building." Mrs. E. G. White. [Cf: RH 09-29-04 para. 17] p. 308, Para. 2, [1904MS].

After two weeks' rest at the Melrose Sanitarium, we started Friday, September 2, for the Middletown campmeeting, where we spent three days. [Cf: RH 10-06-04 para. 1] p. 308, Para. 3, [1904MS].

It had been planned that we should attend the Maine campmeeting, and the Canadian Union Conference, which was held in Knowlton, Quebec; but I had not strength to endure so many meetings or the fatigue of so much travel. [Cf: RH 10-06-04 para. 2] p. 308, Para. 4, [1904MS].

Toward the close of our stay at Melrose, my strength revived, and I was encouraged to attempt to speak to our people assembled at the Middletown campmeeting, which was not far away, and to stop on my way West to speak to our people in Battle Creek. [Cf: RH 10-06-04 para. 3] p. 308, Para. 5, [1904MS].

At Middletown we found about one hundred and twenty-five of our people assembled. This was the first annual meeting of the Southern New England Conference. A spot of ground near the city and easy of access had been chosen for the camp, and there was a fair attendance of the public. [Cf: RH 10-06-04 para. 4] p. 308, Para. 6, [1904MS].

During our short stay at the meeting, I spoke four times. Our brethren dared not hope for a large attendance of the public, but on Sunday the large tent was filled, and many were standing outside. [Cf: RH 10-06-04 para. 5] p. 308, Para. 7, [1904MS].

I spoke from the third chapter of First John, about God's great gift to our world. I spoke of Christ's temptation in the wilderness, and

then dwelt for a short time on the subject of temperance. I spoke with great plainness, and the people seemed to be interested. The Lord strengthened me, and I felt no weariness after speaking. [Cf: RH 10-06-04 para. 6] p. 308, Para. 8, [1904MS].

Wherever I go, I shall urge the people to keep Christ uplifted. He is always the same, yesterday, today, and forever, always seeking to do us good, always encouraging and guiding us, leading us onward step by step. What he is today,--a faithful high priest, touched with the feeling of our infirmities,--he will be tomorrow, and forevermore. He is our guide, our teacher, our counselor, our friend, ever bestowing his blessings upon us in response to our faith. He invites us to abide with him. When we do this, when we make our home with him, all friction, all ill temper, all irritation, will cease. [Cf: RH 10-06-04 para. 7] p. 308, Para. 9, [1904MS].

Many years ago, when our work was just beginning, my husband and I received a letter from Brother Chamberlain, of Middletown, urging us to attend a conference in Connecticut. We decided to go if we could obtain the necessary means for the journey. My husband settled with his employer, and collected the ten dollars due him. With five of this I purchased articles of clothing that we much needed, and then patched my husband's overcoat, even piecing the patches. We had five dollars left, and with this we bought tickets to Dorchester, Mass. The little box that we used as a trunk contained almost all that we possessed on earth; but we enjoyed peace of mind and a clear conscience, and this we prized above all earthly comforts. On reaching Dorchester, we called at Brother Nichols' house, and as we were leaving, Sister Nichols handed my husband five dollars. This paid our fare to Middletown, Conn. We were strangers in the city, and had never seen one of the brethren living in the place. We had but fifty cents left, and my husband dared not use this to hire a carriage, so we walked on in search of some one of like faith. We soon found Brother Chamberlain, who took us to his house. [Cf: RH 10-06-04 para. 8] p. 309, Para. 1, [1904MS].

It was in Middletown, about 1849, that my husband began the publication of our first paper, a small sheet called, *The Present Truth*. We were then living in Rocky Hills, seven miles from Middletown, and my husband often walked back and forth between the two places, though he was then lame. When he brought the first number of the paper from the printing office, we all bowed round it, and with humble hearts and many tears besought the Lord to let his blessing rest upon the feeble efforts of his servant. My husband then directed copies of the paper to all who he thought would read it, and walked seven miles to the Middletown post office, carrying the precious papers in a carpet bag. Again and again, before the papers were taken to the post office, they were spread before God, and earnest prayers, mingled with tears, were offered to God that his blessing might attend the silent messengers. Very soon letters came, bringing means to help in the publication of the paper, and bringing also the good news that many souls were accepting the truth. [Cf: RH 10-06-04 para. 9] p. 309, Para. 2, [1904MS].

A Visit to Battle Creek.--On Tuesday, September 6, we reached Battle Creek. Here I spent two days, speaking once to the patients in the Sanitarium parlor, once to a large congregation in the Tabernacle, and once to the Sanitarium helpers. Very short notice could be given of the

meeting in the Tabernacle, and I did not expect to see many present. To my surprise, the Tabernacle was filled. It was estimated that about twenty-five hundred people were present. I spoke with freedom for more than an hour. [Cf: RH 10-06-04 para. 10] p. 309, Para. 3, [1904MS].

In the night season I received a special blessing from the Lord. I was to speak the next morning to the Sanitarium helpers, and I felt the need of wisdom and grace from on high. I laid right hold of the great Medical Missionary, and I was assured that his grace would be with me in large measure. This promise was fulfilled to me as I stood on Thursday morning before a congregation of nearly three hundred, mostly made up of sanitarium physicians, nurses, and helpers. [Cf: RH 10-06-04 para. 11] p. 309, Para. 4, [1904MS].

I know that when I ask the Lord to be my helper, he will not deny me, because it is my one desire to do his will and glorify his name. I am weak, but in depending wholly upon him, I obtain strength. In laying my burden upon the Burden Bearer, I find comfort and strength and hope. This is my desire,--to find abiding rest at his feet. While I keep firm hold of his hand, he leads me safely. The living God shall be the joy and rejoicing of my soul. [Cf: RH 10-06-04 para. 12] p. 310, Para. 1, [1904MS].

The Omaha Campmeeting.--From Battle Creek we went to Omaha, where there was a large campmeeting in progress. In a conversation with Elder A. T. Robinson, I learned that there were more than one thousand camped on the ground. There is a decided interest in the truth in Omaha, and the people of the city seem to be glad of the opportunity of attending the meetings. [Cf: RH 10-06-04 para. 13] p. 310, Para. 2, [1904MS].

I spoke on Sabbath afternoon and Sunday afternoon in the large tent. At each of these meetings the large tent was full. At the Sunday evening meeting, there were more than fifteen hundred present. [Cf: RH 10-06-04 para. 14] p. 310, Para. 3, [1904MS].

Monday morning I addressed the workers. During my talk I read the following from my diary:-- [Cf: RH 10-06-04 para. 15] p. 310, Para. 4, [1904MS].

Many scenes have passed before me during the night, and many questions in reference to the work that we are to do for our Master, the Lord Jesus Christ, have been made plain and clear. Words were spoken by One of authority. The heavenly messenger said, "The ministry is becoming greatly enfeebled because men are assuming the responsibility of preaching without gaining the needed preparation for this work." [Cf: RH 10-06-04 para. 16] p. 310, Para. 5, [1904MS].

Those who give themselves to the ministry of the Word enter a most important work. Some have made a mistake in receiving ministerial credentials. They ought to take up work for which they are better adapted. Their efforts are feeble, and they should not continue to receive pay from the tithe. In many ways the ministry is losing its sacred character. [Cf: RH 10-06-04 para. 17] p. 310, Para. 6, [1904MS].

Our churches are becoming enfeebled by receiving for doctrines the commandments of men. Many are received into the church who are not

converted. Men, women, and children are allowed to take part in the solemn rite of baptism without being fully instructed in regard to the meaning of this ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate for baptism plain instruction regarding its meaning and its solemnity. [Cf: RH 10-06-04 para. 18] p. 310, Para. 7, [1904MS].

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ 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." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion. [Cf: RH 10-06-04 para. 19] p. 310, Para. 8, [1904MS].

Those who preach the gospel without putting the whole being, heart, mind, soul, and strength, into the work, are consumers and not producers. God calls for men who realize that they must put forth earnest effort, men who bring thought, zeal, prudence, capability, and the attributes of Christ's character into their work. The saving of souls is a vast work, which calls for the employment of every talent, every gift of grace. Those engaged in this work should constantly increase in efficiency. They should be filled with an earnest desire to have their power for service strengthened, realizing that they will be weak without a constantly increasing supply of grace. They should seek to attain larger and still larger results in their work. When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth. [Cf: RH 10-06-04 para. 20] p. 311, Para. 1, [1904MS].

My brethren, labor earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole soul into the work of preparing the way for Christ's coming. The Lord calls for wholehearted, unselfish men to sound the note of warning. Workers who perform faithfully the duties given them of God will receive more and more grace. From their lives will shine forth more and more clearly the light of present truth. They will be given power to glorify God. They will be enabled to help and bless others by setting a Christlike example. Their path will grow brighter and brighter unto the perfect day. Their conversion will become more and more decided, and they will be vessels unto honor. God's purpose for his workers is that they shall grow up into the full stature of men and women in Christ. Mrs. E. G. White. [Cf: RH 10-06-04 para. 21] p. 311, Para. 2, [1904MS].

We see before us a special work to be done. We are now to pray as never before for the Holy Spirit's guidance. Let us seek the Lord with the whole heart, that we may find him. We have received the light of the three angels' messages; and we need now to come decidedly to the front, and take our position on the side of truth. [Cf: RH 10-13-04 para. 1] p. 311, Para. 3, [1904MS].

The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with

distinct utterance. [Cf: RH 10-13-04 para. 2] p. 311, Para. 4, [1904MS].

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 "lighted with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with his unsurpassed glory, as the waters cover the sea. [Cf: RH 10-13-04 para. 3] p. 311, Para. 5, [1904MS].

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 will 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: RH 10-13-04 para. 4] p. 311, Para. 6, [1904MS].

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." 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. [Cf: RH 10-13-04 para. 5] p. 312, Para. 1, [1904MS].

Amid the confusing cries, "Lo, here is Christ! Lo, there is Christ!" will be borne a special testimony, a special message of truth appropriate for this time, which message is to be received, believed, and acted upon. It is the truth, not fanciful ideas, that is efficacious. The eternal truth of the Word will stand forth free from all seductive errors and spiritualistic interpretations, free from all fancifully drawn, alluring pictures. Falsehoods will be urged upon the attention of God's people, but the truth is to stand clothed in its beautiful, pure garments. The Word, precious in its holy uplifting influence, is not to be degraded to a level with common, ordinary matters. It is always to remain uncontaminated by the fallacies by which Satan seeks to deceive, if possible, the very elect. [Cf: RH 10-13-04 para. 6] p. 312, Para. 2, [1904MS].

The proclamation of the gospel is the only means in 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 of one mind, one soul, unitedly loving God and keeping his commandments,--preparing here below for translation. [Cf: RH 10-13-04 para. 7] p. 312, Para. 3,

[1904MS].

There have been conflicts, and there will be until in heaven the voice of the Lord is heard, saying, "It is done." And after the redeemed are taken to heaven, God the Father will be glorified in crowning the Lord Jesus, who gave his life a ransom for the world. [Cf: RH 10-13-04 para. 8] p. 312, Para. 4, [1904MS].

Let the work of proclaiming the gospel of Christ be made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The living Word is the sword of the Spirit. Mercies and judgments will be sent from heaven. The working of providence will be revealed both in mercies and in judgments. [Cf: RH 10-13-04 para. 9] p. 312, Para. 5, [1904MS].

If we watch and pray and trust God's living Word, we shall gain victories "Watch and pray," Christ said, "that ye enter not into temptation." The day dawns. We must enter each battle with full faith that through Christ we shall be more than conquerors. As faithful watchmen we must diligently guard against the dangers threatening God's people. Other chapters will open before us, and in order to discern their meaning, we shall need keen perception. We are not to be depressed or discouraged, but filled with holy boldness. We are not to be disheartened by the prevalence of sin, or by the difficulties that arise on the right hand and on the left. We must put on the whole armor of God, and stand firm for the right. In the future, Satan's deceptions will assume new forms. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Our watchword is to be, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Cf: RH 10-13-04 para. 10] p. 312, Para. 6, [1904MS].

God's Messengers.--Moses was chosen by God as the messenger of his covenant. The Lord called him up into the mountain, to receive his instruction for Israel. Today God chooses men as he chose Moses, to be his messengers. These men are first to receive instruction from God; then they are to impart that which 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. [Cf: RH 10-13-04 para. 11] p. 313, Para. 1, [1904MS].

It is fearfully dangerous now to be unable to discern the truth. Those who would proclaim the word of God must be men who know his will. They must be careful lest they make mistakes. They must be men of knowledge, able to instruct others. How can they speak clearly and intelligently of the things of God if they do not commune with him. They must obtain wisdom from on high. They are to be instant in season and out of season, always prepared for whatever they may be called to do. [Cf: RH 10-13-04 para. 12] p. 313, Para. 2, [1904MS].

"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." The people should counsel with him, for he is 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

them, but is to regard it as a sacred trust, to be imparted to others. His mind is to be a treasure house of good things, from which, whenever occasion demands, he can draw a "Thus saith the Lord." Mrs. E. G. White. [Cf: RH 10-13-04 para. 13] p. 313, Para. 3, [1904MS].

We are living in the very last days of this earth's history. All the signs that our Saviour predicted would herald his second advent are being fulfilled. We must earnestly continue laboring until the work given us to do is finished. As we see and sense the perils of the last days, and as the powers of darkness press more heavily than ever upon us, should not we, as Bible believers, do our very best work? [Cf: RH 10-20-04 para. 1] p. 313, Para. 4, [1904MS].

We see before us a special work to be done in the time when the whole earth shall be filled with the light and the glory of the Lord, as the waters cover the sea. 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 the 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: RH 10-20-04 para. 2] p. 313, Para. 5, [1904MS].

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 his law upon the hearts of the truly penitent. [Cf: RH 10-20-04 para. 3] p. 313, Para. 6, [1904MS].

To my brethren and sisters I am bidden to say: Let the work of proclaiming the gospel of Jesus Christ be directed and made efficient by the agency of the Holy Spirit. Let not one believer, in the day of trial and proving that has already begun, listen to the devising of the enemy. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping his commandments,--preparing here below for translation. [Cf: RH 10-20-04 para. 4] p. 314, Para. 1, [1904MS].

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that can not be resisted. Thus the walls of prejudice will be broken down. [Cf: RH 10-20-04 para. 5] p. 314, Para. 2, [1904MS].

If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. [Cf: RH 10-20-04 para. 6] p. 314, Para. 3, [1904MS].

Do we realize how large a number in the world are watching our movements? From quarters where we least expect it, 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 10-20-04 para. 7] p. 314, Para. 4, [1904MS].

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 can not 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. Mrs. E. G. White. [Cf: RH 10-20-04 para. 8] p. 314, Para. 5, [1904MS].

The proclamation that freed the slaves in the Southern States opened doors through which Christian workers should have entered to tell the story of the love of God. In this field there were precious jewels that the Lord's workers should have searched for as for hidden treasure. But though the colored people have been freed from political slavery, many of them are still in the slavery of ignorance and sin. Many of them are terribly degraded. Is no message of warning to reach them? Had those to whom God has given great light and many opportunities done the work that he desires them to do, there would today be memorials all through the Southern field,--churches, sanitariums, and schools. Men and women of all classes would have been called to the gospel feast. [Cf: RH 10-27-04 para. 1] p. 315, Para. 1, [1904MS].

The present condition of the Southern field is dishonoring to the Redeemer. But shall it lead us to believe that the commission which Christ gave to his disciples when he told them to preach the gospel to all nations, can not be fulfilled?--No, no! Christ has power for the fulfilment of his commission. He is fully able to do the work laid upon him. In the wilderness, armed with the weapon, "It is written," he met and overcame the strongest temptations that the enemy could bring against him. He proved the power of the Word. It is God's people who have failed. That his Word has not the power on hearts that it ought to have is shown by the present condition of the world. But it is because men have chosen to disobey, not because the Word has less power. [Cf: RH 10-27-04 para. 2] p. 315, Para. 2, [1904MS].

Some time ago I seemed to be, during the night season, in a meeting in which the work in the Southern field was being discussed. The questions were asked by a company of intelligent colored people: "Has God no message for the colored people of the South? Have they no souls to

save? Does not the new covenant include them? If the Lord is soon to come, is it not time that something was done for the Southern field?" [Cf: RH 10-27-04 para. 3] p. 315, Para. 3, [1904MS].

"We do not," it was said, "question the need of missions in foreign lands. But we do question the right of those who claim to have present truth to pass by millions of human beings in their own country, many of whom are as ignorant as the heathen. Why is it that so little is done for the colored people of the South, many of whom are ignorant and destitute, and need to be taught that Christ is their Creator and Redeemer? How can they believe in him of whom they have not heard? How can they hear without a preacher? And how can one preach except he be sent? [Cf: RH 10-27-04 para. 4] p. 315, Para. 4, [1904MS].

"We lay this matter before those who profess to believe the truth for this time. What are you doing for the unenlightened colored race? Why have you not a deeper sense of the necessities of the Southern field? Does there not rest upon ministers of the gospel the responsibility of setting in operation plans whereby this people can be educated? Does not the commission of the Saviour teach this? Is it right for professed Christians to hold themselves aloof from this work, allowing a few to carry the burden? In all your plans for medical missionary work and foreign missionary work, has God given you no message for us?" [Cf: RH 10-27-04 para. 5] p. 315, Para. 5, [1904MS].

Then He who has authority arose, and called upon all to give heed to the instruction that the Lord has given in regard to the work in the South. He said: "Much more evangelistic work should be done in the South. There should be a hundred workers where now there is but one. [Cf: RH 10-27-04 para. 6] p. 316, Para. 1, [1904MS].

"Let the people of God awake. Think you that the Lord will bless those who have felt no burden for this work, and who permit the way of its advancement to be hedged up?" [Cf: RH 10-27-04 para. 7] p. 316, Para. 2, [1904MS].

As these words were spoken, deep feeling was manifested. Some offered themselves as missionaries, while others sat in silence, apparently taking no interest in the subject. [Cf: RH 10-27-04 para. 8] p. 316, Para. 3, [1904MS].

Then the words were spoken: "The South is a most unpromising field; but how changed would it be from what it is now, if, after the colored people had been released from slavery, men and women had worked for them as Christians ought to work, teaching them how to care for themselves!" [Cf: RH 10-27-04 para. 9] p. 316, Para. 4, [1904MS].

The condition of the colored people in the South is no more disheartening than was the condition of the world when Christ left heaven to come to its aid. He saw humanity sunken in wretchedness and sinfulness. He knew that men and women were depraved and degraded, and that they cherished the most loathsome vices. Angels marveled that Christ should undertake what seemed to them a hopeless task. They marveled that God could tolerate a race so sinful. They could see no room for love. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. [Cf: RH 10-27-04 para. 10] p. 316,

Para. 5, [1904MS].

Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God. The Saviour has a boundless love for every human being. In each one he sees capacity for improvement. With divine energy and hope he greets those for whom he has given his life. In his strength they can live a life rich in good works, filled with the power of the Spirit. Mrs. E. G. White. [Cf: RH 10-27-04 para. 11] p. 316, Para. 6, [1904MS].

Satan came to Adam and Eve with the temptation, "Ye shall be as gods." This same temptation comes to all the members of the human family. Naturally, man is not willing to be what God desires him to be. He is not willing to act his part in meekness and lowliness, as did the great Exemplar. Christ laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might stand at the head of the human race. [Cf: RH 11-03-04 para. 1] p. 316, Para. 7, [1904MS].

In man's behalf Christ volunteered to pass over the ground where Adam fell, and, by living a life of perfect obedience, place the race on vantage ground. Power was vested in him for the redemption of mankind. Yet he did not exalt himself. He humbled himself, becoming obedient to death, even the death of the cross. "Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Cf: RH 11-03-04 para. 2] p. 316, Para. 8, [1904MS].

Only through faith in Christ's name can the sinner be saved. He is the head of the new creation. He is the Way, the Truth, and the Life. He is the prophet, priest, and king of all regenerate humanity. He is Immanuel, God with us. The eternal Word became flesh, and dwelt among us, and of his fulness have all we received. He is the author and finisher of our faith. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 11-03-04 para. 3] p. 317, Para. 1, [1904MS].

Faith in Christ is not the work of nature, but the work of God on human minds, wrought in the very soul by the Holy Spirit, who reveals Christ, as Christ revealed the Father. Faith is the substance of things hoped for, the evidence of things not seen. With its justifying, sanctifying power, it is above what men call science. It is the science of eternal realities. Human science is often deceptive and misleading, but this heavenly science never misleads. It is so simple that a child may understand it, and yet the most learned men can not explain it. It is inexplorable and immeasurable, beyond all human expression. [Cf: RH 11-03-04 para. 4] p. 317, Para. 2, [1904MS].

All who search the Scriptures with humility of heart will be taught of God. "Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves the holy city, and stay themselves upon the God of Israel; the Lord of hosts is his

name. I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass." [Cf: RH 11-03-04 para. 5] p. 317, Para. 3, [1904MS].

Read the whole of this chapter,--the forty-eighth of Isaiah. It has been pointed out to me as a representation of the true condition of those, who, though they have had the truth, line upon line, precept upon precept, have refused to hear and receive the testimonies of warning that God has given. They have hindered the work and cause of God with misrepresentation, falsehood, and heresy, and when the Spirit of God has spoken, they have said, "It is naught, it is naught." [Cf: RH 11-03-04 para. 6] p. 317, Para. 4, [1904MS].

"Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; . . . lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will ye not declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. . . . Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened; for I knew that thou wouldst deal very treacherously." [Cf: RH 11-03-04 para. 7] p. 317, Para. 5, [1904MS].

"For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. . . . For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another. Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last." [Cf: RH 11-03-04 para. 8] p. 317, Para. 6, [1904MS].

The Lord continues to carry forward his work of redemption in the hearts of his people, not because of the goodness and devotion and purity that he sees in those in high places; not because they have feared the Lord; but for the glory of his name, lest the enemies of the truth should triumph. [Cf: RH 11-03-04 para. 9] p. 318, Para. 1, [1904MS].

The Lord has borne long with the waywardness of his people, with their persistency in carrying out their own way,--a way of self-exaltation suggested by the tempter. If they repent, and turn decidedly from their evil ways, they will become monuments of his almighty power and his abounding grace. They will become witnesses for the truth, establishing that which once they tore down. If they will repent, and make straight paths for their feet, that the lame be no longer turned out of the way, God will have mercy upon them. [Cf: RH 11-03-04 para. 10] p. 318, Para. 2, [1904MS].

The Lord desires those who have the light of truth to be wholly worked by the Holy Spirit. The truth is to be taught as Christ taught it. If he had desired us to cherish new views of God and heavenly things, he would have plainly given them to us by revelation. Let not God's servants allow their eyes to be blinded by the sophistries of the enemy. Let them not allow themselves to be led to accept theories that are contrary to the Word of God. [Cf: RH 11-03-04 para. 11] p. 318, Para. 3, [1904MS].

The word of the Lord is yea and amen. Teach the truth in the way that it is taught in the Bible. Teach it with clearness and in the fervency of the Spirit, because you have first talked with God, and have had the burden of the message laid upon your soul by the ministration of the Spirit. Then the truth will be proclaimed in its purity. There will be no tares mingled with the seed sown. The truth will commend itself to men and women of good judgment. [Cf: RH 11-03-04 para. 12] p. 318, Para. 4, [1904MS].

Thousands who have never heard the truth are starving for the bread of life. They want light from heaven. Were the truth presented to them in love, the Holy Spirit would move upon their hearts, leading them to accept it. But while these are waiting for the truth, there are backsliders in our churches, men and women who are acting as sinners. These, if not soundly converted will soon be punished as sinners. [Cf: RH 11-03-04 para. 13] p. 318, Para. 5, [1904MS].

Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables. [Cf: RH 11-03-04 para. 14] p. 318, Para. 6, [1904MS].

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life: they can not save the soul from sin. [Cf: RH 11-03-04 para. 15] p. 318, Para. 7, [1904MS].

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave him to teach. The truths that he proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God. [Cf: RH 11-03-04 para. 16] p. 319, Para. 1, [1904MS].

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring men. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. I would that all knew how much they need to eat the flesh and drink the blood of the Son of God,--to make his words a part of their very lives! "Except ye eat the flesh of the Son of man," Christ declares, "and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. . . . As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: RH 11-03-04 para. 17] p. 319, Para. 2, [1904MS].

We need spiritual strength. If we eat the Word of God, if we practise the teachings of Christ, we shall have life in ourselves. We shall be strong in the strength of God. Mrs. E. G. White. [Cf: RH 11-03-04 para. 18] p. 319, Para. 3, [1904MS].

In the Word of God, studied and obeyed as our guide book, we possess a spiritual guide and instructor by which the worst forms of evil in

ourselves may be brought under the discipline of God's law. If the teachings of this Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make them a power on the side of truth and righteousness. [Cf: RH 11-10-04 para. 1] p. 319, Para. 4, [1904MS].

The work of reformation that is needed must begin in the home. There rests upon parents the most solemn obligation to train their children in the fear and love of God. In the home the purest morals are to be preserved. Strict obedience to Bible requirements is to be taught. The teachings of the Word of God are to control mind and heart, that the home life may demonstrate the power of the grace of God. Each member of the family is to be "polished after the similitude of a palace" by the divine principles and precepts. [Cf: RH 11-10-04 para. 2] p. 319, Para. 5, [1904MS].

Parents need to awake from their deathlike slumber, and no longer neglect the Lord's instructions. As members of the church, and for the benefit of those with whom they may be associated, their characters are to be cast in a Christlike mold. Their course of action is to be a constant declaration that, instead of wearing the stamp and mold of the world, they have put on the image of the heavenly. [Cf: RH 11-10-04 para. 3] p. 319, Para. 6, [1904MS].

In the Bible the will of God is revealed. Through all time this book is to stand as a revelation of Jehovah. To human beings the divine oracles have been committed to be the power of God. The truths of the Word of God are not mere sentiment, but the utterances of the Most High. He who makes these truths a part of his life becomes in every sense a new creature. He is not given new mental powers, but the darkness that through ignorance and sin have clouded the understanding, is removed. [Cf: RH 11-10-04 para. 4] p. 320, Para. 1, [1904MS].

The words, "A new heart will I give you," mean, A new mind will I give you. This change of heart is always attended by a clear conception of Christian duty, an understanding of truth. The clearness of our views of truth will be proportionate to our understanding of the Word of God. He who gives the Scriptures close, prayerful attention will gain clear comprehension and sound judgment, as if in turning to God he had reached a higher grade of intelligence. [Cf: RH 11-10-04 para. 5] p. 320, Para. 2, [1904MS].

The Word of God, studied and obeyed as it should be, will give light and knowledge. Its perusal will strengthen the understanding. By contact with the purest, most lofty truths, the mind will be enlarged, the taste refined. [Cf: RH 11-10-04 para. 6] p. 320, Para. 3, [1904MS].

We are dependent on the Bible for a knowledge of the early history of our world, of the creation of man, and of his fall. Remove the Word of God, and what can we expect but to be left to fables and conjectures, and to that enfeebling of the intellect which is the sure result of entertaining error. We need the authentic history of the origin of the earth, of the fall of Lucifer, and of the introduction of sin into the

world. Without the Bible, we should be bewildered by false theories. The mind would be subjected to the tyranny of superstition and falsehood. But, having in our possession an authentic history of the beginning of the world, we need not hamper ourselves with human conjectures and unreliable theories. [Cf: RH 11-10-04 para. 7] p. 320, Para. 4, [1904MS].

Wherever Christians are, they may hold communion with God. And they may enjoy the intelligence of sanctified science. Their minds may be strengthened, even as Daniel's was. God gave him "knowledge and skill in all learning and wisdom." Among all the youth examined by Nebuchadnezzar, there was found none like Daniel, Hananiah, Mishael, and Azariah; therefore stood they before the king. And in all matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm. [Cf: RH 11-10-04 para. 8] p. 320, Para. 5, [1904MS].

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and leaves God out of the reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension and sounder, more accurate judgment, than all the wise men in the kingdom of Babylon. They placed themselves where God could bless them. They ate only that food which would not becloud their minds. They followed rules of life which would help to give them strength of intellect, that they might gain the greatest possible benefit from their study of God's Word. [Cf: RH 11-10-04 para. 9] p. 320, Para. 6, [1904MS].

It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and for an interpretation of it. Daniel and his companions sought the Lord in prayer, and he revealed to them the dream and its interpretation. And when they related to the king what God had shown them, Nebuchadnezzar said, "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: RH 11-10-04 para. 10] p. 321, Para. 1, [1904MS].

The mind of which error has once taken possession can never expand freely to after-investigation. The old theories will claim recognition. The understanding of things that are true and elevated and sanctifying will be confused. Superstitious ideas will enter the mind, to mingle with the true, and these ideas are always debasing in their influence. Christian knowledge bears its own stamp of unmeasured superiority in all that concerns the preparation for the future, immortal life. It distinguishes the Bible reader and believer, who has been receiving the precious treasures of truth, from the skeptic and the believer in pagan philosophy. [Cf: RH 11-10-04 para. 11] p. 321, Para. 2, [1904MS].

Cleave to the word, "It is written." Cast out of the mind the dangerous, obtrusive theories which, if entertained, will hold the mind in bondage, so that man shall not become a new creature in Christ. The mind must be constantly restrained and guarded. It must be given as food only that which will strengthen the religious experience. [Cf: RH 11-10-04 para. 12] p. 321, Para. 3, [1904MS].

The Bible teaches every soul to turn to the lands where the cross of

Calvary has not been uplifted, and the name of Jesus exalted above every other name. The nation that gives free room for the circulation of the Scriptures opens the way for the minds of the people to work with greater vigor. The reading of the Scriptures causes light to shine into the darkness. As the Word of God is searched, lifegiving truths are found. [Cf: RH 11-10-04 para. 13] p. 321, Para. 4, [1904MS].

In the cities and nations of our world, there will be found among unbelievers a remnant who will appreciate the blessed Word, and who will receive the Saviour. Christ will give men and women power to become the sons and daughters of God. Mrs. E. G. White. [Cf: RH 11-10-04 para. 14] p. 321, Para. 5, [1904MS].

Fashion rules the world. She is a tyrannical mistress, often compelling her devotees to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor, if they do not follow in her wake at any cost, even at the sacrifice of life itself. Satan triumphs that his devices succeed so well, and Death laughs at the health-destroying folly and blind zeal of the worshipers at Fashion's shrine. [Cf: RH 11-17-04 para. 1] p. 321, Para. 6, [1904MS].

Not a few of our people are backsliding. They are imitating the fashions of the world. Their spirituality is dying. Step by step they are approaching world-loving. Selfishness and pride are taking possession of them, and the love of God finds little room in their hearts. Some who were once zealous reformers are now indifferent. Sisters who were once plain in dress are now conforming to fashion. God expects his commandment-keeping people to be distinct from worldlings, but in many instances the line of demarcation is hardly discernible. [Cf: RH 11-17-04 para. 2] p. 322, Para. 1, [1904MS].

As I have seen those of our faith becoming worldly, my heart has been saddened. Some of those who profess to believe that they have the last message of mercy to give to the world, follow the fashions as far as they think their profession of faith will allow them to do. And their influence leads others astray. Their lack of Christlikeness is apparent to all. The Lord is dishonored by their conformity to the fashions of this degenerate age. Outward display is contradictory to our profession of faith. I entreat my sisters to guard against the tendency to dress in accordance with the demands of fashion. [Cf: RH 11-17-04 para. 3] p. 322, Para. 2, [1904MS].

Many of the mother's burdens are the result of her effort to keep pace with the fashions of the day. Terrible is the effect of these fashions on the physical, mental, and moral health. Lacking the courage to stand firm for the right, women allow the current of popular feeling to draw them on in its wake. Much precious time is devoted to needless stitching and ruffling, to add to the outward adorning. Children are robbed of the time that should be devoted to gaining for them the beauty of holiness,--the inward adorning, which, in the sight of God, is of great price. [Cf: RH 11-17-04 para. 4] p. 322, Para. 3, [1904MS].

In order to follow fashion, many of our youth incur expenses that are out of proportion to their condition in life. Children of poor parents

endeavor to dress as do those who are wealthy. Parents tax their purses and their God-given time and strength in making and remodeling clothing to satisfy their children's vanity. If our sisters who have an abundance of means would regulate their expenditures by their responsibility to God, as wise stewards of the means entrusted to them; their example would do much to stay this evil now existing among us. Souls whom they might have helped by letting their light shine in good works, are strengthened in unbelief by their inconsistent course. [Cf: RH 11-17-04 para. 5] p. 322, Para. 4, [1904MS].

Mothers can not be slaves to fashion and at the same time exert a sanctifying influence in the home. Too often professedly Christian mothers sacrifice principle to their desire to follow the multitude who make fashion their god. Conscience protests, but they are not brave enough to take a decided stand against the wrong. [Cf: RH 11-17-04 para. 6] p. 322, Para. 5, [1904MS].

Many of our sisters willingly bear the unnecessary burden of conformity to worldly dress. Attempting to follow the fashions, their burdens are greatly increased, yet they willingly bear the yoke, because they worship the goddess of fashion. [Cf: RH 11-17-04 para. 7] p. 322, Para. 6, [1904MS].

It is not only the privilege, but the duty of every one to increase daily in the knowledge of God and the truth. Satan's object is gained if he can invent something that will so attract the mind that God will be forgotten, and he uses fashion with great success to do this. He knows that women who constantly have a feverish desire to follow the fashions, have benumbed their moral sensibilities, and do not realize their real spiritual condition. Worldly minded, they are without God, without hope. They take no time to pray, or to search the Scriptures in order that they may understand the truth, and teach it to their children. [Cf: RH 11-17-04 para. 8] p. 323, Para. 1, [1904MS].

When I have seen Christian women leading out in temperance campaigns, presenting to liquor inebriates a pledge to abstain from all intoxicating drinks, I have thought that it would also be well for them to present to every Christian woman a pledge to abstain from all needless display and extravagance in dress. By dressing simply, thus saving time and means, Christian women can do much to help the temperance cause. The means thus saved will clothe the destitute, feed the hungry, and will help to close the door against liquor drinking. Those who are simple in dress have time to visit the afflicted, and to pray with and for them. On all Christians rests a solemn duty to economize, that they may be better able to help those in need. [Cf: RH 11-17-04 para. 9] p. 323, Para. 2, [1904MS].

We do not discourage neatness in dress. Correct taste is not to be despised nor condemned. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress, we virtually leave the truth; for the truth never degrades, but elevates. When believers are neglectful of their dress, and are coarse and rough in their manners, their influence hurts the truth. "We are," said the inspired apostle, "made a spectacle unto the world, and to angels, and to men." All heaven is marking the daily influence that the professed followers of Christ exert upon the world. My sisters, your dress is

telling either in favor of Christ and the sacred truth or in favor of the world. Which is it? Remember that we must all answer to God for the influence we exert. [Cf: RH 11-17-04 para. 10] p. 323, Para. 3, [1904MS].

Simplicity of dress will make a sensible woman appear to the best advantage. We judge of a person's character by the style of dress worn. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of a simple, appropriate attire. The young women who break away from the slavery of fashion will be ornaments to society. The one who is simple and unpretending in her dress and in her manners shows that she understands that a true woman is characterized by moral worth. How charming, how interesting, is simplicity in dress, which in comeliness can be compared with the flowers of the field. Mrs. E. G. White. [Cf: RH 11-17-04 para. 11] p. 323, Para. 4, [1904MS].

(Reading for Sabbath, December 10.)--Sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world, and well-nigh obliterated the moral image of God in man. But in his great love God provided a way whereby man might regain the position from which he fell in yielding to the tempter. Christ came to stand at the head of humanity, to work out in our behalf a perfect character. Those who receive him are born again. "As many as received him, to them gave he power to become the sons of God." [Cf: RH 11-24-04 para. 1] p. 323, Para. 5, [1904MS].

Christ saw humanity, through the working of the mighty growth of sin, demoniacally possessed by the prince of the power of the air, and putting forth gigantic strength in exploits of evil. But he saw also that a mightier power was to meet and conquer Satan. "Now is the judgment of this world," he said; "Now shall the prince of this world be cast out." He saw that if human beings believed in him, they would be given power against the host of fallen angels, whose name is legion. Christ strengthened his own soul by the thought that by the wonderful sacrifice which he was about to make, the prince of this world was to be cast out, and men and women placed where, through the grace of God, they would regain what they had lost. [Cf: RH 11-24-04 para. 2] p. 324, Para. 1, [1904MS].

What does the Lord require of his blood bought heritage?--The sanctification of the whole being,--purity like the purity of Christ, perfect conformity to the will of God. My brethren and sisters, God requires this of us. Into the holy city there can enter nothing that defileth, or maketh a lie. God's word to us is, "I am the Almighty God; walk before me, and be thou perfect." "Ye shall be holy unto me: for I the Lord am holy, and have severed you from other people, that ye should be mine." "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "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." He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 11-24-04 para. 3] p. 324, Para. 2, [1904MS].

We can, we can, reveal the likeness of our divine Lord. We can know the science of spiritual life. We can honor our Maker. But do we do it?

O, what an illustrious example we have in the life that Christ lived on this earth! He has shown us what we can accomplish through cooperation with divinity. We are to seek for the union of which he speaks when he says, "Abide in me, and I in you." This union is deeper, stronger, truer, than any other union, and is productive of all good. Those who are thus united to the Saviour are controlled by his will, and are moved by his love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep sympathy for every one in weakness, sorrow, or distress. [Cf: RH 11-24-04 para. 4] p. 324, Para. 3, [1904MS].

Higher than the highest human thought can reach is God's ideal for his children. He wants our minds to be clear, our tempers sweet, our love abounding. Then the peace that passeth knowledge will flow from us to bless all with whom we come in contact. The atmosphere surrounding our souls will be refreshing. [Cf: RH 11-24-04 para. 5] p. 324, Para. 4, [1904MS].

But how few there are who are making determined efforts to reach this ideal. Satan is trying to keep the people of God dwarfed, feeble, unchristlike. And too often he is successful. In our churches there are many who have not the spirit of the Master, many who act as if they were in the world merely to please themselves. They forget that the enemy is assailing all who profess to be children of God, trying to overcome them, so that they will disappoint and dishonor the Saviour. They forget that the purity and unselfishness that characterized the life of Christ must characterize their lives, else in the day of God they will be found wanting, and will hear from his lips the irrevocable sentence, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." [Cf: RH 11-24-04 para. 6] p. 324, Para. 5, [1904MS].

I have been especially instructed in regard to the danger of drawing apart, and of evil speaking and contention. We need to bow before God in repentance because of our lack of love for one another, and for him who died for us. The gold of love and faith is not abundant among us. Many are holding on to the truth with but the tips of their fingers. The precious time that should be spent in speaking of the Saviour's power to save, is being spent by many in carrying evil reports. Unless they make a decided change, they will be found wanting. Unless they have an entire transformation of character, they will never enter heaven. A deep, thorough work needs to be done in the hearts of those who profess to be children of God. Until they reveal the faith that works by love and purifies the soul, very little genuine work for God will be done in the world. [Cf: RH 11-24-04 para. 7] p. 325, Para. 1, [1904MS].

Let our people take up their appointed work,--the work of soul-saving. Let them not think that upon them has been laid the burden of watching and criticizing the work of others. Those who put their whole souls into the work that God gives them will have no time to criticize the efforts of their fellow workers, no time to weaken the hands of those who are straining every nerve and muscle to advance the work. [Cf: RH 11-24-04 para. 8] p. 325, Para. 2, [1904MS].

Let not any man or woman feel that he or she has been appointed to carry evil reports from church to church, and from conference to

conference. I have been grieved beyond measure to see how easy it is for persons to spend precious time in this cruel work. The proclamation of the first, second, and third angels' messages is now to be our burden. Those who spend their time in thinking and speaking evil are bringing to the foundation, material represented by hay, wood, and stubble, which will be consumed by the fires of the last days. They will one day see that their time has been spent in weakening churches, institutions, and conferences. [Cf: RH 11-24-04 para. 9] p. 325, Para. 3, [1904MS].

God hates all such work. He will call to account all who engage in it. Let those who fear God and believe his word put a guard on their lips. Let them be determined not to speak words that will injure the cause of God, or give a wrong representation of the work being done in any of his institutions. Let them be careful not to speak words that will be a temptation to some one else to withhold the confidence and the words of courage that ought to be given to those who are severely tried, and who, perhaps, work early and late to fulfil the many calls of duty, until it seems as if mind and body would give way under the strain. [Cf: RH 11-24-04 para. 10] p. 325, Para. 4, [1904MS].

Words of suspicion and distrust, like the thistledown carried by the wind, are scattered far and wide, and can never be recalled. Unchristlike speech lies at the foundation of nine tenths of all the difficulties that exist in the church. Satan's agents are industriously trying to get professed Christians to speak unadvisedly. When they succeed, Satan exults, because God's followers have hurt their influence. We have no time, in these solemn moments, to contend with one another. Those who give way to evil thinking and evil speaking do not realize how much time they cause others to lose. God's servants have been called upon to settle difficulties between brother and brother, and time has been spent in this way that belonged to souls ready to perish,--time that ought to have been devoted to the fulfilling of the gospel commission. [Cf: RH 11-24-04 para. 11] p. 325, Para. 5, [1904MS].

My brother, my sister, be afraid to find fault, afraid to talk against your fellow workers. You have enlisted to fight against Satan's forces, and you have no time to fight against your fellow soldiers. The truly converted man has no inclination to think or talk of the faults of others. His lips are sanctified, and as God's witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement or unbelief. He can not afford to be harsh or faultfinding. He has not received orders to punish the erring and sinful by heaping abuse upon them. [Cf: RH 11-24-04 para. 12] p. 326, Para. 1, [1904MS].

Speak words of kindness, words of uplifting; for this is the fruit borne upon the Christian tree. Overcome all harshness. Eternity alone will reveal the harm that harsh words do to those who utter them, and to those who hear. Hold firmly to the One who has all power in heaven and earth, and although you often fail to reveal patience and calmness under provocation, by no means give up the struggle. Resolve again, this time more firmly, that you will be an example of Christian patience. Remember that those only will enter heaven who have overcome the temptation to think and speak evil. [Cf: RH 11-24-04 para. 13] p. 326, Para. 2, [1904MS].

"The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Christ will be to his people all that these words express if they will heed the invitation to come to him. He will be to them life and power, strength and efficiency, wisdom and holiness. God calls upon us to live the Christlife, to reveal this life to the world. When we do this, prejudice will vanish, and difficulties will adjust themselves. We shall gather about the great Missionary, our hearts filled with gratitude and love. [Cf: RH 11-24-04 para. 14] p. 326, Para. 3, [1904MS].

My brethren and sisters, instead of spending your time looking for and talking of the shortcomings of others, give yourselves to the work that Christ did when in this world. How untiringly he labored! In the temple and the synagogues, in the streets of the cities, in the marketplace and 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: RH 11-24-04 para. 15] p. 326, Para. 4, [1904MS].

Brethren and sisters, how much work have you done for God during the past year? Do you think that it is those men only who have been ordained as gospel ministers that are to work for the uplifting of humanity?--No, no! Every one who names the name of Christ is expected by God to engage in this work. The hands of ordination may not have been laid upon you, but you are none the less God's messengers. If you have tasted that the Lord is gracious, if you know his saving power, you can no more keep from telling this to some one else than you can keep the wind from blowing. You will have a word in season for him that is weary. You will guide the feet of the straying back to the fold. Your efforts to help others will be untiring, because God's Spirit is working in you. [Cf: RH 11-24-04 para. 16] p. 326, Para. 5, [1904MS].

Have you told those with whom you have come in contact what banner you are serving under? Have they been able to see, by the Christlikeness of your words and acts, that you are a true follower of Jesus. O that our hearts may be deeply impressed with the importance of living holy lives, that the world may take knowledge of us that we have been with Jesus, and have learned of him. Christian worth does not depend upon brilliant talents, lofty birth, wonderful powers, but on a clean heart,--a heart which, purified and refined, reflects the image of divinity. It is the presence of him who gave his life for us that makes the soul beautiful. It is not eloquent speakers that are needed so much as humble, earnest workers,--men and women who have a childlike trust in God. It is the men of prayer that are men of power. They will be enabled to lead sinners to the marriage supper of the Lamb. [Cf: RH 11-24-04 para. 17] p. 327, Para. 1, [1904MS].

My brethren and sisters, do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy. In the Word of God, studied and obeyed, we possess a spiritual guide and instructor by which the worst forms of evil in ourselves may be brought under the discipline of his law. If the teachings of this

Word were made the controlling influence in our lives, if mind and heart were brought under its restraining power, the evils that now exist in churches and in families would find no place. Upon converted households the purest blessings would descend, and from these households an influence would go forth that would make God's people a power on the side of truth. [Cf: RH 11-24-04 para. 18] p. 327, Para. 2, [1904MS].

But there are many in our churches who know little of the meaning of the truth for this time. They have not searched for the truth with humble, contrite hearts. I appeal to the members of our churches 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 cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!" [Cf: RH 11-24-04 para. 19] p. 327, Para. 3, [1904MS].

O, that we would remember that it is court week with us, and that our cases are pending! Now is the time to watch and pray, to put away all self-indulgence, all pride, all selfishness. The precious moments that are now by many worse than wasted should be spent in meditation and prayer. Many of those who profess to be keeping the commandments of God are following inclination instead of duty. As they are now, they are unworthy of eternal life. To these careless, indifferent ones, I would say, Your vain thoughts, your unkind words, your selfish acts, are recorded in the book of heaven. The angels that were present at Belshazzar's idolatrous revelry stand beside you as you dishonor your Redeemer. Sadly they turn away, grieved that you should thus crucify him afresh, and put him to open shame. [Cf: RH 11-24-04 para. 20] p. 327, Para. 4, [1904MS].

"Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hand 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. . . . Thine eyes shall see the King in his beauty: they shall behold the land that is very far off." [Cf: RH 11-24-04 para. 21] p. 328, Para. 1, [1904MS].

On Christ's coronation day he will not acknowledge as his any who bear spot or wrinkle or any such thing. But to his faithful ones he will give crowns of immortal glory. Those who would not that he should reign over them will see him surrounded by the army of the redeemed, each of whom bears the sign, The Lord Our Righteousness. They will see the head once crowned with thorns crowned with a diadem of glory. [Cf: RH 11-24-04 para. 22] p. 328, Para. 2, [1904MS].

In that day the redeemed will shine forth in the glory of the Father and his Son. The angels of heaven, touching their golden harps, will welcome the King, and those who are the trophies of his 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 self-sacrifice has not been in vain. Mrs. E. G. White. [Cf: RH 11-24-04 para. 23] p. 328, Para. 3,

[1904MS].

(Reading for Friday, December 16.)--An Impressive Scene.--Not long ago a very impressive scene passed before me. I saw an immense ball of fire falling among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others said, "You knew? Why then did you not tell us. We did not know." On every side I heard such words spoken. [Cf: RH 11-24-04 para. 1] p. 328, Para. 4, [1904MS].

In great distress I awoke. I went to sleep again, and seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that this map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. The words were repeated,-- [Cf: RH 11-24-04 para. 2] p. 328, Para. 5, [1904MS].

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 trodden under foot of men. Ye are the light of the world. A city that is set on an hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [Cf: RH 11-24-04 para. 3] p. 328, Para. 6, [1904MS].

I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and, as a result, there were memorials for him in every city and village. His truth was proclaimed throughout the world. [Cf: RH 11-24-04 para. 4] p. 329, Para. 1, [1904MS].

Then this map was removed, and another put in its place. On it, light was shining forth from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said, "This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel." [Cf: RH 11-24-04 para. 5] p. 329, Para. 2, [1904MS].

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might, ere this, have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us. [Cf: RH 11-24-04 para. 6] p. 329, Para. 3, [1904MS].

No Time to Lose.--Soon grievous troubles will arise among the nations.--trouble that will not cease until Jesus comes. As never before, we need to press together, serving him who has prepared his throne in the heavens, and whose kingdom ruleth over all. God has not forsaken his people, and our strength lies in not forsaking him. [Cf:

RH 11-24-04 para. 7] p. 329, Para. 4, [1904MS].

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their final fulfilment. [Cf: RH 11-24-04 para. 8] p. 329, Para. 5, [1904MS].

From all the countries of the world the Macedonian cry is sounding, "Come over and help us." God has opened fields before us, and if human agencies would but cooperate with divine agencies, many souls would be won to the truth. But the Lord's professed people have been sleeping over their allotted work, and in many places it remains comparatively untouched. God has sent message after message to arouse our people to do something, and to do it now. But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me." [Cf: RH 11-24-04 para. 9] p. 329, Para. 6, [1904MS].

When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested. Divine power will be revealed. The church will see the providential working of the Lord of hosts. The light of truth will shine forth in clear, strong rays, and, as in the time of the apostles, many souls will turn from error to truth. The earth will be lightened with the glory of the Lord. [Cf: RH 11-24-04 para. 10] p. 329, Para. 7, [1904MS].

Heavenly angels have long been waiting for human agents--the members of the church--to cooperate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power. [Cf: RH 11-24-04 para. 11] p. 330, Para. 1, [1904MS].

At the same time there will be a power working from beneath. While God's agents of mercy work through consecrated human beings, Satan sets his agencies in operation, laying under tribute all who will submit to his control. There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and, "Lo, there is Christ." The deep plotting of Satan will reveal itself everywhere, for the purpose of diverting the attention of men and women from present duty. There will be signs and wonders. But the eye of faith will discern in all these manifestations, harbingers of the grand and awful future, and of the triumphs that will surely come to the people of God. [Cf: RH 11-24-04 para. 12] p. 330, Para. 2, [1904MS].

Work, O work! keeping eternity in view. Bear in mind that every power must be sanctified. A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." [Cf: RH 11-24-04 para. 13] p. 330, Para. 3, [1904MS].

Those who realize, even in a limited degree, what redemption means to them and to their fellow men will walk by faith, and will comprehend in some measure the vast needs of humanity. Their hearts are moved to

compassion as they see the widespread destitution in our world,--the destitution of the multitudes who are suffering for food and clothing, and the moral destitution of thousands who are under the shadow of a terrible doom, in comparison to which physical suffering fades into nothingness. [Cf: RH 11-24-04 para. 14] p. 330, Para. 4, [1904MS].

Make Christ the Refuge.--Let church members bear in mind that the fact that their names are registered on the church books will not save them. They must show themselves approved of God, workmen that need not to be ashamed. Day by day they are to build their characters in accordance with Christ's directions. They are to abide in him, constantly exercising faith in him. Thus they will grow up to the full stature of men and women in Christ,--wholesome, cheerful, grateful Christians, led by God, step by step, into clearer and still clearer light. [Cf: RH 11-24-04 para. 15] p. 330, Para. 5, [1904MS].

Those who do not gain this experience will be among the ones whose voices will one day be raised in the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved. Why did I not flee to the stronghold for refuge? Why have I trifled with my soul's salvation, and done despite to the Spirit of grace?" [Cf: RH 11-24-04 para. 16] p. 330, Para. 6, [1904MS].

Among those to whom fearful disappointment will come at the day of final reckoning will be those who have been outwardly religious, who have apparently lived Christian lives, but who have woven self into all that they do. They have prided themselves on their morality, their influence, their ability to stand in a higher position than others, their knowledge of the truth. They think that these will win for them the commendation of Christ. "Lord," they say, "we have eaten and drunk in thy presence, and thou hast taught in our streets." "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" [Cf: RH 11-24-04 para. 17] p. 331, Para. 1, [1904MS].

But the Saviour says, "I never knew you: depart from me." "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." [Cf: RH 11-24-04 para. 18] p. 331, Para. 2, [1904MS].

There is no discussion; the time for that is past. The irrevocable sentence has been pronounced. They are shut out from heaven by their own unfitness for its companionship. [Cf: RH 11-24-04 para. 19] p. 331, Para. 3, [1904MS].

Those who have bowed to the idols of the world will gain no comfort from them in that great day when every one will be rewarded or punished according to his works. But Omnipotence will deal justly. Those who have made Christ their refuge will find that he lives, and that he is conqueror. He will be their defense. [Cf: RH 11-24-04 para. 20] p. 331, Para. 4, [1904MS].

Encouraging Words--the End Near.--"The great day of the Lord is near; it is near, and hasteth greatly." Every hour, every minute, is precious. We have no time to spend in faultfinding and contention. All around us there are souls perishing in sin. Every day there is something to do for the Master. Every day we are to point souls to the

Lamb of God, which taketh away the sin of the world. [Cf: RH 11-24-04 para. 21] p. 331, Para. 5, [1904MS].

Be always ready; "in such an hour as ye think not the Son of man cometh." Go to your rest at night with every sin confessed. Thus we did in 1844, when we expected to meet our Lord. And now this great event is nearer than when we first believed. Be always ready, in the evening, in the morning, and at noon, that when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him!" you may, even though awakened out of sleep, go forth to meet him with your lamps trimmed and burning. [Cf: RH 11-24-04 para. 22] p. 331, Para. 6, [1904MS].

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come, and will not tarry." Look up, look up, and let your faith continually increase. Let this faith guide you along the narrow path that leads through the gates of the city of God into the great beyond, the wide, unbounded future that awaits the overcomer. Heed the encouragement in the words, "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." [Cf: RH 11-24-04 para. 23] p. 331, Para. 7, [1904MS].

Let us be found "rejoicing in hope, patient in tribulation, continuing instant in prayer." The Lord has made every provision that we shall have strong hope. If we are true to our covenant with God, the blessing is certain,--as certain as God's promise can make it. And so great is the blessing that it will be a full and sufficient reward for all the self-denial and self-sacrifice that for Christ's sake we have shown here below. Mrs. E. G. White. [Cf: RH 11-24-04 para. 24] p. 332, Para. 1, [1904MS].

The true worker in the cause of God will banish from the mind, as impious, every thought of inherent merit. Even the heavenly angels take to themselves no praise. Throughout the heavenly courts, in one grand chorus, resounds their acknowledgment to the Creator: "All things come of thee, and of thine own have we given thee." Those who live on this earth should unite with the heavenly host in ascribing all praise and glory to the Creator. No man has the least cause for boasting or self-exaltation, even when he does his very best. Man often fails of doing his duty, leaving undone a vast amount that a close connection with God would have enabled him to do. [Cf: RH 12-01-04 para. 1] p. 332, Para. 2, [1904MS].

Constantly God is laboring to make up man's deficiencies. Even repentance is brought about through the application of grace. The natural heart feels no need of repentance. The tears that fall from the eyes of man because of sorrow for his sinfulness and because of sympathy for other sinners, start unbidden. They are as dew from eyes that belong to God. Man's sighs are but indications of the deep feeling in a heart that is God's. The good resolutions we make are but the expression of desires that are his. The reformed life is but the better employment of a life that has been ransomed by the sacrifice of his Son Jesus. No credit should we take to ourselves for anything that we may

do. "All things come of thee," we shall eventually be led to acknowledge to our Creator, "and of thine own have we given thee." [Cf: RH 12-01-04 para. 2] p. 332, Para. 3, [1904MS].

Faith, too, is the gift of God. Faith is the assent of man's understanding to God's words, that binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith, is to render to God the intellect, the energy, that we have received from him; therefore those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence; those who by faith can reach beyond the grave to the eternal realities beyond, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." [Cf: RH 12-01-04 para. 3] p. 332, Para. 4, [1904MS].

No man has a right to call himself his own. And no man possesses any good thing that he can call his own. Every man, every thing, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause, is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessings. Thus God will be honored and glorified. [Cf: RH 12-01-04 para. 4] p. 332, Para. 5, [1904MS].

In all the departments of the Lord's work, every laborer is to help his fellow laborers. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of their capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. [Cf: RH 12-01-04 para. 5] p. 333, Para. 1, [1904MS].

Heavenly bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own, with usury. The talents that fit a man for service are entrusted to him not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. [Cf: RH 12-01-04 para. 6] p. 333, Para. 2, [1904MS].

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should be led to rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders, will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done aright. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. Although they closely scrutinize and criticize all that any one else does, they are in danger of regarding

that which goes forth from their hands as perfect. [Cf: RH 12-01-04 para. 7] p. 333, Para. 3, [1904MS].

To those upon whom God has bestowed many talents, I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talents, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained to the cause of God. [Cf: RH 12-01-04 para. 8] p. 333, Para. 4, [1904MS].

Those placed in positions of responsibility should patiently seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect, will, in time, have standing by their side a large number of intelligent workers whom they have trained. Should they shape matters in accordance with narrow, selfish conceptions, they would stand almost alone. [Cf: RH 12-01-04 para. 9] p. 333, Para. 5, [1904MS].

Some workers are incapable of filling positions that others can fill. Many who might have been able to fill positions of trust, have not disciplined themselves, nor have they done that which they could have done from day to day to meet the increasing demands of the present time. Others are able to bear responsibilities, and would do so, if they were encouraged, and if there were some one who, with patience, kindness, and forbearance, would teach them how to work. Ministers should show a real earnestness in helping such persons succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus, wanting in nothing. This is the work which every gospel minister should endeavor to do, but which some are liable to fail of doing. [Cf: RH 12-01-04 para. 10] p. 334, Para. 1, [1904MS].

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to see and to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge, that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. [Cf: RH 12-01-04 para. 11] p. 334, Para. 2, [1904MS].

Let no one seek to exalt himself by talking of his deeds, extolling his abilities, displaying his knowledge, and cultivating self-conceit. Let no one strive to tear down the work of others who do not labor according to his standard. The heavenly Teacher extends to us the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my

yoke is easy, and my burden is light." Christ was never self-confident or conceited. He declared. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, there also doeth the Son likewise." [Cf: RH 12-01-04 para. 12] p. 334, Para. 3, [1904MS].

A great work is to be done in America and in other lands. As yet, many fields are still unentered. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field, if with willing hearts his servants put self out of sight, and labor for his glory. Mrs. E. G. White. [Cf: RH 12-01-04 para. 13] p. 334, Para. 4, [1904MS].

Through nature and revelation, through his providence, and by the influence of his Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our Heavenly Father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. In order to commune with God, we must have something to say to him concerning our actual life. [Cf: RH 12-08-04 para. 1] p. 334, Para. 5, [1904MS].

Prayer is the opening of the heart to God as to a friend. Not that it is necessary in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him. [Cf: RH 12-08-04 para. 2] p. 335, Para. 1, [1904MS].

When Jesus was upon the earth, he taught his disciples how to pray. He directed them to present their daily needs before God, and to cast all their care upon him. And the assurance he gave them that their petitions should be heard, is assurance also to us. [Cf: RH 12-08-04 para. 3] p. 335, Para. 2, [1904MS].

Jesus himself, while he dwelt among men, was often in prayer. Our Saviour identified himself with our needs and weaknesses, in that he became a suppliant, a petitioner, seeking from his Father fresh supplies of strength, that he might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, "in all points tempted like as we are;" but as the sinless One his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer! [Cf: RH 12-08-04 para. 4] p. 335, Para. 3, [1904MS].

Our Heavenly Father waits to bestow upon us the fulness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor

helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of his Spirit, the companionship of his presence. [Cf: RH 12-08-04 para. 5] p. 335, Para. 4, [1904MS].

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless, and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation. [Cf: RH 12-08-04 para. 6] p. 335, Para. 5, [1904MS].

If we take counsel with our doubts and fears, or try to solve everything that we can not see clearly, before we have faith, perplexities will only increase and deepen. But if we come to God, feeling helpless and dependent, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness. [Cf: RH 12-08-04 para. 7] p. 336, Para. 1, [1904MS].

When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts. How can we pray, "Forgive us our debts, as we forgive our debtors," and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven. [Cf: RH 12-08-04 para. 8] p. 336, Para. 2, [1904MS].

There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion 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: RH 12-08-04 para. 9] p. 336, Para. 3, [1904MS].

Keep your wants, your joys, your sorrows, your cares, and your fears before God. You can not burden him; you can not weary him. He who numbers the hairs of your head is not indifferent to the wants of his

children. "The Lord is very pitiful, and of tender mercy." His heart of love is touched by our sorrows, and even by our utterance of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear; for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; no perplexity is too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our Heavenly Father is unobservant, or in which he takes no immediate interest. "He healeth the broken in heart, and bindeth up their wounds." The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share his watchcare, not another soul for whom he gave his beloved Son. Mrs. E. G. White. [Cf: RH 12-08-04 para. 10] p. 336, Para. 4, [1904MS].

We are living in the time of the end. Thrones and churches have united to oppose God's purposes. The association of man with man, which God designed should be a means of strengthening goodness and happiness, is used as a means of strengthening evil and of developing tendencies to rebellion. Men have assumed despotic power, and human laws have been put in the place of the law of God. [Cf: RH 12-15-04 para. 1] p. 336, Para. 5, [1904MS].

It is the reign of Antichrist. God's law is set aside. The Scriptures are exchanged for the traditions of men. Satan has become the ruler of the world; and in his hands temptation has become a science. He rules over a vast, well-organized empire. Sin has stimulated his followers into fearful activity. Men have combined to perpetuate evil. The sale of intoxicating liquor, destructive alike to soul and body, is legalized by Christian governments. [Cf: RH 12-15-04 para. 2] p. 337, Para. 1, [1904MS].

Influences are to be set in motion that will proclaim to the world the first, second, and third angels' messages. The world is to be warned, and I beseech those who know the truth to do all in their power to sound the message, "Prepare to meet thy God." [Cf: RH 12-15-04 para. 3] p. 337, Para. 2, [1904MS].

"It is time for thee, Lord, to work," David said; "for they have made void thy law." David lived many hundreds of years ago, and he thought then that the time had come for God to interfere to vindicate his honor and repress the swelling unrighteousness. Today men have almost filled the cup of their iniquity. But the Lord does not execute the death penalty on the transgressors of his law until they have heard the warning, and have been given an opportunity to see the result of rebellion against him. How wonderful is his forbearance and patience! He is putting a constraint on his own attributes. Omnipotence is exerted over Omnipotence. [Cf: RH 12-15-04 para. 4] p. 337, Para. 3, [1904MS].

"The Lord is slow to anger, and great in power," "plenteous in mercy" and forgiveness; but he "will not at all acquit the wicked." Soon there is to be an awakening of his displeasure, and who then can stay his wrath? [Cf: RH 12-15-04 para. 5] p. 337, Para. 4, [1904MS].

There is a work to be done in our cities,--work to be done in every

place. God will take men from the plow, from the sheepfold, from the vineyard, and will put them in the place of those who think that they must have the highest wages. Those who grasp for high wages will find in the money they get all the reward they will ever receive. Such ones can not be expected to feel a burden for the salvation of perishing souls. The Lord can not use such ones in his work. Until they banish selfishness from their hearts, their efforts are worthless. [Cf: RH 12-15-04 para. 6] p. 337, Para. 5, [1904MS].

God says to his people today, "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Will they heed the reproof? Will they dare to trifle with so direct and decided a statement, and keep their commended excellencies blasted as with a mildew because they allow Satan to steal in among them. "Thou hast left thy first love," and therefore there is no steadfastness of purpose. Without this love, all knowledge, all capabilities, all outward zeal and service, are worthless. You do not receive from Christ grace to impart to others. And while you do not reveal the love that Christ has commanded you to reveal, your light is not shining forth to the world. [Cf: RH 12-15-04 para. 7] p. 337, Para. 6, [1904MS].

Leaving the first love is represented as a spiritual fall. Many have fallen thus. In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. Unless those who have sinned speedily repent, the deceptions of the last days will overtake them. Some, though they do not realize it, are preparing to be overtaken. God calls for repentance without delay. So long have many trifled with salvation that their spiritual eyesight is dimmed, and they can not discern between light and darkness. Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation. [Cf: RH 12-15-04 para. 8] p. 338, Para. 1, [1904MS].

My brethren and sisters, humble your hearts before the Lord. Seek him earnestly. I have an intense desire to see you walking in the light as Christ is in the light. I pray most earnestly for you. But I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people. [Cf: RH 12-15-04 para. 9] p. 338, Para. 2, [1904MS].

Satan is seeking with all his subtlety to corrupt mind and heart. And O how successful he is in leading men and women to depart from the simplicity of the gospel of Christ! Under his influence hereditary and cultivated tendencies to wrong are roused into activity. Ministers and church members are in danger of allowing self to take the throne. [Cf: RH 12-15-04 para. 10] p. 338, Para. 3, [1904MS].

Human wisdom, human ability, is nothingness in God's sight. He who supposes that he is superior to his fellow men in wisdom will sooner or later reveal traits of character that are a dishonor to God. In the church today there are many of this stamp,--men and women in whom the

loveliness of Christ is hidden by traits of character that unfit the possessor for membership in the Lord's family in the heavenly courts. [Cf: RH 12-15-04 para. 11] p. 338, Para. 4, [1904MS].

There are many who are not Bible Christians. They follow a standard of their own devising. If they would see their defective, distorted characters as they are accurately reflected in the mirror of God's Word, they would be so alarmed that they would fall upon their faces before God in contrition of soul, and tear away the rags of their self-righteousness. [Cf: RH 12-15-04 para. 12] p. 338, Para. 5, [1904MS].

My brethren in the ministry, you ought to be reaching higher and still higher in Christian experience,--higher, not by self-assertion, self-assumption, and self-confidence, but by growth in grace and in the knowledge of our Lord and Saviour Jesus Christ. Press forward toward the mark of the prize of your high calling in Christ. How much we need to be faithful watchmen over self, to make sure that we have not the spirit that leads us to hurt and destroy in the place of using our God-given talents to awaken the inhabitants of our world to a realization of their lost and undone condition. Let us not be content to be as those who have left their first love. Mrs. E. G. White. [Cf: RH 12-15-04 para. 13] p. 338, Para. 6, [1904MS].

"He hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, Thou art my servant, O Israel, in whom I will be glorified. . . . Is it a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." [Cf: RH 12-22-04 para. 1] p. 339, Para. 1, [1904MS].

This is the word of the Lord to those who are engaged in the ministry of his word. They are in his special service, and they are not to esteem this as a light thing. Proportionate to their position of trust should be their sense of responsibility and devotion. Cheap, common talk, and light, trifling behavior should not be tolerated. Their highest desire should be to offer Christ perfect service. [Cf: RH 12-22-04 para. 2] p. 339, Para. 2, [1904MS].

The object of preaching is not alone to convey information, not merely to convince the intellect. The preaching of the word should appeal to the intellect, and should impart knowledge, but it should do more than this. The words of the minister should reach the hearts of the hearers. [Cf: RH 12-22-04 para. 3] p. 339, Para. 3, [1904MS].

Neither is it the object of preaching to amuse. Some ministers have adopted a style of preaching that has not the best influence. It has become a habit with them to weave anecdotes into their discourses. The impression thus made upon the hearers is not a savor of life unto life. Ministers should not bring amusing stories into their preaching. The people need pure provender, thoroughly winnowed from the chaff. "Preach the word," was the charge that Paul gave to Timothy, and this is our commission also. [Cf: RH 12-22-04 para. 4] p. 339, Para. 4, [1904MS].

The minister who mixes story-telling with his discourses is using strange fire. God is offended, and the cause of truth is dishonored,

when his representatives descend to the use of cheap, trifling words. [Cf: RH 12-22-04 para. 5] p. 339, Para. 5, [1904MS].

My brethren, you are required by our Saviour to take heed how you witness for him. You need to go deeper and still deeper in the study of the Word. You have all classes of minds to meet, and as you teach the truths of the Sacred Word, you are to manifest earnestness, respect, and reverence. Weed out story-telling from your discourses, and preach the word. You will then have more sheaves to bring to the Master. Remember that in your audience there are those who are constantly harassed by temptation. Some are wrestling with doubt, almost in despair, almost hopeless. Ask God to help you to speak words that will strengthen them for the conflict. [Cf: RH 12-22-04 para. 6] p. 339, Para. 6, [1904MS].

Read and study the fourth chapter of Zechariah. The two olive trees empty the golden oil out of themselves through the golden pipes into the golden bowl, from which the lamps of the sanctuary are fed. The golden oil represents the Holy Spirit. With this oil God's ministers are to be constantly supplied, that they, in turn, may impart it to the church. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." God's servants can obtain victories only by inward purity, by cleanness of heart, by holiness. [Cf: RH 12-22-04 para. 7] p. 339, Para. 7, [1904MS].

It is of the utmost importance that ministers set a right example. If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. The whole synagogue of Satan is watching for defects in the lives of God's representatives, and the most is made of every defect. [Cf: RH 12-22-04 para. 8] p. 340, Para. 1, [1904MS].

Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible. With what earnestness, then, we should guard our thoughts, our words, our habits, our dispositions. God calls for personal holiness. Only by revealing the character of Christ can we cooperate with him in saving souls. [Cf: RH 12-22-04 para. 9] p. 340, Para. 2, [1904MS].

God's ministers can not be too careful that their actions do not contradict their words. A consistent life alone will command respect. If our practise harmonizes with our teaching, our words will have effect; but a piety that is not based upon practise is as salt without savor. It is of no use for us to strive to inculcate principles which we do not conscientiously practise. [Cf: RH 12-22-04 para. 10] p. 340, Para. 3, [1904MS].

Do not try to work in your own strength; for then the angels of God stand back, leaving you to carry on the warfare alone. Our preparation to meet opponents or to minister to the people must be obtained from the throne of grace. Here we see and acknowledge our own incompetence, and receive the divine efficiency. The Holy Spirit takes the things of God, and shows them to us, leading us into all truth, and giving us the faith that works by love and purifies the soul. [Cf: RH 12-22-04 para.

11] p. 340, Para. 4, [1904MS].

My brethren, in his great mercy and love God has given you great light, and Christ says to you, "Freely ye have received, freely give." Let the light bestowed on you shine forth to those in darkness. Let us rejoice and be glad that Christ has not only given us his Word, but has given us also the spirit of wisdom and revelation in the knowledge of God, and that in his strength we may be more than conquerors. [Cf: RH 12-22-04 para. 12] p. 340, Para. 5, [1904MS].

Christ is saying, "Come unto me. To me belong right counsel and sound judgment. I have understanding and strength for you." By faith we must rest in Christ, remembering the words of one who was inspired of God to write, "Thy gentleness hath made me great." Ask God to give you much of the oil of his grace. Carefully consider every word, whether it be written or spoken. [Cf: RH 12-22-04 para. 13] p. 340, Para. 6, [1904MS].

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." Mrs. E. G. White. [Cf: RH 12-22-04 para. 14] p. 340, Para. 7, [1904MS].

If the one who feels that he is called of God to be a minister will humble himself and learn of Christ, he will become a true gospel teacher. There should be among our ministers less sermonizing and more tact to educate the people in practical Christianity. The people must be impressed with the fact that Christ is salvation to all who believe. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." There are grand themes on which the gospel minister may dwell. Christ has said, "He that believeth on me, hath everlasting life." [Cf: RH 12-29-04 para. 1] p. 341, Para. 1, [1904MS].

If the minister's lips are touched with a coal from the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in fervent, effectual prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to break down the strongholds of Satan. Hearts will be melted and subdued by his presentation of the love of God, and many will inquire, "What must I do to be saved?" [Cf: RH 12-29-04 para. 2] p. 341, Para. 2, [1904MS].

My brethren, seek God in earnest prayer, that when you stand before the people, you may realize the solemnity of the message that you are about to bear. Talk simply and to the point. Let your discourses be short. Handle only a few points, saving your strength for house-to-house work. Ministers too often give lengthy discourses. The minds of the people are wearied by such discourses, and the truth loses its effect upon them. Let the teacher of the Word first talk with God. Then

he can stand before the people with the Holy Spirit working upon his mind. [Cf: RH 12-29-04 para. 3] p. 341, Para. 3, [1904MS].

The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. Much is comprehended in the command, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." There is a work to be done in this line that has not yet been done. Let God's workers teach the truth in families, drawing close to those for whom they labor. If they thus cooperate with God, he will clothe them with spiritual power. Christ will guide them in their work, entering the houses of the people with them, and giving them words to speak that will sink deep into the hearts of the listeners. The Holy Spirit will open hearts and minds to receive the rays coming from the source of all light. [Cf: RH 12-29-04 para. 4] p. 341, Para. 4, [1904MS].

There are families who will never be reached by the truth of God's Word unless his servants enter their homes, and by earnest ministry, sanctified by the indorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them. But the hearts of those who do this work must throb in unison with the heart of Christ. They must be wholly consecrated to the service of God, ready to do his bidding, ready to go wherever his providence sends them, ready to speak the words he gives them. And if they are what God desires them to be, if they are imbued with his Spirit, they cooperate with heavenly agencies, and are indeed "laborers together with God." [Cf: RH 12-29-04 para. 5] p. 341, Para. 5, [1904MS].

When such a worker offers prayer to God in the family where he is visiting, the hearts of the members are touched as they would not be by prayer offered in a public assembly. Angels of God enter the family circle with him; and the minds of the hearers are prepared to receive the word of God; for if the messenger is humble and contrite, if he has a living connection with God, the Holy Spirit takes the word, and shows it to those for whom he is laboring. [Cf: RH 12-29-04 para. 6] p. 342, Para. 1, [1904MS].

Light, light from the Word of God,--this is what the people need. If the teachers of the word are willing, the Lord will lead them into close relation with the people. He will guide them to the homes of those who need and desire the truth; and as the servants of God engage in the work of seeking for the lost sheep, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit, they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand. [Cf: RH 12-29-04 para. 7] p. 342, Para. 2, [1904MS].

I was shown two Bible workers seated in a family. With the open Bible before them, they presented the Lord Jesus as the sin-pardoning Saviour. Their words were spoken with freshness and power. Earnest prayer was offered to God, and hearts were subdued by the softening influence of the Holy Spirit. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said softly,

"Go ye out into the highways and hedges, and compel them to come in, that my house may be filled." [Cf: RH 12-29-04 para. 8] p. 342, Para. 3, [1904MS].

These workers were not boastful, but humble and contrite, realizing always that the Holy Spirit is the efficiency of every worker. Under the influence of the Spirit, indifference vanished, and an earnest interest was manifested. The precious light was communicated from neighbor to neighbor. Family altars that had been broken down were again erected, and many souls were won to the truth. [Cf: RH 12-29-04 para. 9] p. 342, Para. 4, [1904MS].

Teaching the Scriptures, praying in families,--this is the work of the evangelist, and this work is to be mingled with preaching. If it is omitted, preaching will, to a great extent, be a failure. Come close to the people by personal efforts. Teach them that the love of God must come into the sanctuary of the home life. [Cf: RH 12-29-04 para. 10] p. 342, Para. 5, [1904MS].

Take no glory whatever to yourself. Do not work with a divided mind, trying to serve God and self at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you his efficiency and omnipotent power in every emergency. The Lord is your counselor, your guide, the captain of your salvation. He goes before your face, conquering and to conquer. Mrs. E. G. White. [Cf: RH 12-29-04 para. 11] p. 342, Para. 6, [1904MS].

W. - 121 - 1904--"Elmshaven," Sanitarium, Cal., March 29, 1904. My dear Edson and Emma,---I returned from Healdsburg yesterday, and was in the train nearly all day. We did not dare to drive over; for there has been so much rain that the road from here to Healdsburg is almost impassable. There has been no travel over the direct road for the past two weeks. All through the month of March we have had continuous rain, with the exception of one or two bright days. [Cf: 1888 Mtl. p. 1803 para. 01] p. 343, Para. 1, [1904MS].

I did not feel able to attend the Healdsburg meeting, but I went, nevertheless. We left home for Healdsburg Friday, March eighteen. [Cf: 1888 Mtl. p. 1803 para. 02] p. 343, Para. 2, [1904MS].

I spoke in the Healdsburg church Sabbath morning. I will send you a copy of the report of the sermon. The meeting house was crowded, and I had much freedom in speaking. All seemed to appreciate the words spoken. But the church is not well ventilated; it is impossible to obtain that thorough purification of the air that is essential to health. I felt while speaking that I was being injured by the poison of the many breaths, and I feared that I should not be able to carry my discourse through to the end. But I did, and I was blessed in the effort. [Cf: 1888 Mtl. p. 1803 para. 03] p. 343, Para. 3, [1904MS].

I took cold after speaking, and during the week my head ached, and I coughed a great deal. I took heavy treatment several times, and at the end of the week I was somewhat better. [Cf: 1888 Mtl. p. 1804 para. 01] p. 343, Para. 4, [1904MS].

The citizens of Healdsburg made the request that I should speak on

Sunday afternoon, March 27, that they might hear me once more. Rain had fallen continuously through the week, and Sunday was rainy and disagreeable. I had been sick and under vigorous treatment ever since the Sabbath before; but I ventured out, though so weak that I could scarcely stand on my feet without assistance. As I looked at the large congregation gathered in the church, I felt fearful that I could not make them all hear. But the Lord strengthened me, and I spoke for over an hour, from the first two chapters of Revelation. Those present were much interested, and expressed themselves as being greatly benefited by the discourse. I saw tears running down more than one face. [Cf: 1888 Mtl. p. 1804 para. 02] p. 343, Para. 5, [1904MS].

Well, Sunday night I did not sleep after eleven o'clock. On Monday morning we left Healdsburg for St. Helena, and passed safely through the many changes that must be made in coming from Healdsburg to St. Helena by way of Oakland. We reached home about eight o'clock. I took a hot bath, and went to bed, but I did not sleep after eleven o'clock, and I rose at one. [Cf: 1888 Mtl. p. 1804 para. 03] p. 343, Para. 6, [1904MS].

There were some things that I meant to say concerning the work in the South, during the meeting at Healdsburg, but I could not say them; for my head was so weary all the time. I only attended the two meetings of which I have spoken. [Cf: 1888 Mtl. p. 1805 para. 01] p. 344, Para. 1, [1904MS].

I had some talk with Elders Daniells and Prescott in regard to my visiting Washington, D.C. I told them that it had been a serious question with me whether I should leave home to make this trip. I told them also that should I go, I would not wish to spend more than a few months there, unless, after seeing the situation, I should change my mind. If we decide to go, we shall be on our way in about two weeks. [Cf: 1888 Mtl. p. 1805 para. 02] p. 344, Para. 2, [1904MS].

In answer to your letter, I would say, Do not take up any new methods in connection with the company that you mention. Those whom you have named as the ones who would compose this company are not in that pure, holy, sanctified state that would give assurance of success. Wait patiently. If we decide to go to Washington, we shall attend the Lake Union Conference, which is to be held, I believe, at Berrien Springs. I hope to see you there. I hope that at this meeting, most earnest work will be done to set right many things. [Cf: 1888 Mtl. p. 1805 para. 03] p. 344, Para. 3, [1904MS].

The Lord has appointed Elder Butler and Elder Haskell and his wife to labor in the South, and there should be a proper union between you and them. Brother Wales would not be the best man for the work you mention. I hope that he and Brother Palmer will in the future have a more sanctified experience than they have had in the past. If they do not, neither of them will be conquerors. [Cf: 1888 Mtl. p. 1805 para. 04] p. 344, Para. 4, [1904MS].

I hope, Edson, that until clearer light is given, you will not carry out the plans spoken of in your letter to me. I am bidden not to encourage you to take this step; for you would deeply regret it if you did. Were I in your place, I would positively refuse to link up with the persons you have named. Will you not counsel with Brother Haskell

and Brother Butler. [Cf: 1888 Mtl. p. 1806 para. 01] p. 344, Para. 5, [1904MS].

I have a word more to say to you. Will you not sign a pledge that you will no longer weaken or deface the Lord's temple by working when you ought to rest? In order to have proper thoughts and in order to speak proper words, you must give your brain rest. You do not take sufficient time to rest. The weary brain and tired nerves would be invigorated if you would make a change in this respect. . . . I wish that you and Emma could spend the summer with us here at St. Helena. [Cf: 1888 Mtl. p. 1806 para. 02] p. 344, Para. 6, [1904MS].

We must study to discipline ourselves carefully, refusing to do that which would weaken the physical, mental, and moral strength. You need a clear, patient mind, which will endure all that may arise. You need a strong hold from above. Exercise faith, and leave the results with God. When you have done your best, be of good courage. Believe, believe, and hold fast. The enemy will try to get you to make some move which means defeat, but you can not afford to do this. You can not afford to make uncertain movements. You need the influence that you will gain by revealing wisdom and discretion. The time will come when you will make movements similar to the one you propose, but it has not come yet. [Cf: 1888 Mtl. p. 1806 para. 03] p. 345, Para. 1, [1904MS].

Edson, the Lord does not want you to worry and fret over a state of things that you can not help. He wants you to go on from strength to strength, and this you will do if you trustingly do your best. Learn a lesson of trust from the miracle of feeding the multitude with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had; yet there were gathered up, after all had been satisfied, twelve baskets full of fragments. [Cf: 1888 Mtl. p. 1807 para. 01] p. 345, Para. 2, [1904MS].

Edson and Emma, you must have Christ formed within, the hope of glory. Then that which before seemed to you but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning the lesson of meekness and lowliness. Thus your heart will become a temple for the Holy Spirit, and nothing but God alone can fill a temple where God dwells. [Cf: 1888 Mtl. p. 1807 para. 02] p. 345, Para. 3, [1904MS].

Do not, I beg of you, look on the dark side. When the Israelites were content with the portion of manna that God gave, they found that it was sweet, and full of nourishment for both body and soul. When they were dissatisfied, there were worms in the manna. Contentment is a blessing, and discontent a curse. [Cf: 1888 Mtl. p. 1807 para. 03] p. 345, Para. 4, [1904MS].

My son, you need the peace of Christ. God is your Father. He would have you take more time to rest, that you may have a healthy spiritual experience. He loves you with a deep and tender love. O children, there are great things before us. Edson, do not allow your mind to become in any way diseased. God wants your mind to be clear, your temper sweet, and your love abounding. Then the peace that passeth knowledge will flow forth from you to bless all with whom you come into contact. The

atmosphere surrounding your soul will be refreshing. Your words will be fragrant. [Cf: 1888 Mtl. p. 1808 para. 01] p. 345, Para. 5, [1904MS].

You need spiritual life. This life would give vigor to your soul and to your body. Spiritual life yields to its possessor that which all the world is seeking, but which can never be obtained without an entire surrender to God. You will have to say more often than you have ever yet said, "Be still, and know that I am God." This will give your soul the needed rest. It will give you contentment in doing the very best you can. [Cf: 1888 Mtl. p. 1808 para. 02] p. 345, Para. 6, [1904MS].

Spiritual life---what is it? It is the contemplation of Him who loved us and gave Himself for us, that our lives might be sweet and fragrant, that we might have power to perfect an unselfish Christian experience, and that from us others might learn to do good. [Cf: 1888 Mtl. p. 1808 para. 03] p. 346, Para. 1, [1904MS].

The work given you is to represent Christ. He came to this world to shed upon you His own brightness and peace. Close the window of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk light and faith. [Cf: 1888 Mtl. p. 1809 para. 01] p. 346, Para. 2, [1904MS].

Be affable and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more distinctly. Above your trials and disappointments will be revealed the reflection of a pure, healthy religious life. In the outworking of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, though He was rich, yet for our sake became poor, that through His poverty we might be made rich in the grace of heaven. As you rise above despondency into the clear sunlight of the presence of Christ, you will reveal the glory of God. [Cf: 1888 Mtl. p. 1809 para. 02] p. 346, Para. 3, [1904MS].

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our body and in our spirit, which are His. Do we do it? Oh, what an illustrious example we have in the life that Christ lived on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union with Him of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us by His love to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress. [Cf: 1888 Mtl. p. 1809 para. 03] p. 346, Para. 4, [1904MS].

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must believe and press forward in order to make it possible for them to gain eternal life. [Cf: 1888

Mtl. p. 1810 para. 01] p. 346, Para. 5, [1904MS].

Christ's life on this earth is a perfect reflection of the divine law. In Him is life and hope and light. Behold Him, and you will become changed into the same likeness, from character to character. [Cf: 1888 Mtl. p. 1810 para. 02] p. 347, Para. 1, [1904MS].

B 130, 1910--Sanitarium, Calif., Nov. 23, 1910--Dear Brother Butler,-- I have received and read your letter. It was full of interest to me, and I was much pleased to hear from you. I appreciated your letter very much, and have been waiting for an opportunity to respond to it. [Cf: 1888 Mtl. p. 1811 para. 01] p. 347, Para. 2, [1904MS].

I am glad to tell you that my strength is returning to me. I am working as hard as I dare. The enemy is trying to make me feel discouraged because I can not give myself to continuous travel and speaking. But my courage is good. I shall endeavor to walk cautiously, and to do less than I have done in the past. In looking over my writings, I see much important matter that the people need just now. I am determined to place my trust in the Lord. [Cf: 1888 Mtl. p. 1811 para. 02] p. 347, Para. 3, [1904MS].

On the twenty-sixth of this month I shall be eighty-three years old. A week ago I spoke in the Sanitarium chapel. The chapel has been enlarged, and will seat many more than it formerly did. I spoke for an hour. The house was full of interested listeners, and I was much blessed in speaking. A week before, I spoke at the Pacific Union College. This is the school property that was recently purchased by our people. We are well satisfied with this property. The Lord gave me his Holy Spirit, and I had freedom in speaking to those assembled. [Cf: 1888 Mtl. p. 1811 para. 03] p. 347, Para. 4, [1904MS].

I have not lost faith in you, Elder Butler. I greatly desire that the old soldiers, grown grey in the Master's service, shall continue to bear their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. I thank the Lord for every jot and tittle of the sacred word. I would not draw back from the hard parts of our experience. [Cf: 1888 Mtl. p. 1811 para. 04] p. 347, Para. 5, [1904MS].

You must not work beyond your strength. I suppose that in the future our experience will be varied; but I think that you and I, in growing old in the service of Christ, in doing his will, are obtaining an experience of the highest value and most intense interest. [Cf: 1888 Mtl. p. 1812 para. 01] p. 347, Para. 6, [1904MS].

The judgments of the Lord are in the land. We must work with wholehearted fidelity, putting the whole being into what we do to help others move forward and upward. Let us press the battle to the gates. Let us be ever ready to speak words of encouragement to the halting and the weary. We can walk safely only as we walk with Christ. Let nothing dampen your courage. Help those with whom you come in contact to work with fidelity. [Cf: 1888 Mtl. p. 1812 para. 02] p. 347, Para. 7, [1904MS].

I hope that in the future I may meet you at some of our gatherings. You and I are among the oldest of those living who have long kept the faith. If we should not live to see our Lord's appearing, yet, having done our appointed work, we shall lay off our armor with sanctified dignity. Let us do our best, and let us do it in faith and hope. My heart is filled with gratitude to the Lord for sparing my life for so long. My right hand can still trace subjects of Bible truth without trembling. Tell all that Sister White's hand still traces words of instruction for the people. I am completing another book on Old Testament history. [Cf: 1888 Mtl. p. 1812 para. 03] p. 347, Para. 8, [1904MS].

May the Lord bless you and keep you in hope and courage. Ellen G. White [Cf: 1888 Mtl. p. 1812 para. 04] p. 348, Para. 1, [1904MS].

(Cir. 1893) The following are the words I copy from the testimony given me of God when I stood on the field of conflict in Battle Creek. My burden is not yet removed from me. [Cf: 1888 Mtl. p. 1813 para. 01] p. 348, Para. 2, [1904MS].

There are dangers presented to me and serious wrongs existing in the Review and Herald office at Battle Creek. There are men blindfolded, as it were, handling sacred responsibilities; and if the light now being given of God is not accepted and believed and acted upon during this coming conference, men's wisdom and specious devising will be presented and accepted in your councils as the wisdom of God, when it is the counsel originated by Satan and put into the minds of men. Men will go on in their own unsanctified, unholy spirit, and, as they advance, become more self-confident, more satisfied with their unsanctified selves. They are not led by the Lord, and men's wisdom is to them like a higher form and source of good, as Satan presented to Adam and Eve. But it is the deceiving power of the enemy. The mystery of iniquity will work, clothed in angel's robes. [Cf: 1888 Mtl. p. 1813 para. 02] p. 348, Para. 3, [1904MS].

The wrong course that men propose to pursue will not appear as evil until it has taken firm hold of the mind and is acted out and has grown to large proportions, in controlling everything possible, or crushing that which will not be controlled. The very first stone laid to build the human structure after men's devising was wrong. Ungodliness will be practiced in many lines and God will be greatly dishonored. Men will lift up themselves proudly and as they act toward others God will act toward them. By their fruits that they bear in practicing their works ye shall know them. [Cf: 1888 Mtl. p. 1813 para. 03] p. 348, Para. 4, [1904MS].

I am compelled to say that Brother Kellogg has made a mistake, He will walk for a time without God but he will have another trial, another test. In separating himself from the Office he is separating himself from the means of grace. He needs to accept truth and the sunlight of truth will surround his path. [Cf: 1888 Mtl. p. 1813 para. 04] p. 348, Para. 5, [1904MS].

The Lord will do great good through men if they walk humbly with him. In many things Brother Henry Kellogg should change. He must be patient with the erring youth. God has compassion for Brother Kellogg. One of the things that God has set before him as a positive defect in his

character is his arbitrary authority. [Cf: 1888 Mtl. p. 1814 para. 01] p. 348, Para. 6, [1904MS].

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth, and bring right things to the memory. He is beginning to form an appetite for trashy reading--an appetite like the inebriate's. He cannot possibly understand the Word and practice the truth, bringing it into the home life and having a mind for prayer--being instant in prayer. There has been a dishonoring of God by nonconformity to the Word of God. He should have brought truth and righteousness into his home. He should have established the family altar and should keep the sacrificial offering, the praises of his lips, ascending to God. He should be most earnestly seeking for a power from above to exercise in his own family. [Cf: 1888 Mtl. p. 1814 para. 02] p. 348, Para. 7, [1904MS].

The mixture of families is not as God would have matters. You demand of those in the Office what you fail to give yourself. You have had a knowledge of the truth a long time. The Lord has also blessed you with a sensitive mind and heart when you let His truth take possession of the throne of the soul temple. [Cf: 1888 Mtl. p. 1814 para. 03] p. 349, Para. 1, [1904MS].

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures,--additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. Many will be moved and humbled. After a time they will drink of the waters of life. Jesus proclaimed Himself the bread of life: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." John 6:51. [Cf: 1888 Mtl. p. 1814 para. 04] p. 349, Para. 2, [1904MS].

Jesus knew every soul that believed not, for Jesus knew from the beginning who they were who believed not and who would betray him. Many of the disciples walked away from Christ and no more believed on Him. We need not be surprised if the same experience should be realized in our day. If they went away from Christ at His words spoken to them, there will be those who claim to believe the third angel's message--even men who have been long in the faith--who will be offended at His words that shall come through His delegated human agents. [Cf: 1888 Mtl. p. 1815 para. 01] p. 349, Para. 3, [1904MS].

If the light had been plainly, decidedly acted upon, those men who have followed their own finite wisdom would have decided to come over on the Lord's side or have been separated from the cause of work of God. Oh, what shall I say? What can I say? Such men are bringing in false theories and principles and converting Elder Olsen to voice their unjust plans and methods, which are bringing the curse of God upon our institutions. [Cf: 1888 Mtl. p. 1815 para. 02] p. 349, Para. 4, [1904MS].

"Sunnyside," Cooranbong, N.S.W., August 9, '96. J. E. White, Dear Son

Edson,--We have received a letter from Captain Eldridge He claims that you owe him one hundred dollars. [Cf: 1888 Mtl. p. 1816 para. 01] p. 349, Para. 5, [1904MS].

When light was given me in reference to Captain Eldridge's relation to the work in the Office, I saw that his ability and talents were overrated. He did not give an equivalent for the high wages he received, even from a business standpoint. In regard to the religious side of the question, he was not to be depended on. He did not conscientiously maintain principle. He worked in a way that could not receive God's endorsement. [Cf: 1888 Mtl. p. 1816 para. 02] p. 349, Para. 6, [1904MS].

In regard to the canvassing business, He and _____knew very well that they could swing things as they pleased: for they had the inside track. But they had no more respect for the testimonies than for any other literary production, and left them far behind, unnoticed and neglected. They put Bible Readings in the place of "Great Controversy." I was treated by them with an indifference savoring of contempt. They had the power which position, but not the Lord, gave them, and the wages allotted them were contrary to the principles which the Lord had revealed as those that should ever be strenuously maintained. [Cf: 1888 Mtl. p. 1816 para. 03] p. 349, Para. 7, [1904MS].

It was this that made me willing to leave my home in Battle Creek. It was as though I was drawn away by the shape matters assumed The Lord was willing for it to be so; but I had not one ray of light that he [the Lord] would have me come to this country [Australia]. I came in submission to the voice of the General Conference, which I have ever maintained to be authority. I have no wish to return to America. I feel a holy indignation striving within my soul as I review the past eight years. Testimony after testimony has been sent from God to those in our publishing houses and to the managers of the work, who stand at the very head; but they have turned away from the God-given light, to listen to the voice of men. [Cf: 1888 Mtl. p. 1817 para. 01] p. 350, Para. 1, [1904MS].

However skillful Captain Eldridge may have been in guiding vessels upon the high seas, he was incapable of managing the responsibilities at the heart of the work. Had he been converted and sanctified, and under the guidance of the Holy Spirit, his qualifications would have presented a far different showing. But he was connected with men who were not connected with God. There was not that harmony and love in the hearts of the workers, high or low, which could have made them strong and efficient, a complete whole. Those who were connected to the most sacred work ever given to men in these last days,--the work of preparing a people to stand in moral integrity as representatives of the character and work of Christ,--dishonored God by mingling selfishness with the work. Man-made methods and practices that the word of God has positively refused to acknowledge, were brought in. The wisdom of finite men was placed in opposition to the wisdom of God. [Cf: 1888 Mtl. p. 1817 para. 02] p. 350, Para. 2, [1904MS].

The sophistries used by selfish, avaricious men, to bring in self-serving, were wrong from the very first. Their wisdom was earthborn, and the Lord declared he would blow upon all that was acquired in this way. All their ability, all their talents, were lent them by God; they

did not create them. Had they been eating the flesh and drinking the blood of the Son of God, what would have been their experience? "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, even so he shall live by me." [Cf: 1888 Mtl. p. 1818 para. 01] p. 350, Para. 3, [1904MS].

Not one of these men who so were so very masterly in their efforts to uplift self, not one of those who put so high an appreciation upon their wisdom and their ability to manage, was first managed by the Holy Spirit. These men failed to remember the words spoken by lips that will not lie, "Without me ye can do nothing" (aright, as it should be done). [Cf: 1888 Mtl. p. 1818 para. 02] p. 350, Para. 4, [1904MS].

Unless men study God's word and practice his teachings, to the letter, rendering willing obedience to him, they will have no more moral wisdom to discern the spiritual impact of the words of Christ than had the disciples who were offended, and left him. Messages may be brought to them from the Lord, but these messages will be just as incomprehensible as the words spoken by our Saviour to his disciples. Like the disciples, they will see some ideas that offend them. They will think that some fundamental doctrines are in peril. [Cf: 1888 Mtl. p. 1818 para. 03] p. 350, Para. 5, [1904MS].

Poor, weak, foolish, finite men! They think they understand what they are talking about, yet they are acting like blind men. In some of their sayings they are no more under the divine enlightenment than were the disciples who were offended at the words of Christ, and walked no more with him. Whom did these disciples follow? Another leader. [Cf: 1888 Mtl. p. 1819 para. 01] p. 351, Para. 1, [1904MS].

In this way men at the heart of the work have been acting. But to whom are they responsible for their reason and ability. "As I live by the Father, so he that eateth me shall live by me." Unless those who are connected with the work of God bring the words of Christ into their every day practice, they will see something at which to be offended, as did the disciples, and will turn away from Christ. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." [Cf: 1888 Mtl. p. 1819 para. 02] p. 351, Para. 2, [1904MS].

"From that time many of his disciples went back, and walked no more with him." They never recovered from the offence they had received because of his words. "Then said Jesus to the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: 1888 Mtl. p. 1819 para. 03] p. 351, Para. 3, [1904MS].

As all divine wisdom comes from God, to whom are men, whether of high or low degree, responsible for every capability and reasoning power, but to God. If left to themselves, they will soon reveal their natural temperaments; unsanctified selfishness will be exhibited; human wisdom will occupy the throne of the heart. Men supposed to be sensible men, having discerning minds, will follow their own light, light which heaven has not originated. They will use strange fire in their service, but the Lord will not accept them. When these men see their own

inefficiency, and discern how small all their human calculations are, they will realize that without a living connection with God, their influence will be misleading. They, will see that the advancement and healthy growth of God's work is not dependent upon unsanctified men. [Cf: 1888 Mtl. p. 1819 para. 04] p. 351, Para. 4, [1904MS].

God chooses men of a humble and contrite spirit through whom he can work, and imparts to them his wisdom. They are little in their own eyes, and will not interpret success as the result of their own smartness, but will glorify God. "Not by might, nor by power, but by my Spirit, saith the Lord." If men are entrusted with great responsibilities, this is no assurance of their fitness for their position. The assurance comes after test and trial. If they evidence that they sense their own weakness, if they make God their trust, the Lord will supply them with his wisdom. If they ask in faith, they will increase in knowledge and ability. If they depend upon God day by day, the stages of development will show a symmetrical growth heavenward. If they walk day by day in humility and contrition and wholeheartedness, in the strictest integrity doing justice to their fellow-men, showing reverence and honor to God by being obedient and true to him, keeping the living principles of righteousness, God will honor them. [Cf: 1888 Mtl. p. 1820 para. 01] p. 351, Para. 5, [1904MS].

The path of sincerity and integrity is not a path free from all obstruction. In the place of becoming faint-hearted and discouraged, those to whom God has entrusted responsibilities, are to see in every difficulty a call to prayer. They are to consult, not finite men, who are boastful and show a masterly independence, but the great Teacher who has given to every man his work in his vineyard. They are to be faithful workers, always in co-partnership with the great worker. Then they will not call slackly done work faithful and thorough service. They will stand fast against wrong, discerning the right from the wrong, the evil from the good. They will appreciate that which God estimates. There is no favoritism with God, and no partiality, no hypocrisy should be introduced or maintained in our households, churches, or institutions. E. G. White [Cf: 1888 Mtl. p. 1820 para. 02] p. 352, Para. 1, [1904MS].

"I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel." [Cf: Australasian Union Conference Record 01-15-04 para. 01] p. 352, Para. 2, [1904MS].

What a wonderful promise this is! We are to be sharers with Christ in the kingdom that He receives from His Father. This is a spiritual kingdom, in which those who are the most active in serving others are the greatest. [Cf: Australasian Union Conference Record 01-15-04 para. 02] p. 352, Para. 3, [1904MS].

"Eat and drink at My table,"--that is, be admitted to close communion with Me, as those who are placed in a position of honor near the king. Christ's faithful ones are to minister, under His authority, the affairs of His spiritual kingdom. "Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or

wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall, inherit everlasting life. But many that are first shall be last; and the last shall be first." [Cf: Australasian Union Conference Record 01-15-04 para. 03] p. 352, Para. 4, [1904MS].

Until men co-operate with Christ, they are represented as being idle, so far as His business is concerned. They are doing nothing to promote the interests of the kingdom of God. Could the scenes of the judgment pass before them, they would see that they entertain erroneous ideas regarding that which the Lord values. Many who in this world are first, many who are looked upon as above others, will one day see that God estimates men according to their compassion, love, and self-denial. Those who help and bless their fellow-men, trying always to lift them up, are precious in God's sight; for they follow the example of Him who went about doing good. [Cf: Australasian Union Conference Record 01-15-04 para. 04] p. 352, Para. 5, [1904MS].

It is such ones who will sit nearest to Christ on His throne. Here they gave others the preference, denying self. He who reads the heart, sees their excellence of character; and when He gathers His chosen ones into His kingdom, they will be given positions of honor; for they are worthy. [Cf: Australasian Union Conference Record 01-15-04 para. 05] p. 352, Para. 6, [1904MS].

Christ knows how His faithful ones relieve the suffering of the needy, and He is pleased when they apply to Him for help that they may help others. God will hear their prayers, and will strengthen them in their good work. [Cf: Australasian Union Conference Record 01-15-04 para. 06] p. 353, Para. 1, [1904MS].

The Nearness of the End.--Troublous times are right upon us. The signs of the times reveal that the day of the Lord is soon to come. The daily papers are full of indications of a terrible conflict in the near future. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are killing men and women and little children. The taking of human life is a matter of daily occurrence. All these things testify that the end of all things is at hand. The powers of earth are stirred with an intensity from beneath; and the Lord sends to His people the warning, "Heaven and earth shall pass away; but My word shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come on you unawares. For as a snare shall it come on all that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [Cf: Australasian Union Conference Record 01-15-04 para. 07] p. 353, Para. 2, [1904MS].

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be..... Watch ye therefore; for ye know not what hour your Lord doth come." [Cf: Australasian Union Conference Record 01-15-04 para. 08] p. 353, Para. 3, [1904MS].

The world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But how little is being done! Genuine benevolence will lead those who have been entrusted with the Lord's money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment; and enter fields that have never heard the last message of mercy. Many will be endued with power from on high. They will work wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. They will work for the love of Christ, and success will crown their efforts. Mrs. E. G. White. [Cf: Australasian Union Conference Record 01-15-04 para. 09] p. 353, Para. 4, [1904MS].

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 hand. 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 which he brings about, that those who are weak in the faith do not discern his deceptions. They fall into the snares prepared by Satan, who works through human instrumentalities to deceive if possible the very elect. Those only who are closely connected with God will be able to discern the falsehoods and the intrigues of the enemy. [Cf: Australasian Union Conference Record 02-01-04 para. 01] p. 353, Para. 5, [1904MS].

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: Australasian Union Conference Record 02-01-04 para. 02] p. 354, Para. 1, [1904MS].

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: Australasian Union Conference Record 02-01-04 para. 03] p. 354, Para. 2, [1904MS].

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. 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 at every step, "Is this the way of the Lord?" A holy desire to live the life of Christ is to fill their hearts. In Him dwells all the fulness of the Godhead. In Him are hid all the treasures of wisdom and knowledge. [Cf: Australasian Union Conference Record 02-01-04 para. 04] p. 354, Para. 3, [1904MS].

O 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." He is our Alpha and our Omega. Pressing close to Him, 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. [Cf: Australasian Union Conference Record 02-01-04 para. 05] p. 354, Para. 4, [1904MS].

Truth will triumph. The Lord God of Israel will bear away the victory. But I see such need of the deep working of grace on minds, such need of the sanctification of body, soul, and spirit, that I plead with the Lord to fill His workers with a realization that without Him they can do nothing. The Lord Jesus Christ is our efficiency, our all and in all. Let there be no lifting up of self unto vanity; for of ourselves we are unable to do any good thing. Let us give ourselves to God in unreserved surrender, learning daily from the One who, though the Majesty of heaven, walked this earth in meekness and lowliness. In His strength we are constantly to reach forward to gain the prize of our high calling in Christ, urging our way through difficulties, keeping our eyes fixed on our Leader, never losing a sense of our need of the higher life. [Cf: Australasian Union Conference Record 02-01-04 para. 06] p. 354, Para. 5, [1904MS].

Walk humbly with God; not having your own righteousness, but the righteousness which is of Christ, which He imputes to every trusting, believing soul. [Cf: Australasian Union Conference Record 02-01-04 para. 07] p. 354, Para. 6, [1904MS].

One thing is certain: We must be constantly reaching forward to the excellence to which God wishes us to attain. We must not fail or become discouraged. Perplexities will arise that will try the souls of God's workers. Expecting trials, let us keep ourselves braced by prayer and trust. And we are not to hunt for something to make us sorry. Christ's promise is, If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full." Mrs. E. G. White. December 1, 1903. [Cf: Australasian Union Conference Record 02-01-04 para. 08] p. 354, Para. 7, [1904MS].

Our great need is to know that we are wearing Christ's yoke. His service brings rest to the soul. Are we, in the fullest sense of the word, heeding the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." By accepting this invitation, you commit your soul to God as unto a faithful Creator. [Cf: Australasian Union Conference Record 02-15-04 para. 01] p. 355, Para. 1, [1904MS].

Our heavenly Father knows how weak we are. He understands our necessities and our capacities. He has not left us to be guided or controlled by the will of any human being. We are to obey the word, "It is written." [Cf: Australasian Union Conference Record 02-15-04 para. 02] p. 355, Para. 2, [1904MS].

Remember that however great the wisdom man may appear to have, if Christ does not abide in his soul, if he is not controlled by the principles of the Word of God, he will guide your feet into false paths. However great the capabilities and talents entrusted to man, unless he is breathed upon by the Lord Jesus, unless the life-giving

current of Christ's love circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive sap from the parent stock, he is not to be trusted as a safe guide in spiritual things. If man misuses his wisdom, as did the one once a covering cherub in the heavenly courts, and places his judgment as supreme, be afraid of him, and turn from him to the living God. [Cf: Australasian Union Conference Record 02-15-04 para. 03] p. 355, Para. 3, [1904MS].

Let every one study the fifty-eighth chapter of Isaiah. What is the great work before us?--The proclamation of the gospel, with its life-saving principles, to every nation, and kindred, and tongue, and people. Let no one remain in idleness because he can not do the same class of work that the most experienced servants of God are doing. Because you cannot be in the highest place, will you do nothing? Because you can not trade upon pounds, will you refuse to trade upon one pound? Because you have not five talents, will you put your one talent in a napkin, and hide it in the earth? Because you cannot work for the multitude, will you refuse to work for individuals? Do the smaller duties waiting for you. Thus you will help those who are bearing heavy responsibilities. Use your talents, be they ever so few. God has certainly given you a work to do for Him. In all that you do, keep the Lord Jesus before you. Do all to the glory of His name. You belong to God, and you are to do His work. Your life is sustained by the Giver of life. Your every capability, therefore, is to be put to use in His service. By using your talents wisely and faithfully, you are gaining power to do better work, to bear heavier responsibilities. [Cf: Australasian Union Conference Record 02-15-04 para. 04] p. 355, Para. 4, [1904MS].

Whatever you accomplish, be it little or much, leave it with God, remembering that it is not for man to measure the worth or the reward of his own efforts or the efforts of his fellow-men. The Lord Jesus will give you the wages that are your due. Your reward will be proportioned to the spirit in which your work was done. Purity of motive, an earnest desire to glorify God, will bring to the earnest worker the same reward that is given to the one who accomplishes more. The principles by which the worker is governed determine the reward. [Cf: Australasian Union Conference Record 02-15-04 para. 05] p. 355, Para. 5, [1904MS].

It is not alone by men in high places of responsibility in the ministry, not alone by men holding positions on boards or committees, not alone by the managers of our sanitariums and publishing houses, that the work is to be done which will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the *whole church* acting their part under the guidance and in the power of God. Mrs. E. G. White. *Dec. 1, 1903*. [Cf: Australasian Union Conference Record 02-15-04 para. 06] p. 356, Para. 1, [1904MS].

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 rouse 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 to-day. E. G. W. [Cf: Australasian Union Conference Record 02-15-04 para. 07] p. 356, Para. 2, [1904MS].

Reading for Sabbath, June 4. Christ's commission, "Go ye into all the world, and preach the gospel to every creature," is spoken to every one of His followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. Their hearts will throb in unison with the heart of Christ. The same longing of soul that He felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all. All upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name. [Cf: Australasian Union Conference Record 06-01-04 para. 01] p. 356, Para. 3, [1904MS].

In every part of the world a message is to be proclaimed in the power of the Spirit. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. Hundreds are waiting for the warning to escape for their lives and lay hold on the hope set before them in the gospel. The world needs to see in Christians an evidence of the power of Christianity. There should be many more at work in the Lord's service, clothed with holy zeal, filled with a power proportionate to the importance of the message they proclaim. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry, "Come over and help us." Rich and poor are calling for light. Thousands of men and women are standing on the brink of perdition. Do you see them, many of them lost, eternally lost, while professing Christians sleep the sleep of indifference? [Cf: Australasian Union Conference Record 06-01-04 para. 02] p. 356, Para. 4, [1904MS].

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. [Cf: Australasian Union Conference Record 06-01-04 para. 03] p. 356, Para. 5, [1904MS].

Just before His crucifixion, the Saviour said to His disciples, "I will not leave you comfortless..... I will pray the Father, and He shall give you another Comforter, that he may abide with you forever. 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 teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Cf: Australasian Union Conference Record 06-01-04 para. 04] p. 356, Para. 6, [1904MS].

Christ has promised to guide, comfort, and sustain His people. He declares, "I will be with you in your work of persuading men and women 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: Australasian Union Conference Record 06-01-04 para. 05] p.

357, Para. 1, [1904MS].

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts. [Cf: Australasian Union Conference Record 06-01-04 para. 06] p. 357, Para. 2, [1904MS].

Christ has made provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. [Cf: Australasian Union Conference Record 06-01-04 para. 07] p. 357, Para. 3, [1904MS].

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fulness will flow through the consecrated human agent, to be given forth to others. [Cf: Australasian Union Conference Record 06-01-04 para. 08] p. 357, Para. 4, [1904MS].

What was the result of the outpouring of the Spirit on the day of Pentecost?--The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. 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. As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. [Cf: Australasian Union Conference Record 06-01-04 para. 09] p. 357, Para. 5, [1904MS].

"With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them." Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand." They could not be restrained or intimidated by threatenings. The Lord spoke through them, and wherever they went, the sick were healed, and the poor had the gospel preached unto them. [Cf: Australasian Union Conference Record 06-01-04 para. 10] p. 357, Para. 6, [1904MS].

So mightily can God work when men give themselves up to the control of

His Spirit. [Cf: Australasian Union Conference Record 06-01-04 para. 11] p. 358, Para. 1, [1904MS].

To us to-day, as verily as to the first disciples, the promise of the Spirit belongs. God will to-day endow men and women with power from above, as He endowed those who on the day of Pentecost heard the message of salvation. At this very hour His Spirit and His grace are for all who need them and who will take Him at His word. [Cf: Australasian Union Conference Record 06-01-04 para. 12] p. 358, Para. 2, [1904MS].

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of *one accord*. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: "The multitude of them that believed were *of one heart and of one soul*." The Spirit of Him who died that sinners might live animated the entire company of believers. [Cf: Australasian Union Conference Record 06-01-04 para. 13] p. 358, Para. 3, [1904MS].

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. [Cf: Australasian Union Conference Record 06-01-04 para. 14] p. 358, Para. 4, [1904MS].

So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days?--"Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." [Cf: Australasian Union Conference Record 06-01-04 para. 15] p. 358, Para. 5, [1904MS].

The Angel of the covenant is empowering His servants to be His witnesses to carry the truth to all parts of the world. He has sent forth His angels with their message. But as if these angels did not speed on their way fast enough to satisfy His heart of yearning love, He gives to John personally a message to be given to all. "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 has opened a fountain of Judah and Jerusalem, and every member of His church is to show his loyalty by inviting the thirsty to drink of the waters of life. A chain of living witnesses is to carry the invitation to the world. [Cf: Australasian Union Conference Record 06-01-04 para. 16] p. 358, Para. 6, [1904MS].

Ye people of the living God, study the promises of His Word, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you were to go forth to do Christ's work, angels of heaven would go before you, preparing hearts

to receive the gospel. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work? [Cf: Australasian Union Conference Record 06-01-04 para. 17] p. 358, Para. 7, [1904MS].

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain. [Cf: Australasian Union Conference Record 06-01-04 para. 18] p. 359, Para. 1, [1904MS].

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands say, "I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" [Cf: Australasian Union Conference Record 06-01-04 para. 19] p. 359, Para. 2, [1904MS].

The rainbow about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honor of His throne is staked for the fulfilment of His Word to us. Mrs. E. G. White. [Cf: Australasian Union Conference Record 06-01-04 para. 20] p. 359, Para. 3, [1904MS].

When you give yourself wholly to the Lord, great changes will be wrought in you. You will have such a love for the truth, that wherever you go you will bear witness to the Lord's power. He will give you a genuine testimony to bear. He will pour out upon you His grace and power, and you will enter a new and living way. Christ's righteousness will go before you, and the glory of the Lord will be your rearward. Your words and works will be ratified in heaven. As you work out your own salvation with fear and trembling, God will work in you to will and to do of His good pleasure. Power to overcome will be given you. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. Mrs. E. G. White. [Cf: Australasian Union Conference Record 08-15-04 para. 01] p. 359, Para. 4, [1904MS].

My Dear Sister,--To-day I received and read your very cheering letter. For the good news which it contained I praise our Lord and Saviour Jesus Christ. Your description of the work being done in Los Angeles agrees with the representations that God has given me. The delay in beginning this work has been very painful to me; but if the work is now carried on in earnest faith, if the truth as it is in Jesus is magnified, if wise personal efforts are made, many souls will be brought from darkness to light. What a work might have been done many years ago! But I thank the Lord for the favorable beginning that has now been made. [Cf: Australasian Union Conference Record 09-01-04 para. 01] p. 359, Para. 5, [1904MS].

In the visions of the night I was bearing a message to our churches,

pointing out the work that as believers we should at once take up. I related some things that were presented to me in Nashville, just after I had returned from Huntsville. [Cf: Australasian Union Conference Record 09-01-04 para. 02] p. 359, Para. 6, [1904MS].

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations, that this was displeasing to God, and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money, lent us to use in the advancement of His work. [Cf: Australasian Union Conference Record 09-01-04 para. 03] p. 359, Para. 7, [1904MS].

Here are our ministers and physicians and missionaries. They labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they cannot have the facilities necessary for the greatest success of their labors. [Cf: Australasian Union Conference Record 09-01-04 para. 04] p. 360, Para. 1, [1904MS].

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message? [Cf: Australasian Union Conference Record 09-01-04 para. 05] p. 360, Para. 2, [1904MS].

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world adorned with the glory of His kingly power. But He chose a life of self-denial and sacrifice. He came to this world in the garb of humanity. Those who follow in His footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world. [Cf: Australasian Union Conference Record 09-01-04 para. 06] p. 360, Para. 3, [1904MS].

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them, is to spend for self-gratification money that should be put into God's cause. [Cf: Australasian Union Conference Record 09-01-04 para. 07] p. 360, Para. 4, [1904MS].

My sisters, remember that Christ clothed His divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage ground, thus escaping the corruption that is in the world through lust. He gave His all to the work He came to do, and His word to us is, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me," "So shall he be My disciple." [Cf: Australasian Union Conference Record 09-01-04 para. 08] p. 360, Para. 5, [1904MS].

Remember, too, the words of the apostle: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart,

in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: Australasian Union Conference Record 09-01-04 para. 09] p. 360, Para. 6, [1904MS].

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practice the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. [Cf: Australasian Union Conference Record 09-01-04 para. 10] p. 360, Para. 7, [1904MS].

I call upon every church member to remember that we who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put His spirit upon every worker, imbuing them with His rich grace. Here is Elder Daniells bearing heavy responsibilities, and putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, as well as your gifts. Both are essential, but your prayers are of the greatest importance. [Cf: Australasian Union Conference Record 09-01-04 para. 11] p. 360, Para. 8, [1904MS].

Do not let us forget God, but, like Joshua, who was placed at the head of a migrating nation, and was burdened with heavy responsibilities, resolve to serve God and Him alone. "As for me and my house," he declared, "we will serve the Lord." [Cf: Australasian Union Conference Record 09-01-04 para. 12] p. 361, Para. 1, [1904MS].

We sincerely hope that in Southern California the work will make decided advancement. And I praise the Lord that those who have been carrying on sanitarium work in Los Angeles will soon be able to move into more comfortable quarters. E. G. White. *Takoma Park, Washington, D. C., July 22, 1904.* [Cf: Australasian Union Conference Record 09-01-04 para. 13] p. 361, Para. 2, [1904MS].

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit into subjection to Christ. Unless we do this, the health of both body and soul will be endangered. [Cf: Australasian Union Conference Record 11-01-04 para. 01] p. 361, Para. 3, [1904MS].

God desires His workers to gain daily an understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We cannot afford to make mistakes. 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 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. [Cf: Australasian Union Conference Record 11-01-04 para. 02] p. 361, Para. 4, [1904MS].

The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life, and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge. [Cf: Australasian Union Conference Record 11-01-04 para. 03] p. 361, Para. 5, [1904MS].

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly. [Cf: Australasian Union Conference Record 11-01-04 para. 04] p. 361, Para. 6, [1904MS].

Prayer is a heaven-ordained means of success, Appeals, petitions, entreaties, between man and man, move men, and act as a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth,-- nothingness. [Cf: Australasian Union Conference Record 11-01-04 para. 05] p. 361, Para. 7, [1904MS].

In all ages God has given human beings divine revelations, that thus He may fulfill His purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. [Cf: Australasian Union Conference Record 11-01-04 para. 06] p. 362, Para. 1, [1904MS].

"Ye are." says Christ, "the light of the world." As the sun goes forth upon its errand of mercy and love, as the golden beams of the day flood the canopy of heaven, and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error. [Cf: Australasian Union Conference Record 11-01-04 para. 07] p. 362, Para. 2, [1904MS].

Do you realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world?--It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above; but if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away, and instead of being the light of the world, you are bodies of darkness. [Cf: Australasian Union Conference Record 11-01-04 para. 08] p. 362, Para. 3, [1904MS].

It is possible through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way so to conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger, than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and the heavenly angels? [Cf: Australasian Union Conference Record 11-01-04 para. 09] p. 362, Para. 4, [1904MS].

It is not the will of God that we should be gloomy or impatient, nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of Him who hath called us out of darkness into His marvellous light. [Cf: Australasian Union Conference Record 11-01-04 para. 10] p. 362, Para. 5, [1904MS].

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see," But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief; and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow because it is exercised. [Cf: Australasian Union Conference Record 11-01-04 para. 11] p. 362, Para. 6, [1904MS].

Fasten your eyes upon Jesus, and by beholding you will become assimilated to His image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world. Mrs. E. G. White. [Cf: Australasian Union Conference Record 11-01-04 para. 12] p. 362, Para. 7, [1904MS].

For a healthy young man, stern, severe exercise is strengthening to the whole system. And it is an essential preparation for the difficult work of the physician. Without such exercise the mind can not be kept in working order. It becomes inactive, unable to put forth the sharp, quick action that will give scope to its powers. Unless he changes, the youth with such a mind will never, never become what God designed he should be. He has established so many resting places that his mind has become like a stagnant pool. The atmosphere surrounding him is charged with moral miasma. [Cf: Atlantic Union Gleaner 01-06-04 para. 01] p. 363, Para. 1, [1904MS].

Study the Lord's plan in regard to Adam. He was created pure, holy, and healthy; and he was given something to do. He was placed in the garden of Eden "to dress and to keep it." He was not to be idle; he must work. [Cf: Atlantic Union Gleaner 01-06-04 para. 02] p. 363, Para. 2, [1904MS].

God ordained that the beings he created should work. Upon this their happiness depends. Healthy young men and women have no need of cricket, ball-playing, or any kind of amusement just for the gratification of self to pass away the time. There are useful things to be done by every

one of God's created intelligences. Some one needs from you something that will help him. No one in the Lord's great domain of creation was made to be a drone. Our happiness increases and our powers develop as we engage in useful employment. [Cf: Atlantic Union Gleaner 01-06-04 para. 03] p. 363, Para. 3, [1904MS].

Action gives power. Entire harmony pervades the universe of God. All the heavenly beings are in constant activity, and the Lord Jesus, in his life-work, has given an example for every one. He went about "doing good." God has established the law of obedient action. Silent but ceaseless, the objects of his creation do their appointed work. The ocean is in constant motion. The springing grass, which to-day is, and to-morrow is cast into the oven, does its errand, clothing the fields with beauty. The leaves are stirred to motion, and yet no hand is seen to touch them. The sun, moon, and stars are useful and glorious in fulfilling their mission. [Cf: Atlantic Union Gleaner 01-06-04 para. 04] p. 363, Para. 4, [1904MS].

At all times the machinery of the body continues its work. Day by day the heart throbs, doing its regular, appointed task, unceasingly forcing its crimson current to all parts of the body. Action, action is seen pervading the whole living machinery. And man, his mind and body created in God's own similitude, must be active in order to fill his appointed place. He is not to be idle. Idleness is sin. [Cf: Atlantic Union Gleaner 01-06-04 para. 05] p. 363, Para. 5, [1904MS].

The young man who is seeking a preparation for usefulness needs to lay the foundation himself by acquiring through hard, diligent labor, the means for prosecuting his designs. If the young men around him have allowed their parents to carry the burden of their education, let him say, I will never do that. I will, by using my physical and mental powers combined, make of myself all that it is possible. [Cf: Atlantic Union Gleaner 01-06-04 para. 06] p. 363, Para. 6, [1904MS].

No man is properly prepared to enter upon a medical course until he has learned to earn his bread by the sweat of his brow. When he can do this, he becomes self-reliant. If a youth has physical strength that he has not put to account in useful toil, it is a mistake for parents to give him money to use freely in taking a ministerial or a medical course. [Cf: Atlantic Union Gleaner 01-06-04 para. 07] p. 363, Para. 7, [1904MS].

No man is excusable for being without financial ability. Of many a man it may be said, he is kind, amiable, generous, a good man and a Christian, but he is not qualified to manage his own business. So far as the proper outlay of means is concerned, he is a mere child. He has not been educated by his parents to understand and practice the principles of self-support. Such a man is not fitted to become a minister or a physician. The churches everywhere are suffering through the neglect of parents to train their children to bear hard, stern responsibilities. [Cf: Atlantic Union Gleaner 01-06-04 para. 08] p. 364, Para. 1, [1904MS].

Let your motives and your aspirations be pure. In every business transaction be rigidly honest. However you may be tempted, never deceive or prevaricate. At times a natural impulse may tempt you to vary from the straightforward path of honesty, but do not yield to this

impulse. If in any matter you make a statement as to what you will do, and afterward find that you have favored others to your own loss, do not vary one hair's breadth from principle. Carry out your agreement. By seeking to change your plans, you would show that you could not be depended on. And if you should draw back in small transactions, you would draw back in larger ones. Under such circumstances, some are tempted to deceive, saying, I was not understood. My words have been taken to mean more than I intended. But they meant just what they said, but lost the good impulse, and then wanted to draw back from their agreement, lest it prove a loss to them. [Cf: Atlantic Union Gleaner 01-06-04 para. 09] p. 364, Para. 2, [1904MS].

Let the youth set up well-defined landmarks, by which they may be governed in emergencies. When a crisis comes that demands active, well-governed physical powers and a clear, strong, practical mind; where difficult work is to be done, where every stroke must tell, where perplexities can be met only by wisdom from on high, then the youth who have learned to overcome difficulties by earnest labor can respond to the call for workers, saying, "Here am I; send me." Isa. 6:8. Let the hearts of young men and young women be as clear as crystal. Let not their thoughts be trivial, but sanctified by virtue and holiness. If their thoughts are made pure by the sanctification of the Spirit, their lives will be elevated and ennobled. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 01-06-04 para. 10] p. 364, Para. 3, [1904MS].

Nashville, Tenn., June 4, 1904. There were many things to be considered in choosing a location for our sanitarium in Washington, and for our training school for Christian workers. We knew that everything must be in accordance with the light given; and we praise the Lord for guiding us to Takoma Park. [Cf: Atlantic Union Gleaner 08-03-04 para. 01] p. 364, Para. 4, [1904MS].

We fully believe that the Lord has gone before us in the purchase of land, and we shall do all in our power to carry out his will in the establishment of his work in this place. We shall need young people of the very best talent, in our work in Washington. We shall need workers who will bring no cloud upon the precious truth we are proclaiming. And we shall need means to erect the buildings that will be necessary for the carrying forward of our work. [Cf: Atlantic Union Gleaner 08-03-04 para. 02] p. 364, Para. 5, [1904MS].

We know that we are where the Lord would have us, and we greatly desire that the work shall be established at once, and in accordance with his will. The message must be proclaimed in Washington, and must go forth from that place to the other cities of the South. [Cf: Atlantic Union Gleaner 08-03-04 para. 03] p. 364, Para. 6, [1904MS].

God himself originated the plan for the advancement of his work, and he has provided his people with a surplus of means, that when he calls for help, they may respond, saying "Lord, thy pound--not my pound--hath gained other pounds." [Cf: Atlantic Union Gleaner 08-03-04 para. 04] p. 365, Para. 1, [1904MS].

The Lord calls upon his people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be

our first interest. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the capital of our nation. [Cf: Atlantic Union Gleaner 08-03-04 para. 05] p. 365, Para. 2, [1904MS].

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far he has helped us in a way that leaves no room for any one to doubt or question. Ellen G. White. [Cf: Atlantic Union Gleaner 08-03-04 para. 06] p. 365, Para. 3, [1904MS].

Melrose, Mass., August 21, 1904. Ever since the removal of the New England Sanitarium to Melrose, I have had a desire to see the new location, and to tell those connected with the institution of the important influence which its work may exert to benefit the people of Boston. [Cf: Atlantic Union Gleaner 09-07-04 para. 01] p. 365, Para. 4, [1904MS].

I have now been at the Melrose sanitarium for a week, and I find it to be one of the most favorably located sanitariums that I have ever seen. The spacious lawns, the noble trees, the beauty of the scenery all around, answer to the representations given me what our sanitariums ought to be. Everything is attractive to the eye and refreshing to the mind. Here I see the very pictures that I have been shown in vision,-- patients lying out in the sunshine in wheel-chairs and on cots. I see before me the sights that the Lord has helped me to present before our people in print. [Cf: Atlantic Union Gleaner 09-07-04 para. 02] p. 365, Para. 5, [1904MS].

Our sanitariums should be attractive places, and the surroundings of this sanitarium correspond more closely than anything else I have seen to the representations that have been given me by the Lord. Several sanitariums in favorable locations have been presented before me; but the strikingly attractive beauty of this place leads me to recognize it as the most favorable sanitarium site that I have ever looked upon. And here is to be done the very work that the Lord has specified must be done in our medical institutions,--a work resembling the ministry of Christ, the greatest Medical Missionary that our world has ever known, a noble, helpful, sympathetic work. The manifestation of the cheerfulness and hope and grace of Christ is the highest ministry of truth and the most effective. I have been instructed that our institutions for the relief of suffering humanity are to be working agencies for the healing of both soul and body. [Cf: Atlantic Union Gleaner 09-07-04 para. 03] p. 365, Para. 6, [1904MS].

During my stay here, I have had an opportunity to see a great deal of the surroundings of the sanitarium. The forty acres belonging to the institution are in the midst of the Middlesex Fells, a State reservation of three thousand five hundred acres. We have driven slowly through the park in every direction, looking with delight at the lake and the trees, and inhaling the health-giving fragrance of the pines.

It is delightful to ride through the forest. There are many beautiful drives, and much lovely scenery. I enjoy looking at the many different kinds of trees in the forest, but most of all I enjoy looking at the noble pines. There are medicinal properties in the fragrance of these trees. "Life, life," my husband used to say when riding among the pines. "Breathe deep, Ellen; fill your lungs with the fragrant, life-giving atmosphere." [Cf: Atlantic Union Gleaner 09-07-04 para. 04] p. 366, Para. 1, [1904MS].

It is impossible for me to find words to describe the beauty of this place. Just in front of the sanitarium there is a beautiful lake, called Spot Pond. This lake is one of the water supplies of the city of Boston, and it is most carefully guarded from contamination. No bathing or boating is allowed on it. [Cf: Atlantic Union Gleaner 09-07-04 para. 05] p. 366, Para. 2, [1904MS].

What of the buildings? They are well built, and fairly convenient. In one of the cottages, the doors and window casings are made of heavy black walnut, and many of the washstands, bureaus, chairs, and bedsteads are also of black walnut. There was about six thousand dollars' worth of furniture in the buildings when they were purchased. The buildings, with the forty acres of land, cost thirty-nine thousand dollars. [Cf: Atlantic Union Gleaner 09-07-04 para. 06] p. 366, Para. 3, [1904MS].

This property has come to us in the providence of God, and we should be thankful and grateful, realizing that the Lord has been working in behalf of his people, so that they shall have courage to press forward in his work. Let those who are connected with this sanitarium remember that the Lord is to be praised. He has worked on human minds to keep this place from passing into the hands of those who could not appreciate its advantages. In this institution a work is to be done that will bring health to soul and body. And the praise of God is to be in the hearts and minds of the workers. [Cf: Atlantic Union Gleaner 09-07-04 para. 07] p. 366, Para. 4, [1904MS].

Additional facilities should be provided for the care of the patients. Many from Boston and from other places will come here to be away from the din and bustle of the city. Other buildings will be needed. Rooms must be provided for the rich, who are accustomed to many conveniences. [Cf: Atlantic Union Gleaner 09-07-04 para. 08] p. 366, Para. 5, [1904MS].

Boston has been pointed out to me as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. This sanitarium is one of the greatest facilities that can be employed to reach Boston with the truth. This city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities that God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God. [Cf: Atlantic Union Gleaner 09-07-04 para. 09] p. 366, Para. 6, [1904MS].

The worker for God is not left without a pattern. He is given an example which, if followed, will make him a spectacle to the world, to angels, and to men. He is bidden to glorify God by carrying out unselfish aims and purposes. The Lord understands man's nature, and he holds up before him the laws of the kingdom of heaven, which he is to honor and obey. He places the Bible in his hands, as the guide-book that will show him what is truth, and what he must do in order to inherit eternal life. This book draws the attention from temporal interests to spiritual realities. It tells man, fallen and sinful though he is, how he can become a prince and a king in the heavenly courts, an heir of God and a joint heir with Christ. [Cf: Atlantic Union Gleaner 09-07-04 para. 10] p. 367, Para. 1, [1904MS].

God sees how strong man's inclination is to accumulate earthly treasure, and in the highways and byways of life his voice is heard, saying, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." [Cf: Atlantic Union Gleaner 09-07-04 para. 11] p. 367, Para. 2, [1904MS].

God's messengers are commissioned to take up the very work that Christ did while on this earth. They are to give themselves to every line of ministry that he carried on. With earnestness and sincerity they are to tell men of the unsearchable riches and the immortal treasures of heaven. They are to be filled with the Holy Spirit. They are to repeat heaven's offers of peace and pardon. They are to point to the gates of the city of God, saying, "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: Atlantic Union Gleaner 09-07-04 para. 12] p. 367, Para. 3, [1904MS].

The Lord is ready and waiting to help the workers in every sanitarium to do the work that needs to be done. He expects every one to work for him according to his several ability. Man's activity is not to be repressed, but sanctified and rightly directed. Let the workers in our sanitariums take heed to their character-building. Let them not think that God values them according to their position. Let them remember that they must unite with God, carrying on their work with humility, and learning each day the meekness and lowliness of Christ. It is this that brings true greatness. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-07-04 para. 13] p. 367, Para. 4, [1904MS].

Sister E. G. White, in speaking to the General Conference Committee at College View Nebraska, Sept. 20, 1904, said: [Cf: Atlantic Union Gleaner 10-05-04 para. 01] p. 367, Para. 5, [1904MS].

"As I have considered the poverty and needs of the Southern field I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field, a scene was presented to me, which I will describe. [Cf: Atlantic Union Gleaner 10-05-04 para. 02] p. 367, Para. 6, [1904MS].

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practice self-denial, and to send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family.' [Cf: Atlantic Union Gleaner 10-05-04 para. 03] p. 367, Para. 7, [1904MS].

"I have written concerning these boxes and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to his people. These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation. [Cf: Atlantic Union Gleaner 10-05-04 para. 04] p. 368, Para. 1, [1904MS].

"Let every mother teach her children lessons in self-denial. O, how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need! Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to save their pennies wherever possible to be used in missionary work. They will gain rich experiences through the practice of self-denial, and such lessons will often keep them from acquiring habits of intemperance. [Cf: Atlantic Union Gleaner 10-05-04 para. 05] p. 368, Para. 2, [1904MS].

"Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need. [Cf: Atlantic Union Gleaner 10-05-04 para. 06] p. 368, Para. 3, [1904MS].

"The Saviour commended the widow who cast her mite into the temple. Others had put in of their abundance, but she had given of her living, all that she had. [Cf: Atlantic Union Gleaner 10-05-04 para. 07] p. 368, Para. 4, [1904MS].

"The Lord calls upon every one to whom he has entrusted means, to give for the support of his work. And he will greatly bless those who follow his example of self-denial." [Cf: Atlantic Union Gleaner 10-05-04 para. 08] p. 368, Para. 5, [1904MS].

If all, both old and young, would do their duty, there would be no dearth in the treasury. If all would pay a faithful tithe, and devote to the Lord the first-fruits of their mercies, there would be a full supply of funds for his work. [Cf: Atlantic Union Gleaner 12-14-04 para. 01] p. 368, Para. 6, [1904MS].

But the law of God is not respected or obeyed, and this has brought a pressure of want. All the good that man enjoys comes because of the mercy of God. He is the great and bountiful Giver of good. His love is manifest to all in the abundant provision which he has made for man. He has given us probationary time in which to form characters that will fit us for the courts above. And it is not because he needs anything that he asks us to reserve part of our possessions for him. [Cf: Atlantic Union Gleaner 12-14-04 para. 02] p. 368, Para. 7, [1904MS].

The Lord created every tree in Eden, pleasant to the eyes and good for food, and he bade Adam and Eve freely enjoy his bounties. But he made one exception. Of the tree of knowledge of good and evil they were not to eat. This tree God reserved as a constant reminder of his ownership of all. Thus he gave them an opportunity to demonstrate their faith and trust in him and their perfect obedience to his requirements. So it is with God's claims upon us. He places his treasures in the hand of humanity, but requires that one-tenth shall be faithfully laid aside for his work. He teaches us the lesson that he requires this portion to be placed in his treasury. It is to be rendered to him as his own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world. He reserves this portion, that means may be flowing into his treasure-house, and that the light of truth may be carried to those who are nigh and those afar off. By faithfully obeying this requirement, we prove that we realize that all belongs to God. And has not the Lord a right to demand this much of us? Did he not give us his only begotten Son because he loved us and desired to save us from death? And shall not our gratitude offerings flow into the Lord's treasury, to be drawn therefrom to advance his kingdom in the earth? God is the owner of all our goods, and shall not gratitude to him prompt us to make free-will offerings and thank offerings, thus acknowledging his ownership of soul, body, spirit, and property? [Cf: Atlantic Union Gleaner 12-14-04 para. 03] p. 368, Para. 8, [1904MS].

Had God's plan been followed, means would now be flowing into his treasury; and funds to enable ministers to enter new fields, and workers to unite with ministers to lift up the standard of truth in the dark places of the earth, would be abundant. [Cf: Atlantic Union Gleaner 12-14-04 para. 04] p. 369, Para. 1, [1904MS].

It is a heaven-appointed plan that men should return to the Lord his own; and this is so plainly stated that men and women have no excuse for misunderstanding or evading the duties and responsibility God has laid upon them. Those who claim that they can not see this to be their duty, reveal to the heavenly universe, to the church, and to the world, that they do not want to see this plainly stated requirement. They think that if they followed the Lord's plan, they would detract from their own possessions. In the covetousness of their selfish souls, they desire to have the whole capital, both principal and interest, that they may use it for their own benefit. [Cf: Atlantic Union Gleaner 12-14-04 para. 05] p. 369, Para. 2, [1904MS].

God lays his hand upon all man's possessions, saying, "I am the owner of the universe, and these goods are mine." "The tithe you have withheld I reserved for the support of my servants in their work of opening the Scriptures to those who are in the regions of darkness, who do not understand my law. In using my reserve fund to gratify your own desires, you have robbed souls of the light which I made provision they should receive. You have had opportunity to show loyalty to me, but you have not done so--you have robbed me; for you have stolen my reserve fund." "Ye are cursed with a curse." [Cf: Atlantic Union Gleaner 12-14-04 para. 06] p. 369, Para. 3, [1904MS].

Let the neglected tithes be now brought in. Let the new year open upon you as men honest in their deal with God. Let those who have withheld their tithes, send them in before the year 1904 shall close, that they

may be right with God, and never, never again run any risk of being cursed by God. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 12-14-04 para. 07] p. 369, Para. 4, [1904MS].

Experience is said to be the best teacher. Genuine experience is indeed superior to mere theoretical knowledge, but many have an erroneous idea as to what constitutes experience. Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits. The results are marked with careful solicitude, and an anxious desire to learn, to improve, and to reform on every point that is not in harmony with physical and moral laws. [Cf: Bible Echo & Signs of the Times 12-19-04 para. 01] p. 369, Para. 5, [1904MS].

That which many term experience is not experience at all; it has resulted from mere habit, or from a course of indulgence, thoughtlessly and often ignorantly followed. There has not been a fair trial by actual experiment and thorough investigation, with a knowledge of the principles involved in the action. Experience which is opposed to natural law,--which is in conflict with the unchangeable principles of nature,--is not to be relied upon. Superstition arising from a diseased imagination is often arrayed in opposition to reason and to scientific principles. To many a person, the idea that others may gainsay what he has learned by experience, seems folly, and even cruelty itself. But there are more errors received and held through false ideas of experience than from any other cause. There are many invalids today who will ever remain such because they cannot be convinced that their experience is not to be relied upon. [Cf: Bible Echo & Signs of the Times 12-19-04 para. 02] p. 369, Para. 6, [1904MS].

Erroneous habits and customs gird men and women as with iron bands, and they too often justify themselves in these customs by what they term experience. Many of the grossest habits are cherished under this plea. Many fail to reach that physical, mental, and moral development to which they might attain, because they cling to an experience that is opposed to the plainest revealed facts. Men and women whose wrong habits have destroyed their health, and broken down their constitution, will be found recommending their experience as safe for others to follow, when it is this very experience that has robbed them of health and vitality. When you seek to instruct them, they defend their course by referring to their experience. [Cf: Bible Echo & Signs of the Times 12-19-04 para. 03] p. 370, Para. 1, [1904MS].

Here is where we have met the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths, sustained by the word of God, may be brought before the mind; but the ear and the heart are closed, and the all-convincing argument is, "my experience." Some will say, "The Lord has blessed me in believing and doing as I have; therefore I cannot be in error." "My experience" is clung to, and the most elevating, sanctifying truths of the Bible are rejected. [Cf: Bible Echo & Signs of the Times 12-19-04 para. 04] p. 370, Para. 2, [1904MS].

Balaam inquired of God if he might curse Israel. He was anxious that the permission might be given, because he had the promise of great reward. But God said, "Thou shalt not go." Balaam was urged the second time, by messengers more honourable than the first, and greater

inducements were offered. He had been shown the will of the Lord in this matter, but he was so eager for the reward that he ventured to ask God a second time, and the Lord permitted him to go. Then he had a wonderful experience; but who would wish to have such an experience? [Cf: Bible Echo & Signs of the Times 12-19-04 para. 05] p. 370, Para. 3, [1904MS].

Many examples might be given to show how people have been deceived by relying upon what they supposed to be their experience. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 12-19-04 para. 06] p. 370, Para. 4, [1904MS].

In giving to our people a few facts regarding what has been accomplished during the last ten years by our workers in the South, I am endeavoring to do my part to undeceive minds regarding this work, and to arouse our people to a realization of their responsibilities. [Cf: The Gospel Herald 01-01-04 para. 01] p. 370, Para. 5, [1904MS].

My heart aches as I look over the matter that has already been printed on this subject, but which upon many minds had no weight. Like the priest and the Levite, men have looked indifferently on a most pitiful picture, and have passed by on the other side. For years this has been the record. Our people have put forth only a hundredth part of the earnest effort that they should have put forth to warn the indifferent, to educate the ignorant, and to minister to the needy souls in this field. [Cf: The Gospel Herald 01-01-04 para. 02] p. 370, Para. 6, [1904MS].

I cannot help being intensely interested in every movement made by the few who have undertaken work for the most needy ones in this field. For years I have kept pace with the advancement of the work. I have known of the struggles and make-shifts, the self-denial and self-sacrifice, of the laborers there, and have helped them as much as I could,. [Cf: The Gospel Herald 01-01-04 para. 03] p. 370, Para. 7, [1904MS].

How little do we enter into sympathy with God on the point that should be the strongest bond of union between us and Him,--co-operation 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 thousands in the Southern field. [Cf: The Gospel Herald 01-01-04 para. 04] p. 371, Para. 1, [1904MS].

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 little or nothing. [Cf: The Gospel Herald 01-01-04 para. 05] p. 371, Para. 2, [1904MS].

Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked. [Cf: The Gospel Herald 01-01-04 para. 06] p. 371, Para. 3, [1904MS].

A good beginning has already been made. With integrity and faithfulness a few have bravely borne the burden. They have shown what can be done in various lines, and a foundation has been laid for a work that will be as enduring as eternity. The work done amidst poverty and hardship has not been recorded in the books of heaven as a failure. In the courts above those who have done missionary work under the pressure of adverse circumstances are registered as truly successful. God says not always, "Well done, good and *successful* servant," but, "Well done, good and *faithful* servant." [Cf: The Gospel Herald 01-01-04 para. 07] p. 371, Para. 4, [1904MS].

The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. The ones living in this great field will yet have the privilege of hearing the last message of mercy, warning them to prepare for the great day of God which is right upon us. Now, just now, is our time to proclaim the Third Angel's Message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand. Mrs. Ellen E. G. White. [Cf: The Gospel Herald 01-01-04 para. 08] p. 371, Para. 5, [1904MS].

I have just been reading *The Watchman*. I am much interested in the experiences of those who are working in the Southern field. We hope that all such experiences will be used in the paper. Those in charge of the paper should make the most of them. [Cf: The Gospel Herald 03-01-04 para. 01] p. 371, Para. 6, [1904MS].

Be of good courage, the Lord is a present help in every time of need. I know that in the Southern field there are many perplexities, but you have a Helper who sees and knows all about the workings of the enemy. [Cf: The Gospel Herald 03-01-04 para. 02] p. 371, Para. 7, [1904MS].

We must do our work with cheerfulness and hopefulness. We are in no case to become discouraged. Let us keep our eyes off the disagreeable parts of our experience, and let our words be full of good cheer. We can surround ourselves with a sunny atmosphere, or with an atmosphere charged with gloom. Let us educate ourselves to talk courage; let us learn lessons from the example of Christ. Not even His terrible humiliation at the hands of the Jews and the Roman soldiers,--His mock trial and the cruel treatment that He received,--caused Him to become discouraged. [Cf: The Gospel Herald 03-01-04 para. 03] p. 372, Para. 1, [1904MS].

After His resurrection, Christ met with His disciples in Galilee. At the time appointed, about five hundred disciples were assembled on the mountainside. Suddenly Jesus stood among them. No one could tell whence or how He came. Many who were present 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 worshipped Him. [Cf: The Gospel Herald 03-01-04 para. 04] p. 372, Para. 2, [1904MS].

But some doubted. So it will ever be. There are those who find it hard

to exercise faith, and they place themselves on the doubting side. Those lose much because of their unbelief. If they would control their feelings, and refuse to allow doubt to bring a shadow over their own minds, and the minds of others, how much happier and more helpful they would be. They close the door to many blessings that they might enjoy if they would refuse to place themselves on the doubting side, and would, instead, talk hope and courage. [Cf: The Gospel Herald 03-01-04 para. 05] p. 372, Para. 3, [1904MS].

"And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." The conditions of the atonement had been fulfilled; the work for which Christ came to this world had been accomplished. He was on His way to the throne of God, to be honored by angels, principalities, and powers. 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: The Gospel Herald 03-01-04 para. 06] p. 372, Para. 4, [1904MS].

Do we believe these words? If we do, let us show our faith in them. Let us never forget the words, "all power is given unto Me in heaven and in earth." Shall we act as if we had been left orphans in this world? Shall we not, rather, take God at His word, in every perplexity looking to Him for aid? Shall we not show our faith by our works? We have a right to claim the legacy that Christ has left us. He has promised power to every soul who works in faith and love and truth, believing the promise. [Cf: The Gospel Herald 03-01-04 para. 07] p. 372, Para. 5, [1904MS].

When the time came for Christ to ascend to His Father, He led the disciples out as far as Bethany. Here He paused, and they gathered about Him. With hands outstretched in blessing, and as if in assurance of His protecting care, He slowly ascended from among them. "It came to pass, while He blessed them, He was parted from them, and carried up into heaven." [Cf: The Gospel Herald 03-01-04 para. 08] p. 372, Para. 6, [1904MS].

"And they worshiped Him, and returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God." [Cf: The Gospel Herald 03-01-04 para. 09] p. 372, Para. 7, [1904MS].

Read the account of Christ's ascension as given in the book of Acts. It is full of encouragement for us. [Cf: The Gospel Herald 03-01-04 para. 10] p. 373, Para. 1, [1904MS].

"Being assembled together" with the disciples, Christ "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. 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: The Gospel Herald 03-01-04 para. 11] p. 373, Para. 2, [1904MS].

"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: The Gospel Herald 03-01-04 para. 12] p. 373, Para. 3, [1904MS].

"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 Alpheus, 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: The Gospel Herald 03-01-04 para. 13] p. 373, Para. 4, [1904MS].

"And with his brethren." These had lost much because of their unbelief. They had been among the number who doubted when Jesus appeared in Galilee; but they now firmly believed that Jesus was the Son of God, the promised Messiah. Their faith was established. [Cf: The Gospel Herald 03-01-04 para. 14] p. 373, Para. 5, [1904MS].

Notice particularly the sixth and seventh verses. "It is not for you to know the times or the seasons, which the Father hath put in His own power." It was not necessary for them to see farther into the future than the revelations of Christ enabled them to see. They were to proclaim the gospel message. But neither they nor those to whom they ministered would receive any benefit from dwelling on speculative theories. [Cf: The Gospel Herald 03-01-04 para. 15] p. 373, Para. 6, [1904MS].

"Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." [Cf: The Gospel Herald 03-01-04 para. 16] p. 373, Para. 7, [1904MS].

These words, in all their solemn importance, come sounding down along the line to our time. God's people to-day are to seek for power from on high, that they may understand the breadth of their mission. May God help us to realize that the burden of our work is to bear witness to the truth. But the teachers of truth can do their work acceptably only as self is crucified, and selfishness is purged from their hearts. They are to purify themselves even as Christ is pure. When they understand fully the meaning of the prayer recorded in the seventeenth chapter of John, they will be so closely united with Christ that there will be no place in their minds for the speculative theories that spring out of nothingness and end in nothingness. [Cf: The Gospel Herald 03-01-04 para. 17] p. 373, Para. 8, [1904MS].

Our workers are not to spend their time in teaching what will be in the new earth. Let them devote every capability and power to the question, "What shall I do that I may inherit eternal life." Let them

discard the cheap, foolish ideas which arise from curiosity, which Satan places in minds to lead to spiritual adultery. Mrs. E. G. White. [Cf: The Gospel Herald 03-01-04 para. 18] p. 374, Para. 1, [1904MS].

[An address delivered June 7, 1904, in the Huntsville School Chapel, by Mrs. E. G. White, at Huntsville, Alabama.] I am so pleased to see the colored students who are here to-day. I wish that there were a hundred of them, as it has been presented to me that there should be. I wish there were many more here in training for service; for there is a large field to be worked among the colored people. To those who are here, I would say, "Seek to understand the Scriptures. God will help you. His eye is upon the colored race, and He will send His angels to open your understanding." [Cf: The Gospel Herald 06-01-04 para. 01] p. 374, Para. 2, [1904MS].

In regard to this school here at Huntsville, I wish to say that for the past two or three years I have been receiving instruction regarding it--what it should be and what those who come here as students are to become. All that is done by those connected with this school, whether they be white or black, is to be done with the realization that this is the Lord's institution, in which the students are to be taught how to cultivate the land, and how to labor for the uplifting of their own people. [Cf: The Gospel Herald 06-01-04 para. 02] p. 374, Para. 3, [1904MS].

Those connected with the farm are to work with such earnestness and perseverance that it will bear testimony to the world, to angels, and to men, of the fidelity with which the land has been cared for. This is the Lord's land, and it is to bear fruit to his glory. Those who attend this school are to be taught in right lines, on the farm or in the school-room. They are to be taught how to live in close connection with God. [Cf: The Gospel Herald 06-01-04 para. 03] p. 374, Para. 4, [1904MS].

The Lord says, "Work out your own salvation." How are you to do this? By doing the very things He wants you to do, that you may become intelligent in His service. He has given you talents to be improved. He has bestowed on the colored race some of the best and highest talents. He will bless in the work of transforming mind and character. [Cf: The Gospel Herald 06-01-04 para. 04] p. 374, Para. 5, [1904MS].

Students, there is something for every one of you to do in God's service. The Lord wants you to be His helping hand in reaching souls in many places. He wants you to have an intelligence so sharp and clear that you can grasp the most precious truths, and in the simplicity of Christ present these truths to those who have never heard them. There is great need for colored workers to labor for their own people. You can labor in many places where others can not. White workers can labor for the colored people in some places. This is why we have established our printing office in Nashville. In and near Nashville there are large institutions for the education of the colored people. The men who established these institutions have opened the way for the light of the gospel to go to the colored people. [Cf: The Gospel Herald 06-01-04 para. 05] p. 374, Para. 6, [1904MS].

We want every one who comes to this school, to try to get some other one to come. There should be one hundred students in attendance at the

next session of the school. Will you not try in every way possible to swell the number to one hundred? And when the school year is over, these students should not be sent out to go where they please. They are to be trained and educated till they are able to go out into the field to work successfully for the Master. [Cf: The Gospel Herald 06-01-04 para. 06] p. 375, Para. 1, [1904MS].

"Ye are God's husbandry, ye are God's building." Do not bring to the foundation that which is represented as wood, hay, and stubble; for such material will be destroyed by fire. Bring the material that is spoken of in the word of God as gold, silver, and precious stones. This will stand the test. If you bring worthless material to the foundation, your work will be consumed. Could you be satisfied yourself to be saved, and have nothing to show for your life work? Would you work merely to save your own soul? [Cf: The Gospel Herald 06-01-04 para. 07] p. 375, Para. 2, [1904MS].

God desires you not only to save your own soul, but to bring others to Him. These ransomed ones, when the redeemed are gathered home, will be among those who will cast their glittering crowns at the feet of the Redeemer, and fill all heaven with rich music. They will exclaim, "Worthy, worthy is the Lamb that was slain, and that lives again, a triumphant conqueror;" and then they will go to the ones who spoke to them the words which brought them into right relation to God and will say, "It was your influence, through Christ, that led me to accept the truth of heavenly origin." [Cf: The Gospel Herald 06-01-04 para. 08] p. 375, Para. 3, [1904MS].

"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 are to fear lest you make a mistake, and lead others to follow a wrong example. All that you do is to show the fidelity which God acknowledges. God has given to every man his work, and He puts His stamp on all work that is genuine. But spurious work is of no value in His sight. Everything is to be done with thoroughness. There is to be no sham work. If you will do thorough work here, your education will be worth double to you in after life than if you should leave school with a superficial education, not having done thorough work. [Cf: The Gospel Herald 06-01-04 para. 09] p. 375, Para. 4, [1904MS].

I feel so grateful that we have this large farm on which to carry on our school work. I am so glad that it is productive land. But it can not be expected to bring forth fruit if it is left uncultivated, From this we may learn a spiritual lesson. "It is My Father's good pleasure," Christ says to His disciples, "that ye bear much fruit." But you can not bear much fruit unless you take out of your lives the weeds of selfishness and sin. We do not ask what your past life may have been. We ask you to take out of your hearts, now, the weeds of evil, and let the word of truth dwell in you richly, that your lives may produce the fruits of righteousness and holiness. If you will do this, you will see in the kingdom of God the result of what you have learned on this school farm. Pull up the weeds of evil in your hearts, and plant the seeds of truth. [Cf: The Gospel Herald 06-01-04 para. 10] p. 375, Para. 5, [1904MS].

Every one before me is to be a missionary for Christ. Students, we want you to bring others to this school. And we want you to do your

level best yourselves in gaining a fitness for service. You have precious opportunities here, and we want you to learn how to train the minds and hands of others, so that they in turn can lead still others to Christ, and receive a crown of rejoicing. You are to be patient, kind, gentle, and yet firm and strong for the right. You are to place your feet on the platform of eternal truth,--the platform that no storm or tempest can sweep away. Do you ask what this platform is? It is the law of God. He says that if you will love the Lord Jesus, and keep His commandments, you will be a kingdom of priests, heirs of God and joint heirs with Christ. [Cf: The Gospel Herald 06-01-04 para. 11] p. 375, Para. 6, [1904MS].

God's eye is upon all. He wants the students in this school to make all they do a means of helping them to gain an education that will enable them to present the truth to their own people. [Cf: The Gospel Herald 06-01-04 para. 12] p. 376, Para. 1, [1904MS].

I am speaking to the students here to-day because I want to encourage them. They have a battle to fight; they have a strong prejudice to work against. If they will do this righteously and patiently, not cherishing the feeling that they are misused, God will greatly bless them. Students, remember that Christ loves you; that God so loves you that He gave His only begotten Son to die for you, that you might be brought into the faith. "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: The Gospel Herald 06-01-04 para. 13] p. 376, Para. 2, [1904MS].

I say again, I am so glad that we have this farm. Not long ago one came to me, and said, "I think it is a mistake to keep that large farm. It is not half cultivated. I think they might better sell a portion of it." That night instruction was given me regarding the matter. It was God's purpose that the school should be placed here. He saw that the workers here would not have to fight every inch of ground in order to establish the truth, as the workers in some places have had to do. The instruction was given me, Never part with an acre of this land. It is to be used in educating hundreds. If those who stand here as teachers will do their part, if with courage they will take up the work appointed them, trusting in the Lord, sending their petitions to heaven for light and grace and strength, success will attend their efforts. The teachers are to be kind and tender, and at the same time very thorough in discipline. This is most essential. [Cf: The Gospel Herald 06-01-04 para. 14] p. 376, Para. 3, [1904MS].

Minute-men are needed in this school,--men who have vitality and power, men who are prepared to use the capabilities of the whole being in *active service*, that everything about this school may be of a character to recommend it to angels and to men. Teachers and students will then have the satisfaction of knowing that the work is acceptable to the Lord. [Cf: The Gospel Herald 06-01-04 para. 15] p. 376, Para. 4, [1904MS].

Students, God will help you; but you must not think that you can retain the unchristlike traits of character that you naturally possess. You must place yourselves in the school of Christ. You must learn from the One who learned from His Father. Christ declared: "As the Father gave Me commandment, even so I do." In order that His Father might be glorified through the Son. Christ did what His Father had commissioned

Him to do. How important that we do what Christ commissions us to do!
[Cf: The Gospel Herald 06-01-04 para. 16] p. 376, Para. 5, [1904MS].

We are preparing to enter the holy city. Keep this thought in mind all the time. There is a heaven of bliss before us. Keep thinking of this. And there is a joy that we may have in Christ even in this world. To those who keep His commandments He says, "My joy shall be in you, and your joy shall be full." Keep His commandments and live, and His law as the apple of thine eye. May God bless you all. If I never see you again on this earth, I hope that I shall see you in the kingdom of God. [Cf: The Gospel Herald 06-01-04 para. 17] p. 376, Para. 6, [1904MS].

My visit to our school for the colored people, at Huntsville, Alabama, brought me great sorrow of heart. I had known that this institution was in pressing need of substantial help, but I had not understood fully the real condition of the school. That which I saw staggered me. I asked myself, "How can the brethren in the South, who have seen the needs of this school, remain silent? In what light does God regard their failure to bestir themselves in an effort to place this school on vantage-ground? How can He acquit the sight of their eyes? [Cf: The Gospel Herald 09-01-04 para. 01] p. 377, Para. 1, [1904MS].

The equipment of the Huntsville school is very incomplete. Even some of the most common necessities are lacking. There are no proper facilities for giving treatment to the sick. Those who attend this school have been getting along with crude makeshifts, hoping that in time some of the necessities would be supplied. [Cf: The Gospel Herald 09-01-04 para. 02] p. 377, Para. 2, [1904MS].

That which to me seemed the greatest mystery of all, was the striking contrast between ---- and Huntsville. At ---- the school and the sanitarium have been built up substantially by friends both in the North and in the South. The ---- brethren and sisters have given much toward the erection and equipment of good buildings. The ---- community has an appearance of thrift and prosperity. This is as it should be. But I could not understand how those there, who have known of the destitution of a sister institution at Huntsville, have been content to continue building up their home institutions, without doing something for the training-school for colored people. [Cf: The Gospel Herald 09-01-04 para. 03] p. 377, Para. 3, [1904MS].

How neighborly, how Christlike, it would have been for those at ---- to say: "We have been prospered in our efforts to establish institutions in this place. And while we are not planning the ---- work unwisely, nor building too substantially, yet, in consideration of the more urgent need of the institution at Huntsville, let us send on to our fellow workers there some of the means now flowing in to us." What an encouragement this would have been to the struggling teachers and students at Huntsville! How pleased the Lord would have been to see the needed facilities thus provided for! [Cf: The Gospel Herald 09-01-04 para. 04] p. 377, Para. 4, [1904MS].

I refer to the neglect manifested by the ---- church, simply to illustrate the spirit that has characterized other churches in the South and elsewhere. Those in charge of the work at Huntsville also failed of fulfilling their whole duty. They should have put forth every effort possible to place their needs before our people in the South.

Earnest letters appealing to the generosity of Seventh-day Adventists throughout the South, should have been written and sent out freely. Hearts would have been touched by such appeals. [Cf: The Gospel Herald 09-01-04 para. 05] p. 377, Para. 5, [1904MS].

As the Saviour was teaching during His earthly ministry, "a certain lawyer stood up, and tempted Him, saying, Master, what shall I do to inherit eternal life?" The Saviour entered into no controversy. He required the answer from the questioner himself. "What is written in the law?" He asked, "how readest thou?" [Cf: The Gospel Herald 09-01-04 para. 06] p. 377, Para. 6, [1904MS].

The lawyer said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do, and thou shalt live." [Cf: The Gospel Herald 09-01-04 para. 07] p. 378, Para. 1, [1904MS].

Unwilling to acknowledge the truth, the lawyer put another question, saying, "Who is my neighbor?" [Cf: The Gospel Herald 09-01-04 para. 08] p. 378, Para. 2, [1904MS].

Instead of entering into controversy, Christ answered this question by relating the parable of the good Samaritan. "A certain man," He said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed leaving him half dead." [Cf: The Gospel Herald 09-01-04 para. 09] p. 378, Para. 3, [1904MS].

A priest and a Levite, coming that way at intervals, "passed by on the other side." But a Samaritan, traveling the same road, came to the wounded man, and "when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Cf: The Gospel Herald 09-01-04 para. 10] p. 378, Para. 4, [1904MS].

The lawyer was convinced. When Christ asked him, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" he answered, "He that showed mercy on him." [Cf: The Gospel Herald 09-01-04 para. 11] p. 378, Para. 5, [1904MS].

"Then Jesus said unto him, Go, and do thou likewise." [Cf: The Gospel Herald 09-01-04 para. 12] p. 378, Para. 6, [1904MS].

My dear brethren and sisters in the Southern field, let us learn anew the lesson taught by this parable. We are sometimes content to allow a brother or a neighbor to struggle unaided under adverse circumstances. The same heartless neglect is sometimes manifested toward institutions. The attitude of some toward the Huntsville school, so destitute of many necessities, has not been the attitude that we should reveal toward a neighbor in distressing need. [Cf: The Gospel Herald 09-01-04 para. 13] p. 378, Para. 7, [1904MS].

Had our people in the Southern States taken the interest in the

Huntsville school that God would have been pleased to see them take, this institution would now be on high vantage-ground. Tried men should have gone from church to church in the Southern field, setting before our people the needs of this school. I have been burdened so heavily over this matter, that I have felt that if my strength would be sufficient to enable me to travel from place to place in the South, and arouse our people to fulfill their duty toward this school, I would then be willing to die. From the light given me, I know that God is in earnest with us regarding our neglect of duty toward this institution. [Cf: The Gospel Herald 09-01-04 para. 14] p. 378, Para. 8, [1904MS].

Let us now redeem the time. The Lord has been calling upon His people in the stronger Conferences of the North to sustain the Huntsville school by liberal gifts. We pray that He will put it into their hearts to respond nobly. Shall not His people in the South act their part faithfully, by taking a neighborly, substantial interest in the welfare of an institution planted in their own field? The Lord will bless every unselfish effort put forth. Ellen G. White. [Cf: The Gospel Herald 09-01-04 para. 15] p. 379, Para. 1, [1904MS].

For some time Elder Simpson has been holding tent meetings in a large tent, which is pitched near the business part of the city. On Sabbath morning I spoke in this tent. Notice had been sent to the churches near Los Angeles, and there were about a thousand people present. This was the Sabbath which had been set apart as a day on which a general collection should be taken up on our churches throughout America for the colored work in the South. I think that the contributions taken up after the morning service amounted to about seventy-five dollars. [Cf: The Gospel Herald 12-01-04 para. 02] p. 379, Para. 2, [1904MS].

To-morrow afternoon I am to speak again in the tent, and I shall try to present the needs of the work that is being done for the colored people, and will give those present an opportunity to help forward this work. I am sure that those who are working for the colored people need all the means that can be sent them. I am glad that money is being raised by a general contribution; for this gives all the opportunity of receiving the blessing that comes from giving. [Cf: The Gospel Herald 12-01-04 para. 03] p. 379, Para. 3, [1904MS].

On Friday I went out to see the Glendale Sanitarium, which has recently been purchased for twelve thousand dollars. It is a good building, in a very favorable location. It is now being fitted up, and we hope that it will be ready for patients in a few weeks. [Cf: The Gospel Herald 12-01-04 para. 04] p. 379, Para. 4, [1904MS].

As a result of the tent meetings that have been held in Los Angeles during the past year, nearly a hundred souls have accepted the truth. A good company have taken their stand at Riverside, and small companies have been raised up in other places. In all, about two hundred have decided to obey the truth. Some of the new believers have given substantial help to the tent meetings by bearing part of the expense of getting out notices and leaflets. [Cf: The Gospel Herald 12-01-04 para. 05] p. 379, Para. 5, [1904MS].

Brother Simpson is doing a good work, and he takes wonderfully with the people. I pray that the Lord will preserve his health. The way in which the work is being done, and its results, give clear evidence of

the presence of the living God. [Cf: The Gospel Herald 12-01-04 para. 06] p. 379, Para. 6, [1904MS].

On our way from St. Helena to Los Angeles, we spent three or four days in the Hanford-Lemore district, visiting old friends, and attending a missionary convention. I spoke several times, and tried to impress the hearers with the necessity of working earnestly to prepare the way for the coming of the Lord. I spoke especially of the needs of the Southern field, and W. C. White also took great pains at each meeting to bring this work before the minds of the people. [Cf: The Gospel Herald 12-01-04 para. 07] p. 379, Para. 7, [1904MS].

Our churches in every place need to repent and be converted. There are many who have brought much wood, hay, and stubble to the foundation. They need to be refined, sanctified, purified. If all would humble themselves before the Lord, making it their first work to seek for the purification of His Spirit, a great reformation would follow. If God's people will seek first the kingdom of God and His righteousness, all things needful will be added unto them. [Cf: The Gospel Herald 12-01-04 para. 08] p. 380, Para. 1, [1904MS].

I have great hope that the work among the colored people will receive substantial help as the result of the contributions taken up to-day. I am working, praying, and hoping for this, and I shall leave the result with God. Ellen G. White. [Cf: The Gospel Herald 12-01-04 para. 09] p. 380, Para. 2, [1904MS].

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, glorious work? [Cf: The Indiana Reporter 01-20-04 para. 01] p. 380, Para. 3, [1904MS].

Many fields ripe for the harvest have not yet been entered because of our lack of self-sacrificing efforts. These fields must be entered, and many laborers must go to them with the expectation of bearing their own expenses. But some of our ministers are little disposed to take upon them the burden of this work. God is grieved as he sees the lack of self-denial and perseverance in his service. Angels are amazed at the spectacle. [Cf: The Indiana Reporter 01-20-04 para. 02] p. 380, Para. 4, [1904MS].

God has intrusted to his ministers the work of proclaiming his last message of mercy to the world. He is displeased with those who do not throw their whole energies into this all-important work. Unfaithfulness on the part of the appointed watchman on the walls of Zion, endangers the cause of truth and exposes it to the ridicule of the enemy. It is time for our ministers to understand the responsibility and sacredness of their mission. There is a woe upon them if they fail of performing their work which they themselves acknowledge that God has placed in their hands. [Cf: The Indiana Reporter 01-20-04 para. 03] p. 380, Para. 5, [1904MS].

The Lord's great vineyard demands from his servants that which it has not yet received,--earnest, persevering labor for souls. The ministry

is becoming weak and enfeebled, and under its tame service the churches are becoming weak. As a result of their labors, the ministers have but little to show in the conversion of souls. The truth is not carried into the barren places of the earth. These things are depriving God of glory that belongs to him. He calls for workers who will be producers as well as consumers. [Cf: The Indiana Reporter 01-20-04 para. 04] p. 381, Para. 1, [1904MS].

The world is to be warned. Ministers should work earnestly and devotedly, opening new fields and engaging in personal labor for souls instead of hovering over the churches that already have great light and many advantages. In view of the fact we are living so near the close of this earth's history, there should be greater thoroughness in labor, more vigilant waiting, watching, praying, and working. [Cf: The Indiana Reporter 01-20-04 para. 05] p. 381, Para. 2, [1904MS].

As faithful householders, give meat in due season to the household of God. Present truth to the people. *Work as if in full view of the whole universe of heaven.* We have no time to lose--not a moment. Important issues must soon be met, and we need to be hidden in the cleft of the rock, that we may see Jesus, and be quickened by his Holy Spirit. Mrs. E. G. White. [Cf: The Indiana Reporter 01-20-04 para. 06] p. 381, Para. 3, [1904MS].

Canvasser-evangelists are needed to hunt and fish for souls. Canvassers can reach a class that can be reached in no other way. 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 Savior. Let them sing and pray with those who become interested in the truths they present. Let them speak in families the word of life. They may expect success; for canvassers who go forth in the spirit of the Master have the companionship of heavenly angels. [Cf: The Indiana Reporter 04-13-04 para. 01] p. 381, Para. 4, [1904MS].

The Cure For Despondency.--As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused 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 that 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: The Indiana Reporter 04-13-04 para. 02] p. 382, Para. 1, [1904MS].

Go To Work.--If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves 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 can not 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, with earnest prayer to the Lord to pardon you for your years of unconsecration. Ask him for help. If you seek him earnestly, with the whole heart, you will find him, and he will strengthen and bless you. Mrs. E. G. White. [Cf: The Indiana Reporter 04-13-04 para.

03] p. 382, Para. 2, [1904MS].

Our lesson for the present time is, How may we most clearly comprehend and present the gospel that Christ came in person to present to John on the Isle of Patmos,--the gospel that is termed, "The revelation of Jesus Christ, which God gave unto him, to show unto His servants things which must shortly come to pass. . . . 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: Pacific Union Recorder 01-14-04 para. 01] p. 382, Para. 3, [1904MS].

We are to proclaim to the world the great and solemn truths of Revelation. Into the very designs and principles of the church of God these truths are to enter. A benediction is pronounced upon those who pay due regard to this communication. The blessing is promised to encourage a study of this book. We are by no means to become weary of looking into it because of its apparently mystical symbols. [Cf: Pacific Union Recorder 01-14-04 para. 02] p. 382, Para. 4, [1904MS].

There should be a closer and more diligent study of this book, more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,--a revelation of the important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the Word of God and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord knows all about His faithful servants, who for His sake are lying in prisons and dungeons, or have been banished to lonely islands, and He comforts them in their affliction. Christ visited John in his exile, and opened to him the closing scenes of this world's history. [Cf: Pacific Union Recorder 01-14-04 para. 03] p. 383, Para. 1, [1904MS].

The truths opened to John are of the greatest importance to us, for we are living in the very last days. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God. [Cf: Pacific Union Recorder 01-14-04 para. 04] p. 383, Para. 2, [1904MS].

The book of Revelation must be opened to the people. Many have been taught that it is a sealed book; but it is sealed to those only who reject light and truth. The truth that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The third angel's message must be presented as the only hope for salvation of a perishing world. [Cf: Pacific Union Recorder 01-14-04 para. 05] p. 383, Para. 3, [1904MS].

The perils of the last days are upon us, and in our work we are to warn people of the danger that they are in. Let not the solemn scenes, that prophecy has revealed are soon to take place, be left untouched. If our people were awake, if they realized the nearness of the events portrayed by John, such a reformation would be made in our churches that many more would believe our message. We are God's messengers, and

we have no time to lose, for He calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in clear-cut truth. It will be as a sword cutting both ways. But do not be too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of the Lord. Present the truth as it is in Jesus. Let Daniel speak, let Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, "the root and the offspring of David, and the bright and morning star." Ellen G. White. [Cf: Pacific Union Recorder 01-14-04 para. 06] p. 383, Para. 4, [1904MS].

O, how much we need a closer acquaintance with the Lord Jesus. We need to enter into His will and carry out His purposes, saying with the whole heart, "Lord, what wilt Thou have me to do?" O, I long to see our churches in a condition different from the condition in which they are now,--grieving the Holy Spirit day by day with their lukewarm religious life, a life that is neither cold nor hot. Christ says: "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: Pacific Union Recorder 06-02-04 para. 01] p. 383, Para. 5, [1904MS].

How greatly Christ would be honored and glorified before the world if His followers were what they claim to be,--true Christians, the love of Christ constraining them to make Him known, their lives dedicated to unselfish service. [Cf: Pacific Union Recorder 06-02-04 para. 02] p. 384, Para. 1, [1904MS].

I see such loftiness of spirit in those who profess to believe in Christ! I am pained, deeply pained, night and day, to see them more like worldlings than like Christ in character and practise. God expects to receive from all who believe in Him the service of a heart filled with love. [Cf: Pacific Union Recorder 06-02-04 para. 03] p. 384, Para. 2, [1904MS].

Christ has revealed Himself as a wise, patient long-suffering helper, full of divine pity. Be assured that He will not break the bruised reed. He will tenderly lead your steps in safe paths, guiding you into all truth. He will gladden the hearts of all who will give themselves without reserve to His guidance. He will impart to them gracious instruction. [Cf: Pacific Union Recorder 06-02-04 para. 04] p. 384, Para. 3, [1904MS].

O, how I long to speak these words to those who are not so lofty in their own ideas that they have lost all desire for the precious grace of Christ's love. This is the instruction we so much need, that we may impart it to worn, weary souls. You and I must be where we can feed the souls who are longing to hear words of light and life. We shall feel heartsore and sad as we see so many who might be earnest, successful workers, unwilling to do what it is their privilege to do. Nevertheless, we are to tell others of the love of Christ, refusing to fail or become discouraged. Eternity, eternity is before us. There is eternal life for us to gain. In no case must we lose an opportunity to sow the seeds of truth. Christ, the Majesty of heaven, clothed His divinity with humanity, and came to this world to stand at the head of the human race, that He might give men and women grace to overcome as He overcame. The promise is, "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: Pacific Union Recorder 06-02-04 para. 05] p. 384, Para. 4, [1904MS].

"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: Pacific Union Recorder 06-02-04 para. 06] p. 384, Para. 5, [1904MS].

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: Pacific Union Recorder 06-02-04 para. 07] p. 384, Para. 6, [1904MS].

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign forever and ever." Ellen G. White. [Cf: Pacific Union Recorder 06-02-04 para. 08] p. 384, Para. 7, [1904MS].

Christ came to this world to bring salvation within the reach of all. Upon the cross of Calvary He paid the redemption-price for a lost world. His self-denial and sacrifice, His humiliation, His death on the cross, testify to the depth of His love for fallen man. It was to seek and save the lost that He came to this world. His mission was to save sinners,--sinners of every grade, of every tongue and nation. He paid the price for all, to ransom them, and bring them into union and sympathy with Himself. The most erring, the most sinful, were not passed by. His labors were especially for those who most needed the salvation that He came to bring. The greater the need of reform, the deeper was His interest, the greater His sympathy, and the more earnest His efforts. His heart of love was stirred to its depths for those whose condition was most hopeless, and who most needed His transforming grace. [Cf: Pacific Union Recorder 06-09-04 para. 01] p. 385, Para. 1, [1904MS].

In the parable of the lost sheep is represented the wonderful love of Christ for the erring, wandering ones. He does not choose to remain with those who accept His salvation, bestowing all His efforts upon them, and receiving their gratitude and love. The true shepherd leaves the flock that loves Him, and goes out into the wilderness, enduring hardship, and facing danger and death, to seek and save the sheep that has wandered from the fold, and that must perish if not brought back. When, after diligent search, the lost is found, the shepherd, though suffering from weariness, pain, and hunger, does not drive it along, but, O wondrous love! he tenderly gathers it into his arms, and, placing it upon his shoulder, bears it back to the fold. Then he calls

upon his neighbors to rejoice with him over the lost that is found. [Cf: Pacific Union Recorder 06-09-04 para. 02] p. 385, Para. 2, [1904MS].

The parable of the prodigal son, and that of the lost piece of silver, teach the same lesson. Every soul that is especially imperiled by falling into temptation, causes pain to the heart of Christ, and calls forth His tenderest sympathy and most earnest labor. Over one sinner that repents His joy is greater than over the ninety and nine who need no repentance. [Cf: Pacific Union Recorder 06-09-04 para. 03] p. 385, Para. 3, [1904MS].

This lesson is for us. We are not to meet misery and repentance with reproach and distrust. With the same compassion and sympathy that Jesus manifested toward us when we sought His pardoning love, we are to welcome the wanderer as he returns to His Father's house. [Cf: Pacific Union Recorder 06-09-04 para. 04] p. 385, Para. 4, [1904MS].

Christ has linked His interests with those of humanity, and He asks us to become one with Him for the saving of the lost. "Freely ye have received," He says, "freely give." Sin is the greatest of all evils, and it is ours to pity and help the sinner. There are many who err, and who feel their shame and folly. They are hungry for words of encouragement. They look upon their mistakes and errors, until they are driven almost to desperation. These souls we are not to neglect. If we are Christians, we shall not pass by on the other side, keeping as far as possible from the ones who most need our help. When we see human beings in distress, whether through affliction or through sin, we shall never say, "This does not concern me." [Cf: Pacific Union Recorder 06-09-04 para. 05] p. 385, Para. 5, [1904MS].

"Ye which are spiritual, restore such an one in the spirit of meekness." By faith and prayer press back the power of the enemy. Speak words of faith and courage that will be as a healing balm to the bruised and wounded one. Many have fainted and become discouraged in the great struggle of life, when one word of kindly cheer would have strengthened them to overcome. Never should we pass by one suffering soul without seeking to impart to him of the comfort wherewith we are comforted of God. Ellen G. White. [Cf: Pacific Union Recorder 06-09-04 para. 06] p. 385, Para. 6, [1904MS].

God gives to every man his work, and men and women are to do their best wherever they are placed, working untiringly for the salvation of souls. Beside all waters they are to sow the seeds of truth. Not a hand should be raised, not a barrier be placed, to prescribe or limit the work. There is to be no close figuring; for this will bring the displeasure of God on the one who takes this course. Let no selfish practise mar the work of God. Let no narrow ideas shut out opportunities and privileges whereby souls may be reached. [Cf: Pacific Union Recorder 07-07-04 para. 01] p. 386, Para. 1, [1904MS].

When Christ sent the seventy to proclaim the kingdom of God throughout Judea, He taught that the piety of His people should be diffusive. He was educating His church to enlarge the borders of their labor, and eventually encircle the world. The work is one the world over. Christ has annihilated the ancient distinctions made between Jew and Gentile. There is to be no boundary to our labor. It must take us from small

plans, the narrowing limitations of selfishness. He presents to our view the inhabitants of the world, who may become enlightened and lay hold of immortality through faith in Christ. They are all exposed to the temptations of Satan, who hopes to take them in his snare; but the Lord calls those who would be laborers together with Him to unite in bringing every power into exercise to work for the deliverance of these souls from Satanic agencies. And if prosperity attends our efforts, it will be because there is not a thread of selfishness interwoven with them. If selfish ideas and plans are allowed to creep into the management of the work of God, it will be a far greater evil than the same thing would be in common worldly matters. [Cf: Pacific Union Recorder 07-07-04 para. 02] p. 386, Para. 2, [1904MS].

Every encouragement is given to God's people to expect unlimited progress and improvement. We are to work as if we knew that we were in the sight of the whole heavenly universe. Through Christ we are to say, "I will not fail or become discouraged." We are to hope for everything in moral advancement and the restoration of the image of God in man. At every step our prayers should ascend to the throne of God. While working as if everything depended on our diligence and faithfulness, we must take God as our only dependence, doing unto others as we would wish them to do unto us. This principle is broad and deep. No selfishness should tarnish the work of God. Teach by precept and example that earth can be assimilated to heaven. [Cf: Pacific Union Recorder 07-07-04 para. 03] p. 386, Para. 3, [1904MS].

Our means of doing good are never to be limited to any man's ideas or devising. At every step we are empowered of God to work in Christ's lines. Lay hold of the work in any place, and this will set in motion the heavenly agencies to prepare the way for the sowers and the reapers. Study the Word. Read it with all your mind, your heart, and your soul; for eternal interests are involved. Then its lessons will have a voice. They will call to you; they will breathe divine counsels; they will make all who learn of Him meek and lowly, and wise unto salvation. [Cf: Pacific Union Recorder 07-07-04 para. 04] p. 386, Para. 4, [1904MS].

The assurance of our Saviour that we may gain the future, immortal life should be sufficient to teach us the importance of following Him here. Our service for God is to decide our eternal destiny. "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?" It is not, then, wholly appropriate that the same question should come to us, How shall we not--when so great love has been expressed for us in the gift of Christ as our ransom--how shall we not freely give Him all things? What wonderful love has been revealed in our behalf. And shall our love and gratitude be only as a ripple on the surface? Our service for God is to decide our eternal destiny; and there should be kindled in our hearts an earnest desire to put every faculty of mind and heart to diligent effort, proportionate to the reward presented. [Cf: Pacific Union Recorder 07-07-04 para. 05] p. 386, Para. 5, [1904MS].

Of every Christian the Lord requires growth in efficiency and capability. We are stewards of His grace. We have been placed in charge of His goods; and the talents lent us are to be used, not for self, but in devoted, whole-hearted service. We should do nothing by halves. Entire consecration is required. [Cf: Pacific Union Recorder 07-07-04

para. 06] p. 387, Para. 1, [1904MS].

Let the line of demarcation between the church and the world be plain and distinct, so that it can be discerned by both men and angels. The will of God, our Creator, is to be manifest in us as Christians, not only in the name we bear, but in our life of self-denial. The world, refusing to accept the man Christ Jesus to reign over them, are enslaved by a tyrant, even Satan; but let Christians show that they are free,--sons and daughters of the heavenly King. Let them give evidence that they are controlled by unselfish principles. Let all their purposes and pursuits stand in distinct contrast to the pride and selfishness of the world. [Cf: Pacific Union Recorder 07-07-04 para. 07] p. 387, Para. 2, [1904MS].

The cross of Calvary is placed between heaven and earth as a perpetual memorial, calling our attention to the better world. It is the medium of open communication with the world of light. Constantly the mind is drawn away from the earthly to the heavenly, surveying the attractions of Him who "ever liveth to make intercession" for us. Those who keep the heavenly world in view are, in their affections and pursuits, separate from the world. While they are in the world, they are not of the world. They are pilgrims and strangers seeking a better country, even a heavenly; and by their influence and example they take others with them. Ellen G. White. [Cf: Pacific Union Recorder 07-07-04 para. 08] p. 387, Para. 3, [1904MS].

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." "He hath borne our griefs, and carried our sorrows; . . . He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." [Cf: Pacific Union Recorder 07-14-04 para. 01] p. 387, Para. 4, [1904MS].

In our behalf Christ descended from depth to depth of humiliation until He could go no farther. It was impossible for divine condescension and self-sacrifice to reach lower depths than the death on the cross. This wonderful sacrifice moved all heaven, and can we look upon it without our hearts breaking at the sight? [Cf: Pacific Union Recorder 07-14-04 para. 02] p. 387, Para. 5, [1904MS].

He who "bore our griefs and carried our sorrows" has an interest in us. His mercy is over all the children of men. His goodness and love are inexhaustible. His work in our behalf never ceases. And in life and character the Christian is bound up with Christ in His plans of mercy for humanity. His character is to be a reproduction of the character of Christ. The unselfish, self-sacrificing life of Jesus is to be copied by every soul who loves the Redeemer. [Cf: Pacific Union Recorder 07-14-04 para. 03] p. 387, Para. 6, [1904MS].

In union there is strength, and the Source of all power, of all goodness, mercy, and love, takes finite human beings into co-partnership with Himself. His divine power is combined with the efforts of human agencies to diffuse His influence and extend it far and near. Under the transforming influence of His grace there will be a constant exercise of sympathy and forbearance; there will be a holy emulation to support the weak, to aid the suffering members of Christ's body. When

one is allied to Christ, a partaker of the divine nature, his interest is identified with the interests of suffering humanity wherever found, and he works in unison with heavenly intelligences. [Cf: Pacific Union Recorder 07-14-04 para. 04] p. 387, Para. 7, [1904MS].

The Christian is not to live for self. He is God's agent, and is to stand as His worker, doing His bidding. His wages have been paid in the blood and suffering of the Son of God; and no other being in the universe has such claims on him as Jesus has. His very existence is the Lord's; his words, his works, even his thoughts, are to be held subject to the will of Christ. [Cf: Pacific Union Recorder 07-14-04 para. 05] p. 388, Para. 1, [1904MS].

The world's Redeemer, as a householder, entrusted His goods to His servants. He has placed in the hands of His agents sufficient to help the needy, so that if each would work unselfishly, as Christ worked, none need suffer for the necessities of life; and if His spirit were manifested by all, none would be left to hunger for words of tender sympathy. [Cf: Pacific Union Recorder 07-14-04 para. 06] p. 388, Para. 2, [1904MS].

Christ has not given His goods to any to be used for the gratification of pride and selfishness. All that we have is but a loan from Jesus; it is not our own. Money, possessions, intellect, are but lent us to be held as a precious trust for the service of Christ. Reason, ability, knowledge, affection, property have been received from Jesus, and are to be used with wisdom to bring honor and glory to His name. [Cf: Pacific Union Recorder 07-14-04 para. 07] p. 388, Para. 3, [1904MS].

Those who have the good things of this life, were they unselfish, were they Christlike, would feel it a solemn duty to help in their time of perplexity those struggling with want and sorrow. Selfishness and pride say, "Pass them by; if you attempt to help all who need help, you will have your hands and heart full." But with what will the heart be filled?--With the pitying love and tender human kindness and sympathy of Christ. And is not this far more desirable than to have it full of self-love, self-caring, self-exaltation. Ellen G. White. [Cf: Pacific Union Recorder 07-14-04 para. 08] p. 388, Para. 4, [1904MS].

When the mind of Christ becomes our mind, and His works our works, we shall be able to keep the fast described by the prophet Isaiah: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens?" Find out what the poor and suffering are in need of, and then, in love and tenderness, help them to courage and hope and confidence by sharing with them the good things that God has given you. Thus you will be doing the very work that God means you to do. "Let the oppressed go free." Do not rest until you break every yoke. It is not possible for you to neglect this and yet obey God. [Cf: Pacific Union Recorder 07-21-04 para. 01] p. 388, Para. 5, [1904MS].

"Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" How much of this hiding has been done! How many have closed their eyes and locked the door of the heart, lest the softening influences should prompt them to works of kindness and charity. The heart is ever inclined to the concerns and objects of the world; but we must hear and

obey the voice of God. "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." "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. . . . For ye are dead, and your life is hid with Christ in God." [Cf: Pacific Union Recorder 07-21-04 para. 02] p. 388, Para. 6, [1904MS].

As Christ's workers, we have done much in a heartless, compulsory way. We have not remembered that every hour, every moment, is precious, fraught with eternal responsibilities. We need now to repent of our half-heartedness and to hide in Jesus, separating all selfishness and vanity from our work. We are threads in the great web of humanity, and we are not to mar the fabric by a want of pure, unselfish benevolence. We must stand as God's servants, independent of the world, yet constantly shining as lights in the world, ever, both in faith and practise, representing Christ. The life of the Christian will testify that he is governed by laws other than those which the world obeys; laws of a higher order. Oneness with Christ enables men to wield an influence far above that of the renowned of this world. While following the example of Christ, they have, through His grace, power to benefit the church and the community. Their influence is felt just in proportion to the distinctness of the line of demarcation which separates them in spirit and principle from the world. Representing in character the attributes of Christ, they may carry forward to a glorious completion the work which He left them. Ellen G. White. [Cf: Pacific Union Recorder 07-21-04 para. 03] p. 389, Para. 1, [1904MS].

The following is from a testimony written at Nashville, Tenn., June 30, 1904:-- [Cf: Pacific Union Recorder 07-28-04 para. 01] p. 389, Para. 2, [1904MS].

"Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and, by sympathy and kindness, seek to reach their hearts. Be sure to work in a way that will remove prejudice, instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties. [Cf: Pacific Union Recorder 07-28-04 para. 02] p. 389, Para. 3, [1904MS].

"Lend your neighbors some of our smaller books. If their interest is awakened, take them some of the larger books. Show them 'Christ's Object Lessons,' tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters the workers are to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who has declared, 'Lo, I am with you always, even unto the [Cf: Pacific Union Recorder 07-28-04 para. 03] p. 389, Para. 4, [1904MS].

God's word to His workers in Washington is, "Arise and build;" and His

word to His people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly. [Cf: Pacific Union Recorder 08-11-04 para. 01] p. 389, Para. 5, [1904MS].

I know that the people of God desire to act their part nobly in advancing His work in the world. God extends His favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the capital of our nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in His work, to return to Him a part of that which He has bestowed upon us. He has made us His helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts. [Cf: Pacific Union Recorder 08-11-04 para. 02] p. 389, Para. 6, [1904MS].

Let us cut away every selfish indulgence that calls for an outlay of means, large or small. The work of God is now to be established in Washington. Means will be needed to erect a sanitarium. The building is to be plain and inexpensive. We would not waste the Lord's money by unnecessary display. Look at the life of Christ. He stooped from His glory to the humiliation of poverty. He was the Majesty of heaven, yet He declared, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." [Cf: Pacific Union Recorder 08-11-04 para. 03] p. 390, Para. 1, [1904MS].

God has need of the means that He has lent you. He needs the money that you can spare. Let no man's hand now be slack. Please send us help, that we may carry forward the work that has for so long been neglected. God has said, "Arise and build," and we must obey His word. [Cf: Pacific Union Recorder 08-11-04 para. 04] p. 390, Para. 2, [1904MS].

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of His cause? Has He not bidden His servants in Washington arise and build? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for Him? Let us be honest with the Lord. All the blessings that we enjoy come from Him; and if He has entrusted us with the talent of means that we may help to do His work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying His talent in the earth? [Cf: Pacific Union Recorder 08-11-04 para. 05] p. 390, Para. 3, [1904MS].

There should be no delay. The cause of God demands your assistance. We ask you, as the Lord's stewards, to put His means into circulation, to provide facilities by which many will have the opportunity of learning

what is truth. [Cf: Pacific Union Recorder 08-11-04 para. 06] p. 390, Para. 4, [1904MS].

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for Him? Can you not see that He wants you to use your means in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start schools in which the youth shall be trained for service, that workers may be sent to all parts of the world? [Cf: Pacific Union Recorder 08-11-04 para. 07] p. 390, Para. 5, [1904MS].

If you will be faithful in bringing to His treasury the means lent you, His work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. [Cf: Pacific Union Recorder 08-11-04 para. 08] p. 390, Para. 6, [1904MS].

God will prepare the way before His faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their reward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of God is revealed in the conquests achieved in winning souls to Christ. [Cf: Pacific Union Recorder 08-11-04 para. 09] p. 390, Para. 7, [1904MS].

So God's work in this world is to be carried forward. The church here below is to serve the Lord in self-denial and self-sacrifice, and the most glorious triumphs are to be won. Ellen G. White. June 4. [Cf: Pacific Union Recorder 08-11-04 para. 10] p. 391, Para. 1, [1904MS].

There are many clear and striking promises to the liberal. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." "Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: Pacific Union Recorder 10-20-04 para. 01] p. 391, Para. 2, [1904MS].

Brethren and sisters, try the experiment. Be liberal in your dealing with the Lord's work, and especially in your dealings with the work among the colored people in the southern field. Again and again the Lord has laid before you the needs of this field, but how much have you done to hold up the hands of those who are laboring there? What have you done all these years in return for the blessings God has given you? [Cf: Pacific Union Recorder 10-20-04 para. 02] p. 391, Para. 3, [1904MS].

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "If any man will to do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." Will you put your whole heart into the prayer for these

blessings? [Cf: Pacific Union Recorder 10-20-04 para. 03] p. 391, Para. 4, [1904MS].

Take the Bible as your rule of life. Act upon it. Receive the Word of God into good and honest hearts, and see if it will not be to you as the leaves of the tree of life. It will give you physical and spiritual health. Think of the blessing you can be to those who are restless and unhappy because they are too busy to wear Christ's yoke, too busy to be God's helping hand. You may be God's epistles, known and read of all men. Will you try it? Will you prove God? [Cf: Pacific Union Recorder 10-20-04 para. 04] p. 391, Para. 5, [1904MS].

What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: Pacific Union Recorder 10-20-04 para. 05] p. 391, Para. 6, [1904MS].

My brethren and sisters, will you help to advance the work in the Southern field? The needs of this field have often been placed before our people, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been working far beyond their strength to carry forward the work in this field. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance. [Cf: Pacific Union Recorder 10-20-04 para. 06] p. 391, Para. 7, [1904MS].

God has a controversy with many of His people. The time of the end is near. Warning after warning has been given. Unless God's people heed these messages, the Spirit of the Lord will leave them to their own ways, to be filled with the fruit of their own doings. [Cf: Pacific Union Recorder 10-20-04 para. 07] p. 392, Para. 1, [1904MS].

God will send us direct and practical tests, to teach us, if we will be taught, the benefits of faith. He has no use for man-made tests. The tests that He has given are sufficient. [Cf: Pacific Union Recorder 10-20-04 para. 08] p. 392, Para. 2, [1904MS].

What are we to do in order to gain an increase of faith? "Let the wicked forsake his way, and the unrighteousness man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." [Cf: Pacific Union Recorder 10-20-04 para. 09] p. 392, Para. 3, [1904MS].

My brethren and sisters, the work among the colored people needs your help. This work has been started, but it needs much financial assistance in order to stand where it should. Prove the Lord, and see

if He will not pour you out a blessing so abundant that there shall not be room enough to receive it. Ellen G. White. [Cf: Pacific Union Recorder 10-20-04 para. 10] p. 392, Para. 4, [1904MS].

There has been, and still is, the greatest danger of one man meddling with another man's work, not from a disinterested desire to help him, but to confuse him. But the Lord has not given to the one who is neglecting his own work the outlines of his brother's work. How can he improve the methods of his fellow-worker by making suggestions and criticisms that only harass and discourage. If he will attend to his own work, the great Teacher will take the oversight of the work that, in His wisdom, He has entrusted to other hands. [Cf: Pacific Union Recorder 11-17-04 para. 01] p. 392, Para. 5, [1904MS].

Christ is the One who gives His disciples their work. Read His answer to Peter when Peter asked Him concerning the work of John. "Lord, and what shall this man do?" Peter asked. And Jesus answered, "If I will that he tarry till I come, what is that to thee? follow thou Me." [Cf: Pacific Union Recorder 11-17-04 para. 02] p. 392, Para. 6, [1904MS].

To-day many are making the same mistake that Peter made. They are so busily engaged in trying to arrange their brother's work according to their own ideas that they neglect the work that God has placed in their hands. They lose a sense of the responsibility resting on them. [Cf: Pacific Union Recorder 11-17-04 para. 03] p. 392, Para. 7, [1904MS].

Let us remember that one man may not understand the nature of the work that the next man has to do. He is not to feel that it is his place to tear to pieces what his brother is doing. He who attempts to unravel another man's work will find in his hands a tangle that he can not straighten. [Cf: Pacific Union Recorder 11-17-04 para. 04] p. 392, Para. 8, [1904MS].

Let every man stand in his lot and place, doing faithfully the work given him. It is the questioning, criticizing spirit that is cherished which puts men in hard places. Let men humble their souls before God, realizing how sinful it is to criticize and condemn. Satan has his snares prepared for the feet of the one who is eager to place himself where God has not placed him. [Cf: Pacific Union Recorder 11-17-04 para. 05] p. 392, Para. 9, [1904MS].

How rapidly God's work would move forward if, when a man received a work from God, he would put his whole attention on the faithful performance of this work, and if the next man, receiving his task, would also do with humility and fidelity the work entrusted to him, perfecting it in the simplicity of true faith and by earnest prayer. [Cf: Pacific Union Recorder 11-17-04 para. 06] p. 393, Para. 1, [1904MS].

Let men cease to complain and criticize, and let them do their appointed work, guided by the Lord. Then the different parts of the work of God, varied in kind, and brought together by Christ, the Masterworker, will be found to fit perfectly. [Cf: Pacific Union Recorder 11-17-04 para. 07] p. 393, Para. 2, [1904MS].

Trusting In God. We are in danger of leaning upon human aid. It is only too true that man has educated himself to look to man for

direction and guidance in spiritual service. Why can not each one fill the place given him, knowing that when he asks God for wisdom, it will be given liberally. [Cf: Pacific Union Recorder 11-17-04 para. 08] p. 393, Para. 3, [1904MS].

Let us not place men where God should be. Let God's people expect everything from Him through Christ, believing that they will receive power from the highest source of power. Then we shall have grace to impart, because of the grace so richly given in response to the earnest, sincere prayer of faith. [Cf: Pacific Union Recorder 11-17-04 para. 09] p. 393, Para. 4, [1904MS].

The coming of Christ is close at hand. We are laborers together with God, and as such we are to prepare the way for His coming. The way to the throne of grace is open. Every one who comes to Christ seeking for help will be taught how to accomplish His work with exactitude, so that it will harmonize with the work placed in other hands. [Cf: Pacific Union Recorder 11-17-04 para. 10] p. 393, Para. 5, [1904MS].

Let every church-member depend on the strong arm that never fails. My brethren and sisters, lean your whole weight on Christ. Build your house on the sure foundation. Go forth in the power of the grace of God, quickened and sanctified, inspired with zeal by a study of His precepts and promises. Go forth as heralds of the Gospel. Enter into no controversy. We have a Leader to whom has been promised all power,-- power against which the energies of earth and hell can not prevail. Remember that the best way to combat error is to present truth. [Cf: Pacific Union Recorder 11-17-04 para. 11] p. 393, Para. 6, [1904MS].

Hold forth the word of life. Do not dwell on the objections advanced by those who oppose the truth. Speak the truth in simplicity. Let no word be spoken that will wound and bruise hearts. [Cf: Pacific Union Recorder 11-17-04 para. 12] p. 393, Para. 7, [1904MS].

"It is written,"--the Word of the living God,--this is your weapon. This Word is "the sword of the Spirit," "sharper than any two-edged sword." It is the "sharp arrow" by which the wicked are slain. It is "the power of God unto salvation." Ellen G. White. [Cf: Pacific Union Recorder 11-17-04 para. 13] p. 393, Para. 8, [1904MS].

Every minister of the Gospel should be prepared to do practical medical missionary work. Medical missionary work is to be as closely united with the Gospel ministry as the arm is united to the body. In our large cities, medical missionary work will open doors for the entrance of truth. [Cf: Pacific Union Recorder 11-24-04 para. 01] p. 394, Para. 1, [1904MS].

The circulation of books on present truth is to take the novel out of many hands, filling minds with thoughts of the science of salvation. [Cf: Pacific Union Recorder 11-24-04 para. 02] p. 394, Para. 2, [1904MS].

Christianity is not a collection of rules and regulations, but a wonderful prescription, in following which man obtains a healthy body and a sound mind. The Bible presents a remedy for spiritual and physical disease. Christ gave His life for those who will accept life through Him. He says to the trembling sinner: "Lean on Me. I am the

propitiation for your sins. I am your Justifier, your righteousness." He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. On Him were laid the iniquities of us all. Shall we not avail ourselves of the power that He has placed in our hands for the recovery of the blessing lost through disobedience? [Cf: Pacific Union Recorder 11-24-04 para. 03] p. 394, Para. 3, [1904MS].

The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the Gospel, and to heal the sick. "As ye go," He said, "preach, saying. The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." In God's work, teaching and healing are never to be separated. [Cf: Pacific Union Recorder 11-24-04 para. 04] p. 394, Para. 4, [1904MS].

There comes to us the question, Are you carrying a burden for the unsaved? Do you know what Christianity means? Search the Bible. Not ministers only are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the blood-stained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful Gospel remedy. [Cf: Pacific Union Recorder 11-24-04 para. 05] p. 394, Para. 5, [1904MS].

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers to gather lost sheep into the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of His Spirit, that you may be filled with a desire to save the perishing. Let the prayer ascend to heaven, "God, be merciful to us and bless us, that Thy way may be known upon the earth, Thy saving health among all nations." [Cf: Pacific Union Recorder 11-24-04 para. 06] p. 394, Para. 6, [1904MS].

What shall be the future showing in the church? The Lord calls for decided action among His people. There are many ways of promulgating the truth. The Lord is well pleased when those who go forth as missionaries are more anxious for the salvation of souls than they are respecting the wages they shall receive for their work. When Christ's witnesses labor under the Spirit's guidance, when they are stripped of all selfishness, many souls will be converted by their earnest, patient, persevering efforts. [Cf: Pacific Union Recorder 11-24-04 para. 07] p. 394, Para. 7, [1904MS].

"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." [Cf: Pacific Union Recorder 11-24-04 para. 08] p. 395, Para. 1, [1904MS].

Thus Christ pledged Himself to guide, comfort, sanctify, and sustain His people. He declares, "I will be with you in your work of teaching and persuading men and women 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 darkness to light. They will be with you as you teach all things that I have commanded you." [Cf: Pacific

Union Recorder 11-24-04 para. 09] p. 395, Para. 2, [1904MS].

The Lord Jesus will be with His people. It is upon His presence that their success depends. Those who obey the words of the great Teacher will receive blessings from Him, and, as they use these blessings in doing good, they will receive greater blessings. [Cf: Pacific Union Recorder 11-24-04 para. 10] p. 395, Para. 3, [1904MS].

God calls for workers to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God. Ellen G. White. [Cf: Pacific Union Recorder 11-24-04 para. 11] p. 395, Para. 4, [1904MS].

"The end of all things is at hand; be ye therefore sober, and watch unto prayer." [Cf: Pacific Union Recorder 12-01-04 para. 01] p. 395, Para. 5, [1904MS].

The greater destruction included in Christ's description of the destruction of Jerusalem,--the destruction of the world,--is at hand. Soon the history of this earth is to be swallowed up in an endless eternity. In view of this, how can the members of the church of God spend their time in dissension and strife, criticizing and condemning one another? We have no call to sit in judgment upon others. To no human being is given the work of passing sentence upon his fellow-beings. This work Christ alone can do. [Cf: Pacific Union Recorder 12-01-04 para. 02] p. 395, Para. 6, [1904MS].

The Saviour has laid down the rules that we are to follow in dealing with one another. In His sermon on the mount He said, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: Pacific Union Recorder 12-01-04 para. 03] p. 395, Para. 7, [1904MS].

If there is a difference between you and a brother in the church, go to him, and try to remove the cause of variance, that there may be a fellowship between you. This duty you are under obligation to perform before you offer your gift to God. The gift will not be accepted until this duty is done. Be reconciled to your brother. If the fault is on your side, remove the stone of stumbling that you have placed before his feet. [Cf: Pacific Union Recorder 12-01-04 para. 04] p. 395, Para. 8, [1904MS].

A faithful effort to remove the misunderstanding will place you both in such relation to one another and to God that He can bless you. But you can not receive His blessing while you are unwilling to do what you can to set things right because to do this would require a humbling of your proud heart. O the little misunderstandings that arise may be so easily removed! And until this is done, we are not prepared to take part in the holy ordinances of the Lord. [Cf: Pacific Union Recorder

12-01-04 para. 05] p. 396, Para. 1, [1904MS].

Are you willing to do your part to adjust the differences that exist? If you are, a vast amount of evil speaking and bitter feeling will be saved. [Cf: Pacific Union Recorder 12-01-04 para. 06] p. 396, Para. 2, [1904MS].

These words I am instructed to present as a message from God. In the morning and at night let there be close investigation of self. Search the heart diligently and you will find many wrongs that can and should be made right. Put away all that hinders communion with God. [Cf: Pacific Union Recorder 12-01-04 para. 07] p. 396, Para. 3, [1904MS].

Christ says, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To make the confession necessary may require great strength of will. It may be as a crucifixion to say, "I did this evil, and sinned against God." [Cf: Pacific Union Recorder 12-01-04 para. 08] p. 396, Para. 4, [1904MS].

I am instructed to say that there are sins between man and his God that no other human being need know anything about. If the one on whom such sins rest will make his peace with God, the Lord will forgive him, and the burden will roll off his soul. He will then make confession to his fellow-men, if he has wronged them, and as he confesses, God will be merciful, and will forgive his sin. [Cf: Pacific Union Recorder 12-01-04 para. 09] p. 396, Para. 5, [1904MS].

One such confession is an evidence of the presence of the miracle-working power of God, and it leads to other confessions, not general confessions, but confessions of particular wrongs that have existed between brethren. God values above gold or silver the one who makes such a confession. "I will make a man more precious than fine gold," He says, "even a man than the golden wedge of Ophir." [Cf: Pacific Union Recorder 12-01-04 para. 10] p. 396, Para. 6, [1904MS].

As I hear of the terrible calamities that from week to week are taking place in our world, I inquire, What will be the result of these things? Are they hedging up our way, or does God permit them to come to arouse those who are transgressing His law? The most awful destructions, by fire and flood, are following one another in quick succession. How many can now commit the keeping of their souls to God as unto a faithful Creator? [Cf: Pacific Union Recorder 12-01-04 para. 11] p. 396, Para. 7, [1904MS].

There are many, many in our churches who know little of the meaning of the truth for this time. They have not searched for truth with humble, contrite hearts. I appeal to the members of our churches 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 cared for the salvation of their souls will soon make the bitter lamentation, "The harvest is past, the summer is ended, and my soul is not saved." [Cf: Pacific Union Recorder 12-01-04 para. 12] p. 396, Para. 8, [1904MS].

We have no time, in these solemn moments, to contend with one another. Those who cherish evil-surmisings and engage in contention do not realize how much time they are losing, and how much time they cause

others to lose. God's servants have been called to settle difficulties between brother and brother, and time has been spent in this way that belonged to those ready to perish, time that ought to have been devoted to the fulfilling of the Gospel commission. [Cf: Pacific Union Recorder 12-01-04 para. 13] p. 397, Para. 1, [1904MS].

In the future, instead of calling for ministers to leave their work to settle difficulties, let church-members seek the Lord for themselves. Let them confess their sins and pray together. Ellen G. White. [Cf: Pacific Union Recorder 12-01-04 para. 14] p. 397, Para. 2, [1904MS].

Nothing else in this world is so dear to God as His church. Nothing else is watched over by Him with such jealous care. Nothing else so grieves His heart of love as the injuries inflicted in His church by those who are opposed to His government. [Cf: Pacific Union Recorder 12-08-04 para. 01] p. 397, Para. 3, [1904MS].

Human might and human wisdom did not establish the church of God, and neither can they destroy it. The members of the church will have to meet the seducing arts of the enemy. They will be assailed by the representatives of Satan. Let them not get into controversy with those who are adepts at warfare of this kind. If they will answer their assailants in the words of the Scripture, Satan's arguments will prove to be nothingness. The Word of God in the hearts of His people is a power unto life and salvation. Fighting under the divine Commander, they will obtain the victory. The Life-giver will strengthen them to overcome. [Cf: Pacific Union Recorder 12-08-04 para. 02] p. 397, Para. 4, [1904MS].

There is comfort and encouragement for us in the scene described in the third chapter of Zechariah. We read: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire? [Cf: Pacific Union Recorder 12-08-04 para. 03] p. 397, Para. 5, [1904MS].

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by. [Cf: Pacific Union Recorder 12-08-04 para. 04] p. 397, Para. 6, [1904MS].

"And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of Hosts: If thou wilt walk in My ways, and if Thou wilt keep My charge, then thou shalt also judge My house, and shalt also keep My courts, and I will give thee places to walk among these that stand by." [Cf: Pacific Union Recorder 12-08-04 para. 05] p. 397, Para. 7, [1904MS].

Joshua, standing before the angel of the Lord with defiled garments, represents those whose religious life has been faulty, who have been overcome by Satan's temptations, and are unworthy of God's favor. Today human beings stand before God with defiled garments. All their

righteousness is "as filthy rags." Satan uses against them his masterly accusing power, pointing to their imperfections as evidence of their weakness. He points scornfully at the mistakes of those who claim to be doing God's service. They have been deceived by him, and he asks permission to destroy them. [Cf: Pacific Union Recorder 12-08-04 para. 06] p. 397, Para. 8, [1904MS].

But they trust in Christ, and He will not forsake them. He came to this world to take away their sins, and to impute to them His righteousness. He declares that through faith in His name they may receive forgiveness and may perfect Christian characters. They have confessed their sins, and have asked for pardon, and the Saviour declares that because they trust in Him, He will give them power to become the sons of God. [Cf: Pacific Union Recorder 12-08-04 para. 07] p. 398, Para. 1, [1904MS].

Their characters are defective, but because they have not trusted in their own merits or excused their sins, because they have humbled themselves and confessed their sins, seeking forgiveness, the Lord receives them, and rebukes Satan. He refuses to listen to the enemy's accusations. He has abundantly pardoned the penitent ones, and will carry forward in them His work of redeeming love if they will continue to believe in Him and to trust Him. He will perfect their redemption, defeating the enemy, and glorifying His name in their salvation. [Cf: Pacific Union Recorder 12-08-04 para. 08] p. 398, Para. 2, [1904MS].

And let not those who have been forgiven forget that they have a part to act. Those who by divine grace have gained the mastery over their faults, are to help others to overcome, pointing them to the Source of strength. To every converted soul is given the privilege of helping those around him who do not rejoice in the light in which he is standing. They also may know the joy that has come to him. They may take their place in the world as God's light-bearers. [Cf: Pacific Union Recorder 12-08-04 para. 09] p. 398, Para. 3, [1904MS].

How helpful we may be to one another by receiving from Christ the divine blessing, and then sharing it with those in need. The true Christian will leave nothing undone that he can do to raise to newness of life those who are dead in trespasses and sins. He will work as Christ worked. [Cf: Pacific Union Recorder 12-08-04 para. 10] p. 398, Para. 4, [1904MS].

Especially are those whom God has set over His church to watch for souls as they that must give an account. They may accomplish great good if they will walk humbly with God, hiding self in Christ. Those who have a living connection with Christ become partakers of the divine nature. Those who give to others the light they have received are representatives of the heavenly Worker. Ellen G. White. [Cf: Pacific Union Recorder 12-08-04 para. 11] p. 398, Para. 5, [1904MS].

It is the Lord's design that the church shall stand as His representative in a revolted world. No authority should have place in it, no laws be acknowledged, that would limit its influence. The laws of God's kingdom are to be honored and obeyed. Its members are to be those who have renounced the service of sin, cut loose from Satan's arbitrary power, and taken their stand under the blood-stained banner of Prince Emmanuel. They are to know the meaning of the words, "As many

as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [Cf: Pacific Union Recorder 12-15-04 para. 01] p. 398, Para. 6, [1904MS].

"And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only-begotten of the Father), full of grace and truth. . . . And of His fulness have all we received, and grace for grace." [Cf: Pacific Union Recorder 12-15-04 para. 02] p. 398, Para. 7, [1904MS].

"All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men." [Cf: Pacific Union Recorder 12-15-04 para. 03] p. 399, Para. 1, [1904MS].

There is a constant work to be done in the church. Fathers and mothers, begin this work in the church in your own home. Reveal in your lives those principles which will do honor to God and to His church. Study the following scripture, and submit yourselves and your children to God, remembering the solemn obligation that rests upon you:-- [Cf: Pacific Union Recorder 12-15-04 para. 04] p. 399, Para. 2, [1904MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." [Cf: Pacific Union Recorder 12-15-04 para. 05] p. 399, Para. 3, [1904MS].

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. [Cf: Pacific Union Recorder 12-15-04 para. 06] p. 399, Para. 4, [1904MS].

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. [Cf: Pacific Union Recorder 12-15-04 para. 07] p. 399, Para. 5, [1904MS].

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God, and 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." [Cf: Pacific Union Recorder 12-15-04 para.

How plain are the directions that God has given through the inspiration of His Spirit. Upon all believers there rests a special work. Each one is to reveal in his life the grace of Christ. The members of each home are to reveal the transformation that has been wrought by this grace. When parents will remember that they are to begin with the church in the home, the true work of reform for which God calls will be carried forward. Let us now decide to be Christians in the home. [Cf: Pacific Union Recorder 12-15-04 para. 09] p. 399, Para. 7, [1904MS].

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven." Let us now resolve to work out the Lord's plans, instead of working our own plans, according to our own disposition and natural feelings. A great reformation could be most successfully carried out, if each one claiming to be a child of God would be obedient to Bible truth, showing in the life the fruits of true conversion. [Cf: Pacific Union Recorder 12-15-04 para. 10] p. 400, Para. 1, [1904MS].

"Continue in prayer, and watch in the same with thanksgiving." When the heart is subdued and transformed by the grace of Christ, the life will reveal the fruits of the Spirit. The battle going on in the soul is watched with intense interest by the heavenly family, and when, through the grace of Christ, the victory is gained, thanksgiving breaks forth among the angels. [Cf: Pacific Union Recorder 12-15-04 para. 11] p. 400, Para. 2, [1904MS].

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds, that I may make it manifest, as I ought to speak." Here is pointed out the work of church-members. Instead of allowing Satan to lead them to think and speak evil of those who, under trying circumstances, are carrying heavy responsibilities, they are to ask God to give them words to speak to those who know not the truth. There has been much evil-thinking and evil-speaking among us as a people, to the great detriment of home religion and of the work of the church in the world. Let us be determined to work out the plan of God. This will help us to guard against the contagion of evil-speaking. Seeds of evil, scattered in the mind, quickly spring up, and the plants strike their roots down deep, and bear an abundant harvest. [Cf: Pacific Union Recorder 12-15-04 para. 12] p. 400, Para. 3, [1904MS].

Let us pray for the success of the efforts of the Lord's missionaries. Let us ask the Lord to open to us a door of utterance, that we may speak the mysteries of Christ. In the place of speaking words of criticism, to the discouragement of souls already weak, let us speak of the love and goodness of God. "Walk in wisdom toward them which are without, redeeming the time." Consecrate the talent of speech to God. Let your faith lay hold of His promises, and break forth in praise and thanksgiving to Him. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Let us maintain towards our brethren and sisters in the church a faithful, God-fearing attitude, that no one way be disheartened by our words. Let us begin the new year by offering praise and thanksgiving to God, with the determination, through His grace, to consecrate the talent of

speech to His service. The love of God in the hearts of the members of the church will give them joy and peace and gladness, enabling them to live lives that will cause rejoicing among the angels of God. Ellen G. White. [Cf: Pacific Union Recorder 12-15-04 para. 13] p. 400, Para. 4, [1904MS].

"If thou thirst after knowledge, and liftest up thy voice for understanding; if thou seek her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." [Cf: Pacific Union Recorder 12-22-04 para. 01] p. 400, Para. 5, [1904MS].

The Word of God has been preserved through the centuries to be our lesson book in these last days. This Word points us to a sure path, in which our feet can travel with safety, as we seek for the better country, even a heavenly. [Cf: Pacific Union Recorder 12-22-04 para. 02] p. 400, Para. 6, [1904MS].

The appreciation of this Word grows with its study. The testimony of every true searcher of the Bible is, "I had no idea of the treasures of knowledge that it contains." [Cf: Pacific Union Recorder 12-22-04 para. 03] p. 401, Para. 1, [1904MS].

It is not enough for us to read the Word of God, supposing that a casual knowledge of its principles will bring about transformation of character. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be accepted, and yet kept in the outer court, exerting little influence to make the daily life Christlike. The soul is not sanctified by truth that is not practiced. [Cf: Pacific Union Recorder 12-22-04 para. 04] p. 401, Para. 2, [1904MS].

"He also that received seed among thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: Pacific Union Recorder 12-22-04 para. 05] p. 401, Para. 3, [1904MS].

Many professing Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard the service of God as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, the thorns grow and strengthen, killing the precious graces of the spirit. The thorns in the heart, the unchristlike traits of character, must be uprooted and cast out; for good and evil can not grow in the heart at the same time. Unsanctified inclinations and desires must be cut away as a hindrance to growth in grace. [Cf: Pacific Union Recorder 12-22-04 para. 06] p. 401, Para. 4, [1904MS].

Man is to hear the Word of God filled with a hungering desire to hear in faith and profit by the hearing. "Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have." We are to give sincere, earnest attention to the teaching of Christ, realizing the importance of hearing aright, that God may use us in teaching others. "With what measure ye mete, it shall be measured to you again."

The measure of the earnestness with which you hear My word, that you may help others, will be the measure by which a knowledge of this word is given to you. To him who listens intently shall be given; for God sees that he will use his knowledge aright. From him who has not improved his opportunities, who has not practiced the truth, that others may share in the blessing of his knowledge, shall be taken away, even that which he has. His opportunity to be all that God designed him to be, receiving and imparting the light of heaven, shall be taken away from him. [Cf: Pacific Union Recorder 12-22-04 para. 07] p. 401, Para. 5, [1904MS].

Our only safety is in living in hourly communion with the high and holy principles of the Word. As we read and study the Scriptures, Christ will commune with us. Precious beams of light will shine upon the Word and by unseen intelligences the mind will be refreshed. [Cf: Pacific Union Recorder 12-22-04 para. 08] p. 401, Para. 6, [1904MS].

The Word of the eternal God is our guide. Through this Word we are made wise unto salvation. Its principles are to be ever in our hearts and on our lips. "It is written" is to be our anchor. Those who make the Word of God the man of their counsel realize the weakness of the human heart and the power of divine grace to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and they have the guardianship of the holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them. There is harmony in the heart; for the principles of heaven bear sway. [Cf: Pacific Union Recorder 12-22-04 para. 09] p. 401, Para. 7, [1904MS].

Yes, the Word of God is the bread of life. Eat of it daily. It will infuse immortal vigor into your soul, perfecting your experience, and bringing you those joys that abide forever. Ellen G. White. [Cf: Pacific Union Recorder 12-22-04 para. 10] p. 402, Para. 1, [1904MS].

"There are diversities of gifts, but the same Spirit. And there are diversities of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For 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 spirits; to another divers kinds of tongues; to another the interpretations of tongues; but all these worketh that one and the selfsame spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." [Cf: Pacific Union Recorder 12-29-04 para. 01] p. 402, Para. 2, [1904MS].

Study this scripture carefully. God has not given to every one the same line of work. It is His plan that there shall be unity in diversity. When His plan is studied and followed, there will be far less friction in the working of the cause. [Cf: Pacific Union Recorder 12-29-04 para. 02] p. 402, Para. 3, [1904MS].

"There are many members in the body, and all the members have not the same office, but each one is essential to the perfection of the work." "The body is not one member, but many. If the foot shall say, Because I

am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body?" [Cf: Pacific Union Recorder 12-29-04 para. 03] p. 402, Para. 4, [1904MS].

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily, prophets, thirdly, teachers; after that, miracles, then gift of healing, helps, governments, diversities of tongues." [Cf: Pacific Union Recorder 12-29-04 para. 04] p. 402, Para. 5, [1904MS].

The Lord desires His church to respect every gift that He has bestowed on the different members. Let us beware of allowing our minds to become fixed on ourselves, thinking that no one can be serving the Lord unless he is working on the same lines as those on which we are working. [Cf: Pacific Union Recorder 12-29-04 para. 05] p. 402, Para. 6, [1904MS].

Never is a worker to say, "I do not want to work with such a one, because he does not see things as I do. I wish to work with some one who will agree with all I say, and follow out all my ideas." The one the worker thus refuses to connect with may have truths to present that have not yet been presented. Because of the worker's refusal to accept the help provided by the Lord, the work is made one-sided. [Cf: Pacific Union Recorder 12-29-04 para. 06] p. 402, Para. 7, [1904MS].

The work is hurt unless there are brought into it all the gifts that God has bestowed. Many times the progress of the work has been hindered because the laborers thought their gifts all that were necessary for its advancement. The Lord has not done for His people what He would have done if so many of the workers had not limited the development of the work by refusing to co-operate with laborers who should have been given standing room and encouragement. In self-sufficiency, men have ignored and pushed aside those to whom God has given a special work. [Cf: Pacific Union Recorder 12-29-04 para. 07] p. 403, Para. 1, [1904MS].

Prudence is necessary, and must be exercised. Discretion is necessary, and must be shown. Let those in responsible positions wisely improve their gifts. But let them not think, because their work is important, that they are the whole body. No one is to disparage another's gifts. No one is to suppose [Cf: Pacific Union Recorder 12-29-04 para. 08] p. 403, Para. 2, [1904MS].

"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." Ellen G. White. [Cf: Pacific Union Recorder 12-29-04 para. 09] p. 403, Para. 3, [1904MS].

(From advance sheet of Testimonies, Vol. VIII.) Let every Seventh-day Adventist 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, kindred, tongue, and people. How are we to give it? [Cf: The Southern Review 01-05-04 para. 01] p. 403, Para. 4, [1904MS].

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. Colporteurs are needed who will go forth to circulate our publications everywhere. [Cf: The Southern Review 01-05-04 para. 02] p. 403, Para. 5, [1904MS].

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 received it. Thus it will be in the distribution of our literature. God's truth, as it is passed out, will multiply greatly. And as the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth. [Cf: The Southern Review 01-05-04 para. 03] p. 403, Para. 6, [1904MS].

There are many places in which the voice of the minister can not be heard, places which can be reached only by publications,--the books, papers, and tracts, that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily. We know not what may be the good results of giving away a leaflet containing present truth. [Cf: The Southern Review 01-05-04 para. 04] p. 403, Para. 7, [1904MS].

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 the strength of God. 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: The Southern Review 01-05-04 para. 05] p. 404, Para. 1, [1904MS].

Importance of the Canvassing Work. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. Let us be thankful to our heavenly Father for the interest that our brethren and sisters have taken in the sale of "Christ's Object Lessons." By the sale of this book great good has been accomplished; and this work should be continued. The effort to circulate "Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson of how to canvass in the prayerful, trustful way that brings success. [Cf: The Southern Review 01-05-04 para. 06] p. 404, Para. 2, [1904MS].

Our larger books could be sold if our canvassers would take up this work earnestly, filled with the realization that these books contain

precious instruction that God has entrusted to us that we may give it to the world. [Cf: The Southern Review 01-05-04 para. 07] p. 404, Para. 3, [1904MS].

My brethren and sisters, will you not 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 "Object Lessons"? In selling "Object Lessons," many have learned how to handle the larger books. They have gained an experience that has prepared them to enter the canvassing field. Mrs. E. G. White. [Cf: The Southern Review 01-05-04 para. 08] p. 404, Para. 4, [1904MS].

My Dear Brethren and Sisters Gathered in Council at Nashville:--I have an intense interest in the work in the Southern field. My prayer is that this work shall no longer be delayed and hindered. A great hindrance to the advancement of the work has been brought in 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. [Cf: The Southern Review 01-19-04 para. 01] p. 404, Para. 5, [1904MS].

The Place to Begin. The work of sanctification must begin in the home. It is God's purpose that the families of his people shall be symbols of the family above. Those who are Christians in the home will be Christians in the church and in the world. Many do not grow in grace and in knowledge of the truth because they fail to cultivate home religion. [Cf: The Southern Review 01-19-04 para. 02] p. 404, Para. 6, [1904MS].

In the family the spirit of criticism and fault-finding 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, fault-finding, and scandal. 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: The Southern Review 01-19-04 para. 03] p. 404, Para. 7, [1904MS].

Guarding the Tongue. God expects his children to use the talent of speech in a way that will honor the Saviour. Let the heart be cleansed from all evil-thinking and evil-speaking. Let this be put away as evil leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God. [Cf: The Southern Review 01-19-04 para. 04] p. 405, Para. 1, [1904MS].

The brotherhood that is the outworking of Bible religion is to be more manifestly revealed in the lives of God's people to-day. In the family an education is to be given that will create a pure, elevating atmosphere. A high standard is ever to be kept uplifted. No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and hearer. From the Christian home all angry or trifling speeches will be excluded; for nothing of this kind finds entrance into the home above. [Cf: The Southern Review 01-19-04

para. 05] p. 405, Para. 2, [1904MS].

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of your hearts, and you give the talent of speech into the control of Satanic agencies. The members of the church are to be ever on their guard against unadvised words. Sound words, seasoned with the grace of Christ, will produce correct practices. In the home circle, generous, gracious, Christlike words are of more value than any earthly treasure. [Cf: The Southern Review 01-19-04 para. 06] p. 405, Para. 3, [1904MS].

The Power of Example. 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. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience. As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of his good pleasure. [Cf: The Southern Review 01-19-04 para. 07] p. 405, Para. 4, [1904MS].

The Importance of Self-Control. Kindly, but firmly, correct every inclination to wrong that may appear in the lives of your children. But when you are obliged to correct a child, do not raise the voice to a sharp key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is far more guilty than the child. [Cf: The Southern Review 01-19-04 para. 08] p. 405, Para. 5, [1904MS].

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence that, if spoken, it will exert upon others. Remember that the ears of children are quick to hear every word and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring holy angels to your side. Let your home life be such that Christ can enter your dwelling as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of him. [Cf: The Southern Review 01-19-04 para. 09] p. 405, Para. 6, [1904MS].

Working in Harmony. Husband and wife are to be closely united in their work in the home school. They are to be very tender and very guarded in their speech, lest they open a door of temptation through which Satan will enter to obtain victory after victory. They are to be kind and courteous to each other, acting in such a way that they can respect one another. Each is to help the other to bring into the home a pleasant, wholesome atmosphere. They should not differ in the presence of their children. Christian dignity is ever to be preserved. [Cf: The Southern Review 01-19-04 para. 10] p. 406, Para. 1, [1904MS].

The Duty of the Husband and Father. To the man who is a husband and a

father, I would say, Be sure that a pure, holy atmosphere surrounds your soul. As priest and house-band of your family, you are to learn daily of Christ. Never, never are you to show a tyrannical spirit in the home. The man who does this is working in partnership with Satanic agencies. Bring your will into submission to the will of God. Do all in your power to make the life of your wife pleasant and happy. Take the word of God as the man of your counsel. In the home live out the teachings of the word. Then you will live them out in the church, and will take them with you to your place of business. The principles of heaven will ennoble all your transactions. Angels of God will cooperate with you, helping you to reveal Christ to the world. [Cf: The Southern Review 01-19-04 para. 11] p. 406, Para. 2, [1904MS].

The Mother's Influence. Necessarily a large share of the training of the children falls to the mother. She is to teach her children from their babyhood the lesson of obedience. The reins of control are not to be placed in their hands. The children are to be taught to regard their mother, not as a slave, whose work it is to wait on them, but as a queen, who is to guide and direct them, teaching them line upon line, precept upon precept. [Cf: The Southern Review 01-19-04 para. 12] p. 406, Para. 3, [1904MS].

Mothers, however provoking your children may be in their ignorance, do not give way to impatience. Teach them patiently and lovingly. Be firm with them. Do not let Satan control them. Discipline them only when you are under the discipline of God. Christ will be victor in the lives of your children if you will learn of him who is meek and lowly, pure and undefiled. [Cf: The Southern Review 01-19-04 para. 13] p. 406, Para. 4, [1904MS].

Co-operating with God. Parents, live the Christ-life. Place yourselves where you can co-operate with God. There are many whose minds and hearts need to be ennobled and refined by the grace of heaven. Christianity is to preside in the heart and in the home. The counsel of God is to control in the home. Let us remember this, and become familiar with the directions that he has given in his word. [Cf: The Southern Review 01-19-04 para. 14] p. 406, Para. 5, [1904MS].

The word of God is to be our lesson book. We are not merely to read it, and say that we believe the truth for this time. This profession must be accompanied by an earnest, faithful practice of the teachings of the word of God. Under its hallowed power, the tenderest and most sanctified dispositions are to be developed in the home circle. [Cf: The Southern Review 01-19-04 para. 15] p. 406, Para. 6, [1904MS].

"Prove Your Own Selves." Let every one attend most critically to himself. "Examine yourselves, whether ye be in the faith; prove your own selves." Body and mind must be carefully and strictly dealt with, that unchristlike traits of character and tendencies to wrong may not bear sway. Unless a strict watch is kept over the heart, wrong principles will prevail in the life, and great unhappiness will be wrought. Every departure from righteousness becomes a force that works against the Lord Jesus. When right words and deeds are left out of the home life, there come in unchristlike words and deeds. Parents and children work at cross purposes with God. The family is placed where Christ will pronounce against it the woe pronounced against Chorazin and Bethsaida. [Cf: The Southern Review 01-19-04 para. 16] p. 407,

Para. 1, [1904MS].

I appeal to parents to prepare themselves and their children to unite with the family above. Get ready, for Christ's sake, get ready to meet your Lord in peace. Begin to work in your family on right lines. Get down to the root of the matter. Bring the truth into your homes, to sanctify and purify them. Do not keep it in the outer court. How blind many professing Christians are to their own interests! How utterly they fail to see what Christ would do for them were he admitted into their homes. Let Christians work as earnestly to win the crown of life as worldlings work to win earthly advantages, and the church of God will certainly move forward with power. [Cf: The Southern Review 01-19-04 para. 17] p. 407, Para. 2, [1904MS].

The Christian Home a Power for Good. A deeper and more successful work will be done in the church when the families composing it stand in right relation to God. The church will then reap the advantage of the Christlike influence exerted in the homes of the members. [Cf: The Southern Review 01-19-04 para. 18] p. 407, Para. 3, [1904MS].

The Holy Spirit produces actions that are in harmony with the law of God. The regenerating work of the Spirit will be seen in families where painstaking efforts are put forth to manifest kindness, patience, and love. Almighty power is at work, preparing minds and hearts to submit to the moulding influence of the Holy Spirit, leading parents to sanctify themselves, that their children also may be sanctified. [Cf: The Southern Review 01-19-04 para. 19] p. 407, Para. 4, [1904MS].

The home in which the members are polite, courteous Christians exerts a far-reaching influence for good. Other families will mark the results attained by such a home, and will follow the example set, in their turn guarding the home against Satanic influences. [Cf: The Southern Review 01-19-04 para. 20] p. 407, Para. 5, [1904MS].

The angels of God will often visit the home in which the will of God bears sway. Under the power of divine grace such a home becomes a place of refreshing to worn, weary pilgrims. By watchfully guarding, self is kept from asserting itself. Correct habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the whole household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the word of God is more widely recognized and obeyed. Mrs. E. G. White. *Sanitarium, Cal., Dec. 20, 1903.* [Cf: The Southern Review 01-19-04 para. 21] p. 407, Para. 6, [1904MS].

To the Dear Brethren and Sisters Assembled in Council at Nashville:-- The divine command to deliver Israel found Moses self-distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, and well fitted for the greatest work ever given to man. This is an example of what God does to strengthen the character of those who trust him implicitly, and give themselves unreservedly to his commands. [Cf: The Southern Review 01-26-04 para. 01] p. 408, Para. 1, [1904MS].

Divine Help Promised. The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the lives of others, is incalculable. [Cf: The Southern Review 01-26-04 para. 02] p. 408, Para. 2, [1904MS].

Co-laborers with the Saviour. It is wonderful how strong a weak man may become through faith in the power of God, how decided his efforts, how prolific of great results. The hesitating and irresolute, through exercising his abilities in the cause of God, becomes firm and decided. Taking in the great fact that he is called by the Redeemer of the world to work with him for the salvation of men, he dedicates his life to the work. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office is given to man. No joy can equal the assurance of being an instrument in the hand of God for saving souls. It is a grand thing to look back upon a course of labor marked with glorious results; to see precious souls progressing in the light through your efforts; to feel that God has worked with and through you in the harvest-field of the world. [Cf: The Southern Review 01-26-04 para. 03] p. 408, Para. 3, [1904MS].

Our Rich Reward. Careless spectators may not appreciate your work or see its importance. They may think it a losing business, a life of thankless labor and self-sacrifice. But the servant of Jesus sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the blessed Master, and he is glad to follow in his steps. The success of his labor affords him the purest joy, and is the richest recompense for a life of patient toil. [Cf: The Southern Review 01-26-04 para. 04] p. 408, Para. 4, [1904MS].

In reviewing the past, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed amply compensates for all his sufferings, and the glory of his coming reward clothes the future with the light of heaven. Glancing over the well-fought field of battle, he says 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 Southern Review 01-26-04 para. 05] p. 408, Para. 5, [1904MS].

The Christian's First Great Object. He who is called of God to so sacred a work should put all his energies to its accomplishment. Every other consideration should become secondary to this great object. He should feel the solemn obligations resting upon him, one whom God has honored by choosing to unite him with the angels in the work of ministering to souls and enlightening them with divine truth. The history of our Saviour's conflict in the wilderness of temptation, his life of self-sacrificing love, his soul-agony in Gethsemane, the cruelty of the scenes in the judgment-hall, and the agony upon the cross, all combine to teach a lesson of self-sacrifice, of patience under affliction, of solemn consecration to God, and of fitting preparation for his holy work. [Cf: The Southern Review 01-26-04 para.

06] p. 409, Para. 1, [1904MS].

Christ Our Strength. Laborer for God, when weary and heavy laden, flee to Christ, who has promised you rest. He is your burden-bearer; he is your strength. Never allow yourself to believe that you are yourself sufficient for the exigency of the times; never regard yourself as a graduated Christian. Your work is to discipline the mind, to store up knowledge, to perfect character while life lasts. Only thus can you wage successfully the great warfare of life. [Cf: The Southern Review 01-26-04 para. 07] p. 409, Para. 2, [1904MS].

The Call for Faithful Soldiers. Keep the spirit as humble as that of a little child. Envy, pride, worldly ambition, cupidity, and love of ease must be sacrificed upon the altar of God. In the simplicity of love, be like those little ones whose angels do always behold the face of our heavenly Father. But unite with these virtues the courage of a tried warrior. We want faithful Calebs, who will raise their voices fearlessly in defence of the right, who are the first to press into the front of the battle, and plant the banner of truth in the heart of the enemy's camp. [Cf: The Southern Review 01-26-04 para. 08] p. 409, Para. 3, [1904MS].

Jesus calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are needed, men who are able to find work close at hand, because they are looking for it. The church needs now men to give energy to the ranks, men for the time, able to cope with its errors, men who will inspire with fresh zeal the flagging efforts of the few laborers, men whose hearts are warm with Christian love, and whose hands are eager to go about the Master's work. [Cf: The Southern Review 01-26-04 para. 09] p. 409, Para. 4, [1904MS].

The unsearchable riches of Christ are to be presented to the world in contrast with the poverty of sin, and the delusive pleasures of the world. Only a heart brimming with the love of God, only a mind made active by constant study of eternal interests, can properly set forth the beauties of the truth of God. [Cf: The Southern Review 01-26-04 para. 10] p. 409, Para. 5, [1904MS].

Those who unreservedly give themselves to this work, who faithfully reflect the beams of the Sun of Righteousness, fulfilling their mission with fidelity and love, will be recompensed on earth by the sweet consciousness of duty performed, and in the bright hereafter, when the saints shall come into their inheritance, the devoted worker for Christ will be welcomed into the joy of his Lord, hearing from the Master's lips the commendation, "Well done, thou good and faithful servant." [Cf: The Southern Review 01-26-04 para. 11] p. 409, Para. 6, [1904MS].

Courage in the Lord. Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but are to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord has done to comfort us and to save us from the hand of the destroyer. We are to keep fresh the memory of every pain the Lord has soothed, every anxiety he has removed, every fear he has dispelled, every want he has

supplied, every mercy he has bestowed. Thus we are to strengthen ourselves for the remainder of our pilgrimage. We can not but look forward to new perplexities in the coming conflict; but we may look at that which is past as well as at that which is to come, and say, "Hitherto hath the Lord helped us." "As thy days, so shall thy strength be." The trial will not exceed the strength given to bear it. [Cf: The Southern Review 01-26-04 para. 12] p. 410, Para. 1, [1904MS].

We have only a little while to wage the warfare; then Christ will come, and the conflict will close. Then our last efforts to work with Christ and advance his kingdom, will have been made. Some who have stood at the fore-front of the battle, zealously resisting incoming evil, fall at the post of duty; the living gaze sorrowfully at the fallen heroes; but there is no time to cease work. They must close up the ranks, seize the banner from the hand palsied by death, and with renewed energy vindicate the truth and the honor of Christ. As never before, resistance must be made against sin,--against the powers of darkness. The time demands energetic and determined activity on the part of those who believe present truth. If the time seems long as we wait for our Deliverer to come; if, bowed by affliction and worn with toil, we feel impatient to receive an honorable release from the warfare, let us remember--and let the remembrance check every murmur--that we are left on earth to encounter storm and tempest, to perfect Christian character, to become better acquainted with God our Father and with Christ our elder brother, and to work for the Master in winning many souls to Christ. "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: The Southern Review 01-26-04 para. 13] p. 410, Para. 2, [1904MS].

The Lord calls for men of genuine faith and sound minds, men who recognize the distinction between the true and the false. Each one should now be on his guard, studying and practicing the lessons given in the seventeenth chapter of John, and preserving a living faith in the truth for this time. We need that self-control that will enable us to bring our habits into harmony with the prayer of Christ. [Cf: The Southern Review 02-02-04 para. 01] p. 410, Para. 3, [1904MS].

The instruction given me by One of authority is that we are to learn to answer the prayer recorded in the seventeenth chapter of John. We are to make this prayer our first study. Every gospel minister, every medical missionary, is to learn the science of this prayer. My brethren and sisters, I ask you to heed these words, and to bring to your study a calm, humble, contrite spirit, and the healthy energies of a mind under the control of God. Those who fail to learn the lessons contained in this prayer are in danger of making one-sided developments which no future training will ever fully correct. [Cf: The Southern Review 02-02-04 para. 02] p. 410, Para. 4, [1904MS].

Christ's Interest for His People. "Neither for these only, do I pray," Christ said, "but for them also that believe on me through their word; that they all may be one, even 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 didst send me. [Cf: The Southern Review 02-02-04 para. 03] p. 411, Para. 1, [1904MS].

"And the glory which thou gavest me, I have given them; that they may

be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me and hast loved them, as thou hast loved me. [Cf: The Southern Review 02-02-04 para. 04] p. 411, Para. 2, [1904MS].

"Father, I desire that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world has not known thee; but I have known thee, and these have known that thou hast sent me, and I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [Cf: The Southern Review 02-02-04 para. 05] p. 411, Para. 3, [1904MS].

The Importance of Unity. It is the purpose of God that his children shall blend in unity. Do they not expect to live together in the same heaven? Is Christ divided against himself? Will he give his people success before they sweep away the rubbish of evil-surmising and discord, before the laborers, with unity of purpose, devote heart and mind and strength to the work so holy in God's sight? [Cf: The Southern Review 02-02-04 para. 06] p. 411, Para. 4, [1904MS].

Union brings strength; disunion weakness. United with one another, working together in harmony for the salvation of men, we shall indeed be "laborers together with God." Those who refuse to work in harmony greatly dishonor God. The enemy of souls delights to see them working at cross purposes with one another. Such ones need to cultivate brotherly love and tenderness of heart. If they could draw aside the curtain veiling the future, and see the result of their disunion, they would surely be led to repent. [Cf: The Southern Review 02-02-04 para. 07] p. 411, Para. 5, [1904MS].

The Influence of Disunion. The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Union with Christ and with one another is our only safety in these last days. Let us not make it possible for Satan to point to our church members, saying, "Behold how these people, standing under the banner of Christ, hate one another. We have nothing to fear from them while they spend more strength fighting one another than in warfare with my forces." [Cf: The Southern Review 02-02-04 para. 08] p. 411, Para. 6, [1904MS].

The Work of the Apostles. After the descent of the Holy Spirit, the disciples went forth to proclaim a risen Saviour, their one desire the salvation of souls. They rejoiced in the sweetness of communion with saints. They were tender, thoughtful, self-denying, willing to make any sacrifice for the truth's sake. In their daily association with one another, they revealed the love that Christ had commanded them to reveal. By unselfish words and deeds, they strove to kindle this love in other hearts. [Cf: The Southern Review 02-02-04 para. 09] p. 411, Para. 7, [1904MS].

The believers were ever to cherish the love that filled the hearts of the apostles after the descent of the Holy Spirit. They were to go forward in willing obedience to the new commandment, "As I have loved you, that ye also love one another." So closely were they to be united to Christ that they would be enabled to fulfill his requirements. The

power of a Saviour who could justify them by his righteousness was to be magnified. [Cf: The Southern Review 02-02-04 para. 10] p. 412, Para. 1, [1904MS].

Criticism in the Early Church. But the early Christians began to look for defects in one another. Dwelling upon mistakes, giving way to unkind criticism, they lost sight of the Saviour, and of the great love he had revealed for sinners. They became more strict in regard to outward ceremonies, more particular about the theory of the faith, more severe in their criticisms. In their zeal to condemn others, they forgot their own errors. They forgot the lesson of brotherly love that Christ had taught. And, saddest of all, they were unconscious of their loss. They did not realize that happiness and joy were going out of their lives, and that soon they would walk in darkness, having shut the love of God out of their hearts. [Cf: The Southern Review 02-02-04 para. 11] p. 412, Para. 2, [1904MS].

The apostle John realized that brotherly love was waning in the church, and he dwelt particularly upon this point. Up to the day of his death, he urged upon believers the constant exercise of love for one another. His letters to the churches are filled with this thought. "Beloved, let us love one another," he writes; "for love is of God. . . . God sent his only begotten Son into the world, that we might live through him. . . . Beloved, if God so loved us, we ought also to love one another." [Cf: The Southern Review 02-02-04 para. 12] p. 412, Para. 3, [1904MS].

Disunion in the Church of To-day. In the church of God to-day brotherly love is greatly lacking. Many of those who profess to love the Saviour neglect to love those who are united with them in Christian fellowship. We are of the same faith, members of one family, all children of the same heavenly Father, with the same blessed hope of immortality. How close and tender should be the tie that binds us together! The people of the world are watching us, to see if our faith is exerting a sanctifying influence upon our hearts. They are quick to discern every defect in our lives, every inconsistency in our actions. Let us give them no occasion to reproach our faith. [Cf: The Southern Review 02-02-04 para. 13] p. 412, Para. 4, [1904MS].

Our Greatest Source of Danger. It is not the opposition of the world that endangers us the most; it is the evil cherished in the hearts of professed believers that works our most grievous disaster, and retards most the progress of God's cause. There is no surer way of weakening our spirituality than by being envious, suspicious of one another, full of fault-finding and evil-surmising. "This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." Let all professed Christians work out this science, to love one another as Christ has told us. John 13:34, 35. [Cf: The Southern Review 02-02-04 para. 14] p. 412, Para. 5, [1904MS].

The Strongest Witness for Christ. 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. Our characters must be moulded in harmony with his character, our wills must be surrendered to his will. Then we shall work together without a thought of collision. [Cf: The Southern Review 02-02-04 para. 15] p. 413, Para. 1, [1904MS].

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 by 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: The Southern Review 02-02-04 para. 16] p. 413, Para. 2, [1904MS].

God's Purpose in His Church. 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 in Christ unless they are willing to give up their own way for his way. [Cf: The Southern Review 02-02-04 para. 17] p. 413, Para. 3, [1904MS].

When Christ's prayer is fully believed, when its instruction is brought into the daily lives of God's people, unity of action will be seen in our ranks. Brother will be bound to brother by the golden threads of the love of Christ. The Spirit of God alone can bring about this oneness. He who sanctified himself, can sanctify his disciples. United with him, they will be united with one another in the most holy faith. When we strive for this unity as God desires us to strive for it, it will come to us. Mrs. E. G. White. *Sanitarium, Cal., Dec. 31, 1903.* [Cf: The Southern Review 02-02-04 para. 18] p. 413, Para. 4, [1904MS].

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 might 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: The Southern Review 02-02-04 para. 01] p. 413, Para. 5, [1904MS].

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 day. 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. [Cf: The Southern Review 02-02-04 para. 02] p. 413, Para. 6, [1904MS].

Canvasser-evangelists are needed to hunt and fish for souls. Canvassers can reach a class that can be reached in no other way. 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 present. Let them speak in families the word of life. They may expect success; for canvassers who go forth in the Spirit of the Master have the companionship of heavenly angels. [Cf: The Southern Review 02-02-04 para. 03] p. 413, Para. 7, [1904MS].

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 who had had no communion with sin, who had known nothing of it, 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. [Cf: The Southern Review 02-02-04 para. 04] p. 414, Para. 1, [1904MS].

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, 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.-- *From Advance Sheet of Testimonies, Vol. VIII.* Mrs. E. G. White. [Cf: The Southern Review 02-02-04 para. 05] p. 414, Para. 2, [1904MS].

Jesus had appointed to meet his disciples in Galilee; and soon after the Passover week was ended, they bent their steps thither. [Cf: The Southern Review 02-09-04 para. 01] p. 414, Para. 3, [1904MS].

Their absence from Jerusalem during the feast would have been interpreted as disaffection and heresy, therefore they remained till its close; but this over, they gladly turned homeward to meet the Saviour as he had directed. [Cf: The Southern Review 02-09-04 para. 02] p. 414, Para. 4, [1904MS].

Seven of the disciples were in company. They were clad in the humble garb of fishermen; they were poor in worldly goods, but rich in the knowledge and practise of the truth, which in the sight of Heaven gave them the highest rank as teachers. They had not been students in the schools of the prophets, but for three years they had been taught by the greatest Educator the world has ever known. Under his instruction they had become elevated, intelligent, and refined, agents through whom men might be led to a knowledge of the truth. [Cf: The Southern Review 02-09-04 para. 03] p. 414, Para. 5, [1904MS].

Much of the time of Christ's ministry had been spent near the Sea of Galilee. As the disciples gathered in a place where they were not likely to be disturbed, they found themselves surrounded by reminders

of Jesus and his mighty works. On this sea, when their hearts were filled with terror, and the fierce storm was hurrying them to destruction, Jesus had walked upon the billows to their rescue. Here the tempest had been hushed by his word. Within sight was the beach where above ten thousand persons had been fed from a few small loaves and fishes. Not far distant was Capernaum, the scene of so many miracles. As the disciples looked upon the scene, their minds were full of the words and deeds of their Saviour. The evening was pleasant, and Peter, who still had much of his old love for boats and fishing, proposed that they should go out upon the sea and cast their nets. In this plan all were ready to join; they were in need of food and clothing, which the proceeds of a successful night's fishing would supply. So they went out in their boat, but they caught nothing. All night they toiled, without success. Through the weary hours they talked of their absent Lord, and recalled the wonderful events they had witnessed in his ministry beside the sea. They questioned as to their own future, and grew sad at the prospect before them. [Cf: The Southern Review 02-09-04 para. 04] p. 414, Para. 6, [1904MS].

All the while a lone watcher upon the shore followed them with his eye, while he himself was unseen. At length the morning dawned. The boat was but a little way from the shore, and the disciples saw a stranger standing upon the beach, who accosted them with the question, "Children, have ye any meat?" When they answered "No," "he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." [Cf: The Southern Review 02-09-04 para. 05] p. 415, Para. 1, [1904MS].

John recognized the stranger, and exclaimed to Peter, "It is the Lord." Peter was so elated and so glad that in his eagerness he cast himself into the water, and was soon standing by the side of his Master. The other disciples came in their boat, dragging the net with fishes. "As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread." [Cf: The Southern Review 02-09-04 para. 06] p. 415, Para. 2, [1904MS].

They were too much amazed to question whence came the fire and the food. "Jesus saith unto them, Bring of the fish which ye have now caught." Peter rushed for the net, which he had dropped, and helped his brethren drag it to the shore. After the work was done, and the preparation made, Jesus bade the disciples come and dine. He broke the food, and divided it among them, and was known and acknowledged by all the seven. The miracle of feeding the five thousand on the mountain-side was now brought to their minds; but a mysterious awe was upon them, and in silence they gazed upon the risen Saviour. [Cf: The Southern Review 02-09-04 para. 07] p. 415, Para. 3, [1904MS].

Vividly they recalled the scene beside the sea when Jesus had bidden them follow him. They remembered how, at his command, they had launched out into the deep, and had let down their net, and the catch had been so abundant as to fill the net, even to breaking. Then Jesus had called them to leave their fishing boats, and had promised to make them fishers of men. It was to bring this scene to their minds, and to deepen its impression, that he had again performed the miracle. His act was a renewal of the commission to the disciples. It showed them that the death of their Master had not lessened their obligation to do the

work he had assigned them. Though they were to be deprived of his personal companionship, and of the means of support by their former employment, the risen Saviour would still have a care for them. While they were doing his work, he would provide for their needs. And Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side he stood upon the shore. That was the side of faith. If they labored in connection with him,--his divine power combining with their human effort,--they could not fail of success. [Cf: The Southern Review 02-09-04 para. 08] p. 415, Para. 4, [1904MS].

These early apostles proved that there is success in working with Christ. It is written of them that "they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark 16:20. The same power that the apostles had is still available for those who will do God's service; and the heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world. Mrs. E. G. White. [Cf: The Southern Review 02-09-04 para. 09] p. 415, Para. 5, [1904MS].

To the Brethren and Sisters Assembled in Council at Nashville, Tenn. "Ye are the light of the world. A city that is set on a hill can not be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Cf: The Southern Review 02-09-04 para. 01] p. 416, Para. 1, [1904MS].

In all ages God's people have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of idolaters. While the Israelites were on the way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence; and during the captivity faithful witnesses for God reflected the light of heaven to many lands. From Daniel and his companions, and from Mordecai, a bright light shone amid the moral darkness of kingly courts. In holy vision God revealed to Daniel light and truth that had lain concealed from other men, and through his chosen servants this light has shone down through the ages, and will continue to shine till the end of time. [Cf: The Southern Review 02-09-04 para. 02] p. 416, Para. 2, [1904MS].

Greater Light Implies Greater Responsibility. We who are living in this age have greater light and greater privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. [Cf: The Southern Review 02-09-04 para. 03] p. 416, Para. 3, [1904MS].

But are we faithful stewards? Are we doing all that we can to diffuse the light of precious truth? Brethren, you see the truth, you understand the claims of God's law; you know that no wilful transgressor will enter into life, and yet you see the law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls? [Cf: The

Southern Review 02-09-04 para. 04] p. 416, Para. 4, [1904MS].

A Great Work to be Done? There is a great work before us. The world is to be warned. This work calls for the exercise of all the talents that God has entrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,--for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and having found rest and peace to our own souls, we may show forth to others the beauty of true holiness. [Cf: The Southern Review 02-09-04 para. 05] p. 416, Para. 5, [1904MS].

God's Great Promises. We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace that Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich. Hear the assurance given by the prophet of the Lord:-- [Cf: The Southern Review 02-09-04 para. 06] p. 416, Para. 6, [1904MS].

"Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord is my strength; . . . he will make me to walk upon mine high places." As we exercise faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly. [Cf: The Southern Review 02-09-04 para. 07] p. 417, Para. 1, [1904MS].

Walk in the Light. Do not choose darkness. The Saviour says, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." When you constantly complain of darkness, you represent to the world that you are not following Jesus, or else that he has deceived you. But, dear brethren, have you not been in the habit of talking darkness and unbelief? Have you not, by so doing, greatly shadowed the path of others, and led them to think that there could be nothing attractive in the truth, nothing satisfying in the religion and service of Christ? Your words, your life, your character, have represented your religion, and how many souls have you discouraged and turned in the wrong direction? [Cf: The Southern Review 02-09-04 para. 08] p. 417, Para. 2, [1904MS].

Do not consult feeling, for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, not Christ, the prince of light. Cast no shadow to darken the pathway of others. Walk in the light and the peace and joy that shine in the face of Christ will be reflected in you. Jesus lives, and his promise is, "According to your faith be it unto you." [Cf: The Southern Review 02-09-04 para. 09] p. 417, Para. 3, [1904MS].

Men of Courage are Needed. Those who talk unbelief may have a little enthusiasm when the sky is bright, and everything is encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones do not talk of the good land of Canaan, but make prominent the dangers to be encountered. They talk of the strong walls and the giants we shall meet, when their language should be, "The land . . . is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us." [Cf: The Southern Review 02-09-04 para. 10] p. 417, Para. 4, [1904MS].

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy or despondent; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful, and even joyful. Even under temptation our language should be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips; for these things give Satan great advantage. And we are living in the solemn hour of the judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray for one another that we may be healed. [Cf: The Southern Review 02-09-04 para. 11] p. 417, Para. 5, [1904MS].

Whom do We Represent? If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in spirit and word and act we shall conform our lives to the perfect pattern given us in the life of Christ. Unless we follow this perfect example, evil practises will place us in Satan's snare. We can not afford to dally with the tempter, to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light and life, and we have only to "look and live." We may "look unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested! [Cf: The Southern Review 02-09-04 para. 12] p. 418, Para. 1, [1904MS].

Growth in Grace. Through constant watchfulness and grace we may grow in grace and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed upon God, and we shall say by our daily life, "Behold the Lamb of God, which taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan cause to exult, and bringing grief to Him who died for us? [Cf: The Southern Review 02-09-04 para. 13] p. 418, Para. 2, [1904MS].

God is Waiting to Bless. The Lord is waiting to bestow rich blessings upon us if we will only comply with the conditions. We can not glorify

him while we cherish doubt. We must believe that he will do just what he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. [Cf: The Southern Review 02-09-04 para. 14] p. 418, Para. 3, [1904MS].

I would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, "Look ye." And again I looked over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the star-like lights were increasing. The angel said, "These are they that believe on the Lord Jesus Christ, and are obeying his words. These are the lights of the world. Were it not for these lights, the judgments of God would immediately fall upon the transgressors of his law." I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to them. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world. Mrs. E. G. White. [Cf: The Southern Review 02-09-04 para. 15] p. 418, Para. 4, [1904MS].

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to answer for 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? Will you not do what you can to circulate the books that the Lord has said should be sown broadcast through the world? Will you not 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 committed to us to be given them. [Cf: The Southern Review 02-09-04 para. 01] p. 419, Para. 1, [1904MS].

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 truth. 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, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you. Angels of heaven will be with you. 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

against evil, Christ says, "Let him come unto me," and as he comes, Christ places his hands underneath him and lifts him up. The work that he did, you, as his evangelists, can do as you go from place to place. Labor on 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 that debase them till they are below the level of the beasts that perish. [Cf: The Southern Review 02-09-04 para. 02] p. 419, Para. 2, [1904MS].

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 mourners comforted. The poor are to have the gospel preached to them. 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" (Luke 14:23), 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: The Southern Review 02-09-04 para. 03] p. 419, Para. 3, [1904MS].

The Lord calls for many more to engage in the canvassing work in the year opening before us. For Christ's sake, my brethren and sisters, make the most of the hours of this new year to place the light of present truth before those who are now in darkness. 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? As we do this, the love of Christ will touch and transform us, making us willing for his sake to do and dare.-- *From Advance Sheet of Testimonies, Vol. VIII.* Mrs. E. G. White. [Cf: The Southern Review 02-09-04 para. 04] p. 419, Para. 4, [1904MS].

"When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within [Cf: The Southern Review 02-16-04 para. 01] p. 420, Para. 1, [1904MS].

"I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded. I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken aught thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me. [Cf: The Southern Review 02-16-04 para. 02] p. 420, Para. 2, [1904MS].

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey." [Cf: The Southern

Review 02-16-04 para. 03] p. 420, Para. 3, [1904MS].

Our Responsibility for Others. The Lord God of Israel will not accept halfway work. The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks how many have been led into evil by his wrong course, and he tries in every possible way to help any whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader. [Cf: The Southern Review 02-16-04 para. 04] p. 420, Para. 4, [1904MS].

It is very dangerous business for any man to regard it as of little consequence whether he pursues a right course, or whether his feet make crooked paths. We can not afford to regard it as a light matter to let Satan lead us into wrong. Evil is evil, whether the wrong done be large or apparently small. [Cf: The Southern Review 02-16-04 para. 05] p. 420, Para. 5, [1904MS].

Danger in False Doctrine. Let no man flatter himself that it makes no difference what he believes. He who thinks this will accept Satan's suppositions, and will lead many other minds astray. He may repent and be converted. He may see his need of being washed in the fountain opened for Judah and Jerusalem before he can be accepted by God. But what of those he has led astray? They may never see their need of pardon. [Cf: The Southern Review 02-16-04 para. 06] p. 420, Para. 6, [1904MS].

The Only Safe Path. Only in the path of truth is there safety. Sin may be forgiven, but let us not forget that the sin committed may influence others who will not repent, but will continue to walk in false paths, and to lead others astray. [Cf: The Southern Review 02-16-04 para. 07] p. 420, Para. 7, [1904MS].

Let every one take heed, and make straight paths for his feet, lest the lame be turned out of the way. God is greatly dishonored, and many souls are lost, because men in positions of responsibility in the cause allow so many imperfections and failures to mar their lives. The admonition comes to all in positions of trust: Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord. [Cf: The Southern Review 02-16-04 para. 08] p. 420, Para. 8, [1904MS].

Christ Our Strength. Man can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help we are earnestly to plead. He will impart fresh grace for renewed spiritual progress. Fresh supplies of strength will come as the result of beholding Christ and drawing near to him. In the light of his perfection, evils that formerly seemed to be virtues will be seen as they really are. [Cf: The Southern Review 02-16-04 para. 09] p. 421, Para. 1, [1904MS].

There are rich promises and abundant grace for those who resist the enemy. Heavenly angels draw near to them. The seducing, delusive

theories that Satan has presented before the tempted ones are unmasked. His smooth sophistries are made to appear as they are, bearing his deadly sting. [Cf: The Southern Review 02-16-04 para. 10] p. 421, Para. 2, [1904MS].

Christ, the gift of the Father to our world, is our hope and efficiency. In him all our hopes of eternal life center. He is our Advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in the spiritual life can be made. He who is traveling heavenward must daily receive a fresh supply of grace. In order for him to be successful in his conflicts with the enemy, Christ's righteousness must be imputed to him. [Cf: The Southern Review 02-16-04 para. 11] p. 421, Para. 3, [1904MS].

The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God. [Cf: The Southern Review 02-16-04 para. 12] p. 421, Para. 4, [1904MS].

Humility before God. O how many to-day who know the truth are provoking God to withdraw from them the influence of his Spirit. Humble yourselves before God, and he will lift you up. Offer to him earnest supplications for aid. Do not gloss over the grievousness of your sins. It was sin that nailed Christ to the cross of Calvary. He who sincerely repents will be freely forgiven. [Cf: The Southern Review 02-16-04 para. 13] p. 421, Para. 5, [1904MS].

"Bring Forth Fruits Meet for Repentance." The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. They understand the meaning of the apostle's words, "Ye are dead, and your life is hid with Christ in God." The prayer that Christ offered for his disciples just before his crucifixion is their help in every emergency. [Cf: The Southern Review 02-16-04 para. 14] p. 421, Para. 6, [1904MS].

True repentance can never be mistaken. It bears fruit that testifies to its genuineness. Self is subdued; Christ is magnified. But false repentance results in a make-believe reformation, which reveals itself only by some new feature of self-exaltation. Fresh assaults of Satan will be made, and the snares of the wily foe will entice and delude the one who has not hidden his life with Christ in God. There will be a continual uplifting of self. There is not seen that drawing to God in earnest faith that must be seen if the soul is kept by the power of God unto salvation. Often some darling sin is cherished, some indulgence or lust that has brought the soul into bondage is retained. [Cf: The Southern Review 02-16-04 para. 15] p. 421, Para. 7, [1904MS].

These things have been presented to me in various figures as the reason why there is so deficient a spiritual advancement in our churches. There are those who are not willing to put away some sensual indulgence, which is to them as the right hand or the right eye. Thus the living faith that would have removed mountains of difficulty, and brought the soul into a sacred nearness with God, is made of no effect. [Cf: The Southern Review 02-16-04 para. 16] p. 422, Para. 1, [1904MS].

The Law of God.--Let us be loyal and true to every precept of the law of God. The Lord declares that if we will obey the principles of his law, these principles will be our life. [Cf: The Southern Review 02-16-04 para. 17] p. 422, Para. 2, [1904MS].

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; that thou mayest be a holy people unto the Lord thy God, as he hath spoken." [Cf: The Southern Review 02-16-04 para. 18] p. 422, Para. 3, [1904MS].

Not of Human Origin. The precepts of God's law were not the production of any human mind, nor were they enacted by Moses. They were framed by the One infinite in wisdom, even him who is King of kings and Lord of lords, and by him were proclaimed from Sinai amidst scenes of awful grandeur. On obedience to these precepts depended Israel's prosperity. [Cf: The Southern Review 02-16-04 para. 19] p. 422, Para. 4, [1904MS].

God Honored by Obedience. "Thou shalt keep therefore and do them with all thine heart and with all thy soul." God did not give his commandments to us for us to obey when we pleased, and to disregard at our pleasure. They are the laws of his kingdom, and are to be obeyed by his subjects. If his people would obey his law with the whole heart, decided witness would be borne to the world that those whom he has avouched to be his people, his peculiar treasure, do indeed honor him in all they do. Loyalty to God, unquestioning obedience to his law, would make his people a wonder in the world, because he would be able to fulfil his rich and abundant promises to them, and make them a praise in the earth. They would be a holy people unto him. [Cf: The Southern Review 02-16-04 para. 20] p. 422, Para. 5, [1904MS].

The Largeness of God's Promises. "Now therefore," God declares, "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 a holy nation." [Cf: The Southern Review 02-16-04 para. 21] p. 422, Para. 6, [1904MS].

How wonderful the largeness of God's promises! And they are given to all who will hearken to his word, believing his declarations, and obeying his commands. Obedience to his law is the condition of future and eternal happiness. [Cf: The Southern Review 02-16-04 para. 22] p. 422, Para. 7, [1904MS].

Our Covenant Relation with God. I am instructed to present these things as matters that concern us personally; for we are to be known in the earth as God's commandment-keeping people. [Cf: The Southern Review 02-16-04 para. 23] p. 423, Para. 1, [1904MS].

Let those who have entered into covenant relation with God remember that their spiritual prosperity depends on their loyalty. Let them not forget that they are greatly honored by being taken into covenant relation with God. The great Law-giver demands full and willing

obedience. And human beings are to regard it as a privilege to obey his law. Christ gave his life to make it possible for God to pardon our transgressions. He has united divinity and humanity, that through repentance and faith men and women may become sons and daughters of God. [Cf: The Southern Review 02-16-04 para. 24] p. 423, Para. 2, [1904MS].

God asks us to keep his law for our good, for our safety. We are not to regard it as a hardship to be asked to obey. By obedience we place ourselves where we are recognized as God's sons and daughters. We put ourselves under his protection. By obedience we are given power to overcome as Christ overcame. But those who do not feel it an honor to stand on the Lord's side, those who are not willing to keep his law, can not expect to share in the blessings that come from a covenant relation with him. [Cf: The Southern Review 02-16-04 para. 25] p. 423, Para. 3, [1904MS].

The Lord has made known his will. As the almighty God, he has proclaimed his law. The relation in which he stands to his people is that of their Sovereign. It is their part to acknowledge his sovereignty, and with gladness accept his rule. [Cf: The Southern Review 02-16-04 para. 26] p. 423, Para. 4, [1904MS].

"Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken to his voice; and the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldst keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; that thou mayest be a holy people unto the Lord thy God, as he hath spoken." [Cf: The Southern Review 02-16-04 para. 27] p. 423, Para. 5, [1904MS].

God will faithfully fulfil his part of the covenant. He will give special help and blessing to those who obey him. Shall we fulfil our part? Mrs. E. G. White. [Cf: The Southern Review 02-16-04 para. 28] p. 423, Para. 6, [1904MS].

Sanitarium, Cal., Dec. 31, 1903. My Dear Brethren And Sisters At Nashville: I Pray that you may be "steadfast, immovable, always abounding in the work of the Lord." We are living amid the closing scenes of this earth's history, and to us comes the warning, "watch ye, stand fast in the faith, quit you like men, be strong." [Cf: The Southern Review 02-23-04 para. 01] p. 423, Para. 7, [1904MS].

The Christian's Strength. Those who proclaim the third angel's message must put on the whole armor of God, that they may stand boldly at their post, in the face of detraction and falsehood, fighting the good fight of faith, resisting the enemy with the word, "It is written." Keep yourselves where the three great powers of heaven, the Father, the Son, and the Holy Spirit, can be your efficiency. These powers work with the one who gives himself unreservedly to God. The strength of heaven is at the command of God's believing ones. The man who takes God as his trust is barricaded by an impregnable wall. [Cf: The Southern Review 02-23-04 para. 02] p. 423, Para. 8, [1904MS].

A Careful Walk. Be careful of your words. If any one speaks evil of

you, even though it be without occasion, do not retaliate. It will not pay you. Accuse no one wrongfully, and if you are wrongfully accused, keep silent. Live peaceably with all men, and let the atmosphere surrounding your soul be sweet and fragrant. If you will battle against selfish human nature, you will go steadily forward in the work of overcoming hereditary and cultivated tendencies to wrong. By patience, long-suffering, and forbearance, you will accomplish much. Remember that you can not be humiliated by the unwise speech of some one else, but when you speak unwisely, you humiliate yourself, and lose a victory you might have gained. [Cf: The Southern Review 02-23-04 para. 03] p. 424, Para. 1, [1904MS].

Life's Daily Duties. Be faithful in the daily duties of life. Many Christians are working at cross purposes with God. They neglect the daily duties of life, and tell us that they are waiting for some great work to come to them. The daily duties seem to them to be unimportant and uninteresting. They long restlessly for a large place. Day by day they lose opportunities for showing their faithfulness. While waiting for some great work, their life passes away. [Cf: The Southern Review 02-23-04 para. 04] p. 424, Para. 2, [1904MS].

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian there are no nonessentials. There are lessons for each to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it may be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. To-day employ your time to the very best account. To-day let your light shine for Christ, even in the performance of little duties. To-morrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of to-day's duties will prepare you to take hold of to-morrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with thy Spirit, and strengthen me for thy work." Thus you will grow up to the full stature of men and women in Christ. [Cf: The Southern Review 02-23-04 para. 05] p. 424, Para. 3, [1904MS].

Prayer the Christians Strength. Pray much. Much prayer is necessary to successful effort. Prayer brings strength. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of aliens." [Cf: The Southern Review 02-23-04 para. 06] p. 424, Para. 4, [1904MS].

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds: then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by a continual communion: and his service for heaven and earth was without failure or faltering. [Cf: The Southern Review 02-23-04 para. 07] p. 424, Para. 5, [1904MS].

Christian workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think,

to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of his Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested. [Cf: The Southern Review 02-23-04 para. 08] p. 424, Para. 6, [1904MS].

Need of Bible Study. The Christian worker must study the word of God. Many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "Thy word have I hid in mine heart that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction, in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." [Cf: The Southern Review 02-23-04 para. 09] p. 425, Para. 1, [1904MS].

The life of God, which gives life to the world, is in his word. It was by his word that Jesus healed disease and cast out demons. And by his word he stilled the sea and raised the dead; and the people bore witness that his word was with power. He spoke the word of God as he had spoken it to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power. [Cf: The Southern Review 02-23-04 para. 10] p. 425, Para. 2, [1904MS].

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from the word of God for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word of God for ourselves. [Cf: The Southern Review 02-23-04 para. 11] p. 425, Para. 3, [1904MS].

Yea, the word of God is the bread of life. Those who receive and assimilate this word, making it a part of every act, of every attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever. [Cf: The Southern Review 02-23-04 para. 12] p. 425, Para. 4, [1904MS].

Value of Self-denial. Do not allow anything to turn you aside from the path of self-denial. Of those who in ancient times engaged in contests of physical strength, we read, "every man that striveth in the games exerciseth self-control in all things. Now they do it to receive a corruptible crown; but we an incorruptible." As we engage in the great struggle, let us think of what we shall lose if we fail. We shall lose the eternal life purchased for us by the blood of the Son of God. Shall we, then, grudge the toil of eternal vigilance? If we do all in our power to resist evils and surmount obstacles, we shall gain the victory. Vigor will reward the efforts made to press toward the prize of our high calling in Christ. [Cf: The Southern Review 02-23-04 para. 13] p. 425, Para. 5, [1904MS].

Worldly attractions will be presented to draw the attention from the Lord Jesus; but laying aside every weight and the sin that so easily besets, we are to press forward, showing to the world, to angels, and to men that the hope of seeing the face of God is worth all the efforts and sacrifices that the attainment of the hope demands. [Cf: The

Southern Review 02-23-04 para. 14] p. 425, Para. 6, [1904MS].

"What things were gain to me," Paul declares, "these I counted loss for Christ. Yea, verily, I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death; if by any means I may attain unto the resurrection from the dead. [Cf: The Southern Review 02-23-04 para. 15] p. 425, Para. 7, [1904MS].

"I count not myself to have laid hold; but one thing I do, forgetting those things that are behind, and stretching forward to the things which are before, I press toward the goal, unto the prize of the high calling of God in Christ Jesus." [Cf: The Southern Review 02-23-04 para. 16] p. 426, Para. 1, [1904MS].

"One thing I do." Paul allowed nothing to divert him from the one great purpose of his life. He did many things. He was a wise teacher. His letters to the different churches are full of instructive lessons. He worked with his own hands at his trade, in this way earning his daily bread. "These hands." he said, "have ministered unto my necessity." He carried a heavy burden for the churches, and sought earnestly to lead them in the right way. He was always seeking to help them in their difficulties, yet he declared, "This one thing I do." In the busy activities of life, he never lost sight of his one great purpose,--to press toward the prize of his high calling. [Cf: The Southern Review 02-23-04 para. 17] p. 426, Para. 2, [1904MS].

My dear fellow-workers, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourselves wholly to God's service. 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 or scold. Let your daily prayer be, Lord, help me to do my best. Teach me to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour. [Cf: The Southern Review 02-23-04 para. 18] p. 426, Para. 3, [1904MS].

Look upon every duty, however humble, as sacred because it is a 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. You will do your best, moving forward cheerfully in the service of the Lord, your hearts filled with his joy. Mrs. E. G. White. [Cf: The Southern Review 02-23-04 para. 19] p. 426, Para. 4, [1904MS].

Among the children of Israel scattered in heathen lands as a result of the seventy years' captivity, there were Christian patriots,--men who were true to principle; men who esteemed the service of God above every earthly advantage; men who would honor God at the loss of all things. These men had to suffer with the guilty; but in the providence of God their captivity was the means of bringing them to the front. Their example of untarnished integrity shines with heaven's luster. [Cf: The

Southern Review 03-01-04 para. 01] p. 426, Para. 5, [1904MS].

Comparatively few of the Jews in captivity took advantage of the liberal decree of Cyrus providing for their return to their own land. But those who did return began the work of rebuilding the temple and the walls of Jerusalem. This great undertaking was carried forward very slowly. Years passed, and the work was still uncompleted. Then God brought forward a man of opportunity, through whom he worked for the restoration of the city of his chosen people. [Cf: The Southern Review 03-01-04 para. 02] p. 426, Para. 6, [1904MS].

Nehemiah, a Hebrew exile, occupied a position of influence and honor in the Persian court. As cup-bearer of the king, he was familiarly admitted to the royal presence; and by virtue of this intimacy, and his own high abilities and tried fidelity, he became the monarch's counselor. Yet in that heathen land, surrounded by royal pomp and splendor, he did not forget the God of his fathers or the people who had been entrusted with the holy oracles. With deepest interest, his heart turned toward Jerusalem, and his hopes and joys were bound up with her prosperity. Days of peculiar trial and affliction had come to the chosen city. Messengers from Judah described to Nehemiah its condition. The second temple had been reared, and portions of the city rebuilt; but the work of restoration was imperiled, the temple services were disturbed, and the people were kept in constant alarm, by the fact that the walls of the city were in ruins, and the gates burned with fire. The capital of Judah was fast becoming a desolate place, and the few inhabitants remaining were daily embittered by the taunts of their idolatrous assailants, "Where is your God?" [Cf: The Southern Review 03-01-04 para. 03] p. 426, Para. 7, [1904MS].

The soul of the Hebrew patriot was overwhelmed by these evil tidings. So great was his sorrow that he could not eat or drink. He "wept and mourned certain days, and fasted." But when the first outburst of grief was over, he turned to the sure Helper. "I prayed," he said, "before the God of heaven." He knew that all this ruin had come because of the transgression of Israel; and in deep humiliation he came before God for pardon of sin and a renewal of the divine favor. He addressed his petitions to the God of heaven, "the great and terrible God;" for such the Lord had shown himself to be in the fearful judgments brought upon Israel. But with a gleam of hope, Nehemiah continued, "That keepeth covenant and mercy with them that love him and observe his commandments." For repentant and believing Israel there was still mercy. [Cf: The Southern Review 03-01-04 para. 04] p. 427, Para. 1, [1904MS].

Faithfully the man of God made confession of his sins and the sins of his people: "Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses." [Cf: The Southern Review 03-01-04 para. 05] p. 427, Para. 2, [1904MS].

And now, by faith taking fast hold of the divine promise, Nehemiah

laid down at the footstool of heavenly mercy his petition that God would maintain the cause of his penitent people, restore their strength, and build up their waste places. God had been faithful to his threatenings when his people separated from him; he had scattered them abroad among the nations, according to his word. And Nehemiah found in this very fact an assurance that he would be equally faithful in fulfilling his promises. His people had now returned in penitence and faith to keep his commandments: and God himself had said that if they would do this, even though they were cast out into the uttermost part of the earth, he would gather them thence, and would cause the light of his countenance again to shine upon them. This promise had been given more than a thousand years before; but through all the centuries it stood unchanged. God's word can not fail. [Cf: The Southern Review 03-01-04 para. 06] p. 427, Para. 3, [1904MS].

Nehemiah's faith and courage strengthened as he grasped the promise. His mouth was filled with holy arguments. He pointed to the dishonor that would be cast upon God, were his people, now that they had returned to him, to be left in weakness and oppression. [Cf: The Southern Review 03-01-04 para. 07] p. 427, Para. 4, [1904MS].

Nehemiah had often poured out his soul thus before God in behalf of his people. And as he prayed, a holy purpose had been forming in his mind, that if he could obtain the consent of the king, and the necessary aid in procuring implements and material, he would himself undertake the arduous task of rebuilding the walls of Jerusalem, and seeking to restore the national strength. And now, in closing his prayer, he entreated the Lord to grant him favor in the sight of the king, that this cherished plan might be carried out. Mrs. E. G. White. [Cf: The Southern Review 03-01-04 para. 08] p. 427, Para. 5, [1904MS].

Dear Brethren and Sisters at Nashville: I have a strong desire to be with you in your meeting at Nashville; for there are many things that I should like to say to you. But I dare not travel at this season of the year. I must not move unadvisedly. I have prayed much over this matter. At our morning and evening season of worship, and on my knees before God in the night season, I pray for the work and the workers in the South. [Cf: The Southern Review 03-01-04 para. 01] p. 427, Para. 6, [1904MS].

We must have the truth on every point. And we must hold fast the beginning of our confidence firm unto the end. We are to draw near to God, and then he will draw near to us. The God of heaven gave his Son to redeem us, and we are to become partakers of the divine nature, that we may be vessels unto honor, fit for the Master's use. [Cf: The Southern Review 03-01-04 para. 02] p. 428, Para. 1, [1904MS].

We are not to draw ourselves into our shell, living only for self. Far different from this is the part that God expects us to act. Christ says, "Ye are the light of the world. A city that is set on a hill can not be hid. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Cf: The Southern Review 03-01-04 para. 03] p. 428, Para. 2, [1904MS].

What God Expects of Us. God has given men more than a mere animal life. 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 expects those for whom he has made so great a sacrifice to show their appreciation of his love by following the example that Christ has set them, living lives that are in harmony with his will. He expects them to respond to the love he has expressed for them by denying self for the good of others. He expects them to use the powers of mind and body in his service. He has given them affections, and he expects them to use this precious gift to his glory. He has given them a conscience, and he forbids that this gift be in any way misused; it is, rather, to be exalted to the place of authority to which he has assigned it. [Cf: The Southern Review 03-01-04 para. 04] p. 428, Para. 3, [1904MS].

Answering Christ's Prayer for Us. "They are not of the world, even as I am not of the world," Christ prayed. "Sanctify them through thy truth; thy word is truth." Since we are to be sanctified through the truth, it becomes us to know what is truth,--the truth for this time. This truth is to be exemplified in the lives of God's people. They are to make progress heavenward by looking to Jesus, and walking as he walked. [Cf: The Southern Review 03-01-04 para. 05] p. 428, Para. 4, [1904MS].

No error is of the truth, and error never sanctifies the receiver. It is by the truth that we are to be sanctified. Error possesses no sanctifying power. It can not save the soul. How careful, then, should the teachers of truth be that their words are true words,--words such as fall from the lips of the great Teacher! [Cf: The Southern Review 03-01-04 para. 06] p. 428, Para. 5, [1904MS].

"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." It is by the word which we bear that others are to be led to Jesus. How clear and truthful, then, should be this word! [Cf: The Southern Review 03-01-04 para. 07] p. 428, Para. 6, [1904MS].

"That they all may be one," Christ continued; "as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." These words hold out before us wonderful possibilities. Shall we not individually seek to answer the prayer of Christ? Shall we not strive for the unity which he prayed might exist among his followers? What is this unity to do?--It is to show the world that God sent his Son to save sinners. Since it is to have so blessed a result, should not the followers of Christ do all in their power to obtain it? [Cf: The Southern Review 03-01-04 para. 08] p. 428, Para. 7, [1904MS].

The Faith that Works by Love. Wherein do we exercise the faith that works by love and purifies the soul? This faith is a living, working principle. Read the chapter in regard to the gifts that God has bestowed upon his church, and let the faith and intelligence of every believer arouse into sanctified action. [Cf: The Southern Review 03-01-04 para. 09] p. 429, Para. 1, [1904MS].

Have you had light upon the Scriptures? Have you advanced from light to greater light? With the light of the Holy Spirit shining upon the word, have we any reason for becoming uncertain in regard to what is

truth? any reason to go back to an uncertain faith?--No, no! The foundation of God standeth sure. Sentiments, theories, and doctrines will not of themselves save any one. Doctrine, however true, is powerless to save without a living faith in God. [Cf: The Southern Review 03-01-04 para. 10] p. 429, Para. 2, [1904MS].

"How Shall We Escape?" "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." [Cf: The Southern Review 03-01-04 para. 11] p. 429, Para. 3, [1904MS].

These words, spoken by the apostle Paul, come sounding down along the ages to our time. They lose none of their significance with the lapse of time, but increase in importance and power. They are to be received and obeyed by those who believe that we are living in the last days of this earth's history. It becomes us now, just now, to obtain a deep and living experience in the things of God. Read the second chapter of Hebrews to the people. Notice carefully the closing verses:-- [Cf: The Southern Review 03-01-04 para. 12] p. 429, Para. 4, [1904MS].

"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. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Therefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: The Southern Review 03-01-04 para. 13] p. 429, Para. 5, [1904MS].

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more honor than Moses, inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. [Cf: The Southern Review 03-01-04 para. 14] p. 429, Para. 6, [1904MS].

"And Moses verily was faithful in all his house, as a servant for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end." [Cf: The Southern Review 03-01-04 para. 15] p. 430, Para. 1, [1904MS].

"Harden Not Your Hearts." "Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore

I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) [Cf: The Southern Review 03-01-04 para. 16] p. 430, Para. 2, [1904MS].

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin." [Cf: The Southern Review 03-01-04 para. 17] p. 430, Para. 3, [1904MS].

"For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swore he that they should not enter into his rest, but to them that believed not? [Cf: The Southern Review 03-01-04 para. 18] p. 430, Para. 4, [1904MS].

"So we see that they could not enter in, because of unbelief." [Cf: The Southern Review 03-01-04 para. 19] p. 430, Para. 5, [1904MS].

Will the people of God living in 1904 hear and believe these impressive words? [Cf: The Southern Review 03-01-04 para. 20] p. 430, Para. 6, [1904MS].

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." [Cf: The Southern Review 03-01-04 para. 21] p. 430, Para. 7, [1904MS].

A lack of faith in the truth of the living God is a fearful sin. I have been instructed to hold up before you as something of the highest value, a living, growing faith. Our hearing of the word must be mixed with faith, in order for that which we hear to be of any profit to us. We must hear in faith. [Cf: The Southern Review 03-01-04 para. 22] p. 430, Para. 8, [1904MS].

We need, O so much, the sanctification of the Holy Spirit. We are warned not to act carelessly, indifferently, independently of God, but to act in humility of mind, that the preaching of the word may bring us profit. [Cf: The Southern Review 03-01-04 para. 23] p. 430, Para. 9, [1904MS].

"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest that can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne

of grace, that we may obtain mercy, and find grace to help in time of need." [Cf: The Southern Review 03-01-04 para. 24] p. 431, Para. 1, [1904MS].

Danger through Self-exaltation. In order to appreciate these words of warning and encouragement, we must with earnestness and perseverance carry out the instructions they contain, working with faith and confidence, in humility and sincerity, ever pressing toward the prize of our high calling in Christ. [Cf: The Southern Review 03-01-04 para. 25] p. 431, Para. 2, [1904MS].

Never are we to give place to self-exaltation. Strong temptations will come to those who are working for Christ to do some wonderful thing to bring self into prominence. Here is our danger. But while we look to God, and obey God, we shall be safe. [Cf: The Southern Review 03-01-04 para. 26] p. 431, Para. 3, [1904MS].

The Lord will surely humble those who uplift themselves. Men are not safe unless they are clothed with the garments of Christ's righteousness. A holy joy, a sanctified experience, it is our privilege to have. The apostle Paul points us to the true source of peace and joy and victory. He says, "Rejoice in the Lord." There is to be no ambitious exalting of self. "Without me ye can do nothing," Christ declares. Then give all the glory to God. "Rejoice in the Lord, ye righteous, and give thanks at the remembrance of his holiness." [Cf: The Southern Review 03-01-04 para. 27] p. 431, Para. 4, [1904MS].

God will honor those who honor him, but those who will not be restrained from following a wrong course will be left to their own wisdom. "Behold, all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." [Cf: The Southern Review 03-01-04 para. 28] p. 431, Para. 5, [1904MS].

The Need of Constant Communion with God. Christ has warned us against the danger of departing from the faith. There is need of constant, intimate communion with God. Only as we hold this communion with him shall we be kept from making shipwreck of faith. I am instructed to warn our people that everything that can be shaken will be shaken, that those things that can not be shaken may remain. Temptations will come to every soul. Every one will be tried and tested. Those who strive to hold fast to the faith will find that they must indeed pray and watch unto prayer. [Cf: The Southern Review 03-01-04 para. 29] p. 431, Para. 6, [1904MS].

"It is Written." We are not to establish our faith on the hope of seeing miracles. Satan will work miracles to accomplish his purposes. We must rely on a "Thus saith the Lord." It is the word of God, and perfect, sanctified unity that are to make Christ's waiting ones complete in him. [Cf: The Southern Review 03-01-04 para. 30] p. 431, Para. 7, [1904MS].

In the wilderness of temptation Satan tried to induce the Savior to work miracles to prove that he was the Christ. We read: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an

hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." [Cf: The Southern Review 03-01-04 para. 31] p. 432, Para. 1, [1904MS].

But it was part of the covenant made in heaven, that Christ, having taken humanity, was not to work miracles in his own behalf, but was to stand as a man among men. And therefore he answered Satan with these words, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [Cf: The Southern Review 03-01-04 para. 32] p. 432, Para. 2, [1904MS].

"Then the devil taketh him up into the holy city and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [Cf: The Southern Review 03-01-04 para. 33] p. 432, Para. 3, [1904MS].

In quoting this promise, Satan omitted the words, "to keep thee in all thy ways," that is, in all the ways of God's choosing. Jesus refused to go outside the path of obedience. While manifesting a perfect trust in the Father, he would not place himself, unbidden, in a position that would necessitate the interposition of his Father to save him from death. He would not force Providence to come to his rescue, and thus fail of giving man an example of trust and submission. [Cf: The Southern Review 03-01-04 para. 34] p. 432, Para. 4, [1904MS].

Christ met the tempter with the weapon that we are to use in our contests with the enemy,--"It is written." "It is written," he said, "Thou shalt not tempt the Lord thy God." [Cf: The Southern Review 03-01-04 para. 35] p. 432, Para. 5, [1904MS].

Once more Satan was foiled. Once more Jesus had resisted the ambitious challenge. [Cf: The Southern Review 03-01-04 para. 36] p. 432, Para. 6, [1904MS].

Then Satan took him "up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." [Cf: The Southern Review 03-01-04 para. 37] p. 432, Para. 7, [1904MS].

Divinity flashed through humanity, and Satan had no power to resist the command. Writhing with humiliation and rage, he was forced to withdraw from the presence of the world's Redeemer. [Cf: The Southern Review 03-01-04 para. 38] p. 432, Para. 8, [1904MS].

The Lesson for Us. The record of Christ's contest with Satan was chronicled for the help and encouragement of the people of God to-day. In this contest Christ worked no miracle and gave no sign. His only dependence was God and his word. In the future, Satan is to come down with great power, to work signs and wonders. He will bring down fire from heaven in the presence of his devotees, and, to those who have allowed themselves to be led away from the only true foundation,--the word of God,--will give proof of his authority. He will deceive if possible the very elect. Those who are standing firm upon the word of the everlasting God will meet Satan with the weapon with which Christ

met him,--"It is written." This will be of more power than the working of miracles. The people of God will conquer through the Holy Spirit's working, which is stronger than miracles or aught else. It is from the Lord that we are to obtain power. [Cf: The Southern Review 03-01-04 para. 39] p. 432, Para. 9, [1904MS].

God's Covenant Our Refuge. The covenant that God made with his people at Sinai is to be our refuge and defense. The Lord said to Moses:-- [Cf: The Southern Review 03-01-04 para. 40] p. 433, Para. 1, [1904MS].

"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 a holy nation." [Cf: The Southern Review 03-01-04 para. 41] p. 433, Para. 2, [1904MS].

"And Moses came and called for the elders of the people, and laid before their faces all these words." [Cf: The Southern Review 03-01-04 para. 42] p. 433, Para. 3, [1904MS].

"And all the people answered together, and said, All that the Lord hath spoken we will do." [Cf: The Southern Review 03-01-04 para. 43] p. 433, Para. 4, [1904MS].

This covenant is of just as much force to-day as it was when the Lord made it with ancient Israel. Mrs. E. G. White. *Elmshaven, "Sanitarium, Cal., Jan. 7, 1904.* [Cf: The Southern Review 03-01-04 para. 44] p. 433, Para. 5, [1904MS].

Four months Nehemiah was compelled to wait for a favorable opportunity to present his request to the king. During this period, while his heart was oppressed with grief, he constantly endeavored to carry a cheerful and happy countenance. In his seasons of retirement, many were the prayers, the penitential confessions, and the tears of anguish, witnessed by God and angels; but all this was concealed from human sight. The regulations of Eastern courts forbade any manifestation of sorrow within them. All must appear gay and happy in those halls of luxury and splendor. The distress without was not to cast its shadow in the presence of royalty. [Cf: The Southern Review 03-08-04 para. 01] p. 433, Para. 6, [1904MS].

But at last the sorrow that burdened Nehemiah's heart could no longer be concealed. Sleepless nights devoted to earnest prayer, care-filled days, dark with the shadow of hope deferred, left their trace upon his countenance. The keen eye of the monarch, jealous to guard his own safety, was accustomed to read countenances and penetrate disguises. Seeing that some secret trouble was preying upon his servant, he suddenly inquired, "Why is thy countenance [Cf: The Southern Review 03-08-04 para. 02] p. 433, Para. 7, [1904MS].

This question filled the listener with apprehension. Would not the king be angry to hear that while outwardly engaged in his service, the courtier's thoughts had been far away with his afflicted people? Would not the offender's life be forfeited? And his cherished plan for restoring the strength of Jerusalem--was it not about to be overthrown?

"Then," he said, "I was very sore afraid." With trembling lips and tearful eyes he revealed the cause of his sorrow,--the city, which was the place of his fathers' sepulchers, lying waste, and its gates consumed with fire. The touching recital awakened the sympathy of the monarch without arousing his idolatrous prejudices; another question gave the opportunity which Nehemiah had long sought: "For what dost thou make request?" But the man of God did not venture to reply until he had first sought direction from One higher than Artaxerxes. "I prayed," he said, "to the God of heaven." [Cf: The Southern Review 03-08-04 para. 03] p. 433, Para. 8, [1904MS].

Nehemiah felt that he had a sacred trust which required help from the king, and that everything depended upon addressing him in a right manner. In that brief prayer, Nehemiah pressed into the presence of the King of kings, and enlisted on his side a power that can turn hearts as the rivers of water are turned. [Cf: The Southern Review 03-08-04 para. 04] p. 434, Para. 1, [1904MS].

A precious lesson is this for all Christians. Whenever we are brought into difficulty or danger, even when surrounded by those who do not love or fear God, the heart may send up its cry for help, and there is One who has pledged himself to come to our aid. This is the kind of prayer Christ meant when he said, "Pray without ceasing." We are not to make ejaculatory prayer a substitute for public or family worship or for secret devotion; but it is a blessed resource, at our command under circumstances when other forms of prayer may be impossible. Toilers in the busy marts of trade, crowded and almost overwhelmed with financial perplexities; travelers by sea and land, when threatened by some great danger, can thus commit themselves to divine guidance and protection. And in every circumstance and condition of life, the soul weighed down with grief or care, or assailed by temptation, may thus find comfort, support, and succor in the unfailing love and power of a covenant-keeping God. [Cf: The Southern Review 03-08-04 para. 05] p. 434, Para. 2, [1904MS].

All things are possible to those who believe. No one who comes to the Lord in sincerity of heart will be disappointed. How wonderful it is that we can pray effectually; that unworthy, erring mortals possess the power of offering their requests to God! What higher power can man require than this,--to be linked-with the infinite God? Feeble, sinful man has the privilege of speaking to his Maker. We utter words that reach the throne of the Monarch of the universe. We pour out our heart's desire in our closets. Then we go forth to walk with God as did Enoch and Nehemiah. [Cf: The Southern Review 03-08-04 para. 06] p. 434, Para. 3, [1904MS].

We speak with Christ as we walk by the way, and he says, "I am at thy right hand." We may walk in daily companionship with him. When we breathe out our desire, it may be inaudible to any human ear; but that word can not die away in silence, nor can it be lost, though the activities of business are going on. Nothing can drown the soul's desire. Above the din of the street, above the noise of machinery, it rises to the heavenly courts. It is God to whom we are speaking, and the prayer is heard. Ask then; "ask, and it shall be given you." [Cf: The Southern Review 03-08-04 para. 07] p. 434, Para. 4, [1904MS].

Nehemiah and Artaxerxes stood face to face,--the one a servant, of a

downtrodden race, the other the monarch of the world's great empire. But infinitely greater than the disparity of rank was the moral distance which separated them. Nehemiah had complied with the invitation of the King of kings, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." The silent petition that he sent up to Heaven was the same that he had offered for many weeks, that God would prosper his request. And now, taking courage at the thought that he had a Friend, omniscient and omnipotent, to work in his behalf, the man of God made known to the king his desire for release for a time from his office at the court, and for authority to build up the waste places of Jerusalem and make it once more a strong and defended city. Momentous results to the Jewish city and nation hung upon this request. And, says Nehemiah, "the king granted me according to the good hand of my God upon me." Mrs. E. G. White. [Cf: The Southern Review 03-08-04 para. 08] p. 434, Para. 5, [1904MS].

While Nehemiah implored the help of God, he did not fold his own hands, feeling that he had no more care or responsibility in the bringing about of his purpose to restore Jerusalem. With admirable prudence and forethought he proceeded to make all the arrangements necessary to insure the success of the enterprise. Every movement was marked with great caution. He did not reveal his purpose even to his own countrymen; for while they would rejoice in his success, he feared that, by some indiscretion, they might hinder his work. Some would be liable to manifest exultation that would arouse the jealousy of their enemies, and perhaps cause the defeat of the undertaking. [Cf: The Southern Review 03-15-04 para. 01] p. 435, Para. 1, [1904MS].

As his request to the king had been so favorably received, he was encouraged to ask for such assistance as was needed for the carrying out of his plans. To give dignity and authority to his mission, as well as to provide for protection on the journey, he secured a military escort. He obtained royal letters to the governors of the provinces beyond the Euphrates, the territory through which he must pass on his way to Judea; and he obtained, also, a letter to the keeper of the king's forest in the mountains of Lebanon, directing him to furnish such timber as would be needed for the wall of Jerusalem and the buildings that Nehemiah proposed to erect. In order that there might be no occasion for complaint that he had exceeded his commission, Nehemiah was careful to have the authority and privileges accorded him, clearly defined. [Cf: The Southern Review 03-15-04 para. 02] p. 435, Para. 2, [1904MS].

The example of this holy man should be a lesson to all the people of God, that they are not only to pray in faith, but to work with diligence and fidelity. How many difficulties we encounter, how often we hinder the working of Providence in our behalf, because prudence, forethought, and painstaking are regarded as having little to do with religion! This is a grave mistake. It is our duty to cultivate and to exercise every power that will render us more efficient workers for God. Careful consideration and well-matured plans are as essential to the success of sacred enterprises to-day as in the time of Nehemiah. If all who are engaged in the Lord's work would realize how much depends upon their fidelity and wise forethought, far greater prosperity would attend their efforts. Through diffidence and backwardness we often fail of securing that which is attainable as a right, from the powers that

be. God will work for us, when we are ready to do what we can and should do on our part. [Cf: The Southern Review 03-15-04 para. 03] p. 435, Para. 3, [1904MS].

Men of prayer should be men of action. Those who are ready and willing, will find ways and means of working. Nehemiah did not depend upon uncertainties. The means which he lacked he solicited from those who were able to bestow. [Cf: The Southern Review 03-15-04 para. 04] p. 435, Para. 4, [1904MS].

The Lord still moves upon the hearts of kings and rulers in behalf of his people. Those who are laboring for him are to avail themselves of the help that he prompts men to give for the advancement of his cause. The agents through whom these gifts come, may open ways by which the light of truth shall be given to many benighted lands. These men may have no sympathy with God's work, no faith in Christ, no acquaintance with his word; but their gifts are not on this account to be refused. [Cf: The Southern Review 03-15-04 para. 05] p. 435, Para. 5, [1904MS].

The Lord has placed his goods in the hands of unbelievers as well as believers; all may return to him his own for the doing of the work that must be done for a fallen world. As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favors as well as to impart them. We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of his cause. [Cf: The Southern Review 03-15-04 para. 06] p. 436, Para. 1, [1904MS].

The Lord's work might receive far greater favors than it is now receiving, if we would approach men in wisdom, acquainting them with the work, and giving them an opportunity of doing that which it is our privilege to induce them to do for its advancement. If we, as God's servants, would take a wise and prudent course his good hand would prosper us in our efforts. [Cf: The Southern Review 03-15-04 para. 07] p. 436, Para. 2, [1904MS].

Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: "Who is the real owner of our world? To whom belong its houses and lands, and its treasures of gold and silver?" God has an abundance in our world, and he has placed his goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of his work; and he will do this as soon as his people learn to approach these men wisely and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world. [Cf: The Southern Review 03-15-04 para. 08] p. 436, Para. 3, [1904MS].

In the providence of God, we are daily brought into connection with the unconverted. By His own right hand God is preparing the way before us, in order that his work may progress rapidly. As co-laborers with him, we have a sacred, solemn work to do. We are to have travail of soul for those who are in high places: we are to extend to them the

gracious invitation to come to the marriage feast. [Cf: The Southern Review 03-15-04 para. 09] p. 436, Para. 4, [1904MS].

Although now almost wholly in the possession of wicked men, all the world, with its riches and treasures, belongs to God. "The earth is the Lord's, and the fulness thereof." "The silver is mine, and the gold is mine, saith the Lord of hosts." "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the birds of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." O that Christians might realize more and still more fully that it is their privilege and their duty, while cherishing right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world! Mrs. E. G. White. [Cf: The Southern Review 03-15-04 para. 10] p. 436, Para. 5, [1904MS].

The royal letters to the governors of the provinces along his route, secured to Nehemiah an honorable reception and prompt assistance. And no enemy dared molest the official who was guarded by the power of the Persian king and treated with marked consideration by the provincial rulers. Nehemiah's journey was safe and prosperous. [Cf: The Southern Review 03-22-04 para. 01] p. 436, Para. 6, [1904MS].

His arrival at Jerusalem, however, with the attendance of a military guard, showing that he had come on some important mission, excited the jealousy and hatred of the enemies of Israel. The heathen tribes settled near Jerusalem had previously indulged their enmity against the Jews by heaping upon them every insult and injury which they dared inflict. Foremost in this evil work were certain chiefs of these tribes, Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian; and from this time these leaders watched with jealous eye the movements of Nehemiah, and endeavored by every means in their power to thwart his plans and hinder his work. [Cf: The Southern Review 03-22-04 para. 02] p. 437, Para. 1, [1904MS].

Nehemiah continued to exercise the same caution and prudence that had hitherto marked his course. Knowing that bitter and determined enemies stood ready to oppose every effort for the restoration of Jerusalem, he concealed the nature of his mission until a study of the situation had enabled him to form his plans. Thus he was prepared to secure the cooperation of the people, and set them at work before his enemies had opportunity to arouse their fears or their prejudice. [Cf: The Southern Review 03-22-04 para. 03] p. 437, Para. 2, [1904MS].

Nehemiah had been highly honored of God, and had been entrusted with great responsibilities; but he did not, because of this, presume to act in an independent, self-sufficient manner. He selected a few persons whom he knew to be worthy of confidence, and to them he made known the circumstances that had led to his visit to Jerusalem, the object to be accomplished, and the plans that he purposed to employ. Thus he secured their assistance in his important undertaking. [Cf: The Southern Review 03-22-04 para. 04] p. 437, Para. 3, [1904MS].

On the third night after his arrival, the burden weighing so heavily upon his mind as to prevent sleep, he rose at midnight, and with a few trusted companions went out to view for himself the desolation of Jerusalem. Mounted on his mule, he moved about by moonlight, surveying

the ruined walls and broken gates of the city of his fathers. Painful were the reflections that filled the mind of the Jewish patriot. Memories of Israel's past glory stood out in sharp contrast with the evidences of her present degradation. Because she had disregarded the word of God, rejected reproof, and refused to correct her ways, she had been left to be thus reduced in power and honor among the nations. The people for whom God had so wonderfully wrought, had trifled with their privileges, set at naught his counsels, and joined themselves to his enemies, until he had withdrawn from them his special presence and protection. [Cf: The Southern Review 03-22-04 para. 05] p. 437, Para. 4, [1904MS].

With sorrow-stricken heart, the visitor from afar gazed upon the ruined defenses of his loved Jerusalem. And is it not thus that angels of heaven survey the condition of the church of Christ? Like the dwellers at Jerusalem, we become accustomed to existing evils, and often are content while making no effort to remedy them. But how are these evils regarded by beings divinely illuminated? Do not they, like Nehemiah, look with sorrow-burdened heart upon ruined walls, and gates burned with fire? [Cf: The Southern Review 03-22-04 para. 06] p. 437, Para. 5, [1904MS].

Are not everywhere visible the shameful tokens of backsliding from God and conformity with a sin-loving and truth-hating world? In these days of darkness and peril, who is able to stand in defense of Zion and show her any good? Her spiritual state and prospects are not in accordance with the light and privileges bestowed of God. [Cf: The Southern Review 03-22-04 para. 07] p. 437, Para. 6, [1904MS].

To many of the professed followers of Christ to-day are applicable the same reproofs that were given to the people of Israel when the Lord said by his prophets, [Cf: The Southern Review 03-22-04 para. 08] p. 438, Para. 1, [1904MS].

Thus have they loved to wander, they have not refrained their feet, therefore the Lord doth not accept them; he will now remember their iniquity and visit their sins." [Cf: The Southern Review 03-22-04 para. 09] p. 438, Para. 2, [1904MS].

In secrecy and silence, Nehemiah completed his circuit of the walls. He declares, "The rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work." In this painful survey he did not wish to attract the attention of either friends or foes, lest an excitement should be created, and reports be put in circulation that might defeat, or at least hinder, his work. [Cf: The Southern Review 03-22-04 para. 10] p. 438, Para. 3, [1904MS].

Nehemiah devoted the remainder of the night to prayer; in the morning there must be earnest effort to arouse and unite his dispirited and divided countrymen. Mrs. E. G. White. [Cf: The Southern Review 03-22-04 para. 11] p. 438, Para. 4, [1904MS].

Although Nehemiah bore a royal commission requiring the inhabitants to co-operate with him in rebuilding the walls of the city, he chose not to depend upon the mere exercise of authority. He sought rather to gain the confidence and sympathy of the people, well knowing that a union of

hearts as well as hands was essential to success in the great work which he had undertaken. When he called the people together on the morrow, he presented such arguments as were calculated to arouse their dormant energies and to unite their scattered numbers. [Cf: The Southern Review 03-29-04 para. 01] p. 438, Para. 5, [1904MS].

They knew not, neither did he tell them, of his mournful midnight circuit while they were sleeping. Nevertheless that very circumstance contributed greatly to his success. He was enabled to speak of the condition of the city with an accuracy and minuteness that astonished his hearers, while the actual contemplation of the weakness and degradation of Israel, deeply impressing his heart, gave earnestness and power to his words. He presented before the people their condition as objects of reproach among the heathen. The nation once so highly favored of God as to excite the terror of all surrounding countries, had now become a by-word and a hissing. Her religion was dishonored, her God blasphemed. [Cf: The Southern Review 03-29-04 para. 02] p. 438, Para. 6, [1904MS].

He then told them how, in a distant land, he had heard of their affliction, how he had entreated the favor of God in their behalf, and how, while praying, the plan had been formed in his mind, of soliciting permission from the king to come to their assistance. He had asked God that the king might not only allow him to go to Jerusalem, but invest him with authority and render the help needed for the work. His prayer had been answered in such a manner as clearly to show that the whole thing was of the Lord. And having laid the matter fully before them, showing that he was sustained by the combined authority of the Persian king and the God of Israel, Nehemiah put to the people directly the question whether they would take advantage of this favorable occasion, and arise with him and build the wall. [Cf: The Southern Review 03-29-04 para. 03] p. 438, Para. 7, [1904MS].

This appeal went straight to their hearts; the manifestation of the favor of heaven toward them put their fears to shame. With new courage they cried out with one voice, "Let us rise up and build." [Cf: The Southern Review 03-29-04 para. 04] p. 439, Para. 1, [1904MS].

The holy energy and high hope of Nehemiah were communicated to the people. As they caught the spirit, they rose for a time to the moral level of their leader. Each, in his own sphere, was a sort of Nehemiah; and each strengthened and upheld his brother in the work. [Cf: The Southern Review 03-29-04 para. 05] p. 439, Para. 2, [1904MS].

There is need of Nehemiahs in the church to-day,--not men who can pray and preach only, but men whose prayers and sermons are braced with firm and eager purpose. The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. When they have laid their plans, they should present them to the church in such a manner as to win their interest and co-operation. Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity. The success attending Nehemiah's efforts shows what prayer, faith, and wise, energetic action will accomplish. Living faith will prompt to energetic action. The spirit manifested by the leader will be, to a great extent, reflected by the people. If the leaders professing to believe the solemn, important truths that are to test the world at this

time, manifest no ardent zeal to prepare a people to stand in the day of God, we must expect the church to be careless, indolent, and pleasure-loving. Mrs. E. G. White. [Cf: The Southern Review 03-29-04 para. 06] p. 439, Para. 3, [1904MS].

Among the first to catch Nehemiah's spirit of zeal and earnestness were the priests of Israel. From the position of influence which they occupied, these men could do much to hinder or advance the work. Their ready co-operation at the very outset contributed not a little to its success. Thus should it be in every holy enterprise. Those who occupy positions of influence and responsibility in the church, should be foremost in the work of God. If they move reluctantly, others will not move at all. But "their zeal will provoke very many." When their light burns brightly, a thousand torches will be kindled at the flame. [Cf: The Southern Review 04-05-04 para. 01] p. 439, Para. 4, [1904MS].

A majority of the nobles and rulers of Israel also came nobly up to their duty; but there were a few, the Tekoite nobles, who "put not their necks to the work of their Lord." While the faithful builders have honorable mention in the book of God, the memory of these slothful servants is branded with shame, and handed down as a warning to all future generations. [Cf: The Southern Review 04-05-04 para. 02] p. 439, Para. 5, [1904MS].

In every religious movement there are some who, while they can not deny that it is the work of God, will keep themselves aloof, refusing to make any effort to advance it. But in enterprises to promote their selfish interests, these men are often the most active and energetic workers. It were well to remember that record kept on high, the book of God, in which all our motives and our works are written--that book in which there are no omissions, no mistakes, and out of which we are to be judged. There every neglected opportunity to do service for God will be faithfully reported, and every deed of faith and love, however humble, will be held in everlasting remembrance. Against the inspiring influence of Nehemiah's presence, the example of the Tekoite nobles had little weight. The people in general were animated with one heart and one soul of patriotism and cheerful activity. Men of ability and influence organized the various classes of citizens into companies, each leader making himself responsible for the erection of a certain portion of the wall. It was a sight well pleasing to God and angels to see the busy companies, working harmoniously upon the broken-down walls of Jerusalem, and it was a joyous sound to hear, the noise of instruments of labor from the earliest dawn "till the stars appeared." [Cf: The Southern Review 04-05-04 para. 03] p. 439, Para. 6, [1904MS].

Nehemiah's zeal and energy did not abate, now that the work was actually begun. He did not fold his hands, feeling that he might let fall the burden. With tireless vigilance he constantly superintended the work, directing the workmen, noting every hindrance, and providing for every emergency. His influence was constantly felt along the whole extent of those three miles of wall. With timely words he encouraged the fearful, approved the diligent, or aroused the laggard. And again he watched with eagle eye the movements of their enemies, who at times collected at a distance and engaged in earnest conversation, as if plotting mischief, and then drawing near the workmen attempted to divert their attention and hinder the work. While the eye of every worker is often directed to Nehemiah, ready to heed the slightest

signal, his eye and heart are uplifted to God, the great Overseer of the whole work, the One who put it into the heart of his servant to build. And as faith and courage strengthen in his own heart, Nehemiah exclaims, and his words, repeated and re-echoed, thrill the hearts of the workers all along the line, "The God of heaven, he will prosper us!" Mrs. E. G. White. [Cf: The Southern Review 04-05-04 para. 04] p. 440, Para. 1, [1904MS].

Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks! Those who can so easily be led by a false spirit show that they have been following the wrong captain for some time,--so long that they do not discern that they are departing from the faith, or that they are not building upon the true foundation. We need to urge all to put on their spiritual eye-glasses, to have their eyes anointed that they may see clearly and discern the true pillars of the faith. Then they will know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." We need to revive the old evidences of the faith once delivered to the saints. [Cf: The Southern Review 04-05-04 para. 01] p. 440, Para. 2, [1904MS].

Every conceivable fanciful and deceptive doctrine will be presented by men who think that they have the truth. Some are now teaching that children will be born in the new earth. Is this present truth? Who has inspired these men to present such a theory? Did the Lord give any one such views?-- No; those things which are revealed are for us and our children, but upon subjects not revealed, and having naught to do with our salvation, silence is eloquence. These strange ideas should not even be mentioned, much less taught as essential truths. [Cf: The Southern Review 04-05-04 para. 02] p. 440, Para. 3, [1904MS].

We have reached a time when things are to be called by their right name. As we did in the earlier days, we must arise, and, under the Spirit of God, rebuke the work of deception. Some of the sentiments now expressed are the alpha of some of the most fanatical ideas that could be presented. Teachings similar to those we had to meet soon after 1844 are being taught by some who occupy important positions in the work of God. [Cf: The Southern Review 04-05-04 para. 03] p. 440, Para. 4, [1904MS].

In New Hampshire, in Vermont, and in other places we had to resist the stealthy, deceptive work of fanaticism. Presumptuous sins were committed, and unholy lusts were freely indulged by some, under the cloak of sanctification. The doctrine of spiritual free-love was advocated. We saw the fulfilment of the scripture "that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." [Cf: The Southern Review 04-05-04 para. 04] p. 440, Para. 5, [1904MS].

Men standing in responsible positions have presented in subtle scientific words their human ideas of God. Will those who have been deceived by the art of the great deceiver now make a decided change? O, that they might realize how they have dishonored God! [Cf: The Southern Review 04-05-04 para. 05] p. 441, Para. 1, [1904MS].

But I take no pleasure in dwelling upon these matters. The Lord has a care for his sheep, and he will not permit them to be deceived and destroyed. We must all make a determined effort to save the souls of those who have been deceived. Mrs. E. G. White. [Cf: The Southern Review 04-05-04 para. 06] p. 441, Para. 2, [1904MS].

Those who were restoring the defenses of Jerusalem did not go forward in their work unmolested. Satan was busy in stirring up opposition and creating discouragement. The principal agents in this movement were Sanballat the Horonite, Tobiah the Ammonite, and Geshem the Arabian. These idolaters had exulted in the feeble and defenseless condition of the Jews, and had mocked at their religion, and ridiculed their devastated city. And when the work of rebuilding the wall was entered upon, they, with envenomed zeal, set themselves to hinder the undertaking. To accomplish this, they attempted to cause division among the workmen by suggesting doubts and arousing unbelief as to their success. They also ridiculed the efforts of the builders, declared the enterprise an impossibility, and predicted a disgraceful failure. [Cf: The Southern Review 04-12-04 para. 01] p. 441, Para. 3, [1904MS].

"What do these feeble Jews?" exclaimed Sanballat, mockingly. "Will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned?" Tobiah, endeavoring to be still more contemptuous and sarcastic, added, "Even that which they build, if a fox go up, he shall even break down their stone wall." [Cf: The Southern Review 04-12-04 para. 02] p. 441, Para. 4, [1904MS].

The builders on the wall were soon beset by more active opposition. They were compelled to guard continually against the plots of their sleepless adversaries. The emissaries of the enemy endeavored to destroy their courage by the circulation of false reports; conspiracies were formed on various pretexts to draw Nehemiah into their toils; and false-hearted Jews were found ready to aid the treacherous undertaking. Again, the report was spread that Nehemiah was plotting rebellion against the Persian monarch, intending to exalt himself as king over Israel, and that all who aided him were traitors. [Cf: The Southern Review 04-12-04 para. 03] p. 441, Para. 5, [1904MS].

Emissaries of the enemy, professing friendliness, mingled with the builders, suggesting changes in the plan, seeking in various ways to divert the attention of the workers, to cause confusion and perplexity, and to arouse distrust and suspicion. And the plans formed for the advancement of the work were reported, by these spies, to the enemy, and thus they were enabled to labor with greater effect to thwart the purpose of the builders. [Cf: The Southern Review 04-12-04 para. 04] p. 441, Para. 6, [1904MS].

But Nehemiah continued to look to God for guidance and support, and the work went forward until the gaps were filled, and the entire wall built up to half its intended height. As the enemies of Israel saw that all their efforts had been unavailing, they were filled with rage. Hitherto they had not dared to employ violent measures; for Nehemiah and his companions were acting by the king's commission, and any active opposition might bring upon themselves the monarch's displeasure. But now, in their blind passion, they themselves became guilty of the crime of rebellion of which they had so eagerly accused Nehemiah. Having

assembled for united counsel, they "conspired all of them together to come and to fight against Jerusalem." [Cf: The Southern Review 04-12-04 para. 05] p. 441, Para. 7, [1904MS].

The experience of Nehemiah is repeated in the history of God's people in this time. Those who labor in the cause of truth will find that they can not do this without exciting the anger of its enemies. Though they have been called of God to the work in which they are engaged, and their course is approved of him, they can not escape reproach and derision. They will be denounced as visionary, unreliable, scheming, hypocritical,--anything, in short, that will suit the purpose of their enemies. The most sacred things will be represented in a ridiculous light to amuse the ungodly. A very small amount of sarcasm and low wit, united with envy, jealousy, impiety, and hatred, is sufficient to excite the mirth of the profane scoffer. And these presumptuous jesters sharpen one another's ingenuity, and embolden each other in their blasphemous work. Contempt and derision are indeed painful to human nature; but they must be endured by all who are true to God. It is the policy of Satan thus to turn souls from doing the work which the Lord has laid upon them. [Cf: The Southern Review 04-12-04 para. 06] p. 442, Para. 1, [1904MS].

Proud scorners are not to be trusted; yet, as Satan found in the heavenly courts a company to sympathize with him, so these find among professed followers of Christ those whom they can influence, who believe them honest, who sympathize with them, plead in their behalf, and become permeated with their spirit. Those who are at variance in almost everything else, will unite in persecuting the few who dare to pursue the straightforward path of duty. And the same enmity which leads to contempt and derision, will, at a favorable opportunity, inspire more violent and cruel measures, especially when workers for God are active and successful. Mrs. E. G. White. [Cf: The Southern Review 04-12-04 para. 07] p. 442, Para. 2, [1904MS].

Some of the leading men among the Jews, becoming disaffected, sought to discourage Nehemiah by exaggerating the difficulties attending the work, and they represented the people as already exhausted by their excessive labor. Said they, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall." [Cf: The Southern Review 04-19-04 para. 01] p. 442, Para. 3, [1904MS].

Again, they attempted to intimidate the people by the report that large armies were preparing for a secret attack upon the city: "And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease." It was the help and encouragement received from traitors in the camp that emboldened the enemies of Israel to make those threats. And traitors reported the threats for the sole purpose of terrifying and disheartening the builders on the wall. [Cf: The Southern Review 04-19-04 para. 02] p. 442, Para. 4, [1904MS].

"And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us they will be upon you." These alarms were given by those who were taking no part in the work. They were gathering up the statements and reports of their enemies, and bringing these in to the workers to

weaken courage and create disaffection. Then every word of complaint, distrust, suspicion, or unbelief dropped by the workmen, with all the additional conjectures and conclusions of the news-carriers, was eagerly reported outside the walls, and circulated among those who despised the Jews, and sought to hinder their prosperity. [Cf: The Southern Review 04-19-04 para. 03] p. 442, Para. 5, [1904MS].

The same difficulties are experienced by those who are now seeking to make up the breach in the law of God. The servants of the Lord must expect every kind of discouragement. They will be tried, not only by the anger, contempt, and cruelty of enemies, but by the indolence, inconsistency, lukewarmness, and treachery of friends and helpers. As we seek to advance the cause of truth, and prepare a people to stand in the day of God, we are led directly away from the customs and practises of the world. But there are among us pleasure-seekers, who are not laboring to meet the high standard of the divine requirements, who love the spirit and influence of the world more than they love the truth or the prosperity of God's cause. These unconsecrated elements are used by Satan to accomplish his purposes. While still connected with the people of God, they unite themselves with his enemies, and thus the Lord's work is laid open to the attacks of its bitterest foes, and the arguments furnished by professed friends of the truth are employed to destroy the confidence, courage, and faith of workers who are too easily discouraged. [Cf: The Southern Review 04-19-04 para. 04] p. 443, Para. 1, [1904MS].

Even some who seem to desire the work of God to prosper, will yet weaken the hands of his servants by hearing, reporting, and half believing the slanders, boasts, and menaces of their adversaries. Those who appear to be honest souls are sometimes deceived through the influence of ambitious and turbulent men. Satan works with marvelous success through his agents; and all who yield to their influence are subject to a bewitching power that destroys the wisdom of the wise and the understanding of the prudent. Hence they allow themselves to be prejudiced, misled, and deceived. For this reason, many whose lives are a reproach to the cause of truth, will yet succeed in arousing distrust and suspicion of those through whom God is working. [Cf: The Southern Review 04-19-04 para. 05] p. 443, Para. 2, [1904MS].

How busy, in a crisis, is the rebellious spirit, the evil tongue! How eagerly will they gather up floating rumors, and send them to the bitterest enemies of God, to be sown broadcast, like thistle-seed, to produce their harvest of evil! And when the result is seen, in desolation, backsliding, and apostasy, then those who have done the very work which Satan prompted them to do, are ready to charge the result upon the faithful workers whom they have hindered, burdened, and distressed. But every man's work stands registered in the books of heaven, and no disguise can there conceal the motives that prompt to action. Those who obey God will be honored of him. [Cf: The Southern Review 04-19-04 para. 06] p. 443, Para. 3, [1904MS].

Amid great discouragements, Nehemiah made God his trust; and here is our defense. A remembrance of what the Lord has done for us will prove a support in every danger. "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?" And "if God be for us, who can be against us?" However craftily the plots of Satan and his agents may be laid, God can detect

them, and bring to naught all their counsels. Mrs. E. G. White. [Cf: The Southern Review 04-19-04 para. 07] p. 443, Para. 4, [1904MS].

The most bitter opposition, the boldest threats of the enemy, seemed only to inspire Nehemiah with firmer determination, and to arouse him to greater watchfulness. "Nevertheless," he declares, "we made our prayer unto our God, and set a watch against them day and night." "Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember the Lord, which is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to naught, that we returned all of us to the wall, every one unto his work. And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons." "They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded." [Cf: The Southern Review 04-26-04 para. 01] p. 443, Para. 5, [1904MS].

Beside Nehemiah stood a trumpeter, and on different parts of the wall were stationed priests bearing the sacred trumpets. The people were scattered in their labors; but on the approach of danger at any point, a signal was given for them to repair thither without delay. Then the priests sounded an alarm upon the trumpets as a token that God would fight for them. "So we labored in the work," says Nehemiah; "and half of them held the spears from the rising of the morning till the stars appeared." Those who lived in towns and villages outside Jerusalem were required to lodge within the walls, both to guard the work and that they might be ready for duty in the morning. This would prevent unnecessary delay, and, furthermore, would cut off the opportunity, which the enemies would otherwise enjoy, of attacking the workmen as they went to and from their homes, or embittering with prejudice or discouraging by threats. [Cf: The Southern Review 04-26-04 para. 02] p. 444, Para. 1, [1904MS].

Nehemiah and his companions did not shrink from hardships, or excuse themselves from trying service. Neither by night nor by day, not even during the brief time given to slumber, did they put off their clothing, or even lay aside their armor. "So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing." [Cf: The Southern Review 04-26-04 para. 03] p. 444, Para. 2, [1904MS].

Nehemiah was engaged in an important work, one which concerned the prosperity of the cause of God. Every effort previously put forth to accomplish that work had failed because of a lack of true faith and union of effort among the Jews. The Samaritans, disguising their enmity under a pretense of fidelity to the king of Persia, had succeeded in causing a discontinuance of the work. The zealous and true-hearted among the Jews had again and again been disappointed in their purposes.

But in the strength of God, Nehemiah determined that the adversaries should not again hinder the work. The despisers of the God of heaven should be disappointed. Their Satanic policy could not succeed if the people of God would bar the doors against the enemy, and work harmoniously to carry out the divine will. The foe could not enter unless the gates were thrown open by traitors within. [Cf: The Southern Review 04-26-04 para. 04] p. 444, Para. 3, [1904MS].

If we are but loyal and true, every attack of the enemy will lead us to a firmer reliance upon God, and to more determined effort to carry forward his work, against all opposing influences. [Cf: The Southern Review 04-26-04 para. 05] p. 444, Para. 4, [1904MS].

"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." Mrs. E. G. White. [Cf: The Southern Review 04-26-04 para. 06] p. 444, Para. 5, [1904MS].

The wall of Jerusalem had not been completed, when Nehemiah's attention was called to the unhappy condition of the poorer classes of the people. In the unsettled state of the country, tillage had been, to some extent, neglected. Furthermore, because of their separation from God his blessing had not rested upon their lands. A scarcity of grain resulted. To obtain food for their families, the poor were obliged to buy on credit, and at an exorbitant price. They were also compelled to raise money by borrowing on interest, to pay the tribute to the king of Persia. The people of Israel were not now enjoying prosperity, as when the Lord blessed them for their obedience. Because of their sins, their defense had been removed, and the Lord had allowed other nations to overcome them. Under the rule of idolatrous kings, heavy taxes were imposed upon them; property, liberty, and life seemed at the mercy of these godless powers. [Cf: The Southern Review 05-03-04 para. 01] p. 444, Para. 6, [1904MS].

While they had no thought of revolting against the king of Persia, they had hoped, by repentance and reformation, to regain the favor of God, and to be restored to their former liberty. As yet their hopes were not realized. The tribute money for the king must be forthcoming in its season. To add to the distress of the poor, the more wealthy took advantage of their necessity, obtaining mortgages of their lands, and adding them to their own large possessions. They also required usury for all money loaned. This course soon reduced the unfortunate debtors to the deepest poverty, and many were forced to sell their sons and daughters to servitude. There appeared no hope of improving their condition, no way to regain either their lands or their children, no prospect before them but that of perpetual slavery. And yet they were of the same nation, children of the covenant equally with their more favored brethren. They had the same affection for their children as had the others. Their distress had not been caused by indolence or prodigality. They had been compelled to contract debts because of the failure of crops, and to pay heavy taxes. [Cf: The Southern Review 05-03-04 para. 02] p. 445, Para. 1, [1904MS].

As a last resort, they presented their case before Nehemiah. The soul of this man of God was filled with indignation as he heard of the cruel oppression that existed among his own people. He resolved to see that justice was done; yet he did not move rashly in the matter. He felt

that God had laid upon him grave responsibilities, and he must be faithful to his trust. "I was very angry," he says, "when I heard their cry and these words. Then I consulted with myself." He took time to weigh the whole matter, and to form plans. Then with characteristic energy and determination, he exerted his influence and authority for the relief of his oppressed brethren. [Cf: The Southern Review 05-03-04 para. 03] p. 445, Para. 2, [1904MS].

The fact that the oppressors were men of wealth, whose support was greatly needed in the work of restoring the city and its defenses, did not for a moment turn him from his purpose. Having first sharply rebuked the nobles and rulers, he presented the matter in an assembly of the people, clearly showing what were the requirements of God touching the case, and urging them upon the attention of his hearers. [Cf: The Southern Review 05-03-04 para. 04] p. 445, Para. 3, [1904MS].

Similar events had occurred in the reign of the apostate Ahaz, and God sent a message to Israel, rebuking their cruelty and oppression. The children of Judah, because of their idolatry, had been delivered into the hands of their more idolatrous brethren, the people of Israel. The latter had indulged their cruel enmity by slaying in battle many thousands of the men of Judah, and seizing all the women and children, intending to keep them as slaves, or sell them into bondage to the heathen. [Cf: The Southern Review 05-03-04 para. 05] p. 445, Para. 4, [1904MS].

Because of the sins of Judah, the Lord had not interposed to prevent the battle; but by the mouth of the prophet Oded he rebuked the cruel design of the victorious army: "Ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you; but are there not with you, even with you, sins against the Lord your God?" And the prophet assured them that the fierce anger of the Lord was upon them, and that their course of injustice and oppression would call down his judgments. Upon hearing these words, the armed men left the captives and the spoil before the princes and all the congregation. Then certain leading men of the tribe of Ephraim "took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm-trees, to their brethren." [Cf: The Southern Review 05-03-04 para. 06] p. 445, Para. 5, [1904MS].

Nehemiah wished to bring the offenders to see the real character of their oppressive work, and to be ashamed of it. Said he, "We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us?" Nehemiah and others had ransomed certain of the Jews who had been sold to the heathen, and he now placed this course in contrast with the conduct of those who for worldly gain were enslaving their brethren. The fear of God should restrain them from such injustice. Nehemiah declared to the Jewish rulers--some of whom had been guilty of these practises--that instead of judging and punishing other criminals, they should investigate their own work, and cease at once their iniquitous extortion, lest they should become a reproach, even among the heathen. [Cf: The Southern Review 05-03-04 para. 07] p. 446, Para. 1, [1904MS].

He showed them that he himself, being invested with authority from the Persian king, might have demanded large contributions for his personal benefit. Instead of this, he had not taken that which justly belonged to him, but had liberally contributed to relieve the people in their great necessity. These extortioners had no more reason than he had to pursue the course they did. He urged them to cease at once their oppression, to restore the lands of the poor, and also the increase of money and provisions which they had exacted from them, and to lend them without security or usury. [Cf: The Southern Review 05-03-04 para. 08] p. 446, Para. 2, [1904MS].

"Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest." "Then," says Nehemiah, "I called the priests, and took an oath of them, that they should do according to this promise." Mrs. E. G. White. [Cf: The Southern Review 05-03-04 para. 09] p. 446, Para. 3, [1904MS].

While parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and seek to meet their wants. Some parents attend carefully to the temporal wants of their children; they kindly and faithfully nurse them in sickness, and then think their duty done. Here they mistake. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as those of older persons. Parents themselves do not feel the same at all times. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. There is fretfulness all around, and all have a very miserable, unhappy time. The parents lay the blame upon their poor children, and think them very disobedient and unruly, the worst children in the world, when the cause of disturbance is in themselves. [Cf: The Southern Review 05-03-04 para. 01] p. 446, Para. 4, [1904MS].

Some parents raise many a storm by their lack of self-control. Instead of kindly asking the children to do this or that, they order them in a scolding tone, and at the same time a censure of reproof is on their lips which the children have not merited. Parents, this course pursued toward your children destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, and this often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct laid before them in glowing colors, until discouragement comes over them, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company and are soon as corrupt as the worst. [Cf: The Southern Review 05-03-04 para. 02] p. 446, Para. 5, [1904MS].

Conquer your disposition to be exacting with your children, lest too

frequent reproof make your presence disagreeable to them and your counsels hateful. Bind them to your heart, not by foolish indulgence, but by the silken cords of love. You can be firm, yet kind. Christ must be your helper. Love will be the means of drawing other hearts to yours, and your influence may establish them in the good and right way. [Cf: The Southern Review 05-03-04 para. 03] p. 447, Para. 1, [1904MS].

Your influence over your children, and your course toward them, should such as to attract holy angels to your dwelling, that they may assist you in your efforts to make your family and your home what God would have them. When you essay to independently fight your own way through, the heavenly angels are repelled, and retire from your presence in grief, leaving you to struggle on alone. [Cf: The Southern Review 05-03-04 para. 04] p. 447, Para. 2, [1904MS].

Your children have the stamp of character that their parents have given them. How careful, then, should be your treatment of them; how tenderly should you rebuke and correct their faults. You are too stern and exacting, and have frequently dealt with them when you were excited and angry. This has almost fretted away the golden cord of love that binds their hearts to yours. You should ever impress upon your children the fact that you love them; that you are laboring for their interest; that their happiness is dear to you; and that you design to do only that which is for their good. [Cf: The Southern Review 05-03-04 para. 05] p. 447, Para. 3, [1904MS].

Deal honestly and faithfully with your children. Work bravely and patiently. Fear no crosses, spare no time or labor, burden or suffering. The future of your children will testify the character of your work. Fidelity to Christ on your part can be better expressed in the symmetrical character of your children than in any other way. They are Christ's property, bought with his own blood. If their influence is wholly on the side of Christ, they are his co-laborers, helping others to find the path of life. If you neglect your God-given work, your unwise course of discipline places them among the class who scatter from Christ and strengthen the kingdom of darkness.-- *Mrs. E. G. White.* [Cf: The Southern Review 05-03-04 para. 06] p. 447, Para. 4, [1904MS].

These portions of sacred history teach an important lesson. Those who profess to love and fear God should cherish sympathy and love for one another, and should guard the interests of others as their own. Christians should not regulate their conduct by the world's standard. In all ages the people of God are as distinct from worldlings as their profession is higher than that of the ungodly. From the beginning to the end of time, God's people are one body. [Cf: The Southern Review 05-10-04 para. 01] p. 447, Para. 5, [1904MS].

The love of money is the root of all evil. In this generation the desire for gain is the absorbing passion. If wealth can not be secured by honest industry, men seek to obtain it by fraud. Widows and orphans are robbed of their scanty pittance, and poor men are made to suffer for the necessaries of life. And all this that the rich may support their extravagance, or indulge their desire to hoard. [Cf: The Southern Review 05-10-04 para. 02] p. 447, Para. 6, [1904MS].

The terrible record of crime daily committed for the sake of gain, is enough to chill the blood and fill the soul with horror. The fact that

even among those who profess godliness the same sins exist to a greater or less extent, calls for deep humiliation of soul and earnest action on the part of the followers of Christ. Love of display and love of money have made this world a den of thieves and robbers. But Christians are professedly not dwellers upon the earth; they are in a strange country, stopping, as it were, only for a night. They should not be actuated by the same motives and desires as are those who have their home and treasure here. God designed that our lives should represent the life of our great Pattern: that, like Jesus, we should live to do others good. [Cf: The Southern Review 05-10-04 para. 03] p. 448, Para. 1, [1904MS].

The customs of the world are no criterion for the Christian. He is not to imitate their sharp practise, overreaching, and extortion, even in a small matters. Every unjust act toward a fellow-mortal, though he be the veriest sinner, is a violation of the golden rule. Every wrong done to the children of God, is done to Christ himself in the person of his saints. Every attempt to advantage one's self by the ignorance, weakness, or misfortune of another, is registered as fraud in the ledger of heaven. [Cf: The Southern Review 05-10-04 para. 04] p. 448, Para. 2, [1904MS].

He who truly fears God would rather toil day and night, and eat the bread of poverty, than to indulge a passion for gain which would oppress the widow and the fatherless, or turn the stranger from his right. Our Saviour sought to impress upon his hearers that a man who would venture to defraud his neighbor in the smallest item, would, if the opportunity were favorable, overreach in larger matters. The slightest departure from rectitude breaks down the barriers, and prepares the heart to do greater injustice. By precept and example, Christ taught that the strictest integrity should govern our conduct toward our fellow-men. Said the divine Teacher, "Whatsoever ye would that men should do to you, do ye even so to them." [Cf: The Southern Review 05-10-04 para. 05] p. 448, Para. 3, [1904MS].

Just to the extent that man would advantage himself at the disadvantage of another, will his soul become insensible to the influence of the Spirit of God. Gain obtained at such a cost is a fearful loss. It is better to want than to lie; better to hunger than to defraud; better to die than to sin. Extravagance, overreaching, extortion indulged by those professing godliness, are corrupting their faith, and destroying their spirituality. The church is in a great degree responsible for the sins of her members. She gives countenance to the evil, if she fails to lift her voice against it. The influence from which she has most to fear is not that of open opposers, infidels, and blasphemers, but of inconsistent professors of Christ. These are the ones who keep back the blessing of the God of Israel. [Cf: The Southern Review 05-10-04 para. 06] p. 448, Para. 4, [1904MS].

All who would form characters for heaven must be Bible Christians. They must be diligent in the study of the Chart of Life, and must carefully and prayerfully examine the motives that prompt them to action. The business world does not lie outside the limits of God's government. True religion is not to be merely paraded on the Sabbath, and displayed in the sanctuary; it is for every day and for every place. Its claims must be recognized and obeyed in every act of life. Men who possess the genuine article will in all their business affairs

show as clear a perception of right, as when offering their supplications at the throne of grace. [Cf: The Southern Review 05-10-04 para. 07] p. 448, Para. 5, [1904MS].

God can not be excluded from any transaction in which the rights of his children are concerned. Over every one that is serving him in sincerity, his hand is spread as a buckler. None can wound the humblest disciple of Jesus without smiting that hand which holds the sword of justice. [Cf: The Southern Review 05-10-04 para. 08] p. 449, Para. 1, [1904MS].

The apostle James, looking down to the last days, addresses a solemn and fearful warning to those who have heaped up riches by fraud and oppression: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of sabbath." Mrs. E. G. White. [Cf: The Southern Review 05-10-04 para. 09] p. 449, Para. 2, [1904MS].

Sanballat, Tobiah, and their confederates dared not openly make war upon the Jews; but with increasing malice they continued their secret efforts to perplex, injure, and discourage them. The wall about Jerusalem was rapidly approaching completion. When it should be finished, and its gates set up, these enemies of Israel could not hope to force an entrance into the city. Therefore they were the more eager and determined in their efforts to stop the work without delay. At last they devised a plan to draw Nehemiah from his station, and kill or imprison him while they had him in their power. [Cf: The Southern Review 05-17-04 para. 01] p. 449, Para. 3, [1904MS].

Pretending to desire a compromise of the opposing parties, they proposed a conference with Nehemiah, and invited him to meet them in a village on the plain of Ono. But the Spirit of God, enlightening the mind of his servant, enabled him to discern their real purpose. Nehemiah says, "I sent messengers unto them, saying, I am doing a great work, so that I can not come down; why should the work cease, whilst I leave it and come down to you?" But these emissaries of Satan were persistent. Four times they sent messages of like import, but received the same answer. [Cf: The Southern Review 05-17-04 para. 02] p. 449, Para. 4, [1904MS].

Finding this plan unsuccessful, they then had resort to a more dangerous stratagem. Sanballat sent to Nehemiah a messenger bearing an open letter wherein was written: "It is reported among the heathen, and Gashmu saith it, that thou and the Jews think to rebel; for which cause thou buildest the wall, that thou mayest be their king, according to these words. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah; and now shall it be reported to the king according to these words. Come now therefore, and let us take counsel together." [Cf: The Southern Review 05-17-04 para. 03] p. 449, Para. 5, [1904MS].

Had the reports mentioned been actually circulated, there would have

been cause for apprehension; for they would soon have been carried to the ears of the king, whom a slight suspicion might provoke to the severest measures. But Nehemiah was convinced that the letter was wholly false, written to arouse his fears, and draw him into some snare prepared by his enemies. This conclusion was strengthened by the fact that the letter was sent open, evidently that the contents might be read by the people, and thus intimidate them also. [Cf: The Southern Review 05-17-04 para. 04] p. 449, Para. 6, [1904MS].

He therefore promptly returned the answer, "There are no such things done as thou sayest, but thou feignest them out of thine own heart." He is not ignorant of Satan's devices, and he feels assured that all these attempts are made for the purpose of weakening the hands of the builders, that their work may not be accomplished. He turns to the Source of strength, with the prayer, "Now therefore, O God, strengthen my hands." [Cf: The Southern Review 05-17-04 para. 05] p. 450, Para. 1, [1904MS].

Satan had been defeated again and again; and now with deeper malice and greater cunning, he proceeded to devise a still more subtle and dangerous snare for the servant of God. Sanballat and his companions were moved to hire men professing to be friends of Nehemiah, to give him evil counsel as the word of the Lord. The principal person engaged in this nefarious work was one Shemaiah, who had previously been held in good repute by Nehemiah. This man shut himself up in a chamber near the sanctuary, as if fearing that his life was in danger, and thither Nehemiah went to consult with him as one who was especially favored of God. The temple was at this time protected by walls and gates, while the gates of the city were not yet set up. This deceiver therefore professed great concern for Nehemiah's safety, and counseled him to seek shelter in the temple: "Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee; yea, in the night will they come to slay thee." The hero's fearless answer was, "Should such a man as I flee? and who is there, that, being as I am, would go into the temple to save his life? I will not go in." [Cf: The Southern Review 05-17-04 para. 06] p. 450, Para. 2, [1904MS].

Had Nehemiah followed that treacherous counsel, he would have sacrificed his reputation for courage and faith in God, and would have appeared cowardly and contemptible. The alarm would have spread among the people: each would have sought his own safety; and the city would have been left unprotected, to fall a prey to their enemies. That one unwise move would have been a virtual surrender of all that had been gained. [Cf: The Southern Review 05-17-04 para. 07] p. 450, Para. 3, [1904MS].

Nehemiah was not long in penetrating the true character and object of his counselor: "And, lo, I perceived that God had not sent him: but that he pronounced this prophecy against me; for Tobiah and Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have matter for an evil report, that they might reproach me." [Cf: The Southern Review 05-17-04 para. 08] p. 450, Para. 4, [1904MS].

In view of the important work that Nehemiah had undertaken, together with the integrity of his character, and the confidence in God which he

professed to feel, it would be highly inconsistent for him to hide himself as if in fear. The preservation of life itself would not be a sufficient excuse for such a course. The infamous counsel given him was seconded by more than one man of high reputation, who, while professing to be his friend, was secretly in league with his enemies. Women also, while pretending to have received great light from God, basely sold themselves to serve the cause of the heathen. Nehemiah prays that God will mark their evil designs, and reward them according to their deeds. Mrs. E. G. White. [Cf: The Southern Review 05-17-04 para. 09] p. 450, Para. 5, [1904MS].

"The situation here fills me with hope and courage. We know that the Lord desires us to go forward as speedily as possible with the work before us. The location that has been secured for our sanitarium and school is all that could be desired. [Cf: The Southern Review 05-17-04 para. 02] p. 450, Para. 6, [1904MS].

"The atmosphere is pure, and the water is pure. A beautiful stream runs through our land from north to south. This stream is a treasure more valuable than gold or silver. The building sites are upon fine elevations with excellent drainage." Mrs. E. G. White. [Cf: The Southern Review 05-17-04 para. 03] p. 451, Para. 1, [1904MS].

Despite all the plots of enemies, open and secret, the work of building went steadily forward, the wall rose to the proper height, and in about two months after Nehemiah's arrival at Jerusalem, the holy city was girded round with its defenses and the builders could walk upon its walls, and look forth upon their astonished adversaries. Says Nehemiah, "When all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was [Cf: The Southern Review 05-24-04 para. 01] p. 451, Para. 2, [1904MS].

Yet the striking evidence that the hand of the Lord was with Nehemiah was not sufficient to restrain discontent, rebellion, and treachery. "In those days the nobles of Judah sent many letters unto Tobiah, and the letters of Tobiah came unto them. For there were many in Judah sworn unto him because he was the son-in-law of Shechaniah. Here are seen the evil results of intermarriage with idolaters. In this union, Satan had gained the victory. A family of Judah had connected themselves with the enemies of God, and the relation had proved a snare to the people. Many others also united in marriage with the heathen. These, like the mixed multitude that came up with Israel from Egypt, were a source of constant trouble. They were not whole-hearted in the service of God. When his work demanded a sacrifice, they were ready to violate their own solemn oaths of co-operation and support. All this had tended to weaken and discourage those who sought to build up the cause of God. [Cf: The Southern Review 05-24-04 para. 02] p. 451, Para. 3, [1904MS].

Some who had been foremost in plotting mischief against the Jews, and endeavoring by every possible means to cause their ruin, now professed a great desire to be on friendly terms with them. Some of the nobles of Judah who had become entangled in idolatrous marriages, had held traitorous correspondence with Tobiah, and had taken oath to serve him. They now presumed to represent this agent of Satan as a man of ability, wisdom, and foresight, and urged that an alliance with him would be

highly advantageous to the Jews. At the same time they betrayed to him Nehemiah's plans and movements. Thus the work of God was laid open to his enemies, and opportunity was given them not only to misconstrue Nehemiah's words and acts, and circulate false reports concerning him, but to lay plans to counteract his efforts and hinder his work. Yet this man, who had so boldly stood in defense of the oppressed, did not exercise the authority with which he was invested, and bring to punishment these traitors in the camp. Calmly and unselfishly he went forward in the service of his people, never dreaming of slackening his efforts, though they should be repaid only with ingratitude and treachery. [Cf: The Southern Review 05-24-04 para. 03] p. 451, Para. 4, [1904MS].

The whole power and policy of Satan have always been aimed at those who are zealously seeking to advance the cause and work of God. Though often baffled, he as often renews his assaults. But it is when he works in secret that he is most to be feared. The advocates of unpopular truth must expect opposition from its open enemies; this is often fierce and cruel, but it is far less dangerous than the secret enmity of those who profess to be serving God while at heart they are servants of Satan. While apparently uniting in the work of God, many are connected with his foes; and if in any way crossed in their plans or reprovved for their sins, they court the favor of the enemies of truth, and open to them all the plans of God's servants and the workings of his cause. Thus they place every advantage in the hands of those who use all their knowledge to hinder the work of God and injure his people. Thus these men of two minds and two purposes pretend to serve God, and then go over to the enemy and serve him, as best suits their inclination. [Cf: The Southern Review 05-24-04 para. 04] p. 451, Para. 5, [1904MS].

Every device which the prince of darkness can suggest, will be employed to induce God's servants to form a compromise with the agents of Satan. Repeated solicitations will come in to call us from duty; but, like Nehemiah, we should steadfastly reply, "I am doing a great work, so that I can not come down." We have no time to seek the favor of the world, or even to defend ourselves from their misrepresentation and calumny. We have no time to lose in self-vindication. We should keep steadily at our work, and let that refute the falsehoods which malice may coin to our injury. Slanders will be multiplied if we stop to answer them. Should we allow our enemies to gain our friendship and sympathy, and thereby allure us from our post of duty; should we, by any unguarded act, expose the cause of God to reproach, and thus weaken the hands of the workers, we should bring upon our characters a stain not easily removed, and place a serious obstacle in the way of our own future usefulness. [Cf: The Southern Review 05-24-04 para. 05] p. 452, Para. 1, [1904MS].

Those temptations are most dangerous which come from the professed servants of God, and from our friends. When persons who are uniting with the world, yet claiming great piety and love, counsel the faithful workers for God to be less zealous and more conservative, our answer must be an appeal to the word of God. When they plead for union with those who have been our determined opposers, we should fear and shun them as decidedly as did Nehemiah. Those who would lead away from the old landmarks to form a connection with the ungodly, can not be sent of heaven. Whatever may have been their former position, their present

course tends to unsettle the faith of God's people. [Cf: The Southern Review 05-24-04 para. 06] p. 452, Para. 2, [1904MS].

Such counselors are prompted by Satan. They are time-servers. The testimonies, reproofs, and warnings of God's servants are unpalatable to them, being a reproof to their worldly, pleasure-loving propensities. We should shun this class as resolutely as did Nehemiah. [Cf: The Southern Review 05-24-04 para. 07] p. 452, Para. 3, [1904MS].

When plied with the arguments and suggestions of such advisers, it would be well for us each to inquire, "Should I, who am a Christian, a child of God; one called to be the light of the world, a preacher of righteousness; who have so often expressed my confidence in the truth and the way in which the Lord has led us,--should I unite my influence with those who bitterly oppose the work of God? Should I, a steward of the mysteries of God, open to his worst enemies the counsels of his people? Would not such a course embolden the wicked in their opposition to the truth of God and to his covenant-keeping people? Would not such concession prevent me from opening my lips in exhortation, warning, or entreaty in my own family or in the church of God? If Paul or Peter were placed in similar circumstances, would he thus betray a sacred trust? Would not even men of the world despise me? Would they not scorn to be diverted from their life-work by difficulties or perils?" [Cf: The Southern Review 05-24-04 para. 08] p. 452, Para. 4, [1904MS].

Satan will work by any and every means which he can employ to discourage the active servants of God. If the shepherd can be beguiled from his duty, then the way is clear for wolves to scatter and devour the sheep. [Cf: The Southern Review 05-24-04 para. 09] p. 452, Para. 5, [1904MS].

Every success of the truth discourages the enemies of God: and they are sometimes forced to acknowledge that it is his work, while they hate it the more on that very account. False brethren will continue to increase. Those to whom God has sent warnings and reproofs, but who, rejecting the heaven-sent message, give heed to the counsel of his enemies, are the severest trial to his faithful servants. "They that forsake the law, praise the wicked." Mrs. E. G. White. [Cf: The Southern Review 05-24-04 para. 10] p. 452, Para. 6, [1904MS].

While Nehemiah labored diligently to restore the material defenses of Jerusalem, he did not forget that the God of Israel was their only sure defense, and that only in obedience to his commandments would they be secure. He therefore gave diligent attention to the instruction of the people in the law of God. [Cf: The Southern Review 05-31-04 para. 01] p. 453, Para. 1, [1904MS].

At the time of the feast of trumpets, when many were gathered at the holy city, the people assembled in the street that was before the water gate; "and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday. . . . And the ears of all the people were attentive unto the book of the law." [Cf: The Southern Review 05-31-04 para. 02] p. 453, Para. 2, [1904MS].

"And Ezra blessed the Lord, the great God. And all the people answered Amen, Amen, with lifting up their hands; and they bowed their heads, and worshiped the Lord with their faces to the ground." Certain of the priests and Levites united with Ezra in explaining to the people the principles of the divine law. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." [Cf: The Southern Review 05-31-04 para. 03] p. 453, Para. 3, [1904MS].

The scene was one of mournful interest. The wall of Jerusalem had been rebuilt, and the gates set up; thus far a great victory had been achieved; but a large part of the city was still in ruins. On a pulpit of wood, erected in one of the broadest streets, and surrounded on every hand by the sad reminders of Judah's departed glory, stood Ezra, now an aged man. At his right and left were gathered his brother Levites, who were consecrated to the service of God, and whose presence lent dignity and solemnity to the occasion. With heavy hearts they thought upon the days of their fathers, when the royal psalmist had sung: "Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King." [Cf: The Southern Review 05-31-04 para. 04] p. 453, Para. 4, [1904MS].

Looking down from the elevated platform, the eye swept over a sea of heads. From all the surrounding country the children of the covenant had assembled; and as one man they were listening, intent and reverent, to hear once more the words of the Most High. [Cf: The Southern Review 05-31-04 para. 05] p. 453, Para. 5, [1904MS].

But even here the evidence of their sin was apparent. In their mingling with other nations, the Hebrew language had become corrupted, and therefore great care was necessary on the part of the speakers to explain the law in the language of the people, and so present it that it might be understood by all. [Cf: The Southern Review 05-31-04 para. 06] p. 453, Para. 6, [1904MS].

As the law of God was read and explained, the people were convinced of their guilt and danger, and with tender consciences and penitential tears they mourned because of their transgressions. But as this day was a festival, a day of holy convocation, a day which the Lord had commanded to be kept with joy and gladness, they were bidden by their teachers to restrain their grief, and to rejoice in view of the great mercy of God toward them. "For," Nehemiah said, "this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." [Cf: The Southern Review 05-31-04 para. 07] p. 453, Para. 7, [1904MS].

Accordingly, after the earlier part of the day had been devoted to religious exercises, the people spent the remainder in gratefully recounting the blessings of God, and enjoying the bounties which he had granted them, remembering also to send portions to the poor who had nothing to prepare. And there was great rejoicing, because they understood the words of the law which had been declared to them. The work of reading and expounding the law to the people was continued upon the following day. The solemn services of the day of atonement were

performed at the time appointed,--on the tenth day of the seventh month,--according to the command of God. And from the fifteenth to the twenty-second of the same month the people and the rulers kept once more the feast of tabernacles. [Cf: The Southern Review 05-31-04 para. 08] p. 454, Para. 1, [1904MS].

It was published "in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as it is written. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God. . . . And all the congregation of them that were come again out of the captivity made booths, and sat under the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness. Also day by day, from the first day unto the last day, he [Ezra] read in the book of the law of God." Mrs. E. G. White. [Cf: The Southern Review 05-31-04 para. 09] p. 454, Para. 2, [1904MS].

When the Feast of Tabernacles was past, one day only having intervened, the children of Israel kept a solemn fast. [Cf: The Southern Review 06-07-04 para. 01] p. 454, Para. 3, [1904MS].

This was held not merely at the command of the rulers, but by the desire of the people. As they had from day to day listened to the words of the law, they had been deeply convicted of their own transgressions, and also of the sins of their nation in past generations. They saw that it was because of their departure from God that his protecting care had been withdrawn from them, and they had been scattered in foreign lands. And they now determined to seek God's mercy and to pledge themselves to walk hereafter in his commandments. [Cf: The Southern Review 06-07-04 para. 02] p. 454, Para. 4, [1904MS].

Before entering upon the services of the day, they carefully separated themselves from the heathen who were intermingled with them. This being done, "they stood up in their place, and read in the book of the law of the Lord their God one fourth part of the day; and another fourth part they confessed, and worshiped the Lord their God." [Cf: The Southern Review 06-07-04 para. 03] p. 454, Para. 5, [1904MS].

The people prostrated themselves before the Lord, humbly confessing their sins and pleading for mercy and pardon, each for himself individually, and for the entire congregation. Then their leaders encouraged them to believe that God, according to his promise had heard their prayers. They showed them that they were not only to mourn and weep and repent of their transgressions, but to trust that God had pardoned them, and to evince their faith by recounting his mercies and praising him for his goodness. Said these teachers, "Stand up and bless the Lord your God forever and ever." [Cf: The Southern Review 06-07-04 para. 04] p. 454, Para. 6, [1904MS].

Then from the gathered throng, as they stood with hands outstretched toward heaven, arose the song of praise and adoration: "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are

therein, the seas, and all that is therein; and thou preservest them all, and the host of heaven worshipeth thee." [Cf: The Southern Review 06-07-04 para. 05] p. 455, Para. 1, [1904MS].

In this portion of sacred history is a precious lesson of faith for all who are convicted of sin, and weighed down with a sense of their unworthiness. When they compare their characters with God's great standard of right, they see themselves condemned as transgressors. There is no power in law to free them from their guilt. But as they confess their sins, they can find pardon through Christ. From him flows the cleansing stream that can wash away the stains of sin. When the sinner has come to Christ with contrition of soul, confessing his transgressions, it is then his duty to appropriate to himself the Saviour's promise of pardon to the repentant and believing. He who seeks to find goodness and cause for rejoicing in himself, will always be in despair; but he who looks to Jesus, the author and finisher of his faith, can say with confidence, "I live, yet not I, but Christ liveth in me." [Cf: The Southern Review 06-07-04 para. 06] p. 455, Para. 2, [1904MS].

Following the song of praise, the leaders of the congregation presented the history of Israel, showing God's great benefits and their ingratitude. Tracing the record from the days of Abraham, they called attention to God's design to preserve his name upon the earth by preserving for himself a people pure amid the general corruption; they recounted the mighty manifestations of his power in their deliverance from bondage in Egypt, and showed also how backsliding and apostasy had caused the blessing of the Lord to be withdrawn from Israel. Then the whole congregation entered into a covenant to keep all the commandments of God; and that the transaction might be as effectual as possible, this covenant was written out, and those who were thoroughly in earnest in the work of reformation affixed their names and seals. They wished to preserve for future reference a memorial of the obligation they had just taken upon themselves, as a reminder of duty and a barrier against temptation. Thus it was that the people took a solemn oath to "walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." The oath taken also included a promise not to intermarry with "the people of the land." This had often been done by the people; and sometimes the rulers, as Solomon, and Ahab, had formed such unions; and these marriages, by introducing idolatry, had resulted in the ruin of thousands. [Cf: The Southern Review 06-07-04 para. 07] p. 455, Para. 3, [1904MS].

The Lord had strictly forbidden the intermarrying of his people with other nations. This would prevent the Hebrews from marrying idolaters, and thus forming connections with heathen families. The reason which God assigned for prohibiting these marriages was, "They will turn away thy son from following me." But the heathen were less guilty than are the impenitent in this age, who, having the light of the gospel, persistently refuse to accept it. Those among ancient Israel who ventured to disregard the divine prohibition, did it at the sacrifice of religious principle. When those who now profess to be God's people join themselves in marriage with the ungodly, they form a tie uniting them to the world, and they will probably soon be one with them, notwithstanding their present profession. [Cf: The Southern Review 06-07-04 para. 08] p. 455, Para. 4, [1904MS].

Before the day of fasting ended, the people still further manifested their determination to return unto the Lord. With one accord, all pledged themselves to cease the desecration of the Sabbath. Nehemiah did not at this time, as at a later date, exercise his authority to prevent heathen traders from coming into Jerusalem on the Sabbath, for the sale of provisions and other articles; but to save the people from yielding to temptation, he engaged them, by a solemn covenant, not to transgress the Sabbath law by purchasing of those vendors, hoping that this would discourage them, and put an end to their traffic. [Cf: The Southern Review 06-07-04 para. 09] p. 456, Para. 1, [1904MS].

Provision was also made to support the public worship of God. A pledge was given by the congregation to contribute yearly a stated sum for the service of the sanctuary, as well as to bring the tithes and the "first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the Lord; also the first-born of our sons, and of our cattle, as it is written in the law, and the firstlings of our herds and of our flocks, to bring to the house of our God." [Cf: The Southern Review 06-07-04 para. 10] p. 456, Para. 2, [1904MS].

The liberality of the Jews in their offerings for religious purposes might well be imitated by Christians. If tithes and offerings were required thousands of years ago, they are much more essential now. The labors of God's servants were then confined almost wholly to the land of Palestine; but the apostles and their successors were commissioned to preach the gospel throughout the world. The people of this dispensation are favored with greater light and blessing than were the Jews; therefore they are placed under even greater obligation to honor God and to advance his cause. [Cf: The Southern Review 06-07-04 para. 11] p. 456, Para. 3, [1904MS].

The efforts of Nehemiah to restore the worship of the true God had been crowned with success. If Israel would be true to the oath they had taken, a bright future was before them; for the Lord has always magnified his law before his people, pouring rich blessings upon them so long as they have been obedient. The history of God's ancient people is full of instruction for the church of to-day. While the Bible faithfully presents the results of their apostasy as a warning to all future generations, it portrays, as a worthy example, the deep humiliation and repentance, the earnest devotion and generous sacrifice, that marked their seasons of returning to the Lord. There is encouragement, too, in the record of God's willingness to receive his backsliding but repentant people. It would be a scene well-pleasing to God and angels, would his professed followers in this generation unite, as did Israel of old, in a solemn covenant to "observe and do all the commandments of the Lord our Lord, and his judgments and his statutes." Mrs. E. G. White. [Cf: The Southern Review 06-07-04 para. 12] p. 456, Para. 4, [1904MS].

Under the labors of Ezra and Nehemiah, the people of Judah had in the most solemn and public manner pledged themselves to render obedience to the law of God. But when the influence of these teachers was for a time withdrawn, there were many who departed from the Lord. During the absence of Nehemiah from Jerusalem, idolaters not only gained a foothold in the city, but contaminated by their presence the very

precincts of the temple. Certain families of Israel, having intermarried with the family of Tobiah the Ammonite, had brought about a friendship between this man, one of Judah's most bitter and determined enemies, and Eliashib the high priest. As a result of this unhallowed alliance, Tobiah had been permitted to occupy a commodious apartment connected with the temple, which had been devoted to the storing of various offerings brought for the service of God. [Cf: The Southern Review 06-21-04 para. 01] p. 456, Para. 5, [1904MS].

Thus not only was the temple of the Lord profaned, but his people were constantly exposed to the corrupting influence of this agent of Satan. Because of their cruelty and treachery toward Israel, the Ammonites and Moabites had by the word of the Lord been forever excluded from the congregation. And yet, in defiance of this solemn edict, the high priest himself casts out the consecrated oblations from the chamber of God's house, to make a place for the most violent and treacherous of a proscribed people. Greater contempt for God could not have been manifested than was expressed in this favor conferred on this enemy of God and his truth. [Cf: The Southern Review 06-21-04 para. 02] p. 457, Para. 1, [1904MS].

When Nehemiah learned of this bold profanation, he promptly exercised his authority to expel the intruder. "It grieved me sore; therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense." [Cf: The Southern Review 06-21-04 para. 03] p. 457, Para. 2, [1904MS].

Not only had the temple been profaned, but the offerings had been misapplied. This tended to discourage the liberality of the people. They lost their zeal and fervor in the cause of God, and were reluctant to pay their tithes. The treasuries of the Lord's house were but poorly supplied; and the singers and others employed in the temple service not receiving a sufficient support, many left the work of God to labor elsewhere for the maintenance of their families. Nehemiah promptly corrected these abuses. He gathered together those who had forsaken the service of the house of God, and caused the tithes and offerings to be restored. Faithful men were appointed to take charge of the means raised, confidence was restored, and all Judah brought their tithes to the treasuries of the Lord. [Cf: The Southern Review 06-21-04 para. 04] p. 457, Para. 3, [1904MS].

Another result of intercourse with idolaters was disregard of the Sabbath. Heathen merchants and traders from the surrounding country had been intent upon leading the children of Israel to engage in traffic upon the Sabbath. While there were some who would not be induced to sacrifice principle, and transgress the commandment of God, others were more easily influenced, and joined with the heathen in their endeavor to overcome the scruples of their more conscientious countrymen; and the idolaters boasted of the success that had attended their efforts. Many dared openly to violate the Sabbath. While some engaged in traffic with the heathen, others were treading in wine presses, and others bringing in sheaves upon the Sabbath day. [Cf: The Southern Review 06-21-04 para. 05] p. 457, Para. 4, [1904MS].

Had the rulers exerted their influence and exercised their authority,

this state of things might have been prevented; but their desire to advance their own secular interest led them to favor the ungodly. It is mingling our interest with the interest of unbelievers that leads to apostasy and the ruin of the soul. [Cf: The Southern Review 06-21-04 para. 06] p. 457, Para. 5, [1904MS].

Nehemiah rebuked them for their shameful neglect of duty, which was largely responsible for the fast-spreading apostasy. "What evil thing is this that ye do, and profane the Sabbath day?" he sternly demanded. "Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." He gave command that when it "began to be dark before the Sabbath," the city gates should be shut, and that they should not be opened till the Sabbath was past; and, having more confidence in his own servants than in those the magistrates of Jerusalem might appoint, he stationed them at the gate to see that his orders were enforced. [Cf: The Southern Review 06-21-04 para. 07] p. 457, Para. 6, [1904MS].

The merchants were not disposed to abandon their purpose; and several times they lodged without the gates of the city, hoping to find opportunity for traffic, either with citizens or country people. Upon being informed of this, Nehemiah warned them that they would be punished if they continued this practise. He also directed the Levites to guard the gates, knowing that on account of their higher position they would command greater respect than the common people; while from their close connection with the service of God, it was reasonable to expect that they would be more zealous in enforcing obedience to his law. Mrs. E. G. White. [Cf: The Southern Review 06-21-04 para. 08] p. 458, Para. 1, [1904MS].

By the observance of the Sabbath the Israelites were to be distinguished from all other nations as the worshipers of the true God, the Creator of the heavens and the earth. The Sabbath was the divinely-appointed memorial of the creative work, and the day upon which it was to be celebrated was not left indefinite. It was not any day which men might choose and no day in particular, but the very day in which the Creator rested, that was sanctified and hallowed. On this day God would come very near to his obedient, commandment-loving people. [Cf: The Southern Review 06-28-04 para. 01] p. 458, Para. 2, [1904MS].

God places a very high estimate upon his law. Moses and Joshua commanded that it be read publicly at stated periods, that all the people might be familiar with its precepts, and reduce them to practise. If they did this, they had the exalted privilege of being counted as sons and daughters of the Most High, and might confide in him as dear children. In Nehemiah's day, the adversary of souls, working through the children of disobedience, and taking advantage of the unfaithfulness of men in holy office, was fast lulling the nation to forgetfulness of God's law, the very sin which had provoked his wrath against their fathers; and for a time it seemed that all the care, labor, and expense involved in rebuilding the defenses of Jerusalem would be lost. [Cf: The Southern Review 06-28-04 para. 02] p. 458, Para. 3, [1904MS].

David prayed, "It is time for thee, Lord, to work: for they have made void thy law." This prayer is no less pertinent at the present time.

The world has gone astray from God, and its lawless state should strike terror to the heart, and lead all who are loyal to the great King to work for a reformation. The papal power has thought to change the law of God by substituting a spurious Sabbath for that of Jehovah; and all through the religious world the false Sabbath is revered, while the true one is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of finite man? Will he accept a day possessing no sanctity, in the place of his own Sabbath, which he has hallowed and blessed?--No; it is on the law of God that the last great struggle of the controversy between Christ and his angels and Satan and his angels will come, and it will be decisive for all the world. This is the hour of temptation to God's people; but Daniel saw them delivered out of it, every one whose name is written in the Lamb's book of life. [Cf: The Southern Review 06-28-04 para. 03] p. 458, Para. 4, [1904MS].

Men in responsible positions will not only ignore and despise the Sabbath themselves, but from the sacred desk will urge upon the people the observance of the first day of the week, pleading tradition and custom in behalf of this man-made institution. They will point to calamities on land and sea--to the storms of wind, the floods, the earthquakes, the destruction by fire--as judgments indicating God's displeasure because Sunday is not sacredly observed. These calamities will increase more and more, one disaster will follow close upon the heels of another; and those who make void the law of God will point to the few who are keeping the Sabbath of the fourth commandment as the ones who are bringing wrath upon the world. This falsehood is Satan's device that he may ensnare the unwary. [Cf: The Southern Review 06-28-04 para. 04] p. 458, Para. 5, [1904MS].

We need Nehemiahs in this age of the world, who shall arouse the people to see how far from God they are because of the transgression of his law. Nehemiah was a reformer, a great man raised up for an important time. As he came in contact with evil and every kind of opposition, fresh courage and zeal were aroused. His energy and determination inspired the people of Jerusalem; and strength and courage took the place of feebleness and discouragement. His holy purpose, his high hope, his cheerful consecration to the work, were contagious. The people caught the enthusiasm of their leader, and in his sphere each man became a Nehemiah, and helped to make stronger the hand and heart of his neighbor. Here is a lesson for ministers of the present day. If they are listless, inactive, destitute of godly zeal, what can be expected of the people to whom they minister? [Cf: The Southern Review 06-28-04 para. 05] p. 459, Para. 1, [1904MS].

Man's personal accountability to God should command careful attention. The law can never pardon. Its province is not to save the transgressor, but to convict him. It is far-reaching, and all we do bears the stamp of its approval or condemnation. Men professing godliness often regard the secret sins of the soul very lightly; but it is the secret motives of the heart that determine the true character, and God will bring them into judgment. The dangers resulting from disobeying God and seeking the friendship of the world have not lessened with the lapse of time. There is earnest work to be done; and the faithful watchman, who is actuated by love to God and a desire to save sinners, will reap the reward of his labors; but the unfaithful watchman, whose influence tends to union with the world, will cause the ruin of many souls. Mrs. E. G. White. [Cf: The Southern Review 06-28-04 para. 06] p. 459, Para.

2, [1904MS].

Another subject to which Nehemiah's attention was called on his return to Jerusalem, was the danger that threatened Israel from intermarriage and association with idolaters. "In those days also," says Nehemiah, "saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jews' language, but according to the language of each people." This assimilation to the language of the heathen was an indication of the inroads made by heathenism. In many families, children, trained by heathen mothers, were prattling around them in the tongue of the several idolatrous nations with whom the Israelites had intermarried. These children, as they grew up in the habits and customs of heathenism, became idolaters of the most dangerous class, because they were connected with the people of God. [Cf: The Southern Review 07-05-04 para. 01] p. 459, Para. 3, [1904MS].

These unlawful alliances caused great confusion; for some who entered into them were persons in high position, rulers of the people and men connected with the service of God, to whom, in the absence of Nehemiah, the people had a right to look for counsel and correct example. God had carefully excluded the heathen from uniting with his faithful worshipers; but the divinely, erected barriers had been broken down, and as a consequence of mingling and intermarrying with other nations, the Israel of God were fast losing their peculiar, holy character. [Cf: The Southern Review 07-05-04 para. 02] p. 459, Para. 4, [1904MS].

Nehemiah knew that ruin was before the nation if this evil were not put away, and he reasoned with these men on the subject. He firmly and fearlessly declared, "Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." He presented the case of Solomon, and reminded them that among many nations there had arisen no king like this man, whom God had favored, and to whom he had given great wisdom. But the idolatrous women whom he connected with his house by marriage, led his heart astray from God, and his example had a corrupting influence on all Israel. [Cf: The Southern Review 07-05-04 para. 03] p. 459, Para. 5, [1904MS].

The commands and threatenings of the Lord, and the fearful judgments visited upon Israel in past generations, aroused the consciences of the people. The strongest and most endearing ties that bound them to idolaters were broken. Not only were future marriages with the heathen forbidden, but marriages already formed were dissolved. [Cf: The Southern Review 07-05-04 para. 04] p. 460, Para. 1, [1904MS].

Some men in sacred office pleaded for their heathen wives, declaring that they could not bring themselves to separate from them. Nehemiah replied, with solemn sternness, "Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?" [Cf: The Southern Review 07-05-04 para. 05] p. 460, Para. 2, [1904MS].

A grandson of the high priest, having married a daughter of the notorious Sanballat, was not only removed from office, but promptly banished from Israel. "Remember them, O my God," exclaimed Nehemiah, "because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites." He adds: "Thus cleansed I them from

all strangers, and appointed the wards of the priests and the Levites, every one in his business." No respect was shown for rank or position. No distinction was made. Whoever among the priests and rulers refused to sever his connection with idolaters, was immediately separated from the service of the Lord. [Cf: The Southern Review 07-05-04 para. 06] p. 460, Para. 3, [1904MS].

How much anguish of soul this needed severity cost the faithful workers for God, the Judgment alone will reveal. Every advance step was gained only by fasting, humiliation, and prayer. There was a constant struggle with opposing elements. [Cf: The Southern Review 07-05-04 para. 07] p. 460, Para. 4, [1904MS].

Many who had married idolaters chose to go with them into exile; and, with those who had been expelled from the congregation, they joined the Samaritans, a heathen people who had combined with their idolatrous worship many of the customs of the Jews. Hither some who had occupied high positions in the work of God now found their way, and after a time they cast in their lot fully with them. Desiring to strengthen this alliance, the Samaritans promised to adopt more fully the Jewish faith and customs; and the apostates, determined to outdo their former brethren, erected a temple on Mount Gerizim, in opposition to the house of God at Jerusalem. This spurious religion continued to be a mixture of Judaism and heathenism; and their claims to be the people of God were the source of schism, emulation, and enmity between the two nations from generation to generation. Mrs. E. G. White. [Cf: The Southern Review 07-05-04 para. 08] p. 460, Para. 5, [1904MS].

The servants of God to-day encounter difficulties very similar to those against which Nehemiah contended. Human nature is still the same. And Satan is as active, earnest, and persevering now as at any period in the past. Nay, rather, the word of God declares that his power and enmity increase as we near the close of time. The greatest danger of God's ancient people arose from their inclination to disregard his direct requirements and to follow, instead, their own desires. Such is the sin and danger of his people at the present time. The indolence, backsliding, and degeneracy in our churches may be traced, in a great degree, to the lax sentiments which have been coming in as a result of conformity to the world. The Sabbath is not as sacredly regarded as it should be. Improper marriages, with their train of evils, have dragged down some of the useful men to apostasy and ruin. [Cf: The Southern Review 07-12-04 para. 01] p. 460, Para. 6, [1904MS].

Before contracting marriage, every wise person will consider the matter in all its bearings: "Will the relation I am about to form lead heavenward, or toward perdition? Will it bring in sacred and devotional influences, or the corrupting influence of the world?" [Cf: The Southern Review 07-12-04 para. 02] p. 461, Para. 1, [1904MS].

In the existing state of religious declension, there is crying need of earnest, faithful Nehemiahs and Ezras,--men who will not shun to call sin by its right name, and who will not shrink from vindicating the honor of God. Those upon whom God has laid the burden of his work are not to hold their peace, and cover prevailing evils with a cloak of false charity. [Cf: The Southern Review 07-12-04 para. 03] p. 461, Para. 2, [1904MS].

Men of courage and energy are needed to expose fashionable sins. Iniquity must not be palliated and excused. Those who lead the church to follow the customs and practises of the world, are not to be lauded and exalted. No regard for family or position will hinder the faithful servants of Christ from guarding the interests of his people. God is no respecter of persons. Great light and special privileges bring increased responsibility. When those who have been favored or honored of God commit sin, their influence goes very far to encourage others in transgression. And if, by their example, the faith of another is weakened, and moral and religious principle is broken down, the wrath of God will surely come upon those betrayers of their sacred trust. [Cf: The Southern Review 07-12-04 para. 04] p. 461, Para. 3, [1904MS].

Severity to a few will often prove mercy to many. Yet we must be careful to manifest the spirit of Christ, and not our own hasty, impetuous disposition. We must rebuke sin, because we love God, and love the souls for whom Christ died. [Cf: The Southern Review 07-12-04 para. 05] p. 461, Para. 4, [1904MS].

Ezra and Nehemiah repeatedly humbled themselves before God, confessing the sins of their people, and entreating pardon as if they themselves were the offenders. Patiently they toiled and prayed and suffered, because of the disaffection of those who should have joined with them, but whose sympathies were more frequently with their adversaries. That which rendered their work most difficult and trying was not the open hostility of the heathen without, but the secret opposition of traitors in the camp, and even among the priests and rulers. By lending their talents and influence to the service of evil-workers, these men of divided hearts increased tenfold the burden of God's faithful servants. They furnished the Lord's enemies with material to use in their warfare upon his people. Evil passions and rebellious wills were ever at war with the plain and direct requirements of God. [Cf: The Southern Review 07-12-04 para. 06] p. 461, Para. 5, [1904MS].

The spirit of true reform will be met in our day as in ancient times. Those who are zealous for the honor of God, and who will not countenance sin either in ministers or people, need not expect rest or pleasure in this life. Untiring vigilance must be the watchword of all who guard the interests of Christ's church. During Nehemiah's absence from Jerusalem, evils were introduced which threatened to pervert the nation. [Cf: The Southern Review 07-12-04 para. 07] p. 461, Para. 6, [1904MS].

The same dangers exist in our time. If those who have the oversight of the church leave their charge, unconsecrated ones, claiming to believe the truth but having no connection with God, will take advantage of their absence to do much harm. The restraint being removed from these self-seeking and turbulent spirits, their peculiar traits of character are made prominent, and by their hints, insinuations, and deceptive charges, they create doubt, unbelief, and dissension among the Lord's people. Such forget that spiritual things are spiritually discerned. They judge of the character and motives of God's servants according to their own ignorance of truth and the ways of righteousness. Their example, words, and influence weaken the force of God's requirements, and divide and scatter the church of Christ. [Cf: The Southern Review 07-12-04 para. 08] p. 461, Para. 7, [1904MS].

The word of God abounds in sharp and striking contrasts. Sin and holiness are placed side by side, that, beholding, we may hate and shun the one, and love and embrace the other. The pages that describe the hatred, falsehood, and treachery of a Sanballat or a Tobiah, describe also the nobility, devotion, and self-sacrifice of a Nehemiah or an Ezra. We are left free to copy either as we choose. [Cf: The Southern Review 07-12-04 para. 09] p. 462, Para. 1, [1904MS].

The fearful results of transgressing God's commandments are placed over against the blessings resulting from obedience thereto. We ourselves are to decide whether we will suffer the one or enjoy the other. The law of God remains unchanged. Like himself, it is pure, perfect, and eternal. It is not enough to profess to be keepers of the law. The question is, Are we carrying out its principles in our daily life? "Righteousness exalteth a nation; but sin is a reproach to any people." Saith the voice of wisdom: "Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." Mrs. E.G. White. [Cf: The Southern Review 07-12-04 para. 10] p. 462, Para. 2, [1904MS].

Extracts from Mrs. E. G. White's Writings on the Subject. [Cf: The Southern Review 10-25-04 para. 01] "A good beginning has been made in the Southern field. In the forward march of events the Lord has wrought most wonderfully for the advancement of his work. Battles have been fought, victories won. Favorable impressions have been made; much prejudice has been removed." p. 462, Para. 3, [1904MS].

"As a people we should take a special interest in the work at Nashville. At the present time this city is a point of great importance in the Southern field. Our brethren selected Nashville as a center for the work in the South, because the Lord, in his wisdom, directed them there. It is a favorable place in which to make a beginning." [Cf: The Southern Review 10-25-04 para. 02] p. 462, Para. 4, [1904MS].

"Nashville is within easy access to Graysville and Huntsville. By the work in Nashville, the work in Graysville and Huntsville is to be confirmed and settled." [Cf: The Southern Review 10-25-04 para. 03] p. 462, Para. 5, [1904MS].

"Sanitarium work has also been begun in Nashville. This must be wisely managed and given support. Medical missionary work is indeed a helping hand of the gospel ministry. It opens the way for the entrance of truth." [Cf: The Southern Review 10-25-04 para. 04] p. 462, Para. 6, [1904MS].

"A sanitarium is to be established in Nashville. The site of this institution should not be right in the city, but outside the city limits, where land can be purchased for a reasonable sum. Nashville is to be a center for the work in the South, and a few miles from Nashville a school and a sanitarium should be established." [Cf: The Southern Review 10-25-04 para. 05] p. 462, Para. 7, [1904MS].

"At Nashville a sanitarium should be established. Not an immense building, but one larger than can be established in a smaller place." [Cf: The Southern Review 10-25-04 para. 06] p. 462, Para. 8, [1904MS].

"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 rolled by an invisible hand. Let this mystic stone be set in motion. If ever a place needed medical missionary work, it is the Southern field. . . . Sanitariums should have been established in many places." [Cf: The Southern Review 10-25-04 para. 07] p. 463, Para. 1, [1904MS].

"The Lord is calling upon his stewards to use their entrusted goods in advancing the work that has been begun in Nashville. Those who have deposited their means in banks or have invested it in property, are to put into circulation the means God has lent them to be used in his work. Thus their talent of means will be multiplied." Mrs. E. G. White. [Cf: The Southern Review 10-25-04 para. 08] p. 463, Para. 2, [1904MS].

(Note: Among the recommendations passed unanimously by the Fall Council of the General Conference Committee, is one to the effect that a general collection be taken up in all our churches the first Sabbath in November,-- November 5, 1904,--in behalf of the work among colored people in the Southern States. In view of this recommendation, we regard the following appeal as timely.--Editor.) [Cf: The Southern Review 10-25-04 para. 01] p. 463, Para. 3, [1904MS].

To My Brethren and Sisters in America,--We are thankful that the light of present truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. [Cf: The Southern Review 10-25-04 para. 02] p. 463, Para. 4, [1904MS].

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to his help. Again and again he has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance. [Cf: The Southern Review 10-25-04 para. 03] p. 463, Para. 5, [1904MS].

The Lord has put the seal of his approval on the work done among the colored people in the South. Mistakes have been made; but have not mistakes been made in every other missionary field? 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: The Southern Review 10-25-04 para. 04] p. 463, Para. 6, [1904MS].

Some may think that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more

work to be done there in many different lines, why should the Lord keep the question constantly before his people as he has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked. [Cf: The Southern Review 10-25-04 para. 05] p. 463, Para. 7, [1904MS].

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the third angel's message. These must be given the light of present truth. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and sent throughout the land. Small sanitariums and well-equipped treatment-rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and his truth. [Cf: The Southern Review 10-25-04 para. 06] p. 464, Para. 1, [1904MS].

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South can not bear the burden alone. We must lend them financial assistance. [Cf: The Southern Review 10-25-04 para. 07] p. 464, Para. 2, [1904MS].

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville Colored Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people,--all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection can not result in thousands of dollars flowing into the treasury. [Cf: The Southern Review 10-25-04 para. 08] p. 464, Para. 3, [1904MS].

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to him, "not grudgingly or of necessity," his blessing will attend us; for he has promised, "I will open you the windows of heaven, and pour you out a blessing." He will accept not only the gifts, but the giver. And although it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness. Mrs. E. G. White. [Cf: The Southern Review 10-25-04 para. 09] p. 464, Para. 4, [1904MS].

I have been shown that many of those who claim to be children of God have become rusty through inaction, and the Lord in his providence has given them something to do; and in thus doing has opened the way for them to become acquainted with the truth. [Cf: West Michigan Herald 01-28-02 para. 01] p. 464, Para. 5, [1904MS].

The work being done with Object Lessons is a good beginning. This is a work that is to be a blessing to all who engage in it. The more you do in this work the less weary and the less perplexed you will be. As you

go forth to sell the book that the Lord has said should be sold, you will realize that to you is spoken the benediction, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you." [Cf: West Michigan Herald 01-28-02 para. 02] p. 464, Para. 6, [1904MS].

The Lord comes very near to the workers, and the angels go before them. The work of selling the book is to accomplish double and triple good in different lines. Many more will buy the book when they are told the object for which it is being sold than if it were sold for the ordinary purpose. The work is done with such earnestness that it appeals to their hearts. It is a lesson to them, and although many 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 commanded by the Lord, who blesses every good work. Light shines into their hearts. To many the conviction of the Spirit of God will come through the seed sown by this unselfish work done for the Master. [Cf: West Michigan Herald 01-28-02 para. 03] p. 465, Para. 1, [1904MS].

The saving of many souls will be the result of the work done in canvassing for "Christ's Object Lessons." Those who purchase the book feel that they are doing something to advance a good cause. [Cf: West Michigan Herald 01-28-02 para. 04] p. 465, Para. 2, [1904MS].

Under the divine guidance go forward with your work, and, as you go, trust in the Lord for aid. Remember that when with thankful heart you do the best you can you are allied with the angels of God. *They go before you*. There is sympathy and union between divine and human agencies. Mrs. E. G. White. [Cf: West Michigan Herald 01-28-02 para. 05] p. 465, Para. 3, [1904MS].

All would pronounce the Bible the most interesting book they ever perused if their imagination had not become perverted by exciting stories of a fictitious character. [Cf: West Michigan Herald 10-26-04 para. 01] p. 465, Para. 4, [1904MS].

If we study the word of God with interest, and pray to understand it, new beauties will be seen in every line. God will reveal precious truths so clearly that the mind will derive sincere pleasure and have a continual feast as its comforting and sublime truths are unfolded. [Cf: West Michigan Herald 10-26-04 para. 02] p. 465, Para. 5, [1904MS].

To the diligent Bible student new light, new ideas, new gems of truth will constantly appear and be eagerly grasped, for it is impossible for any mind to comprehend all the richness and greatness of even one promise of God. One catches the glory from one point of view, and another the beauty and grace from another point, and the soul is filled with the heavenly light. [Cf: West Michigan Herald 10-26-04 para. 03] p. 466, Para. 1, [1904MS].

After the first acquaintance with the Bible the interest of the earnest seeker grows rapidly. The discipline gained by a regular study of the word of God enables him to see a freshness and beauty in truth that he never before discerned. [Cf: West Michigan Herald 10-26-04 para. 04] p. 466, Para. 2, [1904MS].

The Bible may be studied as a branch of human science would be; but its beauty, the evidence of its power to save souls that believe, is a lesson that is never thus learned. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we grow strong to do the will of God. [Cf: West Michigan Herald 10-26-04 para. 05] p. 466, Para. 3, [1904MS].

Those who bring to the investigation of the word a spirit of which it does not approve, will take away from the search a spirit which it has not imparted. We should take up the study of God's word with humble hearts. All selfishness, all love of originality, should be laid aside. Long cherished opinions must not be regarded as infallible. [Cf: West Michigan Herald 10-26-04 para. 06] p. 466, Para. 4, [1904MS].

Those who study the Bible simply to find texts to prove their theory or vindicate their opinion, will not be enlightened by the Spirit of God. Not through controversy and discussion is the soul enlightened. We must look and live. We must search the scriptures in order to receive life for the soul. [Cf: West Michigan Herald 10-26-04 para. 07] p. 466, Para. 5, [1904MS].

When the heart is brought into harmony with the word, a new life will spring up within, a new light will shine upon every line of the word, and it will become the voice of God to the soul. Then the truth of God's word will be regarded with new interest, and will be explored as if it were a revelation just from the courts above. Every declaration of inspiration concerning Christ will take hold of the in-most soul of those who love Him. Envy, jealousy and evil surmising will cease. The Bible will be regarded as a charter from heaven. Its study will absorb the mind, and its truths will feast the soul. [Cf: West Michigan Herald 10-26-04 para. 08] p. 467, Para. 1, [1904MS].

Several times each day, precious golden moments should be consecrated to prayer and the study of the scriptures, if it is only to commit a text to memory, that spiritual life may exist in the soul. We should take one verse and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us until it becomes our own, and we know 'what saith the Lord.' [Cf: West Michigan Herald 10-26-04 para. 09] p. 467, Para. 2, [1904MS].

The mind must be restrained and not allowed to wander. It should be trained to dwell upon the scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes with his temptations. Even while you are walking on the streets, you may read a passage and meditate upon it, thus fixing it in your mind, and God will flash the knowledge obtained into the memory at the very time when it is needed. [Cf: West Michigan Herald 10-26-04 para. 10] p. 467, Para. 3, [1904MS].

We should open the scriptures with reverence, and never allow one expression of lightness and trifling to escape our lips when quoting scripture. As we take our Bible into our hands let us remember that we are on holy ground. [Cf: West Michigan Herald 10-26-04 para. 11] p. 467, Para. 4, [1904MS].

There is little benefit derived from hasty reading of the scriptures. One may read the whole Bible through, and yet fail to see its beauty or

comprehend its deep hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. [Cf: West Michigan Herald 10-26-04 para. 12] p. 468, Para. 1, [1904MS].

If Christians would earnestly search the scriptures more hearts would burn with the vivid truths therein revealed. Their hopes would brighten with the precious promises strewn like pearls all along through the sacred writings. In contemplating the history of patriarchs and prophets, the men who loved and feared God and walked with Him, hearts will glow with the spirit that animated these worthies. As the mind dwells on the virtue and piety of holy men of old, the spirit which inspired them will kindle a flame of love and holy fervor in the hearts of those who would be like them in character, and as they gather the golden truth from the word, the heavenly Instructor is close by their side. [Cf: West Michigan Herald 10-26-04 para. 13] p. 468, Para. 2, [1904MS].

In the word is poetry, wisdom, history, biography and the most profound philosophy. Here is a study that quickens the mind into a vigorous and healthy life, and awakens it to the highest exercise. Studied and obeyed, the word of God would give to the world men of stronger and more active intellect than will the closest application to all the subjects which human philosophy embraces. It would give men of strength and solidity of character, of keen perception and sound judgment: men who would be an honor to God and a blessing to the world, for it enlarges the mind, expands, elevates and endows it with new vigor, by bringing its faculties in contact with stupendous truths. [Cf: West Michigan Herald 10-26-04 para. 14] p. 468, Para. 3, [1904MS].

Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ-His words-and His Lessons of instruction, we instinctively borrow the virtues of the character which we have so closely studied and become imbued with the spirit which [Cf: West Michigan Herald 10-26-04 para. 15] p. 469, Para. 1, [1904MS].

The dream of the great image, by which were opened future events reaching to the end of time, was given to Nebuchadnezzar that he might understand the part he was to act in the world's history, and also the relation that his kingdom sustained to the kingdom of heaven. This wonderful dream caused a marked change in his ideas and opinions, and for a little time he was influenced by the fear of God; but his heart was not yet cleansed from its pride, its worldly ambition, its desire for self-exaltation. [Cf: The Youth's Instructor 02-02-04 para. 01] p. 469, Para. 2, [1904MS].

The prophet Daniel described to King Nebuchadnezzar the rise and fall of the kingdoms that were to succeed Babylon; but the king did not cherish the conviction that came to his mind in regard to the fall of all earthly governments, and the greatness and power of Jehovah's kingdom. After the first impression wore away, he thought only of his own greatness, and studied how the dream might be turned to his own honor. [Cf: The Youth's Instructor 02-02-04 para. 02] p. 469, Para. 3, [1904MS].

The words, "Thou art this head of gold," made the deepest impression upon Nebuchadnezzar's mind. Seeing this, the wise men who had been unable to tell his dream, proposed that he make an image similar to the one seen by him, and set it up where all might behold the head of gold, which was a representation of his kingdom. [Cf: The Youth's Instructor 02-02-04 para. 03] p. 469, Para. 4, [1904MS].

This suggestion pleased the king. His pride was flattered by the thought that he could thus represent his greatness; and instead of merely reproducing the image seen in his dream, he determined to make an image that should excel the original. This image was not to deteriorate in value from the head to the feet, like the one he had been shown, but was to be composed throughout of the most precious metal. Thus the whole image would represent the greatness of Babylon; and he determined that by the splendor of this image the prophecy concerning the kingdoms which were to follow, should be effaced from his mind, and from the minds of others who had heard the dream and its interpretation. [Cf: The Youth's Instructor 02-02-04 para. 04] p. 469, Para. 5, [1904MS].

God had spoken plainly in regard to the heavenly kingdom. "In the days of these kings," said Daniel, "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. . . . The dream is certain, and the interpretation thereof sure." [Cf: The Youth's Instructor 02-02-04 para. 05] p. 469, Para. 6, [1904MS].

The king had acknowledged the power of God. saying: "Of a truth it is, that your God is a God of gods, . . . and a revealer of secrets;" but notwithstanding this acknowledgment, the years of prosperity that followed filled his heart with pride, and he forgot God, resuming his idol worship with increased zeal and bigotry, and cherishing the thought that the Babylonian kingdom would stand forever. [Cf: The Youth's Instructor 02-02-04 para. 06] p. 469, Para. 7, [1904MS].

At the time when Nebuchadnezzar saw the vision of the great image, he had purposed to destroy the wise men, because he discerned their deceptions, and was convinced that they did not have the learning and power that they claimed to possess. Only by the intercession of Daniel had they been saved from a cruel and ignominious death. The king now united with these men in planning to dishonor the God of Daniel. The light that had been permitted to shine from heaven upon Nebuchadnezzar was used to serve his pride and self-exaltation. The wise men, in counsel with the king, concluded that Babylon was the kingdom which was to break in pieces all other kingdoms; and they endeavored to make an image that would represent Babylon as eternal, indestructible, all-powerful, a kingdom that would stand forever. [Cf: The Youth's Instructor 02-02-04 para. 07] p. 470, Para. 1, [1904MS].

From the treasures obtained in war, Nebuchadnezzar "made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." This image was placed in a conspicuous position, and a proclamation was issued that all should worship it. [Cf: The Youth's Instructor 02-02-04 para. 08] p. 470, Para. 2, [1904MS].

Thus the grand lesson which God had given to the heathen through the vision of the great image, was misconstrued and misapplied. That which was designed by God to give to the world clear, distinct rays of light, Nebuchadnezzar turned from its purpose, making it minister to his pride and vanity. The prophetic illustration of God's glory was made to serve for the glorification of humanity. The symbol designed to unfold important events was used as a symbol that would hinder the spread of the knowledge that God desired the kingdoms of the world to receive. By the magnificence and beauty of his image, the king sought to make error appear more attractive, more powerful, than the truths that God had revealed. [Cf: The Youth's Instructor 02-02-04 para. 09] p. 470, Para. 3, [1904MS].

Those who are willing to be taught, may learn a lesson from the conduct of the king of Babylon. As Satan sought to make God given light serve his own purposes, by leading the king to work for his own glory instead of the glory of God, so the enemy works today to pervert truth in order to hinder God's purposes. Truth unmixed with error, is a power mighty to save; but if we allow the enemy to work through us; if, by means of the light given us, we seek to exalt self, even truth, perverted, may become a power for evil. Mrs. E. G. White. [Cf: The Youth's Instructor 02-02-04 para. 10] p. 470, Para. 4, [1904MS].

The golden image set up in the plain of Dura, an image ninety feet in height and nine in breadth, presented an imposing and majestic appearance. Nebuchadnezzar issued a proclamation, calling upon all the officers of the kingdom to assemble at the dedication of this image, and, at the sound of musical instruments, to bow down and worship it. Should any fail of doing this, they were immediately to be cast into the midst of a burning fiery furnace. [Cf: The Youth's Instructor 03-08-04 para. 01] p. 470, Para. 5, [1904MS].

The appointed day came, and at the sound of the music the vast company that was assembled at the king's command, "fell down, and worshiped the golden image." "At that time certain Chaldeans came near, . . . and said to the king Nebuchadnezzar, O king, live forever. . . . There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up." [Cf: The Youth's Instructor 03-08-04 para. 02] p. 470, Para. 6, [1904MS].

Filled with rage, the king commanded that the men be brought before him. "Is it true," he inquired, "do ye not serve my gods, nor worship the golden image which I have set up?" Pointing to the angry furnace, he reminded them of the punishment that would be theirs if they refused to obey his will. [Cf: The Youth's Instructor 03-08-04 para. 03] p. 471, Para. 1, [1904MS].

The king decided to give them a second trial. "If ye be ready," he said, "at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace." Then, with hand stretched upward in defiance, he asked, "And who is that God that shall deliver you out of my hands?" [Cf: The

Youth's Instructor 03-08-04 para. 04] p. 471, Para. 2, [1904MS].

In vain were the king's threats. He could not turn these noble men from their allegiance to the great Ruler of nations. From the history of their fathers, they had learned that disobedience to God results in dishonor, disaster, and death; that the fear of the Lord is not only the beginning of wisdom, but the foundation of all true prosperity. They knew that they owed to God every faculty they possessed; and while their hearts were full of generous sympathy toward all men, they had a lofty aspiration to prove themselves loyal to God. [Cf: The Youth's Instructor 03-08-04 para. 05] p. 471, Para. 3, [1904MS].

When the king was troubled in regard to his dream, these men, with Daniel, had fasted and prayed, that they might understand the dream. The Lord had heard their cries, and he had given to Daniel wisdom to interpret the dream to the king. Thus their own lives and the lives of the astrologers and soothsayers had been saved. Now the very men who had escaped death through the mercy of God to his servants, had been the prime movers in securing the decree in regard to the worship of the golden image. But the three Hebrews made no mention of these things; they knew that a controversy with the king would only increase his fury. [Cf: The Youth's Instructor 03-08-04 para. 06] p. 471, Para. 4, [1904MS].

Standing before the angry monarch, with the image in sight, and the sound of the entrancing music in their ears, these young men thought of the promise made to the prophet Isaiah more than one hundred years before: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." [Cf: The Youth's Instructor 03-08-04 para. 07] p. 471, Para. 5, [1904MS].

The answer of Shadrach, Meshach, and Abed-nego was respectful, but decided. Looking with calmness upon the fiery furnace and the idolatrous throng, they said: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so [if this be your decision], our God whom we serve will deliver us out of thine hand, O king." These Hebrew youth had unquestioning faith in God, and they were determined to honor him at any cost. Their faith strengthened with the declaration that God would be glorified by delivering them, and with a triumphant ring of trust in their voices, they added: "But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Mrs. E. G. White. [Cf: The Youth's Instructor 03-08-04 para. 08] p. 471, Para. 6, [1904MS].

The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,--"thanksgiving, and the voice of melody." [Cf: The Youth's Instructor 03-29-04 para. 01] p. 472, Para. 1, [1904MS].

Above the new created earth, as it lay, fair and unblemished, under the smile of God, "the morning stars sang together, and all the sons of God shouted for joy." So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise. Many of the events of human history have been linked with sacred song. [Cf: The Youth's Instructor 03-29-04 para. 02] p. 472, Para. 2, [1904MS].

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids his children today gladden their pilgrim life. There are few means more effective for fixing his word in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. [Cf: The Youth's Instructor 03-29-04 para. 03] p. 472, Para. 3, [1904MS].

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul hard-pressed and ready to despair, memory recalls some word of God's--the long forgotten burden of a childhood song,--and temptations lose their power, and courage and gladness are imparted to other souls! [Cf: The Youth's Instructor 03-29-04 para. 04] p. 472, Para. 4, [1904MS].

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the schools, and the pupils will be drawn closer to God, to their teachers, and to one another. [Cf: The Youth's Instructor 03-29-04 para. 05] p. 472, Para. 5, [1904MS].

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power. [Cf: The Youth's Instructor 03-29-04 para. 06] p. 472, Para. 6, [1904MS].

As our Redeemer leads us to the threshold of the Infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angels' song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here its keynote. Mrs. E. G. White. [Cf: The Youth's Instructor 03-29-04 para. 07] p. 472, Para. 7, [1904MS].

The world is flooded with books that might better be consumed than circulated. Books upon Indian warfare and similar topics, published and circulated as a money making scheme, might better never be read. The heart sickening relation of crimes and atrocities has a bewitching power over many youth, exciting in them the desire to bring themselves into notice by the most wicked deeds. There are many works more strictly historical whose influence is little better. The enormities, the cruelties, the licentious practices, portrayed in these writings, have acted as leaven in many minds, leading to the commission of similar acts. Books that delineate the satanic practises of human beings are giving publicity to evil works. The horrible details of crime and misery need not to be lived over again, and none who believe the truth for this time should act a part in perpetuating their memory.

[Cf: The Youth's Instructor 04-12-04 para. 01] p. 472, Para. 8, [1904MS].

Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral, and all through his work may weave religious sentiments; yet in most cases Satan is but clothed in angel robes, the more effectually to deceive and allure. The mind is affected in a great degree by that upon which it feeds. The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live an unreal life, and have no desire to search the Scriptures, to feed upon the heavenly manna. The mind is enfeebled, and loses its power to contemplate the great problems of duty and destiny. [Cf: The Youth's Instructor 04-12-04 para. 02] p. 473, Para. 1, [1904MS].

I have been instructed that the youth are exposed to the greatest peril from improper reading. Satan is constantly leading both the young and those of mature age to be charmed with worthless stories. Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work in weakening the mind and corrupting the heart. None are so confirmed in right principles as to be secure from temptation. All this trashy reading should be resolutely discarded. Mrs. E. G. White. [Cf: The Youth's Instructor 04-12-04 para. 03] p. 473, Para. 2, [1904MS].

The proud monarch was surrounded by his great men, the officers of the government, and the army that had conquered nations; and all united in applauding him as having the wisdom and power of the gods. In the midst of this imposing display stood the three youthful Hebrews, steadily persisting in their refusal to obey the king's decree. They had been obedient to the laws of Babylon, so far as these did not conflict with the claims of God; but they would not be swayed a hair's breadth from the duty they owed to their Creator. [Cf: The Youth's Instructor 04-26-04 para. 01] p. 473, Para. 3, [1904MS].

The king's wrath knew no bounds. In the very height of his power and glory, to be thus defied by the representatives of a despised and captive race was an insult which his proud spirit could not endure. He commanded that the furnace be heated seven times hotter than was its wont. And without delay the Hebrew exiles were cast in. So furious were the flames, that the men who cast the Hebrews in were burned to death. [Cf: The Youth's Instructor 04-26-04 para. 02] p. 473, Para. 4, [1904MS].

Suddenly the countenance of the king paled with terror. He looked intently upon the glowing flames, and, turning to his lords, in tones of alarm inquired, "Did we not cast three men bound into the midst of the fire?" The answer was, "True, O king." His voice trembling with excitement, the monarch exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God"! [Cf: The Youth's Instructor 04-26-04 para. 03] p. 473, Para. 5, [1904MS].

When Christ manifests himself to the children of men, an unseen Power speaks to their souls. They realize that they are in the presence of the Infinite One. Before his majesty, kings and nobles tremble, and acknowledge the living God as above every earthly power. The Hebrew

captives had told Nebuchadnezzar of Christ, the Redeemer that was to come, and from the description thus given, the king recognized the form of the fourth in the fiery furnace as the Son of God. [Cf: The Youth's Instructor 04-26-04 para. 04] p. 473, Para. 6, [1904MS].

His own greatness and dignity forgotten, Nebuchadnezzar descended from his throne, and hastened to the furnace. With remorse and shame he cried, "Ye servants of the most high God, come forth." And they obeyed, before that vast multitude showing themselves unhurt, not even the smell of fire being upon their garments. True to duty, they had been proof against the flames. Only their fetters had been burned. [Cf: The Youth's Instructor 04-26-04 para. 05] p. 474, Para. 1, [1904MS].

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." [Cf: The Youth's Instructor 04-26-04 para. 06] p. 474, Para. 2, [1904MS].

A change passed over the multitude. The great golden image, set up with such display, was forgotten. Men feared and trembled before the living God. The king published a decree that any one speaking against the God of the Hebrews should be put to death; "because there is no other god that can deliver after this sort." [Cf: The Youth's Instructor 04-26-04 para. 07] p. 474, Para. 3, [1904MS].

True Christian principle does not stop to weigh consequences. It does not ask, What will people think of me if I do this? or, How will it affect my worldly prospects if I do that? With singleness of purpose, the children of God desire to know what he would have them do, that their works may glorify him. The Lord has made ample provision that the hearts and lives of his followers shall be controlled by divine grace, that they may be as burning and shining lights in the world. [Cf: The Youth's Instructor 04-26-04 para. 08] p. 474, Para. 4, [1904MS].

These faithful Hebrews possessed great natural ability; they had enjoyed the highest intellectual culture, and now occupied positions of honor; but they did not forget God. Their powers were yielded to the sanctifying influence of his grace. By their steadfast integrity, they showed forth the praises of him who had called them out of darkness into his marvelous light. In their wonderful deliverance were displayed, before that vast assembly, the power and majesty of God. Jesus stood by their side in the fiery furnace, and the glory of his presence convinced the proud king of Babylon that it could be no other than the Son of God. The light of heaven had been shining forth from Daniel and his companions, until all their associates understood the faith that ennobled their lives and beautified their characters. By the deliverance of his faithful servants, the Lord declares that he will take his stand with the oppressed, and overthrow all earthly powers that would trample upon the authority of the God of heaven. [Cf: The Youth's Instructor 04-26-04 para. 09] p. 474, Para. 5, [1904MS].

What a lesson is here given to the faint-hearted, the vacillating, the cowardly in the cause of God! What encouragement to those who will not be turned aside from duty by threats or peril! These faithful, steadfast characters exemplify sanctification, while they have no

thought of claiming the high honor. The amount of good which may be accomplished by comparatively obscure but devoted Christians, can not be estimated until the life records shall be made known, when the judgment shall sit, and the books shall be opened. [Cf: The Youth's Instructor 04-26-04 para. 10] p. 474, Para. 6, [1904MS].

Christ identifies his interest with this class; he is not ashamed to call them brethren. There should be hundreds, where there is now one among us, so closely allied to God, their lives so closely conformed to his will, that they would be bright and shining lights, sanctified wholly, in body, soul, and spirit. [Cf: The Youth's Instructor 04-26-04 para. 11] p. 475, Para. 1, [1904MS].

The conflict still goes on between the children of light and the children of darkness. Those who name the name of Christ should shake off the lethargy that enfeebles their efforts, and should fulfil the momentous responsibilities that devolve upon them. All who do this may expect the power of God to be revealed in them. The Son of God, the world's Redeemer, will be represented in their words and in their works, and God's name will be glorified. Mrs. E. G. White. [Cf: The Youth's Instructor 04-26-04 para. 12] p. 475, Para. 2, [1904MS].

Daniel and his companions had a conscience void of offense toward God. But this was not preserved without a struggle. What a test was brought on the three associates of Daniel, when they were required to worship the great image set up by King Nebuchadnezzar in the plain of Dura! [Cf: The Youth's Instructor 07-12-04 para. 01] p. 475, Para. 3, [1904MS].

The three Hebrews were called upon to confess Christ in the face of the burning fiery furnace. It cost them something to do this, for their lives were at stake. These youth, imbued with the Holy Spirit, declared to the whole kingdom of Babylon their faith, that He whom they worshiped was the only true and living God. The demonstration of their faith on the plain of Dura was a most eloquent presentation of their principles. [Cf: The Youth's Instructor 07-12-04 para. 02] p. 475, Para. 4, [1904MS].

The lessons we may learn from the loyalty of the Hebrew captives toward God and his law, have a direct and vital bearing upon our experience in these last days. We have a confession to make different from that which we have made; and we shall have to make it under trying circumstances. In order to impress idolaters with the power and greatness of the living God, we, as his servants, must reveal our own reverence for God. We must make it manifest that he is the only object of our adoration and worship, and that no consideration, not even the preservation of life, can induce us to make the least concession to idolatry. [Cf: The Youth's Instructor 07-12-04 para. 03] p. 475, Para. 5, [1904MS].

The vainglory and oppression seen in the course pursued by the heathen king, Nebuchadnezzar, is being and will continue to the manifested in our day. History will repeat itself. In this age the test will be on the point of Sabbath observance. The heavenly universe behold men trampling upon the law of Jehovah, making the memorial of God, the sign between him and his commandment keeping people, a thing of naught, something to be despised, while a rival sabbath is exalted as was the

great golden image in the plain of Dura. Men claiming to be Christians will call upon the world to observe this spurious sabbath that they have made. All who refuse will be placed under oppressive laws. This is the mystery of iniquity, the devising of satanic agencies, carried into effect by the man of sin. [Cf: The Youth's Instructor 07-12-04 para. 04] p. 475, Para. 6, [1904MS].

The people of God will enter into no controversy with the world over this matter. They will simply take God's Word for their guide, and maintain their allegiance to him whose commandments they keep. They will obey the words of Jehovah: "Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore . . . for a perpetual covenant." [Cf: The Youth's Instructor 07-12-04 para. 05] p. 475, Para. 7, [1904MS].

When the Sabbath becomes the special point of controversy throughout Christendom, the persistent refusal of a small minority to yield to the popular demand will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness. This argument will appear conclusive; and against those who hallow the Sabbath of the fourth commandment will finally be issued a decree, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor all the divine precepts. [Cf: The Youth's Instructor 07-12-04 para. 06] p. 476, Para. 1, [1904MS].

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger, a faith that will not faint, though severely tried. Those who now exercise but little faith are in the greatest danger of falling under the power of satanic delusions and the decree to compel conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have not made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement. [Cf: The Youth's Instructor 07-12-04 para. 07] p. 476, Para. 2, [1904MS].

We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with his approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. The youth would not be seduced into sin if they would refuse to enter any path save that upon which they could ask God's blessing. [Cf: The Youth's Instructor 07-12-04 para. 08] p. 476, Para. 3, [1904MS].

My dear young friends, if you are called to go through a fiery furnace for Christ's sake, Jesus will be by your side. To you he declares: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon

thee." [Cf: The Youth's Instructor 07-12-04 para. 09] p. 476, Para. 4, [1904MS].

The threats of men sink into insignificance beside the word of the living God. Be loyal and true, and the God who walked with the three Hebrew children in the fiery furnace, who manifested himself to John on the lonely island, will be with you. His abiding presence will comfort and sustain you, and you will realize the fulfilment of the promise, "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." Mrs. E. G. White. [Cf: The Youth's Instructor 07-12-04 para. 10] p. 476, Para. 5, [1904MS].

Nebuchadnezzar was the greatest ruler of the age in which he lived. Ezekiel spoke of him as "a king of kings" and prophesied that God would allow him to complete the destruction of Jerusalem, and that because the inhabitants of "the renowned city" of Tyre would say against Jerusalem "Aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste," God would "bring upon Tyrus Nebuchadnezzar king of Babylon," "the terrible of the nations" who would make this place "in the midst of the seas" "a desolate city" that should be "built no more." The prophet further declared: "Nebuchadnezzar king of Babylon caused his army to serve a great service against Tyrus: . . . yet he had no wages, nor his army; . . . therefore thus saith the Lord God: . . . I have given him the land of Egypt for his labor wherewith he served against it, because they wrought for me." [Cf: The Youth's Instructor 10-11-04 para. 01] p. 476, Para. 6, [1904MS].

The capital of Nebuchadnezzar's world empire is spoken of by Isaiah as "Babylon, the glory of kingdoms, the beauty of the Chaldee's excellency," "the golden city;" "the lady of the kingdoms" "that dwellest upon many waters, abundant in treasures;" and by Jeremiah as "the praise of the whole earth." Jeremiah also speaks of "the broad walls of Babylon . . . and her high gates;" Isaiah, of her "gates of brass." [Cf: The Youth's Instructor 10-11-04 para. 02] p. 477, Para. 1, [1904MS].

Habakkuk describes the Babylonians as "that bitter and hasty nation, . . . terrible and dreadful. . . . Their horses also are swifter than leopards, and are more fierce than the evening wolves." Jeremiah writes in regard to "the "mighty men of Babylon." [Cf: The Youth's Instructor 10-11-04 para. 03] p. 477, Para. 2, [1904MS].

Nebuchadnezzar was an instrument of God's judgments. "Thus saith the Lord: . . . I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. Therefore harken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your enchanters, nor to your sorcerers, which speak

unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish. But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the Lord; and they shall till it, and dwell therein." [Cf: The Youth's Instructor 10-11-04 para. 04] p. 477, Para. 3, [1904MS].

The vision of the great image, in which Babylon was represented as the head of gold, was given Nebuchadnezzar in order that he might have a clear understanding in regard to the end of all things earthly, and also in regard to the setting up of God's everlasting kingdom. Although in the interpretation he was declared to be "a king of kings," this was because "the God of heaven" had given him "a kingdom, power, and strength, and glory." His kingdom was universal, extending "wheresoever the children of men dwell," yet it was to be followed by three other universal kingdoms, after which "the God of heaven" would "set up a kingdom," which should "never be destroyed." [Cf: The Youth's Instructor 10-11-04 para. 05] p. 477, Para. 4, [1904MS].

In the providence of God, Nebuchadnezzar was given ample opportunity to ascribe to the Lord the glory for the splendor of his reign. And for a time after the vision of the great image, he acknowledged God as supreme. Falling back into idolatrous habits, he was again, by the miraculous deliverance of the three Hebrews from the fiery furnace, led to acknowledge that God's "kingdom is an everlasting kingdom, and his dominion is from generation to generation." But once more the king perverted the warnings God had given him, and turned aside from the path of humility to follow the imaginations of his naturally proud heart. Thinking that his kingdom should be more extensive and powerful than any that would follow, he made great additions to the city of Babylon, and gave himself up to a life of pleasure and self-glorification. Of this time he himself says: "I Nebuchadnezzar was at rest in mine house, and flourishing in my palace." Mrs. E. G. White. [Cf: The Youth's Instructor 10-11-04 para. 06] p. 477, Para. 5, [1904MS].

Because Nebuchadnezzar did not continue to walk in the light he had received from heaven, he lost the holy impressions that had been made upon his mind. But God, in his mercy, gave the king another dream, to save him, if possible, from appropriating to himself the glory that belonged to the Supreme Ruler. [Cf: The Youth's Instructor 11-01-04 para. 01] p. 478, Para. 1, [1904MS].

The dream given at this time to the king of Babylon was a very striking one. In a vision of the night he saw a great tree growing in the midst of the earth, towering to the heavens, and its branches stretching to the ends of 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 fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it." [Cf: The Youth's Instructor 11-01-04 para. 02] p. 478, Para. 2, [1904MS].

As the king gazed upon that lofty tree, he beheld "a Watcher," even "an Holy One,"--a divine Messenger, similar in appearance to the One who walked with the Hebrews in the fiery furnace. This heavenly Being approached the tree, and in a loud voice cried:-- [Cf: The Youth's

Instructor 11-01-04 para. 03] p. 478, Para. 3, [1904MS].

"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: 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 matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men." [Cf: The Youth's Instructor 11-01-04 para. 04] p. 478, Para. 4, [1904MS].

The king was greatly troubled by this dream. It was evidently a prediction of adversity. He repeated it to the magicians, the Chaldeans, and the soothsayers; but although the dream was very explicit, none of the wise men would attempt to interpret it. Those who neither loved nor feared God could not understand the mysteries of the kingdom of heaven. They could not approach unto the throne of him who dwelleth in light unapproachable. To them the things of God must remain mysteries. [Cf: The Youth's Instructor 11-01-04 para. 05] p. 478, Para. 5, [1904MS].

In this idolatrous nation testimony was again borne to the fact that only the servants of God can understand the mysteries of God. In the early days of the king's acquaintance with Daniel, he had found that this man was the only one who could relieve him from perplexity; and now, in this later period of his reign, the king remembers his faithful servant of old, a servant esteemed because of his unswerving integrity and constant faithfulness. Nebuchadnezzar knew that Daniel's wisdom was unexcelled, and that neither he nor his three fellow captives ever compromised principle in order to secure position in the court, or even to preserve life itself. The skill of his wise men proving ineffectual, the king sent for Daniel to interpret the dream. Mrs. E. G. White. [Cf: The Youth's Instructor 11-01-04 para. 06] p. 478, Para. 6, [1904MS].

Mrs. E. G. White, in speaking to the General Conference Committee at College View, Nebraska, Sept. 20, 1904, said:-- [Cf: The Youth's Instructor 11-01-04 para. 01] p. 479, Para. 1, [1904MS].

"As I have considered the poverty and needs of the Southern field, I have been greatly distressed. I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night as I was praying for this needy field, a scene was presented to me, which I will describe. [Cf: The Youth's Instructor 11-01-04 para. 02] p. 479, Para. 2, [1904MS].

"I saw a company of men working, and asked what they were doing. One of them replied, 'We are making little boxes to be placed in the home of every family that is willing to practise self-denial, and to send of its means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race, and the giving of money that is saved by economy and self-denial will be an excellent education for all members of the family.' [Cf: The

Youth's Instructor 11-01-04 para. 03] p. 479, Para. 3, [1904MS].

"I have written concerning these boxes and the self-denial they will encourage, and I now ask if you will not respect the light that God has given to his people. These boxes should be used more than they have been. And let no one ever by pen or voice hinder their circulation. [Cf: The Youth's Instructor 11-01-04 para. 04] p. 479, Para. 4, [1904MS].

"Let every mother teach her children lessons in self-denial. *O, how much money we waste on useless articles in the house, on ruffles and fancy dress, and on candies and other articles we do not need!* Parents, teach your children that it is wrong to use God's money in self-gratification. Tell them of the poor colored people, and their needs, and encourage them to *save their pennies* wherever possible, to be used in missionary work. They will gain rich experiences through the practise of self-denial, and such lessons will often keep them from acquiring habits of intemperance. [Cf: The Youth's Instructor 11-01-04 para. 05] p. 479, Para. 5, [1904MS].

"Let the work of these self-denial boxes be carried on more than it has yet been. And do not become weary of their use. We also ask you to give of your clothing such articles as you do not need." [Cf: The Youth's Instructor 11-01-04 para. 06] p. 479, Para. 6, [1904MS].

For seven years Nebuchadnezzar, in his degradation, was an astonishment to all his subjects. For seven years he was humbled before the world, as a punishment for ascribing to himself the glory that belonged to God. At the end of this time his reason was restored to him. Through his terrible humiliation he was brought to see his own weakness, and to acknowledge the supremacy of God. [Cf: The Youth's Instructor 12-13-04 para. 01] p. 479, Para. 7, [1904MS].

In the book of Daniel is given the king's public confession of his restoration. We read: "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 honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say to him, . What doest thou? At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and brightness returned unto me; and my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me." [Cf: The Youth's Instructor 12-13-04 para. 02] p. 479, Para. 8, [1904MS].

The chastening that came upon the king of Babylon wrought reformation in his heart, and transformed him in character. He now understands God's purpose in humiliating him. In this chastisement he recognizes the divine hand. Before his humiliation he was tyrannical in his dealings with others, but now the fierce, over-bearing monarch is changed into a wise and compassionate ruler. Before his humiliation he defied and blasphemed the God of heaven, but now he humbly acknowledges the power of the Most High, and earnestly seeks to promote the happiness of his subjects. [Cf: The Youth's Instructor 12-13-04 para.

03] p. 480, Para. 1, [1904MS].

At last, under the rebuke of God, the king had learned the lesson which all kings and rulers need to learn, that true greatness consists in goodness. He acknowledged Jehovah as the living God, saying: Come, all ye that fear God, and I will make known to you what he hath done for my soul. It is now my wish that all the people of my realm shall learn what I have learned, that the God whom they should worship is not a golden image, but he who made the heavens and the earth. "I Nebuchadnezzar praise and extol, and honor the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase." [Cf: The Youth's Instructor 12-13-04 para. 04] p. 480, Para. 2, [1904MS].

Thus the king upon the Babylonian throne became a witness for God, giving his testimony, warm and eloquent, from a grateful heart that was partaking of the mercy and grace, the righteousness and peace, of the divine nature. God's design that the greatest kingdom of the world should show forth his praise, was now fulfilled. [Cf: The Youth's Instructor 12-13-04 para. 05] p. 480, Para. 3, [1904MS].

The public proclamation in which Nebuchadnezzar acknowledged his guilt and the great mercy of God in his restoration, is the last act of his life as recorded in Sacred History. Mrs. E. G. White. [Cf: The Youth's Instructor 12-13-04 para. 06] p. 480, Para. 4, [1904MS].

[Sermon delivered by Ellen G. White at 11:30 a.m., Sabbath, January 23, 1904, in the Sanitarium Chapel, St. Helena, California.] "Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God" [Isa. 58:1,2]. [Cf: Sermons and Talks, Volume 2 p. 250 para. 01] p. 480, Para. 5, [1904MS].

God's professed people answered these words by the complaint: "Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and Thou takest no knowledge?" [vs. 3]. [Cf: Sermons and Talks, Volume 2 p. 250 para. 02] p. 480, Para. 6, [1904MS].

The cause of their deplorable spiritual condition is given: "Behold, in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?" [verses 3-5]. [Cf: Sermons and Talks, Volume 2 p. 250 para. 03] p. 481, Para. 1, [1904MS].

The people seemed to have the impression that there was virtue in the appearance of humility. But it is only when the soul is, spiritually speaking, naturally inclined to humility before God, that the forms of worship are acceptable. [Cf: Sermons and Talks, Volume 2 p. 250 para. 04] p. 481, Para. 2, [1904MS].

The Lord desires every one of us to be decidedly in earnest. We cannot afford to make a mistake in spiritual matters. The life and death question with us is, "What shall I do that I may be saved, eternally saved?" "What shall I do that I may inherit eternal life--a life that measures with the life of God?" This is a question that it becomes every one of us to consider carefully. [Cf: Sermons and Talks, Volume 2 p. 250 para. 05] p. 481, Para. 3, [1904MS].

We are not left to think that only this world is our home. Just before His crucifixion Christ said: "Let not your heart be troubled: ye believe in God, believe also in Me." He spoke these words to His disciples. They were troubled because they thought that their Master was about to leave them. Christ had told them that He would be taken by wicked hands, and crucified. Their hearts were filled with sorrow, and in His love for them Christ overlooked His own agony, and sought to relieve their burdened hearts by telling them of His purpose concerning them and of His final return: [Cf: Sermons and Talks, Volume 2 p. 250 para. 06] p. 481, Para. 4, [1904MS].

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." [Cf: Sermons and Talks, Volume 2 p. 251 para. 01] p. 482, Para. 1, [1904MS].

This is where every soul of us will desire to be. All who are sitting before me today will desire to be with Christ in His kingdom. It means something to us to have a home in the mansions that Christ is preparing for us. We cannot afford to make mistakes now; we cannot afford to make crooked paths for our feet, lest other weak souls be led astray. [Cf: Sermons and Talks, Volume 2 p. 251 para. 02] p. 482, Para. 2, [1904MS].

While living in this world, we are to be God's helping hand. Paul declared, "Ye are God's husbandry, ye are God's building" Cor. 3:9 . We are to cooperate with God in every measure that He desires to carry out. Are we fulfilling the purpose of the eternal God? Are we daily seeking to have the mind of Christ and to do His will in word and work? [Cf: Sermons and Talks, Volume 2 p. 251 para. 03] p. 482, Para. 3, [1904MS].

What a condition the human family is in today! Have you ever seen before such a time of confusion--of violence, of murder, theft, and every other kind of crime? In this time, where are we individually standing? [Cf: Sermons and Talks, Volume 2 p. 251 para. 04] p. 482, Para. 4, [1904MS].

In the fifty-eighth of Isaiah we have read of those who "fast for strife and debate, and to smite with the fist of wickedness," and we have learned that God will not accept such a fast. "Ye shall not fast as ye do this day," He declares, "to make your voice to be heard on high" [Isa. 58:4]. [Cf: Sermons and Talks, Volume 2 p. 251 para. 05] p. 482, Para. 5, [1904MS].

"Is it such a fast that I have chosen? a day for a man to afflict his

soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? [Cf: Sermons and Talks, Volume 2 p. 251 para. 06] p. 483, Para. 1, [1904MS].

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens [instead of binding them on], and to let the oppressed go free, and that ye break every yoke? is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [verses 5-7]. "Then [after they do these works of mercy and necessity] shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward" [verse 8]. [Cf: Sermons and Talks, Volume 2 p. 251 para. 07] p. 483, Para. 2, [1904MS].

We are to put into practice the precepts of the law, and thus have righteousness before us; the rearward will be God's glory. The light of the righteousness of Christ will be our frontguard, and the glory of the Lord will be our rearward. Let us thank the Lord for this assistance. Let us constantly stand in a position where the Lord God of heaven can favor us. Let us consider that it is our high privilege to be in connection with God--to be His helping hand. [Cf: Sermons and Talks, Volume 2 p. 251 para. 08] p. 483, Para. 3, [1904MS].

In God's great plan for the redemption of a lost race, He has placed Himself under the necessity of using human agencies as His helping hand. He must have a helping hand, in order to reach humanity. He must have the cooperation of those who will be active, quick to see opportunities, quick to discern what must be done for their fellow men. [Cf: Sermons and Talks, Volume 2 p. 252 para. 01] p. 483, Para. 4, [1904MS].

Christ gave His life for sinful men and women. He desired to rescue the race from a life of transgression to a life of obedience and righteousness; and to those who accept Him as their Redeemer He offers the richest reward that Heaven can bestow--even the inheritance of life eternal. [Cf: Sermons and Talks, Volume 2 p. 252 para. 02] p. 484, Para. 1, [1904MS].

John, the beloved disciple, declares concerning his Lord: "He was in the world, and the world was made by Him, and the world knew Him not. He came into His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" [John 1:10-12]. [Cf: Sermons and Talks, Volume 2 p. 252 para. 03] p. 484, Para. 2, [1904MS].

Oh, that we might comprehend more fully the infinite price that has been paid for our redemption! Paul declares, "Ye are bought with a price"; and it is true, for the price paid is nothing less than the life of the only begotten Son of God. Let us all consider this. We may refuse the invitations that Christ sends to us; we may neglect His offer of pardon and peace; but still it remains a fact that every one of us has been bought with a price, even with the precious blood of the Son of God. Therefore, "Consider Him" [Heb. 12:3]. [Cf: Sermons and Talks, Volume 2 p. 252 para. 04] p. 484, Para. 3, [1904MS].

You have cost much. "Glorify God in your body, and in your spirit, which are God's." That which you may regard as your own, is God's. Take care of His property. He has bought you with an infinite price. Your mind is His. What right has any person to abuse a body that belongs not to himself, but to the Lord Jesus Christ? What satisfaction can anyone take in gradually lessening the power of body and mind by selfish indulgence of any form? [Cf: Sermons and Talks, Volume 2 p. 252 para. 05] p. 484, Para. 4, [1904MS].

God has given to every human being a brain. He desires that it shall be used to His glory. By it, man is enabled to cooperate with God in efforts to save perishing fellow mortals. We have none too much brain power or reasoning faculties. We are to educate and train every power of mind and body--the human mechanism that Christ has bought--in order that we may put it to the best possible use. We are to do all we can to strengthen these powers; for God is pleased to have us become more and still more efficient colaborers with Him. [Cf: Sermons and Talks, Volume 2 p. 252 para. 06] p. 485, Para. 1, [1904MS].

Of those who do their part faithfully, it is said, "Ye are laborers together with God" Cor. 3:9 . Apart from divine aid, man can do very little; but the heavenly Father and His Son are ready to work through everyone who consecrates himself wholly on the altar of service. Every soul before me may cooperate with God, and labor for Him acceptably. The Lord desires us all to come into line. To every man He has given an appointed work, according to their several ability. [Cf: Sermons and Talks, Volume 2 p. 253 para. 01] p. 485, Para. 2, [1904MS].

In Exodus we read that at the time the Lord directed the Israelites to build a tabernacle in the wilderness, He gave certain men special ability, talent, and skill in devising, and then He appointed them to the work. He will deal with us in the same way. We are to use our brain power to the glory of God. And although we may have to begin in a very small way, He will bless us and multiply our talents as a reward for faithfulness. [Cf: Sermons and Talks, Volume 2 p. 253 para. 02] p. 485, Para. 3, [1904MS].

At the age of seventeen, when all my friends thought I was an invalid for life on account of a severe accident I had sustained in my girlhood, a heavenly visitant came and spoke to me, saying, "I have a message for you to bear." "Why," I thought, "there certainly must be a great mistake somewhere." Again were spoken the words: "I have a message for you to bear. Write out for the people what I give you." Up to that time my trembling hand had not been able to write a line. I replied, "I cannot do it; I cannot do it." "Write! write!" were the words spoken once again. I took the pen and paper, and I began to write; and how much I have written since, it is impossible to estimate. The strength, the power, was of God. [Cf: Sermons and Talks, Volume 2 p. 253 para. 03] p. 485, Para. 4, [1904MS].

Since that time, the books that I have written have been published in many, many languages, and have gone to all parts of the earth. Just a short while ago I received word that a copy of one of my books had been graciously received by the queen of Germany, and that she had written a kind letter expressing her appreciation of the volume. To the Lord be all the praise. [Cf: Sermons and Talks, Volume 2 p. 253 para. 04] p.

486, Para. 1, [1904MS].

Of ourselves we can do nothing good. But it is our privilege to place ourselves in right relation to God, and to determine that by His help we will do our part in this work, to make it better. In the lives of those who humbly yet unfalteringly carry out this resolution, will be revealed the glory of God. I know this by experience. I have had no power of my own. I have realized that I must hang my helpless soul on Jesus Christ; and as the result of doing this, of praying and of believing, the salvation of God has gone before me, and the glory of the Lord has followed. [Cf: Sermons and Talks, Volume 2 p. 253 para. 05] p. 486, Para. 2, [1904MS].

I tell you that which I know, for your encouragement and comfort. Let us all place ourselves in right relation to God. What satisfaction is to be found in keeping pace with the fashion of this world? You have a better work to do. Fashion character. Use every ability, every nerve, every muscle, every thought, every action, to the glory of God. Then you will see, as you have never seen before, the salvation of God going before you. [Cf: Sermons and Talks, Volume 2 p. 254 para. 01] p. 486, Para. 3, [1904MS].

Oh, I have nought to complain of! The Lord has never failed me. I laid my husband in the grave 22 years ago; and several years afterward, when the decision was made that more missionaries must go to Australia to unite with the few who had been sent, we went there ourselves to strengthen the hands of our brethren, and to establish the work on right lines in this new center. There we did much pioneer work. [Cf: Sermons and Talks, Volume 2 p. 254 para. 02] p. 486, Para. 4, [1904MS].

We saw the great need for a school in which promising young men and young women could be trained for the Master's service; and we went right into the woods in New South Wales, purchased 1500 acres of land, and there established a training school away from the cities. The nearest city, Newcastle, was 25 miles distant; and Sydney, where we purchased most of our supplies, was about 75 miles south. As pioneers, we took hold of this work in earnest, doing all we could; and the power of God was with us at every step. We met with many discouragements, it is true; difficulties pressed in on the right hand and on the left; but the Lord blessed and prospered the efforts of the consecrated workers. [Cf: Sermons and Talks, Volume 2 p. 254 para. 03] p. 487, Para. 1, [1904MS].

Three years ago we returned to America. Others were sent to Australia to take our places. The work has continued to grow; prosperity has attended every effort. I wish you could read the letters that come to us. Doubtless you have heard of the dreadful drought that has caused famine in so many places in Australia during the past two years. Hundreds of thousands of sheep and cattle and horses have perished. In all the colonies, and especially in Queensland, the suffering and the financial loss have been great. [Cf: Sermons and Talks, Volume 2 p. 254 para. 04] p. 487, Para. 2, [1904MS].

But the spot that was chosen for our training school has had sufficient rainfall for good pasture land and bountiful crops; in fact, in legislative assemblies and in the newspapers of the great cities it

has been specified as "the only green spot in all New South Wales."
[Cf: Sermons and Talks, Volume 2 p. 254 para. 05] p. 487, Para. 3,
[1904MS].

Is not this remarkable? Has not the Lord blessed? From one of the reports received, we learn that last year 7000 pounds of honey of the best quality had been made on the school estate. Large quantities of vegetables have been raised, and the sale of the surplus has been a source of considerable revenue to the school. All this is very encouraging to us; for we took the wild land, and helped to bring it to its present fruitful state. To the Lord we ascribe all the praise. [Cf: Sermons and Talks, Volume 2 p. 254 para. 06] p. 487, Para. 4, [1904MS].

In every land and in every community there are many opportunities for helpful service. Even in these valleys in which we are now living, there are families that need help along spiritual lines. Look these ones up. Use your talent, your ability, by helping them. First give yourself to the Master; then He will work with you. To every man He gives his work. [Cf: Sermons and Talks, Volume 2 p. 255 para. 01] p. 488, Para. 1, [1904MS].

Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, "Is not Mrs. White worth millions of dollars?" I am glad that I can say, "No." I do not own in this world any place that is free from debt. Why? Because I see so much missionary work to be done. Under such circumstances, could I hoard money? No, indeed. I receive royalties from the sale of my books, but nearly all is spent in missionary work. [Cf: Sermons and Talks, Volume 2 p. 255 para. 02] p. 488, Para. 2, [1904MS].

The head of one of our publishing houses in a distant foreign land, upon hearing from others recently that I was in need of means, sent me a bill of exchange for \$500, and in the letter accompanying the money he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed \$500 as a very small token of their appreciation. They sent this because of their desire to help me in my time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this \$500 as soon as I can free myself from debt. [Cf: Sermons and Talks, Volume 2 p. 255 para. 03] p. 488, Para. 3, [1904MS].

For the glory of God I will tell you that about four years ago He enabled me to finish writing a book on the parables of Jesus, and then He put it into my heart to give this book for the advancement of our denominational educational work. [Cf: Sermons and Talks, Volume 2 p. 255 para. 04] p. 488, Para. 4, [1904MS].

At that time some of our larger training schools and colleges were heavily in debt; but through the efforts of our people to sell this book and to devote the entire proceeds to the liquidation of these debts, more than \$200,000 has already been raised and applied on the debts; and the good work is still going on. The success of this plan has been a source of great satisfaction to me. I am now completing

another book, to be used in a similar way for other enterprises. [Cf: Sermons and Talks, Volume 2 p. 255 para. 05] p. 489, Para. 1, [1904MS].

But the financial gain is not the most encouraging feature to me. I love to dwell on the thought that the circulation of these books is bringing many souls into the truth. This thought makes my heart glad indeed. I have no time to sit down and mourn. I go right on with my work, and constantly keep writing, writing, writing. Early in the morning, when the rest of you are asleep, I am generally up, writing. [Cf: Sermons and Talks, Volume 2 p. 256 para. 01] p. 489, Para. 2, [1904MS].

Even affliction has not caused me to cease writing. Not long after going to Australia, I was stricken with disease. Because of the dampness of the houses, I suffered an attack of inflammatory rheumatism, which prostrated me for eleven months. At times I was in intense agony. I could sleep in one position for only about two hours, and then I had to be moved into another bed, where I could lie in another position. My rubber air mattress gave me very little relief, and I passed through periods of great suffering. [Cf: Sermons and Talks, Volume 2 p. 256 para. 02] p. 489, Para. 3, [1904MS].

But in spite of this, I did not cease my work. My right arm, from the elbow to the fingertips, was free from pain; the rest of the arm, the whole of the left arm, and both shoulders, could not be moved voluntarily. A framework was devised, and by the aid of this, during these eleven months, I wrote 2500 pages of letter paper, to send across the broad waters of the Pacific for publication in America. [Cf: Sermons and Talks, Volume 2 p. 256 para. 03] p. 489, Para. 4, [1904MS].

I feel so thankful to the Lord that He never disappoints me; that He gives me strength and grace. As I stood by the side of my dying husband, I placed my hand in his, and said, "Do you know me, husband?" He nodded. Said I, "All through the years I have allowed you to bear the business responsibilities, and to lead out in new enterprises. Now I promise you to be a pioneer myself." And I added, "If you realize what I say, grasp my hand a little more firmly." He did so; he could not speak. [Cf: Sermons and Talks, Volume 2 p. 256 para. 04] p. 490, Para. 1, [1904MS].

After my husband had been laid away in the grave, his friends thought of putting up a broken shaft as a monument. "Never!" said I, "never! He has done, singlehanded, the work of three men. Never shall a broken monument be placed over his grave!" [Cf: Sermons and Talks, Volume 2 p. 256 para. 05] p. 490, Para. 2, [1904MS].

Some of my friends urged me to pray that my husband might be raised to life. "We cannot spare Elder White; we cannot spare him," they pleaded. "Do you think," I answered, "that I would go to his grave to weep and mourn over him? I have a work to do. I have promised to take up his work, and to carry it forward; and I intend to do it." [Cf: Sermons and Talks, Volume 2 p. 256 para. 06] p. 490, Para. 3, [1904MS].

God has helped me. Today I glorify His name in the presence of His people. I spent nearly ten years in Australia. A wonderful work has

been done there, but more than twice as much could have been accomplished if we had had the men and the means that we should have had. We thank God, nevertheless, for His sustaining presence, and for what we can now see in that field as the result of the efforts put forth. [Cf: Sermons and Talks, Volume 2 p. 256 para. 07] p. 490, Para. 4, [1904MS].

But I must return to my text. As the result of observing the fast that the Lord has chosen--of loosing the bands of wickedness, of undoing the heavy burdens, of letting the oppressed go free, of feeding the hungry, caring for the poor, and clothing the naked--the prophet Isaiah declares: [Cf: Sermons and Talks, Volume 2 p. 257 para. 01] p. 490, Para. 5, [1904MS].

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say: [Cf: Sermons and Talks, Volume 2 p. 257 para. 02] p. 491, Para. 1, [1904MS].

"Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day: 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: Sermons and Talks, Volume 2 p. 257 para. 03] p. 491, Para. 2, [1904MS].

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" [Isa. 58:8-14]. [Cf: Sermons and Talks, Volume 2 p. 257 para. 04] p. 491, Para. 3, [1904MS].

Let us keep in remembrance that we each have a work to do. No one can afford to use tobacco; no one can afford to drink liquor. We must keep the senses clear; we must keep the mind free from all obstruction. We have a work to do for the Master, and we cannot afford to be content with crippled ideas. We do not want our sensibilities to be so perverted that we shall do iniquity. We do not want to spoil the fragrance that through the Spirit and blessing of God we might be the means of bringing into the life of some other person. We want individually to cleanse ourselves from all filthiness of the flesh and of the spirit, and to perfect holiness in the fear of God. [Cf: Sermons and Talks, Volume 2 p. 257 para. 05] p. 491, Para. 4, [1904MS].

We are glad to have our friends come to this sanitarium. We desire that they shall cooperate with every effort that is made to restore

them to perfect soundness physically. We desire that those who come for treatment shall understand that the Lord God of heaven has signified that this institution should be established to help suffering humanity--to break the power of disease. Many, many times we have seen the working of God's healing power through the natural restorative agencies that are used in these institutions. [Cf: Sermons and Talks, Volume 2 p. 257 para. 06] p. 492, Para. 1, [1904MS].

We are greatly encouraged by the words we hear from the sanitarium that has just been opened near Sydney, Australia. Among those who have come to that institution are some whose minds have been unbalanced. These unfortunate ones are placed on a plain, simple, nutritious diet; they are prayed for and with--and they realize that they are being prayed for; they are taught to look unto God, the mighty Restorer of the reasoning faculties. [Cf: Sermons and Talks, Volume 2 p. 258 para. 01] p. 492, Para. 2, [1904MS].

The most remarkable results follow. Tobacco and liquor-drinking habits are dropped very quickly. Reformation results in gradual recovery. The poor souls are unable to express fully their gratitude for restoration. [Cf: Sermons and Talks, Volume 2 p. 258 para. 02] p. 492, Para. 3, [1904MS].

God wants us to cooperate with Him. When we cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord, we shall be as happy a people as has ever been seen. The salvation of God will be revealed. To the patients I would say, Take hold earnestly, and unite your efforts with the efforts of those who are trying to help you. Believe that all heaven is desirous of your being in health, soul, body, and spirit. Believe that the heavenly angels are round about you, watching to do you good, for it is even so. [Cf: Sermons and Talks, Volume 2 p. 258 para. 03] p. 492, Para. 4, [1904MS].

We desire to see the power of God displayed in the restoration of suffering humanity. We have seen it in Australia and in many other countries. I have labored in many parts of the world, and in every place I have seen the salvation of God revealed. [Cf: Sermons and Talks, Volume 2 p. 258 para. 04] p. 493, Para. 1, [1904MS].

To the sick I would say: Be of good courage. God's eye is upon you. He desires to help you break every yoke. He does not desire you to bind yourself under the yoke of any unhealthful habit; and if you have done so, He desires you to break it. He will give you strength and courage and help sufficient to break from every evil habit. Oh, I feel so thankful for this! [Cf: Sermons and Talks, Volume 2 p. 258 para. 05] p. 493, Para. 2, [1904MS].

Many years ago, while my husband was still alive, we visited St. Helena, and helped to select the piece of land on which this sanitarium has been built. As my husband looked over the valley, he said, "Wife, if we ever have an institution here, we will build a house where from every window we can look upon the beautiful scenery that is all around us." Ever since that time, I have looked upon this place with great delight. Those who come here may be benefited, and greatly blessed by the Lord, if they will cooperate with Him. True, you will feel keenly, at first, the deprivation that comes with the putting away of injurious habits; but reformation will result in restoration of health. I would

choose health in preference to indulgence of appetite. [Cf: Sermons and Talks, Volume 2 p. 258 para. 06] p. 493, Para. 3, [1904MS].

We can do very much for ourselves and for our children. May God help us! We cost much to heaven, and we are worth too much to make it worthwhile to cling to our old habits and practices. Let us make the most of our privileges, and work with all our capabilities and powers. Then we shall see of the salvation of God. [Cf: Sermons and Talks, Volume 2 p. 259 para. 01] p. 493, Para. 4, [1904MS].

Again I would call your attention to the promise made to the obedient-
-to those who cooperate with God and do His will. [Cf: Sermons and Talks, Volume 2 p. 259 para. 02] p. 494, Para. 1, [1904MS].

"Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it" [Isa. 58:14]. [Cf: Sermons and Talks, Volume 2 p. 259 para. 03] p. 494, Para. 2, [1904MS].

There is a heaven for us to win, and there is a great "miserableness" for us to shun. None of us desire to be sick. None of us desire that this wonderful mechanism, the body, shall lie inactive, useless. We do not want to injure or ruin any part of this delicate mechanism. We have none too much brain power, at the best; and that which we have, we want to keep in the best possible condition, in order that we may plan with the Master, and He with us, to help our fellow human beings in suffering. [Cf: Sermons and Talks, Volume 2 p. 259 para. 04] p. 494, Para. 3, [1904MS].

We want to see the sick among us healed by the power of God. He cooperates with man in every reformation made. Let us take hold with Him. Climb, climb, for your souls' sake climb the ladder of progress. First ascend the lower rounds, and then climb, climb, climb; for the topmost round rests upon the threshold of heaven. Angels of God are ascending and descending that ladder of shining brightness. You can ascend round by round, round by round, and finally step off into the kingdom of glory. [Cf: Sermons and Talks, Volume 2 p. 259 para. 05] p. 494, Para. 4, [1904MS].

Keep progressing upward, ever ascending higher and still higher. God will put it into your mind to do His will. He will give you strength and courage and hope and faith. You can reach the golden city. And when at last the gates are opened and the redeemed are welcomed in, you will see the King in His beauty, and He will greet you with the words, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: Sermons and Talks, Volume 2 p. 259 para. 06] p. 494, Para. 5, [1904MS].

And how was this kingdom prepared? Our Lord of glory stepped down from His royal throne, and, laying aside His royal robe and kingly crown, He took upon Himself the garments of humanity, that, by standing at the head of humanity, He might give value to humanity, and enable us through His strength to become conquerors, sons of God, heirs of God and joint-heirs with Christ Jesus. [Cf: Sermons and Talks, Volume 2 p. 259 para. 07] p. 495, Para. 1, [1904MS].

Shall we not put to the test every muscle and sinew, in an effort to cooperate with God? Then we shall be victorious. Then we shall be ushered into the kingdom of everlasting glory. Then we will unite with the saints in casting our glittering crowns at the feet of our Redeemer. Then we will touch our golden harps and sing the song of redemption. [Cf: Sermons and Talks, Volume 2 p. 260 para. 01] p. 495, Para. 2, [1904MS].

I want to be there. I want to unite in this song, and I want you to unite in it. I want you to be there, that you may see the King in His beauty, His marvelous loveliness. God help us, is my prayer. [Cf: Sermons and Talks, Volume 2 p. 260 para. 02] p. 495, Para. 3, [1904MS].

[Turning to Brother Harmon]: Brother Harmon, we know what it meant to push the triumphs of the cross in the early days of the message. Now, disease is upon you, but God is helping you. Praise His holy name! We hope that you will yet be enabled to be where you will be comfortable, and where you may speak words to the glory of the Master. We praise the Lord for His goodness, His lovingkindness.-- Ms 8, 1894 (MR 900.44). [Cf: Sermons and Talks, Volume 2 p. 260 para. 03] p. 495, Para. 4, [1904MS].

[Sermon preached May 22, 1904, in Berrien Springs, Michigan.] "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee; as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. 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" [John 17:1-6]. [Cf: Sermons and Talks, Volume 2 p. 261 para. 01] p. 495, Para. 5, [1904MS].

What a glorious commendation--"They have kept Thy word." To have these words said of us would be a great honor. But too often self comes in; self strives for the mastery. [Cf: Sermons and Talks, Volume 2 p. 261 para. 02] p. 496, Para. 1, [1904MS].

This was Christ's last prayer with His disciples. It was offered just before He went into the Garden of Gethsemane, where He was to be betrayed and taken. When He reached Gethsemane, He fell prostrate upon the ground, in an agony of distress. What caused His agony? The weight of the sins of the whole world was resting upon His soul. As we study this prayer, let us remember that it was just before this experience and just before His betrayal and trial, that these words were uttered. [Cf: Sermons and Talks, Volume 2 p. 261 para. 03] p. 496, Para. 2, [1904MS].

In Gethsemane Christ felt that He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God. [Cf: Sermons and Talks, Volume 2 p. 261 para. 04] p.

496, Para. 3, [1904MS].

Behold Him contemplating the price to be paid for the human soul. In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God. The chilling dew of night falls upon His prostrate form, but He heeds it not. From His pale lips comes the bitter cry, "O My Father, if it be possible, let this cup pass from Me." Yet even now He adds, "Nevertheless not as I will, but as Thou wilt." [Cf: Sermons and Talks, Volume 2 p. 261 para. 05] p. 496, Para. 4, [1904MS].

The human heart longs for sympathy in suffering. This longing Christ felt to the very depths of His being, and He went to the place where He had left His disciples. Had He found them praying, He would have been relieved. But they were asleep. They could give Him no comfort. Once more after this He came to them, but again He found them asleep. [Cf: Sermons and Talks, Volume 2 p. 261 para. 06] p. 496, Para. 5, [1904MS].

Turning away, Jesus sought His retreat, and fell prostrate, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own tempted, agonized soul. The awful moment had come--that moment which was to decide the destiny of the world. [Cf: Sermons and Talks, Volume 2 p. 262 para. 01] p. 497, Para. 1, [1904MS].

The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty men. It was not yet too late. He might wipe the bloody sweat from His brow, and leave man to perish in his iniquity. He might say, Let the transgressor receive the penalty of his sin, and I will go back to My Father. [Cf: Sermons and Talks, Volume 2 p. 262 para. 02] p. 497, Para. 2, [1904MS].

Will the Son of God drink the bitter cup of humiliation and agony? Will the Innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from the pale lips of Jesus, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done." [Cf: Sermons and Talks, Volume 2 p. 262 para. 03] p. 497, Para. 3, [1904MS].

He accepts His baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep, the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation of a race that has willed to sin. [Cf: Sermons and Talks, Volume 2 p. 262 para. 04] p. 497, Para. 4, [1904MS].

Thus the Son of God gave Himself for us "the Sinless for the sinful--that we might not perish. Let us think of the suffering that He endured for us, and as we think of it let us remember that we are to be partakers of this suffering, that we may finally share in His glory. "If any man will come after Me," He says, "let him deny himself, and take up his cross, and follow Me." [Cf: Sermons and Talks, Volume 2 p. 262 para. 05] p. 497, Para. 5, [1904MS].

How much have we suffered for Christ and for our fellow beings? As we have gone from place to place, and have seen the need and the sinfulness of humanity, have we been willing to endure self-denial and privation for others? [Cf: Sermons and Talks, Volume 2 p. 262 para. 06] p. 498, Para. 1, [1904MS].

Glorified in Us. "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 thy have known that all things whatsoever Thou hast given Me are of Thee. For I have given unto them the words which Thou gavest Me; and they have received them, and have known surely that I came out from Thee, and 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" [verses 5-10]. [Cf: Sermons and Talks, Volume 2 p. 262 para. 07] p. 498, Para. 2, [1904MS].

Do we come short of this? Do we, by refusing to follow Christ in self-denial and sacrifice, fail of glorifying God? Are we willing to lift the cross? Are we willing to die to self, to be crucified with Christ? We must share with the Redeemer in His suffering before we can enter the city of our God. [Cf: Sermons and Talks, Volume 2 p. 263 para. 01] p. 498, Para. 3, [1904MS].

Sanctified Through the Truth. "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are. While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" [verses 11-16]. [Cf: Sermons and Talks, Volume 2 p. 263 para. 02] p. 498, Para. 4, [1904MS].

Christ's followers are not to think they can do just as the world does, following the natural inclinations of the heart, living in selfishness and pride, and yet get to heaven. God wants us to separate from everything that will dishonor His name before the world. [Cf: Sermons and Talks, Volume 2 p. 263 para. 03] p. 499, Para. 1, [1904MS].

"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" [verses 17-19]. [Cf: Sermons and Talks, Volume 2 p. 263 para. 04] p. 499, Para. 2, [1904MS].

It is the privilege of every soul before me to be sanctified through the truth. This sanctification all must have who enter the abodes of bliss. There are many errors abroad in our world. Satan has come down

with great power, and is working with all deceivableness of unrighteousness. But we are not to accept his deceptions. We must be braced in Christ, sanctified through the truth. [Cf: Sermons and Talks, Volume 2 p. 263 para. 05] p. 499, Para. 3, [1904MS].

The Lord may see that it is necessary to subject us to a refining process, that we may be brought into perfect harmony with Christ. I pray that the hearts of those in attendance at this meeting may be filled with an intense longing for the sanctification of the Spirit, that they may be brought into complete unity with Christ and with one another. [Cf: Sermons and Talks, Volume 2 p. 263 para. 06] p. 499, Para. 4, [1904MS].

My brethren and sisters, you are soon to go away for the summer's work, some to the ministry, some to teaching, and others to various lines of work. Before you leave this meeting, you should receive the testimony of the Holy Spirit that you have taken hold of the divine power and have made peace with God. Your hearts should be filled with the peace which passeth all understanding. [Cf: Sermons and Talks, Volume 2 p. 264 para. 01] p. 499, Para. 5, [1904MS].

"That They All May Be One." "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" [verses 20, 21]. [Cf: Sermons and Talks, Volume 2 p. 264 para. 02] p. 500, Para. 1, [1904MS].

What kind of unity is spoken of in these words? Unity in diversity. Our minds do not all run in the same channel, and we have not all been given the same work. God has given to every man his work according to his several ability. There are different kinds of work to be done, and workers of varied capabilities are needed. If our hearts are humble, if we have learned in the school of Christ to be meek and lowly, we may all press together in the narrow path marked out for us. [Cf: Sermons and Talks, Volume 2 p. 264 para. 03] p. 500, Para. 2, [1904MS].

God wants us to show an earnest desire to save those that are ready to perish. If there is one who has made mistakes, our hearts should go out to him. We should let him see that we have for him that love which was revealed in the life of Christ. We may think that a brother has done something very wrong. Perhaps he has. But do you think that you will make him see his wrong by shunning his society, by leaving him to himself, where the enemy can work upon his mind and his conscience? We should try to come just as close to him as we can. With all the soul-winning power that God has given us, we must draw him to Christ, remembering that we ourselves have made mistakes. We have all gone out of the way. We have all had our times of trouble, of blindness, of affliction. [Cf: Sermons and Talks, Volume 2 p. 264 para. 04] p. 500, Para. 3, [1904MS].

There is a power in the truth. There is a power in the love of God that will press back the clouds of darkness, and let the sunlight of God's presence into the heart of the erring. [Cf: Sermons and Talks, Volume 2 p. 264 para. 05] p. 500, Para. 4, [1904MS].

"And the glory which Thou gavest Me I have given them; that they may

be one, even as we are one" [verse 22]. Think of the possibilities contained in these words. Christ never requires of us more than we can accomplish with the power that He will freely give us. As we go from place to place, shall we not go clothed with the garments of His righteousness? He bids us cherish His pitying tenderness, His love, that every difference, every barrier that separates soul from soul, may be broken down. Let every one plant his feet on the platform of eternal truth, and then ask God to fill his heart with the love which dwelt in the heart of Christ. We cannot afford to place stumbling blocks in the way of anyone. We cannot afford to have placed to our account by the great Judge of all, any occasion of stumbling, over which someone has fallen. [Cf: Sermons and Talks, Volume 2 p. 264 para. 06] p. 501, Para. 1, [1904MS].

"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" [verse 23]. [Cf: Sermons and Talks, Volume 2 p. 265 para. 01] p. 501, Para. 2, [1904MS].

Can you grasp the thought? The Father loves fallen human beings even as He loves His own Son. He so loves them that He will hold fast to them, even when they are stumbling along in darkness and error. You may say, When my brother, with whom I differed, shall come to such and such a place, then I will take him right to my heart. But perhaps you will have to take him to your heart before He reaches that position. [Cf: Sermons and Talks, Volume 2 p. 265 para. 02] p. 501, Para. 3, [1904MS].

"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" [verses 24-26]. [Cf: Sermons and Talks, Volume 2 p. 265 para. 03] p. 501, Para. 4, [1904MS].

The Betrayal of Christ. "When Jesus had spoken these words, He went forth with His disciples over the brook Kedron, where was a garden, into the which He entered, and His disciples. And Judas also, which betrayed Him, knew the place: for Jesus oftentimes resorted thither with His disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon Him, went forth, and said unto them, Whom seek ye? They answered Him, Jesus of Nazareth. Jesus saith unto them, I am He. And Judas, which betrayed Him, stood with them. As soon as He had said unto them, I am He, they went backward, and fell to the ground" [John 18:1-6]. [Cf: Sermons and Talks, Volume 2 p. 265 para. 04] p. 502, Para. 1, [1904MS].

What made them fall to the ground? They could not endure the sight of the bright flash of light from the angels of God, who were right on the ground, and they fell prostrate. That ought to have been enough to restrain them, but it was not. [Cf: Sermons and Talks, Volume 2 p. 265 para. 05] p. 502, Para. 2, [1904MS].

"Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He; if therefore ye seek Me, let these go their way: that the saying might be fulfilled, which He spake, Of them which Thou gavest Me I have lost none" [verses 7-9]. Christ knew how weak His disciples were, and He sought to shield them from temptation and trial. For them He was ready to sacrifice Himself. [Cf: Sermons and Talks, Volume 2 p. 266 para. 01] p. 502, Para. 3, [1904MS].

I ask you to think of the sufferings of Christ, and remove the differences that you may have with your brethren. This is the message that I have for you today. Remove every difference, that the Holy Spirit may come into your hearts. We do not want anyone to leave our ranks because we have not done all in our power to save him. Oh, what a wonderful work might be accomplished if we would all come into unity. [Cf: Sermons and Talks, Volume 2 p. 266 para. 02] p. 502, Para. 4, [1904MS].

We are all different in disposition, and we are not to judge one another. If you feel that you have been wronged, go right to the one who has done the wrong, and say, "I want to have everything that separates us removed." Pray with him, saying, "Lord Jesus, make us one with Thee. We want to be partakers with Thee of Thy sufferings and of Thy love. We want to work for the salvation of one another. We want Thy tenderness and Thy pity to fill our hearts, that every barrier may be broken down." [Cf: Sermons and Talks, Volume 2 p. 266 para. 03] p. 503, Para. 1, [1904MS].

Christ Our Example. When I see what the Saviour has done for us, I feel that I cannot allow any soul to go down while I can do anything to save him. There are those whom Satan is trying to lead out of the way. Let us draw close to them, watching over them faithfully and tenderly, and praying with them earnestly, that every cloud may be swept away. The enemy will seek to come in between us and God. [Cf: Sermons and Talks, Volume 2 p. 266 para. 04] p. 503, Para. 2, [1904MS].

There are many who need the cleansing power of the Holy Spirit in their hearts. They need sanctified lips and sanctified voices. If you see a brother making a confession, stand right by his side, and encourage him. Let not your face be lighted up with joy because he has been brought to the humiliation of confession. Christ is ashamed of such a spirit. [Cf: Sermons and Talks, Volume 2 p. 266 para. 05] p. 503, Para. 3, [1904MS].

There is a mighty work to be done. The powers of darkness are being let loose in the world, and we must all stand as one man for the truth, our feet planted firmly on the Eternal Rock, that we may not be moved by the error that is flooding the world. [Cf: Sermons and Talks, Volume 2 p. 266 para. 06] p. 503, Para. 4, [1904MS].

Even As He Walked. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily

is the love of God perfected; 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" John 2:1-6 . [Cf: Sermons and Talks, Volume 2 p. 266 para. 07] p. 503, Para. 5, [1904MS].

Brethren, are you walking "even as He walked"? He was full of pity, tenderness, and compassion. [Verses 7-19, quoted.] [Cf: Sermons and Talks, Volume 2 p. 267 para. 01] p. 504, Para. 1, [1904MS].

We do not want anyone to go out from us if we can do anything in our power to hold them by the hand of faith. Let us work with the power of the living God to keep them with His commandment-keeping people. But in order for us to do this, we must have the sanctification of the Spirit. Let us humble our hearts before God. Let us repent of our sins, and be converted. Do not, I beg of you for Christ's sake, push any soul over the precipice. [Cf: Sermons and Talks, Volume 2 p. 267 para. 02] p. 504, Para. 2, [1904MS].

The other night, in a scene which passed before me, I saw one slipping down a precipice. A company was looking on indifferently, making no effort to save him. But one hand--the hand of Christ-- was stretched out, and the man was rescued. Christ drew him up, saying. "Hold fast to Me." He then placed the hands of the rescued man in the hands of his brethren who stood near, saying, "I have drawn him up that he may stand on vantage ground. Work for the salvation of souls, that you may all stand on vantage ground before God." [Cf: Sermons and Talks, Volume 2 p. 267 para. 03] p. 504, Para. 3, [1904MS].

The Lord does not want one soul to be lost. Christ shed His blood to cleanse every human being from sin. Let us grasp the hand of infinite power, and arise in God's strength to proclaim the last message of mercy to a dying world. [Cf: Sermons and Talks, Volume 2 p. 267 para. 04] p. 504, Para. 4, [1904MS].

Those whose hearts are filled with the love of God will exercise patience and kindness in dealing with others. Is there one here whom we desire to see numbered with unbelievers in the day when Christ shall come? It means everything to the followers of Christ to gain an experience that will enable them to save souls. We cannot afford to act in such a way toward those who are out of the fold that they will have no courage to grasp the hope of the gospel. [Cf: Sermons and Talks, Volume 2 p. 267 para. 05] p. 504, Para. 5, [1904MS].

Brethren and sisters, pray as you have never prayed before that the Holy Spirit may come into this meeting, and that every heart may be softened. There are not simply two or three cases of division and misunderstanding among us. There are many who are cherishing distrust and suspicion. They have watched for failings in others, even while they had many failings themselves. Had they watched themselves, they would have found that they were cherishing a spirit which was not of Christ. [Cf: Sermons and Talks, Volume 2 p. 267 para. 06] p. 505, Para. 1, [1904MS].

Angels of God are here today, watching anxiously to see how you will receive the words of the gospel. And evil angels are here also, ready to do their wicked work upon the minds of all who will listen to their insinuations. If you have not found the liberty of Christ, if your

heart is not emptied of all bitterness and wrath and malice and selfishness, it is time that you made diligent work for repentance. God is calling you. Today, if you will hear His voice, harden not your heart. [Cf: Sermons and Talks, Volume 2 p. 268 para. 01] p. 505, Para. 2, [1904MS].

My brethren, will you not seek to get rid of the differences that are separating you from one another? Will you not humble yourselves before God, and seek to rescue every soul that is tempted by the enemy? Let us not leave one soul unaided on the field of battle. In the name of Jesus Christ of Nazareth, go to work in the way that God has pointed out, that you may receive the outpouring of the Spirit. [Cf: Sermons and Talks, Volume 2 p. 268 para. 02] p. 505, Para. 3, [1904MS].

Whoever feels that he needs a firmer hold upon God, whoever desires to be separated from his natural and cultivated tendencies to evil, let him take his stand here for God today. I ask those who desire the prayers of God's people, that their sins may be forgiven and that they may receive power from on high, to rise to their feet. You may have made a profession of religion for many years, but your profession is of no avail unless in your daily life you live out the principles of truth. If there are those here who have made no profession, but who wish to be set free from habits that have enslaved them, I wish to say to them that they have the privilege of asking the prayers of God's people. Will you rise to your feet, and thus testify that you want to be made complete in Christ? (Nearly all of the congregation arose.) [Cf: Sermons and Talks, Volume 2 p. 268 para. 03] p. 505, Para. 4, [1904MS].

[Sister White then offered prayer as follows:] Our heavenly Father, we come to Thee at this time just as we are, needy and dependent, but we know, Lord, that Thou art a compassionate Saviour. Thou hast made an infinite sacrifice, that we may have eternal life, if we will only cooperate with Thee. We ask Thee to put it into our hearts today, to renew our covenant with Thee by sacrifice. Help us this day that we may lay hold upon Thee by living faith. Separate from us everything that would separate us from Thee. [Cf: Sermons and Talks, Volume 2 p. 268 para. 04] p. 506, Para. 1, [1904MS].

Our Father, Thou knowest that we love Thee. We see a world ready to perish in sin, and we are not prepared to labor together with Thee. We desire to be fitted up for Thy service. We desire the Holy Spirit to descend upon us. We want the darkness to be swept away from our eyes, that we may have the clear light of understanding. [Cf: Sermons and Talks, Volume 2 p. 268 para. 05] p. 506, Para. 2, [1904MS].

We ask Thy blessing upon those who have arisen to express their desire to be prepared for Thy coming. As they leave this pavilion, may they seek Thee in earnest prayer. May they go in companies of two or three, to seek Thee. Thou hast said that where two or three are gathered in Thy name, there Thou wilt be. Oh, give them a spirit of earnest pleading for the pardon of their sins, that Thou mayest say to them, "Thy sins be forgiven thee." [Cf: Sermons and Talks, Volume 2 p. 269 para. 01] p. 506, Para. 3, [1904MS].

I ask Thee to pity every trembling soul in this congregation. I ask Thee, my Saviour, that Thou wilt awaken in the heart of every minister

of the gospel, of every teacher, and of every one who professes to be Thy child, a desire for Thy Holy Spirit, that they may be endued with power, and that as they go from house to house, they may proclaim Thy truth. Let Thy message come to us, that we may arouse our sensibilities, that we may realize the value of souls. We want that every one here today shall be saved. May the light that shines from the throne of God shine into the chambers of the mind and into the soul-temple. [Cf: Sermons and Talks, Volume 2 p. 269 para. 02] p. 506, Para. 4, [1904MS].

Merciful Redeemer, Thou knowest every one. Here are some who are weighted down with burdens that have rested heavily upon them. May they link up with Thee. May they put their arm in Thine arm, and cling to Thee, the mighty One, who hast said, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me" [Isa. 27:5]. These are Thy words. Show them how, Lord, show them how to humble their proud hearts. Show them what it means to break their will before God, and to take Thy will. Help them to cast their helpless souls upon the merits of a crucified and risen Saviour. Present before them eternal life. [Cf: Sermons and Talks, Volume 2 p. 269 para. 03] p. 507, Para. 1, [1904MS].

Let the sweetness of Thy Holy Spirit come into the hearts of Thy ministers, that Thy melting, merciful love, may be manifest in their life. I ask Thee to dispel everything that would prevent them from working for the salvation of souls. Put it into their hearts and minds to make a covenant with Thee by sacrifice. Even now, may the melting love of Christ come into our midst. May we hear the words, "Thou art Mine, I have begotten thee unto Myself." [Cf: Sermons and Talks, Volume 2 p. 269 para. 04] p. 507, Para. 2, [1904MS].

O Lord, Thou knowest how the powers of evil are working. We see the world going to perdition. Baptize Thy ministers, baptize Thy workers, with Thy Holy Spirit. I ask Thee to let melting love and mercy fall upon this congregation. [Cf: Sermons and Talks, Volume 2 p. 269 para. 05] p. 507, Para. 3, [1904MS].

Now let praise and thanksgiving ascend to God, that Thou hast heard our prayer. We believe in Thee, Lord. Wash us from every stain of sin. Cleanse and purify us, and let us understand what it means to perfect holiness in the fear of God. I ask Thee to set the feet of those who have been stumbling, in the right path of Thy self-denial and self-sacrifice. [Cf: Sermons and Talks, Volume 2 p. 269 para. 06] p. 507, Para. 4, [1904MS].

What can we say, Lord? We are weak ourselves. We need Thy power. We see the work that we have to do. We give ourselves to Thee. Let Thy blessing come to us, and Thy name shall have all the glory.--Ms 52, 1904 (MR 900.51). [Cf: Sermons and Talks, Volume 2 p. 270 para. 01] p. 508, Para. 1, [1904MS].

Dec. 28, 1904 S-343-'04 "Elmshaven," Sanitarium, Cal. Dec. 27, 1904 Dear Brother and Sister Simpson; I can now feel at rest in regard to the positions that you have been chosen to fill in the Glendale Sanitarium. Those bearing the chief responsibilities in that institution can be a great help to one another if they will seek to understand the Lord's instruction. I have great hope that as you and

Brother and Sister Burden fill your important places, you will realize the presence of a spiritual helper, One who is ever ready to be the head of your councils. I pray that you will feel His divine presence. Under His guidance none of you need become discouraged. [Cf: Paulson Collection p. 3 para. 06] p. 508, Para. 2, [1904MS].

I am sure that you will find Brother Ballenger a great help to your Board. He visits many places, and his influence will work for the upbuilding of the two Southern California sanitariums. [Cf: Paulson Collection p. 3 para. 07] p. 508, Para. 3, [1904MS].

The strength of the combination of workers in the Glendale Sanitarium depends on their souls being imbued with heavenly love. Christ clothed His divinity with humanity that human beings might lay hold upon His merits, and that they might recognize obedience to God's law as the virtue of the covenant of grace. [Cf: Paulson Collection p. 4 para. 01] p. 508, Para. 4, [1904MS].

Worldly policy plans are not to be woven into the pattern that the Lord's people have been given. To those who receive Him, Christ gives power to become the sons of God, even to as many as believe on His name. God declares, "I will put My laws in their minds." David's prayer expresses this same precious assurance: "Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity, they walk in His way. Thou hast commanded me to keep Thy precepts diligently. Then shall I not be ashamed, when I have respect unto all Thy commandments. I will praise Thee with uprightness of heart, when I shall have learned Thy righteous judgments. Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word. With my whole heart have I sought Thee; O, let me not wander from Thy commandments." [Cf: Paulson Collection p. 4 para. 02] p. 508, Para. 5, [1904MS].

Here is our strength. The Lord will just as surely lead the workers in the Glendale Sanitarium, as He led David, if they will unite to do His will. [Cf: Paulson Collection p. 4 para. 03] p. 508, Para. 6, [1904MS].

There is a great work to be done in bringing the principles of health reform to the notice of the people. Public meetings should be held to introduce the subject, and schools should be held in which those who are interested can be told more particularly about our health foods and how a wholesome, nourishing, appetizing diet can be provided without the use of meat, tea, or coffee. [Cf: Paulson Collection p. 4 para. 04] p. 509, Para. 1, [1904MS].

Thus we did in the early history of our work. We taught the people by demonstration that we can safely depend for the sustenance of life upon the productions which God gave our first parents in Eden. [Cf: Paulson Collection p. 4 para. 05] p. 509, Para. 2, [1904MS].

Let men engage in this work who can speak on the principles of health reform. You need not feel that you must depend upon Dr. Kellogg or upon any other man from afar. No, no. At the dedication of the Glendale Sanitarium, let your most intelligent speakers on the subject of health reform come to the front. And remember that God would have the workers

in the two Southern California Sanitariums lean wholly upon His wisdom. [Cf: Paulson Collection p. 4 para. 06] p. 509, Para. 3, [1904MS].

Make as much as possible of the dedicatory services to arouse an interest in health reform. Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor. Show the terrible harm that is wrought in the human system by the use of tobacco and alcohol. Explain your methods of giving treatment. Let the talks given be such as will enlighten your hearers. God has mercy on the unrighteous. This service will be an opportunity to tell what health reform really is. [Cf: Paulson Collection p. 4 para. 07] p. 509, Para. 4, [1904MS].

Such services will give the Sanitarium a publicity that will be a great help to it in its work. We must study Christ's methods. He accepted invitations to feasts given by wealthy men. He went to these feasts because He knew that there He would have opportunity to present the truth. We must study how to reach the masses with the truth for this time. As we strive to do this, God will bring to the minds of those not of our faith convictions that can not be turned aside with a joke. They will be convinced that we have the truth. [Cf: Paulson Collection p. 4 para. 08] p. 509, Para. 5, [1904MS].

Tell them of the principles that we hold, and of why we have established the Sanitarium,--that, under the guidance of God, it may be a help in relieving suffering humanity. Tell them that medical missionary work is to prepare people for the mansions that Christ has gone to prepare for those who are true and loyal to His commandments. Let it be understood that the love of God alone can keep His people true in the self-denial and self-sacrifice that they are called to endure for Christ's sake. Repeat often the first three verses of the fourteenth chapter of John. This scripture is a panacea for trouble, disappointment, and affliction. A conviction that the hope of eternal life is sure causes the heart to overflow with gratitude and thanksgiving. [Cf: Paulson Collection p. 5 para. 01] p. 509, Para. 6, [1904MS].

From Document File, No. 111, dated Jan. 8, 1904 Many act as if health and disease were things entirely independent of their conduct, and entirely outside their control. They do not reason from cause to effect, and submit to feebleness and disease as a necessity. Violent attacks of sickness they believe to be special dispensations of Providence, or the result of some overruling, mastering power; and they resort to drugs as a cure for the evil. But the drugs taken to cure the disease weaken the system. If those who are sick would exercise their muscles daily, women as well as men, in outdoor work, using brain, bone, and muscle proportionately, weakness and languor would disappear. Health would take the place of disease, and strength the place of feebleness. [Cf: Paulson Collection p. 34 para. 03] p. 509, Para. 7, [1904MS].

From Letter H. 97 '04, dated Feb. 23, 1904. Do you know if any clover tops were gathered and dried for me in Battle Creek? If so, will you please send them to me? [Cf: Paulson Collection p. 41 para. 03] p. 510, Para. 1, [1904MS].

Berrien Springs, Mich., Monday, May 22, 1904 Remarks Made by Mrs. E.

G. White -- We may find valuable instruction in the words of Christ: "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. 5:23-24) [Cf: Paulson Collection p. 84 para. 01] p. 510, Para. 2, [1904MS].

In moving the College from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked hard under great difficulties. Upon the school there was a heavy burden of debt that they had not created. They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts. [Cf: Paulson Collection p. 84 para. 02] p. 510, Para. 3, [1904MS].

But who has appreciated the work that has been done in this place? Many have taken an attitude of opposition, and have spoken words that have made it hard to carry forward the work. Wicked prejudice and false accusations have been met. With some there has been a settled disposition to complain and to find fault with those who have striven with all their might to carry out the Lord's instruction. [Cf: Paulson Collection p. 84 para. 03] p. 510, Para. 4, [1904MS].

Sister Magan worked with her husband, struggling and praying that he might be sustained. And God did sustain them, as they walked in the light. From her small store of money, Sister Magan gave five hundred dollars, to erect the Memorial Hall. She strove untiringly to maintain a perfect home government, teaching and educating her children in the fear of God. Twice she had to nurse her husband through an attack of fever. [Cf: Paulson Collection p. 84 para. 04] p. 510, Para. 5, [1904MS].

But it seemed to her as though some of our brethren had not a heart of flesh. After the General Conference in Oakland, a report was circulated that Sister White had turned against Brother Magan. There was not a word of truth to this statement. But his poor wife, who had toiled and sacrificed and prayed with him was informed that Sister White had taken a stand against her husband. O why did any one ever say such a thing? Sister White never turned against Brother Magan or against Brother Sutherland. But Sister Magan was so weighted down with sorrow that she lost her reason. [Cf: Paulson Collection p. 84 para. 05] p. 510, Para. 6, [1904MS].

I ask, Who, in the day of judgment, will be held responsible for putting out the light of that mind, that should be shining today? Who will be accountable in the day of God for the work that caused the distress which brought on this sickness? She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this, because of the work done by unsanctified tongues. [Cf: Paulson Collection p. 84 para. 06] p. 510, Para. 7, [1904MS].

Her husband has the comfort of the promise, "Blessed are the dead which die in the Lord." Sister Magan was a Christian. She was one of Christ's followers, and He loved her. Her works do follow her. [Cf: Paulson Collection p. 84 para. 07] p. 511, Para. 1, [1904MS].

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines. This work of opposition and dissatisfaction has come from the devil. It has cost the life of a wife and mother. But it has not taken away her crown of eternal life, nor hindered her from receiving the commendation, "Well done, good and faithful servant, . . . enter thou into the joy of thy Lord." [Cf: Paulson Collection p. 84 para. 08] p. 511, Para. 2, [1904MS].

I would say to Brethren Magan and Sutherland, God has looked with pleasure upon you as you have struggled through the difficulties you have had to meet here. Now the work has reached a point where you can go to labor elsewhere. You have written to me that you had a burden to work in the Southern field. There is plenty of room for you there. They are in need of more workers. They need school-teachers, they need managers. We have been looking and praying for men to take up the work there, and we are glad that God has opened the way for you to work in that field. [Cf: Paulson Collection p. 85 para. 01] p. 511, Para. 3, [1904MS].

And to our brethren I can say, Brother Sutherland and Brother Magan do not go out from this place as men who have made a failure, but as men who have made a success. They have taught the students from the Bible, according to the light given through the Testimonies. The students that have been with them need not be ashamed of the education they have received. [Cf: Paulson Collection p. 85 para. 02] p. 511, Para. 4, [1904MS].

To the students I would say, You are to let your teachers go willingly. They have had a hard battle here, but they have made a success, and as they leave, the Lord will go with them. His arms will be beneath them. If they will follow on to know the Lord, they shall know that His going forth is prepared as the morning. Let the teachers and students who remain take hold of the work in the name of the Lord. Do not be discouraged or depressed. [Cf: Paulson Collection p. 85 para. 03] p. 511, Para. 5, [1904MS].

The burdens here have rested heavily upon Brother Magan. He has not yet fully recovered from the effects of the long fever. He should be allowed to rest for at least one year, that he may have opportunity to regain his strength. [Cf: Paulson Collection p. 85 para. 04] p. 511, Para. 6, [1904MS].

Brethren and sisters, has there not been among us enough of this work of criticising and accusing? Think you that you can carry this spirit with you to the heavenly courts? You might far better have been praying; you might far better have been doing the work of the Lord, than trying to discourage those who were endeavoring to carry out the educational principles that God had presented before them. Now let there be a thorough examination of your past lives. And wherever you see that you have in any way taken advantage of one of your brethren, repent of it, and make it right. [Cf: Paulson Collection p. 85 para. 05] p. 511, Para. 7, [1904MS].

I speak the truth as God has presented it to me. Sister Magan died as a martyr, right among her own brethren. My brethren, this work of

hurting one another does not pay. May God help you to cleanse your hearts from this evil thing. Ask pardon of God, and ask pardon of those whom you have wronged. Soon it will be too late for wrongs to be made right, and while we have a little opportunity granted us, let us, O let us right every wrong. [Cf: Paulson Collection p. 85 para. 06] p. 512, Para. 1, [1904MS].

Every one is to be judged in the courts of heaven according to the deeds that are done in the body. And this work of oppressing souls, of making the work doubly hard for others will make a very poor showing in the books of heaven. Shall we not cease this work? We need sanctified tongues, we need lips touched by a live coal from the altar. Our voices should give forth melody. When you speak to those who are in discouragement, let them know that they have your sympathy. How much better to speak kind and tender and loving words than words that will bruise and wound the soul! Will you remember that these souls are the purchase of the blood of Christ? He says, As ye do these things unto one of the least of these, my brethren, ye do them unto Me. They are Christ's property, and we want to lift them up, that they may be in health, in courage, in faith, in hope. [Cf: Paulson Collection p. 85 para. 07] p. 512, Para. 2, [1904MS].

Let us seek the Lord. Let us seek Him as we go from this meeting. Let us make a covenant with Him by sacrifice. God longs to meet us here. He does not want us to go away as we are now. He wants every soul to melt into tenderness before Him, that He may bestow His rich blessing upon us. Will not you, who have been accusing your brethren, come off Satan's ground? Will you not learn to speak words that will encourage? It will not blister your tongue to speak words of tenderness and kindness. It will do you good. It will encourage in you the spirit that should dwell in you. Gather with Christ, but do not, by word or action, discourage those who are putting to the strain every nerve and muscle to carry out the work that God has directed to be done. [Cf: Paulson Collection p. 86 para. 01] p. 512, Para. 3, [1904MS].

Let us humble ourselves before God, lest He shall punish us for our course of action in these things. We want to walk humbly with God, and let the spirit of kindness reign in our lives. Let affection and love be cultivated. Let the sweet spirit of Christ come in and abide with us. When you sit together with Christ in heavenly places, let me tell you, you will reveal in your countenances the very light of heaven. [Cf: Paulson Collection p. 86 para. 02] p. 512, Para. 4, [1904MS].

If Brethren Sutherland and Magan shall leave Berrien Springs, and I believe it is their duty to go, I beg of you, for Christ's sake, not to follow them with criticism and fault-finding. And take right hold to help and strengthen whoever comes in here to take their place. [Cf: Paulson Collection p. 86 para. 03] p. 512, Para. 5, [1904MS].

Several times, even before they took up the work in Berrien Springs, Brethren Magan and Sutherland expressed to me their burden for the work in the South. Their hearts are there. Do not blame them for going. Do not put any impediments in their way. Let them go, and may God go with them, and may His blessing attend them. They will take with them from this place many pleasant memories of seasons of peace and joy. There have been times of sorrow, but they do not go because of this. They think that they can better glorify God by going to a new field. This is

their own choice; I have not persuaded them. They did not know but what Sister White would stand in their way. But when they laid the matter before me this morning, I told them that I would not hinder them for one moment. Any one who takes up work in the South has before him a hard battle. The work there should be far in advance of what it is now. We should encourage the men who go there, and hold them up by our faith and by our prayers. [Cf: Paulson Collection p. 86 para. 04] p. 513, Para. 1, [1904MS].

In the South also, our brethren have had to work under a spirit of fault-finding and accusing. I say these things to you now, that you may realize that you are not called by God to say depressing things, or to manifest a spirit of coldness and indifference to those who go to carry burdens in the South. We hope that you will remember these words, and that the terrible history of the past may not be repeated. [Cf: Paulson Collection p. 86 para. 05] p. 513, Para. 2, [1904MS].

For over twenty years, the work of the Southern field has been held up before you, but you have not done for the work what should have been done. There is a large field there, and the burden of sustaining the laborers in this field belongs to the people of America. [Cf: Paulson Collection p. 87 para. 01] p. 513, Para. 3, [1904MS].

If any of the students and workers here desire to go with Brother Magan and Brother Sutherland, let them go and help them to carry the light to those who have never heard the truth, to a class of people that has been suffering with neglect and poverty. I know that Brother Haskell and Brother Butler will be glad to have the help of Brethren Magan and Sutherland, and will unite with them in the work of God. They will have a hard time of it at the best, but if God is with them, they may know that He will sustain them. (Signed) Ellen G. White (Taken from Doctor Paulson's Collection) [Cf: Paulson Collection p. 87 para. 02] p. 513, Para. 4, [1904MS].

Union with Christ Talk given at Riverside, December 11, 1904 Christ had been giving his disciples the instruction contained in the fourteenth chapter of John. Then he led them from the upper chamber out through the city to the Mount of Olives. On their way they passed a beautiful vine, and the disciples charmed with its loveliness, called the Saviour's attention to it. As they looked upon it, Christ said, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Cf: Paulson Collection p. 314 para. 02] p. 513, Para. 5, [1904MS].

God allows trouble to come upon us, that he may test and try us. The pruning will cause pain, but it is God who applies the knife. The divine husbandman prunes away the harmful growth, that the fruit may be richer and more abundant. [Cf: Paulson Collection p. 314 para. 03] p. 514, Para. 1, [1904MS].

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." [Cf: Paulson Collection p. 314 para. 04] p. 514, Para. 2, [1904MS].

"Abide in me, and I in you." How are we to abide in Christ? By a daily, hourly faith. We are not safe in any other position. A man may have his name on the church books, and make a high profession, but this avails nothing unless he has a living connection with Christ, unless his spirit, his words, his deportment, his business transactions with believers and unbelievers, reveal the virtues that come from such a union. A man who is thus united with Christ has a living faith, which takes hold upon divine power; and he is enabled to escape the corruption that is in the world through lust. [Cf: Paulson Collection p. 314 para. 05] p. 514, Para. 3, [1904MS].

"If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [Cf: Paulson Collection p. 315 para. 01] p. 514, Para. 4, [1904MS].

In thought, word, and deed show that you are abiding in Christ. Let your speech reveal this. Speech is a precious talent. Our words are to be words that God and the holy angels can hear with approval. Our minds are to be storehouses filled with the treasures of the Bible. Let the walls of memory's hall be hung with the treasures of God's word, with his precious promises. Store up these promises, that in time of need you may be able to give them to the weary and heavy laden. You are God's missionary just as soon as you take your stand under his banner. You are to be a laborer together with him. [Cf: Paulson Collection p. 315 para. 02] p. 514, Para. 5, [1904MS].

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." What is the fruit that ye are to bear? - The fruit of the Spirit, - "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." [Cf: Paulson Collection p. 315 para. 03] p. 514, Para. 6, [1904MS].

"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." He keeps us in connection with him as he is in connection with the Father. What possibilities, what strength, there are in that promise! Why do we not believe it? If there are hindrances in our way, and if we meet with difficulties, let us not give up in despair, but keep fast hold of the promises. [Cf: Paulson Collection p. 315 para. 04] p. 514, Para. 7, [1904MS].

"These things I have spoken unto you," - That you may be sad and discouraged, refusing to believe that you can live the Christian life? No. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [Cf: Paulson Collection p. 315 para. 05] p. 515, Para. 1, [1904MS].

Although you may be in trouble, you can go forward with confidence. Knowing that you have an abiding Christ. He tells those who are in trouble and perplexity to bring their burdens to him. He does not tell them to go to their neighbors and talk the matter over. To those who are weary and heavy laden, 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." [Cf: Paulson Collection p. 315 para. 06] p. 515, Para. 2, [1904MS].

Do not wear a yoke of human manufacture; such yokes are heavy and galling. When we learn Christ's meekness and lowliness, and lay our burdens upon him, rest will come to us. He is ever ready to help us. The Lord is more willing to give the Holy Spirit to those that ask him than parents are to give good gifts unto their children. How full, how broad, this statement! [Cf: Paulson Collection p. 316 para. 01] p. 515, Para. 3, [1904MS].

But often we take ourselves in our own hands, thinking that we can arrange matters in a way that will bring us peace and rest. Do we succeed? than before. When things arise to perplex our minds, we fret and worry, and begin to accuse others, and to find fault with them. What ought we to do? Christ tells us. "Verily, verily, I say unto you," He declares, "except ye eat the flesh and drink the blood of the Son of man, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." These words are clearly explained in John 5:24; "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and he shall not come into condemnation; but is passed from death unto life." [Cf: Paulson Collection p. 316 para. 02] p. 515, Para. 4, [1904MS].

Do not talk of the faults of others. Take care of your own garden. See that your own heart is cleansed by the power of God. When trouble comes, instead of getting out of patience instead of fretting and worrying, go to the Lord, and tell Him all about it. Has He not said, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you?" Go right to the Lord, and in humility of mind, tell him about your trouble. Do not go to human friends; for they have all the burdens they can bear. Go to the One who gave his life for you. You have been bought with a price; therefore glorify God in your body, and in your spirit, which are his. Do not walk in self-sufficiency, thinking that you are capable of guiding yourself aright. "Learn of me," Christ says, "For I am meek and lowly in heart." [Cf: Paulson Collection p. 316 para. 03] p. 515, Para. 5, [1904MS].

Kneel before the Lord, and ask him to be a help to you. Tell him your heart is burdened, and ask him to remove the load. Night after night I have told him this, when for hours I have been unable to sleep, because of the thought of what must be done here and elsewhere to lead our people to realise the glorious probabilities and possibilities before those who engage wholeheartedly in the Lord's work, and to get them to take up this load. [Cf: Paulson Collection p. 316 para. 04] p. 516, Para. 1, [1904MS].

"Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself

doeth; and he will show him greater works than these, that ye may marvel. For the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son; That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him." [Cf: Paulson Collection p. 316 para. 05] p. 516, Para. 2, [1904MS].

Do not think that by placing your burdens on others, you can find relief. Come right to the Burden-bearer, and tell him about them. Believe that he is able and willing to meet the circumstances of your case. When in contrition you come to the foot of the cross, when you have faith in the merits of a crucified and risen Saviour, you will receive power through him. As you cast your helpless soul upon him, he gives you peace and joy and strength and courage. Then you are able to tell someone else how precious Christ is to you. You can say, "I sought him, and found him precious to my soul." [Cf: Paulson Collection p. 317 para. 01] p. 516, Para. 3, [1904MS].

"Ye shall find rest." How? By living experience. Because God's yoke is a yoke of patience and gentleness and long-suffering. He, the Prince of the heavenly host, humbled himself. He took upon himself human nature, and stood at the head of humanity that he might teach tallen man how to be a partaker of the divine nature. Those who learn his meekness and lowliness learn also how to love one another as he has loved them. They will reach the place where they refuse to criticize and condemn others. They learn that there is committed to them a work that no one else can do for them, the work of learning of Christ. When we place ourselves in his hands, he shows us the possibilities and probabilities before us, and bids go for help to One infinitely higher than erring human beings. [Cf: Paulson Collection p. 317 para. 02] p. 516, Para. 4, [1904MS].

Christ is our efficiency. How do I know this? I know it by experience. For a while, many years, ago, I was in despair. Then I cast myself on the mercy and love of the Saviour, and his power came upon me. At one time those who were working over me thought me dead. But all at once I raised my voice in prayer. The power of God was upon me all night long, and henceforth I understood that I must look to Christ, and not to any human being for relief. I had been praying and praying for help, and all the time my Saviour was by my side, waiting for me to recognize him as my sufficiency, my strength, my grace. I learned the lesson, and after that, when I kneeled down to pray, I believed that I would receive an answer, whether I felt as if I would or not. Feeling is not to be our guide. Feeling is not faith, but it is as widely separated from faith as the east is from the west. [Cf: Paulson Collection p. 317 para. 03] p. 516, Para. 5, [1904MS].

Why should we have a question as to whether we shall receive the promised blessing? God does not alter the word that has gone forth out of his mouth. When we trust in him, our hearts will be filled with peace and joy. When irritating words are spoken to us, we do not retaliate, but, when opportunity offers, we tell how good the Lord is, and what he is willing to do for those who trust in him. [Cf: Paulson Collection p. 317 para. 04] p. 517, Para. 1, [1904MS].

God wants every one of us to come to him as little children come to their parents. He wants us to ask him in faith, nothing doubting, for

grace to supply our needs. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [Cf: Paulson Collection p. 318 para. 01] p. 517, Para. 2, [1904MS].

We are God's little children, but let us not forget that he expects us to grow up to the full stature of men and women in Christ. Let us talk of God's goodness and tell of his power, putting away gloom and unbelief. Let us talk faith. God wants us to be strong in his strength. He died to save us, and he wants us to reach the high standard that he holds before us. [Cf: Paulson Collection p. 318 para. 02] p. 517, Para. 3, [1904MS].

We are not to stand still in the Christian life. There is an advancement for us to make. We are to lay hold of him who has all power, remembering that every hour, every moment, we need his help. We are to be always ready to speak to others in regard to the grace and the saving power of our Lord Jesus Christ. It is the privilege of every one to grow in grace, daily reaching higher attainments in the Christian life. [Cf: Paulson Collection p. 318 para. 03] p. 517, Para. 4, [1904MS].

Oh, how I wish that we would honor Christ by realizing what he wants to do for us, and taking him at his word. If we would do this, we should be sunshiny Christians. By beholding Christ, we would be changed into his likeness. But we shall never grow in grace by beholding the faults and mistakes and defects of someone else. Instead, we will become spiritually dwarfed and enfeebled. Let us keep looking to Christ, thinking of what he has done for us and of what he has promised to do. Thus we shall be changed into his likeness. This is true religion. In the future we shall have to contend with difficulties tenfold greater than any we have yet had. Do you ask why I say this? Do you not realize that his time is short? He is working and planning with intensity of effort to place obstacles in the way of God's people, and to hinder their progress. We have the powers of darkness to meet. At this time, more than ever before, willing, unquestioning, obedience is needed, if we come off conquerors. [Cf: Paulson Collection p. 318 para. 04] p. 517, Para. 5, [1904MS].

"This is my commandment, That ye love one another, as I have loved you." My dear friends, for Christ's sake take your stand on higher ground. Every feature of our faith is to be tested in the way that is the most trying. The pillars of our faith are to be tested. Sophistry will be brought in as it was to Adam and Eve. You will be strongly tempted, and unless you have firm faith in the principles of the truth for this time, you will be led astray. Look to Christ as your helper. Take him into your heart as an abiding friend. As you do this, his blessing will rest upon you in large measure. You will be kept by the power of God. The enemy will not be able to lead you to swerve from your allegiance. [Cf: Paulson Collection p. 318 para. 05] p. 518, Para. 1, [1904MS].

My dear friends, I want to ask you in conclusion to do what you can to help in the establishment of Glendale Sanitarium. You may have to make sacrifice in order to respond to this call, but God will richly bless you in so doing. Those who have the work in hand are doing their best, but they are in great need of funds. This institution must be

furnished. First give yourselves to the Lord, and then bring your offerings to him. We want to see the Glendale Sanitarium put in working order, so that the sick who come for treatment may hear the truth. Often we meet those who first heard and became interested in the truth while at one of our sanitariums, and who have been keeping the Sabbath ever since. (Stamped) Ellen G. White [Cf: Paulson Collection p. 319 para. 01] p. 518, Para. 2, [1904MS].

.H.--(69)--Nashville, Tenn., June 30, 1904.--To the Ministers in Southern California:--Dear Brethren:--I have no desire to hurt the soul of any one, but I must bear the straight testimony given me. Some of the ministers and leaders in the Southern California Conference need to realize the necessity of counselling with their brethren who have been long in the work, and who have thus gained a valuable experience. Their disposition to shut themselves up to themselves, and to feel competent to plan and execute, according to their own judgment and preference, brings them into financial embarrassment. Then, when the embarrassment bears heavily upon them, they are tempted to think that the Union Conference or the General Conference should help them out. This independent way of working is not right, and should not be followed. The ministers and teachers in our Conferences are to work unitedly with their brethren of experience, asking them for advice, and paying heed to this advice. [Cf: Loma Linda Messages p. 43 para. 07] p. 518, Para. 3, [1904MS].

Earnest work should be done in Southern California in carrying the Fernando school forward successfully, and earnest work should be done in establishing a sanitarium near Los Angeles. Several buildings have already been offered for sale. If these are not suitable, or if they cannot be purchased for a reasonable sum, land should be purchased and buildings erected. [Cf: Loma Linda Messages p. 44 para. 01] p. 518, Para. 4, [1904MS].

Our small conferences should be careful not to create burdens of debt for the General Conference to carry. At times (70) inconsiderate moves are made, buildings are put up without sufficient thought as to their use, and responsibilities are assumed where there is not ability to carry these responsibilities. Thus, money is absorbed that brings no returns. Enterprises are started which consume without producing. This is not as it should be. [Cf: Loma Linda Messages p. 44 para. 02] p. 519, Para. 1, [1904MS].

Diligent efforts should be made to lessen the debt resting on the school, but these efforts should be made by all. I have supposed that "Christ's Object Lessons", handled discreetly, would do much toward relieving our schools from debt, and I believe that this book will yet be the means of doing much to help the Fernando School. [Cf: Loma Linda Messages p. 44 para. 03] p. 519, Para. 2, [1904MS].

I do not see the wisdom of the school depending on the second tithe to meet so much of its expenses. I fear that if the brethren rely so much upon this that difficulties will rise. You should labor patiently to develop those industries by which students can partly work their way through school. [Cf: Loma Linda Messages p. 44 para. 04] p. 519, Para. 3, [1904MS].

Let each family try to pay the expenses of the students that it sends

to school. Some families, in which there are several children attending school, will be hard pressed. Would it not be wisdom to create a fund by the sale of "Christ's Object Lessons" for the assistance of such ones? There are many young people who desire to be in school, and who ought to be, but who have no means. These young people can be helped through school, if our people will do their duty in handling "Object Lessons". [Cf: Loma Linda Messages p. 44 para. 05] p. 519, Para. 4, [1904MS].

The purchase of the school buildings at Fernando was in the order of God. Valuable property was obtained at a price far below its original cost. The brethren did right to buy it, and the school can be sustained if the families of believers in Southern California will do their best to make it a success. The young men and women who expect to attend school should do all in their power, before entering the school to earn money to meet their expenses. [Cf: Loma Linda Messages p. 45 para. 01] p. 519, Para. 5, [1904MS].

(71)--A Special Work.--There is a special work to be done just now. A sanitarium should be established near Los Angeles. My brethren, will you not remember that it is the expressed will of God that this shall be done? Why this work should be delayed from year to year, is a great mystery. This is a matter that has long been kept before you, my brethren. Again and again sanitarium work has been pointed out as an important means of reaching people with the truth. Had the light given by God been followed, this institution might now be in running order, exerting a strong influence for good. Arrangements could have been made to utilize for sanitarium work buildings already erected. [Cf: Loma Linda Messages p. 45 para. 02] p. 519, Para. 6, [1904MS].

In order for successful work to be done in the field or in our institutions, workers with harmonious elements of character are needed. The work can be carried forward only by patience and harmony of action. It has been a lack of harmony, a lack of determination on the part of the workers to lift with one purpose in view, that has delayed the establishment of a sanitarium in Southern California. There has been so much variance that means which should have been invested in a sanitarium has been turned into other channels. [Cf: Loma Linda Messages p. 45 para. 03] p. 520, Para. 1, [1904MS].

The idea that a sanitarium should not be established unless it could be started free from debt, has put the brake upon the wheels of progress. In building meeting houses we have had to borrow money, in order that something might be done at once. We have been obliged to do this, in order to fulfill the directions of God. Persons deeply interested in the progress of the work have borrowed money and paid interest on it, to help establish schools and sanitariums and to build meeting houses. The institutions thus established and the churches built have been the means of winning many to the truth. [Cf: Loma Linda Messages p. 45 para. 04] p. 520, Para. 2, [1904MS].

(72) Thus the tithe has been increased, and workers have been added to the Lord's forces. [Cf: Loma Linda Messages p. 45 para. 05] p. 520, Para. 3, [1904MS].

Will my brethren consider this, and work in accordance with the light which God has given us, regarding the work in Southern California? Let

that which should be done be done without delay. Do your best to remedy the neglect of the past. The word has once more come that a sanitarium is to be set in working order near Los Angeles. If this sanitarium is conducted in harmony with the will of God, it will be a means of great blessing, a means in the Lord's hands of leading souls to the truth. [Cf: Loma Linda Messages p. 45 para. 06] p. 520, Para. 4, [1904MS].

"Christ's Object Lessons."-- I wish to say a few words more about the circulation of Christ's Object Lessons. My brethren, show our people what they can do in handling this book. As tourists from all parts of the world flock into Los Angeles and other parts of Southern California, let there be those who can call their attention to this book. It is full of precious truth, and as it is presented to unbelievers, angels of God will impress many to buy it. Let those who do this work keep in mind the words, "As unto the Lord". The purpose for which it is done will invest this work with a dignity that will improve the habits, the manners, and the address of the workers. By this effort the poorest, humblest worker is linked with the great Master Worker. [Cf: Loma Linda Messages p. 46 para. 01] p. 520, Para. 5, [1904MS].

In order to be ready to receive the impressions of the Holy Spirit, in order to advance in harmony with the will of the Lord, we need consecrated minds and hearts. Let not human beings seek to put their own plans and preferences in the place of God's plans. Those who do this will hinder the Lord's work. Let no one say or do anything that will discourage Christlike effort. To each one God has given his work. (73) If every one would be zealous to do that which will increase his ability to labor, how much would be accomplished. [Cf: Loma Linda Messages p. 46 para. 02] p. 521, Para. 1, [1904MS].

The Lord wants you, my brethren, to arouse to action the minds of those who do not realize that God is calling them to active service. Tell them that their obedient love, in willing effort, is to flow forth as streams in the desert. Day by day what they accomplish is to give evidence that they are laborers together with God. The work that the Lord places before them may be dreaded, but they will gain courage as they advance. [Cf: Loma Linda Messages p. 46 para. 03] p. 521, Para. 2, [1904MS].

Let all do something. All can do much more than they have done. Let parents and children help. The consciousness that they are co-workers with Christ will give the workers a joy and assurance that they could gain in no other way. And not only will relief be brought to the schools, but the light of truth will be widely diffused. [Cf: Loma Linda Messages p. 46 para. 04] p. 521, Para. 3, [1904MS].

The experience gained by the youth who engage in this work will be of great value to them, teaching them to improve every God-given opportunity to labor with diligence and fidelity, and with perseverance under disappointment. The Lord makes a way for all who employ the means He has provided for the accomplishment of certain objects. [Cf: Loma Linda Messages p. 46 para. 05] p. 521, Para. 4, [1904MS].

My brethren and sisters in Southern California, educate yourselves to work for the Master. Remember that in helping to circulate "Object Lessons", you are placing before others truths which cannot fail of

being a blessing to them. Each one of God's people has a part to act in the work of the Redeemer. Those who receive Christ are to prove the sincerity of their love for Him by earnest, self-sacrificing efforts in His service. No opportunity for helping to advance the Lord's cause is to be allowed to pass by. In meekness and lowliness, yet with an earnest determination (74) to accomplish something for the blessing of others, God's children are to take hold of His work. [Cf: Loma Linda Messages p. 47 para. 01] p. 521, Para. 5, [1904MS].

Only a small part of that which may be accomplished has yet been done in circulating "Christ's Object Lessons". Let not our people think that their duty is done, their work finished. This book is still to be taken out by God's people, and is to find its place in many more homes. Let the same territory be gone over and over again. In this there will be a blessing for the one who sells the book and for those who buy it. Let us take hold of the work with renewed courage. Let God's people consecrate to His service the time and tact that He has given them. O, what a blessing many will obtain from the consciousness that they are working for God. This thought will help them to do their work intelligently. [Cf: Loma Linda Messages p. 47 para. 02] p. 521, Para. 6, [1904MS].

My brethren and sisters, by earnest prayer brace yourselves for duty, and then expect the help of the Lord. Prove yourselves to be laborers together with God. As you go forth to sell "Object Lessons" repeat again and again the words, "Not slothful in business, fervent in spirit, serving the Lord." With this as your motto, press on with the work. [Cf: Loma Linda Messages p. 47 para. 03] p. 522, Para. 1, [1904MS].

With humble hearts begin afresh, and by your words and example encourage those who have never tried to sell the book to make an effort. Let all that you do be done gracefully and cheerfully and well. Learn to ask the Lord to help you and believe that He surely will. The work that is undertaken in the name of the Lord and for the purpose of placing the light before the people will be blessed by Him. What is needed is workers who are humble and contrite. He who lives near the Saviour will reveal in his life that he has held communion with Him. Ellen G. White. [Cf: Loma Linda Messages p. 47 para. 04] p. 522, Para. 2, [1904MS].

(75) July 15, 1904-7--Takoma Park, Washington, D. C., July 15, 1904. Dear Brother Burden:--Last night I was unable to sleep past twelve o'clock. I was given an important message to bear. I have been writing out the instruction that was given me, and will send you a copy of this when it is ready. I shall no longer hold my peace. I am bidden to cry aloud, and spare not. I have tried in every way to bring about the needed reformation, and save the souls of those who are following a wrong course. But I cannot go on as I have been going. When every effort has been made to save their souls, and yet all is in vain, we must cry aloud and spare not, lest our silence be interpreted to mean consent. The time has come when each one must stand in his lot and place, prepared to call sin, sin, and righteousness, righteousness. [Cf: Loma Linda Messages p. 48 para. 01] p. 522, Para. 3, [1904MS].

I am very grateful to my heavenly Father that you have secured a building near Los Angeles for sanitarium work. Your description of the

building shows the truth of the testimonies I have borne,--that buildings suitable for our work will be offered to us at a low price. We must make earnest (76) efforts to improve the opportunities that God sends us, that His work may advance as rapidly as possible. [Cf: Loma Linda Messages p. 48 para. 02] p. 522, Para. 4, [1904MS].

If it is at all consistent with our work, we shall attend the Los Angeles campmeeting. At present I am not at all strong. But I am praying to the Lord to strengthen me. [Cf: Loma Linda Messages p. 48 para. 03] p. 522, Para. 5, [1904MS].

For several months before I left California, I was engaged in work that was terribly wearing. At last my strength gave way, and for two or three weeks I wrote hardly anything. I feared that my brain power was seriously impaired. One day, just before leaving home, I was alone with God in my room, praying for His healing power to come upon me. All at once a change took place. The difficulty in my head left me instantly, and I was made whole. My head has endured the strain of the meeting here and the one at Berrien Springs. At Berrien Springs my work was exceedingly difficult. It was terrible to see the blindness upon minds. But the Lord gave me special victories; angels of God stood by my side, and His spirit rested on me. [Cf: Loma Linda Messages p. 48 para. 04] p. 522, Para. 6, [1904MS].

Let us have faith that we shall have special help from God. Let us not talk unbelief, but be cheerful in the Lord. Let us be one in Christ. Unity is strength. Christ's last prayer with His disciples, shows the importance of unity. [Cf: Loma Linda Messages p. 48 para. 05] p. 523, Para. 1, [1904MS].

My brother, have constant faith in God. Every day comes to us weighted with important responsibilities, which God alone can give us strength to fulfill. Be not weary in well-doing. Be always abounding in the work of the Lord. Walk and work by faith. Ellen G. White. [Cf: Loma Linda Messages p. 48 para. 06] p. 523, Para. 2, [1904MS].

(77)--Extracts from Letters and Mss., on the Training and Work of Medical Missionaries.--(Files of 1902-1905 drawn from) H. 291'04 (Oct. 12, 1904):--If the Lord has ever spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit, all laboring under the supervision of God, one helping the other, each blessing each. . . [Cf: Loma Linda Messages p. 49 para. 01] p. 523, Para. 3, [1904MS].

Those connected with them (our schools and sanitariums) are to labor with earnest alacrity. The work that is done under the ministration of the Holy Spirit, out of love for God and for humanity, will bear the signature of God, and will make its impression on human minds. [Cf: Loma Linda Messages p. 49 para. 02] p. 523, Para. 4, [1904MS].

We do not look upon you, my brother, as a man who has put only half of his heart into this grand work. We take the opposite view of this, knowing that you put heart, mind, soul, and strength into your work. The only fear that I have had in regard to you is that you will try to carry too heavy a burden. [Cf: Loma Linda Messages p. 49 para. 03] p. 523, Para. 5, [1904MS].

Those who put their whole soul into the medical missionary work, who labor untiringly, in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and they sometimes move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and [Cf: Loma Linda Messages p. 49 para. 04] p. 523, Para. 6, [1904MS].

(78) While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine worker, the great Medical Missionary, they are not to crowd too many things into the day's work. If they do, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. My brother, it is right for you to make the best use of the advantages given you of God in earnest efforts for the relief of suffering and for the saving of souls. But do not sacrifice your health. [Cf: Loma Linda Messages p. 49 para. 05] p. 523, Para. 7, [1904MS].

We have a calling as much higher than common, selfish interests as the heavens are higher than the earth, but this thought should not lead the willing, hardworking servants of God to carry all the burdens they can possibly bear, without periods of rest. [Cf: Loma Linda Messages p. 49 para. 06] p. 524, Para. 1, [1904MS].

How grand it would be if among all who were engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers. How much more would be accomplished if every one would say, "God holds me accountable to be wide-awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a daydreamer." It is because there are so many daydreamers that true workers have to carry double burdens. [Cf: Loma Linda Messages p. 49 para. 07] p. 524, Para. 2, [1904MS].

It is the part of a medical missionary to minister to the needs of the soul as well as to the needs of the body. The precious truth of Christ's power to save, spoken in season, will give hope and courage, and may save both soul and body. The Lord waters and watches over the seed thus sown. The promises of the Bible, repeated to those who are sick and discouraged, will be the means of saving many souls. The Holy Spirit cooperates with the worker who labors in the fear and love of God. (79) God gives such workers wisdom and success. [Cf: Loma Linda Messages p. 50 para. 01] p. 524, Para. 3, [1904MS].

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that we each have a special part to act in the Master's service. Oh, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much stronger efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the

workers in the field will be helped and encouraged, and the cause of God will move forward with power. Let the ministers of the gospel and the workers in medical missionary lines labor in perfect harmony. [Cf: Loma Linda Messages p. 50 para. 02] p. 524, Para. 4, [1904MS].

May God help you, my brother, to be cheerful, to look on the bright side. Study the twelfth chapter of Romans. It points out the unity, the sympathy, the kindness, the unselfish love, that is to exist amongst God's workers. [Cf: Loma Linda Messages p. 50 para. 03] p. 524, Para. 5, [1904MS].

"As we have many members in one body, and all members have not the same office; we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love, in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." Be not overcome of evil, but overcome evil with good." [Cf: Loma Linda Messages p. 50 para. 04] p. 524, Para. 6, [1904MS].

(80)--To Stand as God's Witness.--W. 105'04 (March 1, 1904):--Definite instruction has been given concerning the part that medical missionary workers are to act in the work of God. They are to stand as God's witnesses, to represent the work of the great Medical Missionary, Jesus Christ,--God's Gift to our world to save men from the very mistakes that have brought the rebuke of God upon this people. Not a thread of selfishness is to be woven into the web. [Cf: Loma Linda Messages p. 51 para. 01] p. 525, Para. 1, [1904MS].

Medical Missionaries to Unite with Ministers. MS. 46 '04 (May 18 '04):--My brethren, the Lord calls for unity, for oneness,.. We are to be one in the faith. I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there. Our medical missionaries ought to be interested in the work of our Conferences, and our Conference workers ought to be as much interested in the work of our medical missionaries. [Cf: Loma Linda Messages p. 59 para. 03] p. 525, Para. 2, [1904MS].

Labor in Connection with the Gospel Ministry. K. 21 '04 (Jan. 2 '04):--I am glad that you see the evil influence of division. Had you put yourself where you should have been, there would long ago have been a united company, and a medical missionary Work, in connection with the gospel ministry, would have had a far-reaching influence for good. This I know; for the truth has been represented to me too clearly for me to turn away from it. [Cf: Loma Linda Messages p. 64 para. 02] p. 525, Para. 3, [1904MS].

MS. 14 '04 (Copied Feb. 3, '04)--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. Christ is to be present in the sick-room, filling the heart of the physician with the fragrance of His love. When his

life is such that Christ can go with him to the bedside of the sick, there will come to them the conviction that he, the compassionate Saviour, is present, and this conviction will do much to restore them to health. [Cf: Loma Linda Messages p. 72B para. 02] p. 525, Para. 4, [1904MS].

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. Christ invites our physicians to become acquainted with Him. When they respond to His invitation, they will know that they (115) 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." 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. [Cf: Loma Linda Messages p. 72B para. 03] p. 525, Para. 5, [1904MS].

MS. 62 '04 (Copied June 25, '04):--Read the eighth chapter of Matthew, and learn from it how Christ united the ministry of the Word with medical missionary work. Study the methods of the great Healer, and labor as He labored. [Cf: Loma Linda Messages p. 73 para. 01] p. 526, Para. 1, [1904MS].

(127)--Los Angeles, Cal. Dec. 12, 1904.--To Our Brethren and Sisters in Southern California:--I am instructed to bear a message to you. You have a great work to do in soul-saving, but you cannot accomplish this work by following man-made plans and human devisings. [Cf: Loma Linda Messages p. 79 para. 01] p. 526, Para. 2, [1904MS].

Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rest (rests) upon us of proclaiming the third angel's message with power in that city. [Cf: Loma Linda Messages p. 79 para. 02] p. 526, Para. 3, [1904MS].

And now, as we see that the Lord has blessed the labor of Brother Simpson and his faithful helpers, and that large additions have been made to the Los Angeles church, it is our duty to be wide-awake to the privileges and opportunity of the hour. Wherever such an interest is awakened as that which is now manifested in Los Angeles, men of the best ability should be called in to help with the work. They should enter heartily into the work of visiting and holding Bible-readings with those newly come to the faith, and with those interested, laboring to establish them in the faith. The new believers are to be carefully instructed, that they may have an intelligent knowledge of the various lines of work committed to the church of Christ. One or two men should not be left alone with the burden of such a work. [Cf: Loma Linda Messages p. 79 para. 03] p. 526, Para. 4, [1904MS].

For a long time our people in Southern California have had messages from the Lord that there should be sanitariums near Los Angeles. For want of means the work has been delayed. But not long ago a building at Glendale, eight miles from Los Angeles (128) was purchased, and is now being fitted up for the work. I have visited the building and can say that it is beautifully situated and is well adapted for sanitarium

work. [Cf: Loma Linda Messages p. 79 para. 04] p. 526, Para. 5, [1904MS].

Ample treatment rooms are being added to the building, which will soon be fully equipped. Between twenty and thirty rooms are being furnished, and as soon as money is provided for its purchase, a much-needed heating plant will quickly be installed. [Cf: Loma Linda Messages p. 79 para. 05] p. 526, Para. 6, [1904MS].

We hope that our people in Southern California will come quickly and heartily to the support of this sanitarium, so providently placed in our hands, and that it may begin without delay to do its work. [Cf: Loma Linda Messages p. 79 para. 06] p. 527, Para. 1, [1904MS].

The Lord has not been honored or glorified by the past showing of the sanitarium work in Southern California. This work has been greatly hindered because men have relied upon human devising, instead of following the Lord's leading. Dependence has been placed upon human wisdom, and failure has been the result. But we now see a united force of workers anxious to push the enterprise forward along right lines, and we are confident that if they will follow the Lord's instruction and rely upon His guidance, He will cooperate with them. [Cf: Loma Linda Messages p. 79 para. 07] p. 527, Para. 2, [1904MS].

Elder J. A. Burden has been chosen as business manager of the institution, and Sister Burden is to be bookkeeper. Brother Burden has had a long experience in the St. Helena Sanitarium. He also spent about three years in Australia, acting an important part in the building of the Sydney Sanitarium. His self-denying efforts and unselfish labors in connection with this institution were greatly appreciated. [Cf: Loma Linda Messages p. 80 para. 01] p. 527, Para. 3, [1904MS].

Sister Burden is an intelligent and successful bookkeeper. Gladly would we have had her take the place of matron, but we feel that she is in the path of duty in taking charge (129) of the accounts; for this is a most important line of work. [Cf: Loma Linda Messages p. 80 para. 02] p. 527, Para. 4, [1904MS].

We are very much encouraged as we see these self-denying laborers taking hold of the work at the Glendale Sanitarium. They have had a wide experience in sanitarium work, and they understand how sanitariums should be conducted in order to be successful. [Cf: Loma Linda Messages p. 80 para. 03] p. 527, Para. 5, [1904MS].

Dr. Leadsworth is endeavoring to dispose of his treatment rooms in Riverside, that he may act a leading part in the medical staff of the Glendale Sanitarium. Dr. Abbey-Winegar-Simpson is to be the lady physician, and will stand at the head of the training school for nurses. She is fully capable of filling this position. Dr. Abbott, also, will assist in the medical work of the institution. [Cf: Loma Linda Messages p. 80 para. 04] p. 527, Para. 6, [1904MS].

Bro. W. R. Simpson has been chosen to act as purchasing agent. In this work he will be brought into contact with many business men, and will have opportunity to reveal the high, ennobling principles of truth. He can speak words in season to some who will appreciate the light thus given them. He is constantly to be watching for souls as one who must

give an account. [Cf: Loma Linda Messages p. 80 para. 05] p. 527, Para. 7, [1904MS].

These workers, each doing a special line of work, are to harmonize and counsel together, seeking wisdom from Him who never makes a mistake. Each has an important place to fill. We feel that the approval of God will rest upon this company of workers. They are to seek help one (seek to help one) another as each takes up his important line of work. [Cf: Loma Linda Messages p. 80 para. 06] p. 528, Para. 1, [1904MS].

One night we seemed to be in a council meeting, and the question being considered was, How can the sanitarium work in Southern California be best advanced? One present proposed one thing and still another proposed something entirely opposite. [Cf: Loma Linda Messages p. 80 para. 07] p. 528, Para. 2, [1904MS].

One of dignity and authority arose and said, "I have words of counsel for you. Never, never repeat the mistakes of (130) the past. Men have placed too much confidence in themselves, and have allowed cultivated and hereditary tendencies to wrong, which ought to have been overcome, to control and to bear away the victory. Various lines of work are to be earnestly carried forward, for the enlightenment of those who are in spiritual darkness. Evangelical work must receive first attention, and is to be intelligently carried forward, in all lines of your medical work. [Cf: Loma Linda Messages p. 80 para. 08] p. 528, Para. 3, [1904MS].

"You have," said our Instructor, "come to an important place in the history of your work. Who shall be chosen to carry responsibilities in the sanitarium at the beginning of its work? No mistake must be made in this matter. Men are not to be placed in positions of trust who have not been tested and tried. Men and women who understand the will of the Lord are to be chosen,--men who can discern the work that needs to be done, and prayerfully do it, that the mistakes and errors of the past need not be repeated." [Cf: Loma Linda Messages p. 81 para. 01] p. 528, Para. 4, [1904MS].

"The one who is placed in the position of business manager," he said, "must daily be managed by the Lord. He occupies a very important place and he must possess the necessary qualifications for the work. He should have dignity and knowledge, blended with a clear sense of how to use his authority. Christ must be revealed in his life. He must be a man who can give religious instruction and exert a spiritual influence. He must know how to deal with minds, and he must allow his own mind to be controlled by the Spirit. Wisdom is to come forth from his lips in words of encouragement to all with whom he is connected. He must know how to discern and correct mistakes. He must be a man who will harmonize with his fellow-workers, a man who possesses adaptability. He should be able to speak of the different points of our faith, as occasion requires. His words and acts should reveal justice, (130a) judgment, and the love of God. He who gave the Israelites instruction from the pillar of cloud, and led them through the wilderness into the promised land, is our leader to-day. We are under divine guidance, and if we are obedient to God's commands, we shall be in perfect safety, and will receive distinguished marks of His favor. [Cf: Loma Linda Messages p. 81 para. 02] p. 528, Para. 5, [1904MS].

The Israelites were often suggesting their own plans. Often they refused to follow God's plans, and this always led to failure and defeat. Christ led them through the wilderness that they might be separated from all that would tend to interfere with His purposes for them. During their journey, He gave them instruction through Moses. These truths are to be gathered up and cherished by His people to-day, and are to be sacredly obeyed. [Cf: Loma Linda Messages p. 81 para. 03] p. 529, Para. 1, [1904MS].

No imagination can present the rich blessings that come to those who learn diligently of God. These blessings are secured through the most diligent efforts to advance the work in every way possible. [Cf: Loma Linda Messages p. 81 para. 04] p. 529, Para. 2, [1904MS].

The throne of God is arched by the bow of promise. Every Christian worker should keep ever before him the remembrance of this emblem. A covenant-keeping God holds the reins of guidance. He is to bear rule in every home, in every church, in every school, in every printing office, in every sanitarium. [Cf: Loma Linda Messages p. 82 para. 01] p. 529, Para. 3, [1904MS].

Our medical missionary work is to be to the third angel's message as the right hand to the body. Our sanitariums are one great means of doing medical missionary work. They are to reach the people where they are. The workers in our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and acts are to be noble and upright. They are ever to receive from Christ light and grace to impart to those in darkness. (130b) By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's words to these workers is, "Lo, I am with you alway, even unto the end." "Fear not, neither be discouraged; for I am thy God." [Cf: Loma Linda Messages p. 82 para. 02] p. 529, Para. 4, [1904MS].

We are now called upon to show an unselfish interest in establishing sanitarium work in Los Angeles, and in San Diego. Sanitariums and treatment rooms are greatly needed in these places. A work is to be done that will open the Bible to the sick and suffering, and point them to the great Medical Missionary. [Cf: Loma Linda Messages p. 82 para. 03] p. 529, Para. 5, [1904MS].

My brethren and sisters, I ask you to remember that money is needed to advance the work at the Glendale Sanitarium. Do you wish to act a part in the important work that the Lord has given us to do in that Institution? Will you now do your best to help us to secure the necessary facilities for the advancement of its work? Intelligent, self-denying, self-sacrificing effort is now needed, effort put forth by those who realize the solemnity and importance of the Lord's work. The medical missionary work given us to do means much to every one of us. It is a work of soul-saving. Christian philanthropists should step forward just now to fulfill the commission of Christ. [Cf: Loma Linda Messages p. 82 para. 04] p. 529, Para. 6, [1904MS].

Let our brethren send in their gifts with thanksgiving and with prayer, that they may be multiplied and blessed by the Lord, as was the food given to the disciples to give to the five thousand. If we make the best use we can of the means we have, God will enable us to reach

the multitudes that are starving for the bread of life. [Cf: Loma Linda Messages p. 82 para. 05] p. 530, Para. 1, [1904MS].

(844) "When we visited the place in November 1, 1904, we found that much had been done during the summer. . . . Our great anxiety about the place was the matter of an ample supply of water. . . . The great question was, can we get plenty of water by digging? The well diggers had gone down eighty feet, and found a little water, but they wanted much more. O, how much depended upon our finding plenty of good pure water. . . . From the beginning I had felt the assurance that the Lord would open the way for our work to advance; but who could tell when and how? Our people were deeply desirous of seeing the sanitarium make a success, and as we met them, the question was, Have you found water? . . . The next morning Brother Palmer came up early to tell me that there was fourteen feet of water in the well. The water is soft and pure, and we are greatly rejoiced to know that there is an abundant supply. This well is a treasure more valuable than gold or silver or precious stones. . . . [Cf: Loma Linda Messages p. 482 para. 01] p. 530, Para. 2, [1904MS].

"During the last three nights of my stay at this institution, much instruction was given me regarding the sanitarium which for years had been greatly needed, and which should long ago have been equipped and set in working order. . . . Our sanitariums are one great means of doing medical missionary work." [Cf: Loma Linda Messages p. 482 para. 02] p. 530, Para. 3, [1904MS].

God Above All.--Sanitarium, Cal., Jan. 2, 1904.--Dr. J. H. Kellogg, Sanitarium, Battle Creek, Mich.--My dear Brother:--I have received your letter, and also a copy of a circular letter recently sent out by you. Thank you. I have ever had an intense desire to see you standing firm in God, working under the direction of the great head Physician. [Cf: Spaulding-Magan Collection p. 344 para. 01] p. 530, Para. 4, [1904MS].

My brother, I ask you to remember that Christ is our Leader. The beings that he has purchased with his blood are to study the life that he lived in this world, in order to learn what path they are to follow. His voice is heard, "If any man will come after me, let him deny himself, and take up his cross, and follow me." "So shall he be my disciple." He who supposes, like Nebuchadnezzar, that he can lift up or cast down, will find that he is reckoning without God. [Cf: Spaulding-Magan Collection p. 344 para. 02] p. 530, Para. 5, [1904MS].

I ask you to consider him, who though the Majesty of heaven, the King of Glory, took humanity upon him, and came to this world to show what those who serve him may become. God has given you precious knowledge regarding the treatment of the sick. But you have not appreciated this knowledge as a gift of God. [Cf: Spaulding-Magan Collection p. 344 para. 03] p. 530, Para. 6, [1904MS].

I am thankful that you see something of what has been lost by your consenting to take the heavy burden of business matters, and by your effort to control the general work. Again and again your devisings have hindered the advancement of the work of God. Time has been lost during which victories might have been gained if you had stood out of the way. Your vision has been narrow. [Cf: Spaulding-Magan Collection p. 344 para. 04] p. 531, Para. 1, [1904MS].

I am glad that you see the evil influence of division. Had you put yourself where you should have been, there would long ago been a united company, and medical missionary work, in connection with the gospel ministry, would have had a far-reaching influence for good. This I know: for the truth has been presented to me too clearly for me to turn away from it. [Cf: Spaulding-Magan Collection p. 344 para. 05] p. 531, Para. 2, [1904MS].

You have manifested altogether too much kingship in your work as physician. For the last twenty years warnings in regard to this have been presented to me. I have been instructed that had you acted your part in giving recognition to men who were deserving of recognition, we should today have had men doing as good a work as yourself in some things; physicians qualified to fill important positions of trust. But there is a dearth of workers at a time when we so much need men who show all-around efficiency, because they acknowledge God and Christ as supreme. [Cf: Spaulding-Magan Collection p. 344 para. 06] p. 531, Para. 3, [1904MS].

Christ is your example. If you fall short of following the example that he came to our world to give, God could not safely admit you into the heavenly courts. [Cf: Spaulding-Magan Collection p. 345 para. 01] p. 531, Para. 4, [1904MS].

Infinite possibilities are placed within the reach of every human being who in humility and contrition returns to his allegiance to God, as a little child acknowledging the authority of his law, and obeying its precepts. The Father and the Son have provided for man great things, broad and high and deep and inexpressible. This they have done that man, becoming one with Christ in God, might trade on his talents to advance the kingdom of heaven in this world. But man, choosing the kingship, will, in pursuance of his object, reveal what self will do by its devising, setting aside the only One to whom belongs the kingship, who is the alpha and omega of all things, besides whom there is none else. [Cf: Spaulding-Magan Collection p. 345 para. 02] p. 531, Para. 5, [1904MS].

God, the living, personal God, the author and ruler of nature, is above all science. He is acquainted with science that is inexplicable to the greatest minds in our world. In his sight the nations before him are as a drop in the bucket. He taketh up the isles as a very little thing. Lebanon is not sufficient to burn, or the beasts thereof for a burnt offering. [Cf: Spaulding-Magan Collection p. 345 para. 03] p. 531, Para. 6, [1904MS].

How few have any knowledge of God! How few understand the greatest and majesty of our God! Human language can not define Him. His ways are past finding out. [Cf: Spaulding-Magan Collection p. 345 para. 04] p. 531, Para. 7, [1904MS].

God sees that the world is in need of cleansing. In the very near future, this cleansing will come. It will at first be done in a limited degree, and then with greater and still greater power, till men will see that God means to bring them to repentance. . . . (There is then quoted Isaiah 24: 1--26:4.) Ellen G. White. [Cf: Spaulding-Magan Collection p. 345 para. 05] p. 532, Para. 1, [1904MS].

Work Misrepresented.--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: Spaulding-Magan Collection p. 345 para. 06] p. 532, Para. 2, [1904MS].

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 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: Spaulding-Magan Collection p. 345 para. 07] p. 532, Para. 3, [1904MS].

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: Spaulding-Magan Collection p. 345 para. 08] p. 532, Para. 4, [1904MS].

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 practice the truth. [Cf: Spaulding-Magan Collection p. 346 para. 01] p. 532, Para. 5, [1904MS].

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 campmeeting 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: Spaulding-Magan Collection p. 346 para. 02] p. 532, Para. 6, [1904MS].

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: Spaulding-Magan Collection p. 346 para. 03] p. 533, Para. 1, [1904MS].

If the course outlined by the brethren present, who were connected with the work at Battle Creek, has 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: Spaulding-Magan Collection p. 346 para. 04] p. 533, Para. 2, [1904MS].

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: Spaulding-Magan Collection p. 346 para. 05] p. 533, Para. 3, [1904MS].

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife, or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others! Phil. 2:1-4. [Cf: Spaulding-Magan Collection p. 347 para. 01] p. 533, Para. 4, [1904MS].

"The Lord is grieved. The work can not 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: Spaulding-Magan Collection p. 347 para. 02] p. 533, Para. 5, [1904MS].

"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

acceptable? 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: Spaulding-Magan Collection p. 347 para. 03] p. 533, Para. 6, [1904MS].

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, capabilities, temptations, and trials, needing tests and difficulties, craving sympathy and help. [Cf: Spaulding-Magan Collection p. 347 para. 04] p. 534, Para. 1, [1904MS].

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 have 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 merciful with those who are fiercely assailed? [Cf: Spaulding-Magan Collection p. 347 para. 05] p. 534, Para. 2, [1904MS].

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: Spaulding-Magan Collection p. 348 para. 01] p. 534, Para. 3, [1904MS].

Unify.--Berrien Springs, Mich., May 20, 1904.--Dear Brethren Daniells and Prescott:--Yesterday a very strong impression came upon me that now is our time to save Dr. Kellogg. We must now work with determined effort. We must not prescribe the precise steps which he must take, but we must lay hold of the man himself, and let him see that the spirit of God and the spirit of soul-saving are in us. Satan has worked to bind him up with himself, but shall we stand by and make no effort to pull him away from Satan? Shall we not in the name of the Lord call for Dr. Kellogg to come to this meeting, not that we may make accusations against him, but that we may help him and all of us draw with Christ. [Cf: Spaulding-Magan Collection p. 348 para. 02] p. 534, Para. 4, [1904MS].

Not one of us is above temptation. There is a work that Dr. Kellogg is educated to perform as no other man in our ranks can perform; and if he will draw nigh to God, God will draw nigh to him. We are to draw with all our power, not making accusations, not prescribing what he must do, but letting him see that we are not willing that any should perish, but

that every man should have that which Christ died to present to him-- eternal life. [Cf: Spaulding-Magan Collection p. 348 para. 03] p. 534, Para. 5, [1904MS].

Is it not worth the trial? Satan is drawing him, but last night I saw a hand reached out to clasp his hand, and the words were spoken: "Let him take hold of My strength, that he may make peace with Me. As he sees Me do, so must he do." [Cf: Spaulding-Magan Collection p. 348 para. 04] p. 535, Para. 1, [1904MS].

Here is a point! Leave the individuality of the man for God to work with at the present time. Every one needs to remember that Christ pardoned all transgression and all sin, because He came to seek and to save those who were lost! [Cf: Spaulding-Magan Collection p. 348 para. 05] p. 535, Para. 2, [1904MS].

To all--for there were many looking on--He said: "Look not on this man, but look on Me. I gave my life to save him unto eternal life. He has dishonored Me. It is my name that must be honored as a sin-pardoning Saviour. I will open blind eyes." [Cf: Spaulding-Magan Collection p. 348 para. 06] p. 535, Para. 3, [1904MS].

"Take heed, every soul, take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come on you unawares. For as a snare shall it come on all those that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. 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." [Cf: Spaulding-Magan Collection p. 349 para. 01] p. 535, Para. 4, [1904MS].

Then the Saviour stretched out his hand, saying: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light and of the day. If ye be obedient to the knowledge ye have received from my word, then walk according to my word, ye are the children of the day. Ye are not of the night, nor of darkness, therefore ye are not to sleep as do others, but to watch and be sober. Walk as children of the day. You all need a more earnest hold upon heavenly things. All need the faith that works by love and purifies the soul. You have not already attained, neither are you now perfect. A work of purification should now be done in your souls, then your lives will demonstrate that you are pressing toward the mark of your high calling in Christ Jesus. [Cf: Spaulding-Magan Collection p. 349 para. 02] p. 535, Para. 5, [1904MS].

"Every man needs to walk humbly with God. Grow in grace and the knowledge of our Lord and Saviour Jesus Christ. By looking unto your Saviour, beholding with open face as in a glass the glory of the Lord, you will be changed into the same image, from glory to glory, even as by the Spirit of the Lord. As I work with you and you abide in Me, you will reveal perfection of character, you will be made perfect in one. John Kellogg, put on the Lord Jesus Christ, that you may see that of yourself you can do nothing. You can not possibly atone for your own sins. Through faith in Christ Jesus purify your soul from all dross,

and reveal the righteousness of Christ, which is of God by faith. Christ has marked your desires when your spirit has striven with you." [Cf: Spaulding-Magan Collection p. 349 para. 03] p. 535, Para. 6, [1904MS].

Then John Kellogg exclaimed: "I am sinful, but He hath covered me with his own righteousness, and henceforth I will go in the strength of the Lord God. Henceforth, I will make mention of thy righteousness, even of Thine only." [Cf: Spaulding-Magan Collection p. 349 para. 04] p. 536, Para. 1, [1904MS].

Confessions were made, and the words were spoken by Christ: "Unless you walk in all humility of mind, Satan will obtain the victory." [Cf: Spaulding-Magan Collection p. 349 para. 05] p. 536, Para. 2, [1904MS].

Dr. Kellogg exclaimed: "He hath broken the bands of Satan; He hath covered me with the robe of righteousness. I will go in the strength of the Lord God. I will make mention of Thy righteousness." [Cf: Spaulding-Magan Collection p. 349 para. 06] p. 536, Para. 3, [1904MS].

A hand was laid upon the hand of Dr. Kellogg and upon the hand of Willie Kellogg, and the Saviour said: "I have not been unmindful of your struggles, but ye would not come unto Me that ye might have life. Take my yoke upon you, and unite with your brethren, all of whom need to wear my yoke. Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls. For my yoke is easy and my burden is light. Ye were sometimes in darkness because ye did not wear my yoke. If you will wear my yoke, and learn of me, you will henceforth reveal my meekness and lowliness. You were sometimes darkness, but henceforth you are to be the children of light. If you will keep hold of my strength, you will all be light in the world. Have no fellowship with the unfruitful works of darkness, reprove them. All things that are reprov'd are made manifest by the light." [Cf: Spaulding-Magan Collection p. 349 para. 07] p. 536, Para. 4, [1904MS].

Christ took the hands of both John Kellogg and Willie Kellogg, and said: "Awake to your responsibilities, but take on yourselves fewer burdens than you have in the past. Awake, thou that sleepest, and arise from the dead, and Christ shall give you spiritual light. See that you both walk unitedly. I will be your sufficiency. Do you walk in your own strength, but with the sense that I am your helper. See, then, that ye walk circumspectly." [Cf: Spaulding-Magan Collection p. 350 para. 01] p. 536, Para. 5, [1904MS].

Then his hand was laid upon the hands of Elders Daniells and Prescott and W. C. White, and these words were spoken: "Let the words of the Lord dwell in you richly in all wisdom. The sword of the Spirit is the Word of God. The Word of God is quick and powerful, and sharper than any two-edged sword. The weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of the enemy, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." [Cf: Spaulding-Magan Collection p. 350 para. 02] p. 536, Para. 6, [1904MS].

Then he turned to the gospel medical missionaries, and said: "Ye strike too low. There is a broader work for you to do. Leave the

smaller work for those who need the experience, but teach them all to be ever reaching a higher standard. Keep your souls in the love of God. Broaden your work. Teach those who know not the truth. The cities are to be worked. All the work to be done, God will open before those who are striving to save souls perishing in their sins. There are various lines of work: but unite, unite, unite, in perfect harmony. This is your safety and your wisdom and your strength." [Cf: Spaulding-Magan Collection p. 350 para. 03] p. 536, Para. 7, [1904MS].

Except a man be born again, he can not see the kingdom of God. If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. A new heart also will I give you, and a new spirit will I put within you; I will take away the stony heart out of your flesh, and I will give you a new heart of flesh, Purge out therefore the old leaven, that ye may be a new lump, the new man which is created after God in righteousness and true holiness. Thou shalt be called by a new name which the mouth of the Lord shall name. The Lord your God proveth you to know whether you love Him with all your heart and with all your soul. He shall sit as a refiner and purifier and silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work, of what sort it is. [Cf: Spaulding-Magan Collection p. 350 para. 04] p. 537, Para. 1, [1904MS].

"Unify. Your unbelief and lack of unity have been a standing reproach to the people of God who have been given so much light. The pride of the human heart has dishonored the greatest work ever given to mortals. Unify, come into the sanctifying circle of truth. Draw together; walk humbly with God' and be subject one to another according to the light of the Word. Let no man seek to be the greatest. This has been an offense to God. Press together and heed every word that will create oneness. Avoid all fault finding and dissension, perplexing matters will adjust themselves if each one will walk circumspectly. [Cf: Spaulding-Magan Collection p. 351 para. 01] p. 537, Para. 2, [1904MS].

"As you seek to reach the highest standard, I will turn my hands upon thee and will purge away thy dross, and take away thy sin. I will melt and try them. Put off concerning the former conversation of the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your minds, and put on the new man, which after God is created in righteousness and true holiness. You are to be one. Strive no longer to be first. If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Read the first twelve verses of the second chapter of First Peter. God gave these words through his servant. Let all help their brethren to be one as Christ is one with the Father. [Cf: Spaulding-Magan Collection p. 351 para. 02] p. 537, Para. 3, [1904MS].

I can write no more now. I am bidden to present this to my brethren, for them to carry to others, who are not at this meeting. Work with all diligence in harmony with Christ. We have not a moment to spend in contention. Every soul is to be hidden with Christ in God. There is to be a time of trouble such as there has not been since there was a nation. Those who have any realization of this will not regard it as a virtue to make little differences a hindrance to their own spirituality

and to the advancement of the work of God. Let the Lord's entrusted means be put in operation that new fields may be opened. Let lines of work be set in operation to warn the cities and villages as fast as possible; for the time will soon be upon us when the enemy will imbue all wicked men with his devising. The secret of the Lord is with them that fear Him, and he will show them his covenant. God calls upon his people to assist with their means, that in the places which he has specified should be worked, there may be wise men to carry the work forward. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 351 para. 03] p. 537, Para. 4, [1904MS].

Remarks Made at Berrien Springs, Mich., Monday, May 22, 1904.--by Mrs. E. G. White.--We may find valuable instruction in the words of Christ: "If thou bring thy gifts to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: Spaulding-Magan Collection p. 352 para. 01] p. 538, Para. 1, [1904MS].

In moving the College from Battle Creek and establishing it in Berrien Springs, Brethren Magan and Sutherland have acted in harmony with the light that God gave. They have worked under great difficulties. Upon the school there was a heavy burden of debt that they had not created. They labored and toiled and sacrificed in their endeavor to carry out right lines of education. And God has been with them. He has approved of their efforts. [Cf: Spaulding-Magan Collection p. 352 para. 02] p. 538, Para. 2, [1904MS].

But who has appreciated the work that has been done in this place? Many have taken an attitude of opposition, and have spoken words that have caused sadness, and have made it hard to carry forward the work. Wicked prejudice and false accusations have been met. With some there has been a settled disposition to complain and to find fault with those who have striven with all their right to carry out the Lord's instruction. [Cf: Spaulding-Magan Collection p. 352 para. 03] p. 538, Para. 3, [1904MS].

Sister Magan worked with her husband, struggling with him, and praying that he might be sustained. She did not think of herself but of him. And God did sustain them, as they walked in the light. From her small store of money, Sister Magan gave five hundred dollars, to erect the Memorial Hall. She strove untiringly to maintain a perfect home government, teaching and educating her children in the fear of God. Twice she had to nurse her husband through an attack of fever. [Cf: Spaulding-Magan Collection p. 352 para. 04] p. 538, Para. 4, [1904MS].

But it seemed to her as if some of our brethren had not a heart of flesh. After the General Conference in Oakland, a report was circulated that Sister White has turned against Brother Magan. There was not a word of truth in this statement. But his poor wife, who had toiled and sacrificed and prayed with him, was informed that Sister White had taken a stand against her husband. O, why did ever anyone say such a thing? Sister White never turned against Brother Magan or against Brother Sutherland. But Sister Magan was so weighted down with sorrow that she lost her reason. [Cf: Spaulding-Magan Collection p. 352 para. 05] p. 538, Para. 5, [1904MS].

I ask, Who in the day of judgment will be held responsible for putting out the light of that mind that should be shining today? Who will be accountable in the day of God for the work that caused the distress which brought on this sickness? She suffered for months, and the husband suffered with her. And now the poor woman has gone, leaving two motherless children. All this, because of the work done by unsanctified tongues. [Cf: Spaulding-Magan Collection p. 352 para. 06] p. 538, Para. 6, [1904MS].

Her husband has the comfort of the promise, "Blessed are the dead which die in the Lord." Sister Magan was a Christian. She was one of Christ's followers, and He loved her. Her works do follow her. [Cf: Spaulding-Magan Collection p. 352 para. 07] p. 539, Para. 1, [1904MS].

You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines, under very discouraging circumstances. This work of opposition and dissatisfaction has come from the enemy. It has cost the life of a wife and mother. But it has not taken away her crown of eternal life, nor hindered her from receiving the commendation,, "Well done, good and faithful servant. . . . enter thou into the joy of thy Lord." [Cf: Spaulding-Magan Collection p. 353 para. 01] p. 539, Para. 2, [1904MS].

I would say to Brethren Magan and Sutherland, God has looked with pleasure upon you as you have struggle through the difficulties you have had to meet here. Now the work has reached a point where you can go to labor elsewhere. You have written to me that you had a burden to work in the Southern field. There is plenty of room for you there. They are in need of more workers. They need school-teachers, they need managers. We have been looking and praying for men to take up the work there, and we are glad that God has opened the way for you to work in that field. [Cf: Spaulding-Magan Collection p. 353 para. 02] p. 539, Para. 3, [1904MS].

And to the brethren I can say, Brother Sutherland and Brother Magan do not go out from this place as men who have made a failure, but as men who have made a success. They have taught the students from the Bible, according to the light given through the Testimonies. The students that have been with them need not be ashamed of the education they have received. [Cf: Spaulding-Magan Collection p. 353 para. 03] p. 539, Para. 4, [1904MS].

To the students I would say, You are to let your teachers go willingly. They have had a hard battle here, but they have made a success, and as they leave, the Lord will go with them. His arms will be beneath them. If they will follow on to know the Lord, they shall know that His going forth is prepared as the morning. Let the teachers and students who remain take hold of the work in the name of the Lord. Do not be discouraged or depressed. [Cf: Spaulding-Magan Collection p. 353 para. 04] p. 539, Para. 5, [1904MS].

The burdens here have rested heavily upon Brother Magan. He has not yet fully recovered from the effect of the first long attack of fever. He should be allowed to rest for at least one year, that he may have opportunity to regain his strength. [Cf: Spaulding-Magan Collection p. 353 para. 05] p. 539, Para. 6, [1904MS].

Brethren and sisters, has there not been among us enough of this work of criticising and accusing? Think you that can carry this spirit with you to the heavenly courts? You might far better have been asking the Lord to bless these men. You might far better have been doing the work of the Lord, than trying to discourage those who were endeavoring to carry out the educational principles that God has presented before them. Now let there be a thorough examination of your past lives. And wherever you see that you have in any way taken advantage of one of your brethren, repeat of it, and make it right. [Cf: Spaulding-Magan Collection p. 353 para. 06] p. 539, Para. 7, [1904MS].

I speak the truth as God has presented it to me. Sister Magan died as a martyr, right among her own brethren. My brethren, this work of hurting one another does not pay. May God help you to cleanse your hearts from this evil thing. Ask pardon of God, and ask pardon of those whom you have wronged. Soon it will be too late for wrongs to be made right, and while we have a little opportunity granted us, let us, O let us right every wrong. [Cf: Spaulding-Magan Collection p. 353 para. 07] p. 540, Para. 1, [1904MS].

Everyone is to be judged in the courts of heaven according to the deeds that are done in the body. And this work of oppressing souls, of making the work doubly hard for those who are willing to make any sacrifice to advance the cause of God, will make every poor showing in the books of heaven. Shall we not cease this work? We need sanctified tongues, and we need our lips touched by a live coal from the altar. Our voices should give forth melody. When you speak to those who are in discouragement, let them know that they have your sympathy. How much better to speak kind and tender and loving words than words that will bruise and wound the soul. Will you remember that these souls are the purchase of the blood of Christ? He says, "As ye do these things unto one of the least of these, my brethren, ye do them unto me. They are Christ's property, and we want to lift them up, that they may be in health, in courage, in faith, in hope. [Cf: Spaulding-Magan Collection p. 354 para. 01] p. 540, Para. 2, [1904MS].

Let us seek the Lord. Let us make a covenant with Him by sacrifice. God longs to meet us here. He does not want us to go away as we are now. He wants every soul to melt into tenderness before Him, that He may bestow His rich blessing upon us. Will not you, who have been accusing your brethren, come off Satan's ground? It will not blister your tongue to speak words of tenderness and kindness. It will do you good. It will encourage in you the spirit that should dwell in you. Gather with Christ, but do not, by word or action, discourage those who are putting to the strain every nerve and muscle to carry out the work that God has directed to be done. [Cf: Spaulding-Magan Collection p. 354 para. 02] p. 540, Para. 3, [1904MS].

Let us humble ourselves before God, lest He shall punish us for our course of action in these things. We want to walk humbly with God, and let the spirit of kindness reign in our lives. Let affection, and love be cultivated. Let the sweet spirit of Christ come in and abide with us. When you sit together with Christ in heavenly places, let me tell you, you will reveal in your countenances the very light of heaven. [Cf: Spaulding-Magan Collection p. 354 para. 03] p. 540, Para. 4, [1904MS].

If Brethren Sutherland and Magan shall leave Berrien Springs-- and believe it is their duty to go,--I beg of you, for Christ's sake not to follow them with criticism and faultfinding. And take right hold to help and strengthen whoever comes in here to take their places. [Cf: Spaulding-Magan Collection p. 354 para. 04] p. 540, Para. 5, [1904MS].

Several times, even before they took up their work at Berrien Springs, Brethren Magan and Sutherland expressed to me their burden for the work in the South. Their hearts are there. Do not blame them for going. Do not put any impediments in their way. Let them go, and may God go with them, and may His blessing attend them. They will take with them from this place many pleasant memories of seasons of peace and joy. There have been time of sorrow, but they do not go because of this. They think that they can better glorify God by going to a more needy field. This is their own choice; I have not persuaded them. They did not know but what Sister White would stand in their way. When they laid the matter before me this morning, I told them that I would not hinder them for one moment. Any one who takes up work in the South has before him a hard battle. The work there should be far in advance of what it is now. We should encourage the men who go there, and hold them up by our faith, by our prayers, and with our means. [Cf: Spaulding-Magan Collection p. 354 para. 05] p. 540, Para. 6, [1904MS].

In the South also, our brethren have had to work under a spirit of faultfinding and accusing. I say these things to you now, that you may realize that you are not called by God to say depressing things, or to manifest a spirit of coldness and indifference to those who go to carry burdens in the South. We hope that you will remember these words, and that the terrible history of the past may not be repeated. [Cf: Spaulding-Magan Collection p. 355 para. 01] p. 541, Para. 1, [1904MS].

For over twenty years, the work of the Southern field has been held up before you, but you have not done for the work what should have been done. There is a large field there, and the burden of sustaining the laborers there belongs to the people of America. [Cf: Spaulding-Magan Collection p. 355 para. 02] p. 541, Para. 2, [1904MS].

If any of the students and workers here desire to go with Brother Sutherland and Brother Magan, let them go and help them to carry the light to those who have never heard the truth, to a class of people that has been suffering with neglect and poverty. I know that Brother Haskell and Brother Butler will be glad to have the help of Brethren Magan and Sutherland, and will unite with them in the work of God. They will have a hard time of it at the best, but if God is with them, they may know that He will sustain them. Ellen G. White. [Cf: Spaulding-Magan Collection p. 355 para. 03] p. 541, Para. 3, [1904MS].

Extracts from Talks at the Lake Union Conference.--June 17-27, 1904.-- By Mrs. E. G. White.--What we need to keep the bodily machinery in running order is the physical and mental taxation combined so that all parts will be taxed proportionately. You go and sit down and study, study, study. I have known it to lay many in the grave. [Cf: Spaulding-Magan Collection p. 355 para. 04] p. 541, Para. 4, [1904MS].

Every portion of the living machinery is to act its part. That is why in Berrien Springs they came out here to clear the land, that the youth

may have a fair understanding of what true education is, and we want all to help this work. [Cf: Spaulding-Magan Collection p. 355 para. 05] p. 541, Para. 5, [1904MS].

To the school that shall be carried on at Berrien Springs, and to the students that shall be here, we want to say, Work diligently for yourselves and those around you. To the teachers, If you take hold of the mighty power of God you will realize his power. O, that we might have that faith that works by love and purifies the soul! Christ's arms are open to you. [Cf: Spaulding-Magan Collection p. 355 para. 06] p. 541, Para. 6, [1904MS].

God has been in the work at Berrien Springs, and from the light given me the work has been such as God has approved. But some felt that they could not have it so. They wanted to find something to complain of. These men have struggled with all their might to come right up to the mark that God has given, but there have been accusing and discouragements from men who have come to them, but they are pressing it through, pressing it through. At the conference in Oakland this kept coming in. God sustained these men, and kept giving them light. They were walking in the light. [Cf: Spaulding-Magan Collection p. 356 para. 01] p. 541, Para. 7, [1904MS].

You see what has been done here. You see what the students have done. You see what the education has been. The education is carried forward in the right lines, and all that dissatisfaction and irritation was of the devil, every particle of it. [Cf: Spaulding-Magan Collection p. 356 para. 02] p. 542, Para. 1, [1904MS].

I will say to Brethren Sutherland and Magan if they are here, There is a field that is open before you. God has looked with pleasure upon the manner in which you have borne the irritation that has been kept up, and that you have had so much difficulty with. Now the work has come to a point where you can go and enter upon a work elsewhere. We have been looking and looking to see who could go into the Southern field, and now God will open the way so that you can go in there and have the sympathy and tenderness of the brethren and sisters. [Cf: Spaulding-Magan Collection p. 356 para. 03] p. 542, Para. 2, [1904MS].

Brother Sutherland and Brother Magan do not go out from this work as those who have made a failure, but as men who have made a success. The students that go from this school they have not to be ashamed of at all. They have taken them right to the Bible and the light that God has given in the Testimonies. [Cf: Spaulding-Magan Collection p. 356 para. 04] p. 542, Para. 3, [1904MS].

Students, you must be willing to let your teachers go. They have had a hard battle to fight, but they have had success attending their work. As they go, let me tell you the Lord will go with them. They can go where their work will be appreciated, but here the sore has been so great that they have little hope that it will be cured. When they have been managing to the best of their ability, and no words of encouragement have been spoken to them, they feel little hope that they can remain here. They feel now that others can come in and fill their places. They go as those who have made a success, and may God bless them as they go to a field where they will find rest to their souls. [Cf: Spaulding-Magan Collection p. 356 para. 05] p. 542, Para. 4,

[1904MS].

We hope that every one who is here today will remember not to repeat the history of the past. I know about it, and it has been a terrible history. [Cf: Spaulding-Magan Collection p. 356 para. 06] p. 542, Para. 5, [1904MS].

I want to say to the teachers and students that shall labor in this school, Take hold of the work in the name of the Lord, and do not be discouraged with words that shall come in. Do not let anything depress you. [Cf: Spaulding-Magan Collection p. 356 para. 07] p. 542, Para. 6, [1904MS].

If these brethren leave here, as I believe it is their duty to do, then I bet of you, for Christ's sake, not to follow them with criticism wherever they go. And whoever comes in here to take their places, lift them up and help them. There is a great work to be done here and in the South. These brethren feel that they can glorify God better by going South, I have not persuaded them. Their heart is there, Now, let them go, and do not blame them for going. [Cf: Spaulding-Magan Collection p. 356 para. 08] p. 542, Para. 7, [1904MS].

God has a large field in the South, and it belongs to all America to sustain the workers there. God wants you to consider that the field has been before you for twenty years. He told you what to do and you have not done it. If these brethren can take some of their student workers with them, let them go and carry the light to those who have never heard the truth. [Cf: Spaulding-Magan Collection p. 357 para. 01] p. 543, Para. 1, [1904MS].

I know that Brethren Haskell and Butler will unite with these brethren, and will be glad to have their help. [Cf: Spaulding-Magan Collection p. 357 para. 02] p. 543, Para. 2, [1904MS].

Now, I am very thankful that a work has been done here in Berrien Springs, and it might be done a hundred places where there is one if there will be those who have the moral courage to take the Word of God and to practice it. [Cf: Spaulding-Magan Collection p. 357 para. 03] p. 543, Para. 3, [1904MS].

The Lord was in this school's being established. The Lord helped these brethren as they progressed with their school, and as they were teaching the very principles that were taught in the schools of the prophets. Do you think in the schools of the prophets they went back to all those books that are brought into the school to give an education? Do you think they took the study books that were in the common schools? No, No! What were they taught? To have a knowledge of Jesus Christ. If they have a practical knowledge of Jesus Christ, let me tell you, they understand that they must be partakers of the divine nature in order to escape corruption that is in the world through lust, and come out of the cities. It is the very thing to do today. Get them out of the cities into the rural places, where they may be educated in agriculture and the various lines of business and trade. Do you suppose that when the times are growing worse and worse that you will all be left together here in one company? No, we shall be scattered. If those who are helping educate in this place shall give the right kind of education, these students will be qualified to go out into new places

and begin with ABC work to educate others. As the commence, the Holy Spirit of God will stand by their side. [Cf: Spaulding-Magan Collection p. 357 para. 04] p. 543, Para. 4, [1904MS].

The less you have of the powers of darkness in your education, the more you have of Christ, and you will have an education that you can carry to every part of the world. [Cf: Spaulding-Magan Collection p. 357 para. 05] p. 543, Para. 5, [1904MS].

We want to say to the students here, You are just where the Lord wants you to be. You have been obtaining an education, and the Lord wants you to go on from grace to grace, from point to point, not to settle down here, but to obtain an education to go out, you know not where. [Cf: Spaulding-Magan Collection p. 357 para. 06] p. 543, Para. 6, [1904MS].

We want these students to feel while they are here obtaining an education, that the eye of the Lord is upon them. If you will cooperate with the angels of God and be strictly temperate in your diet (and I have no reason to think that you are not), and be careful of the brain power, God will cooperate with you. Do not read novels. Put them right away. What we want is the Bible Truth. It is to be our foundation and our lesson book. We do not want any of the fallacies that come through the popular books that are brought into other schools. [Cf: Spaulding-Magan Collection p. 357 para. 07] p. 543, Para. 7, [1904MS].

Now, it is of no use for the teacher to give you lesson after lesson and try to instruct you, unless you cooperate with that instruction. There will be those who have taught in the schools out of the books who will be right on hand to tell you that you are losing, that you should have a knowledge of this, that, and something else. Tell them we have not time. We are getting ready to be translated into the kingdom of our Lord and Saviour Jesus Christ. We want to know what we must do to inherit eternal life. That lies at the very foundation of all education, and the more you are instructed in the Word, and understand the Word, the sooner you are prepared to take right hold to use your education. You do not want your mind all rumbled up with the errors of the books used in the schools of today, but you do want an education that is free from all rubbish, that you can use. You want to learn that you may be able to teach others. That which you receive from Christ Jesus you must impart. You want to learn how to educate. [Cf: Spaulding-Magan Collection p. 358 para. 01] p. 544, Para. 1, [1904MS].

Students, I want to tell you, I thank God that you have advanced as you have in your studies, that there are those today who, as these brethren shall leave the school, can accompany them and carry on their education right where they shall go. How carry it on? By using the very education they have to the very best account, and be going into the houses as evangelists, Bible workers. When teaching the Scriptures, you will find that there is a knowledge that comes to you which you never thought of. Words will come, ideas will come, sentiments will come. You can begin to work for the ignorant, those who need your help, and you have an Educator right by your side; that is, the precious Jesus. The angels of God will help you in education. You remember how it was with Daniel. You know all about how he gave God the glory. He gave him glory for the work that he had done for him. He and his three companions were taken away from their country, from their parents, from their educators, at a very young age. They were so kind, respectful, and

polite in all their manners, that the one who had charge of them fell in love with them. [Cf: Spaulding-Magan Collection p. 358 para. 02] p. 544, Para. 2, [1904MS].

I want you to understand that Christ said that you shall be brought before kings and rulers to answer for your faith. If it is so that you are to be brought in before kings and rulers you want a clear brain. You want to understand what is truth and practice it. We must prepare for what is coming upon us. We must have the truth in wrought in nerve, in brain, in soul, in body. [Cf: Spaulding-Magan Collection p. 358 para. 03] p. 544, Para. 3, [1904MS].

Our perceptive facilities must be educated to learn what is truth and what is error, and we must plant our feet upon the platform of eternal truth. This is what God requires of us and of everyone. Respect and help your teachers, and do not worry them, but help them to help you. If you keep where they can see that their efforts are responded to, then they have courage and can help you, and you can all work together as members of Christ's family here below, and then you will become members of Christ's family above. [Cf: Spaulding-Magan Collection p. 358 para. 04] p. 544, Para. 4, [1904MS].

May the blessing of God rest upon you all. [Cf: Spaulding-Magan Collection p. 358 para. 05] p. 545, Para. 1, [1904MS].

The Huntsville School.--Monday morning, July 20, 1904, I went from Graysville to Huntsville. We found the school situated in a beautiful country place. In the school farm there are more than three hundred acres of land, a large part of which is under cultivation. [Cf: Spaulding-Magan Collection p. 359 para. 01] p. 545, Para. 2, [1904MS].

Several years ago Brother S. M. Jacobs was in charge of the farm, and under his care it made great improvement. He set out a peach and plum orchard, and other fruit trees. Brother and Sister Jacobs left Huntsville about three years ago, and since then the farm has not been as well cared for. We see in the land promise of a much larger return than it now gives, were its managers given the help they need. [Cf: Spaulding-Magan Collection p. 359 para. 02] p. 545, Para. 3, [1904MS].

Brother Jacobs put forth most earnest, disinterested efforts, but he was not given the help that his strength demanded. Sister Jacobs also worked too hard, and when her health began to give way, they decided to leave Huntsville, and go to some place where the strain would not be so heavy. Had they then been furnished with efficient helpers, and with means to make the need improvements, the advancement made would have given courage to Brother Jacobs, to the students, and to our people everywhere. But the means that ought to have gone to Huntsville did not go, and we see the result in the present showing. [Cf: Spaulding-Magan Collection p. 359 para. 03] p. 545, Para. 4, [1904MS].

Recently the question was asked me, "Would it not be well to sell the school land at Huntsville, and buy a smaller place." Instruction was given me that this farm must not be sold, that the situation possesses many advantages for the carrying forward of a colored school. It would take years to build up in a new place the work that has been done at Huntsville. The Lord's money was invested in the Huntsville school farm, to provide a place for the education of colored students. The

General Conference gave this land to the Southern work, and the Lord has shown me what this school may become, and what those may become who go there for instruction, if His plans are followed. [Cf: Spaulding-Magan Collection p. 359 para. 04] p. 545, Para. 5, [1904MS].

In order that the school may advance as it should, money is needed, and sound, intelligent generalship. Things are to be well kept up, and the school is to give evidence that Seventh-day Adventists mean to make a success of whatever they undertake. [Cf: Spaulding-Magan Collection p. 359 para. 05] p. 545, Para. 6, [1904MS].

The facilities necessary for the success of the school must be provided. At present the facilities are very meager. A small building should be put up, in which the students can be taught how to care for one another in times of sickness. There has been a nurse at the school to look after the students when they were sick, but no facilities have been provided. This has made the work very discouraging. [Cf: Spaulding-Magan Collection p. 359 para. 06] p. 545, Para. 7, [1904MS].

The students are to be given a training in these lines of work that will help them to be successful laborers for Christ. They are to be taught to be separate from the customs and practices of the world. They are to be taught how to present the truth for this time, and how to work with the hands and with the head to win their daily bread, that they may go forth to teach their own people. They are to be taught to appreciate the school as a place in which they are given the opportunity to obtain a training for service. [Cf: Spaulding-Magan Collection p. 360 para. 01] p. 546, Para. 1, [1904MS].

Wise plans are to be laid for the cultivation of the land. The students are to be given a practical educational in agriculture. This education will be of inestimable value to them in their future work. Thorough work is to be done in cultivating the land, and from this the students are to learn how necessary it is to do thorough work in cultivating the garden of the heart. [Cf: Spaulding-Magan Collection p. 360 para. 02] p. 546, Para. 2, [1904MS].

The man who takes charge of the Huntsville school should know how to govern himself and how to govern others. The Bible teacher should be a man who can teach the students how to present the truths of the Word of God in public, and how to do house to house work. The business affairs of the farm are to be wisely and carefully managed. [Cf: Spaulding-Magan Collection p. 360 para. 03] p. 546, Para. 3, [1904MS].

The teachers should constantly seek wisdom from on high, that they may be kept from making mistakes. They should give careful attention to their work, that each student may be prepared for the line of service to which he is best adapted. All are to be prepared to serve faithfully in some capacity. Teachers and students are to cooperate in doing their best. The constant effort of the teachers should be to make the students see the importance of constantly rising higher and still higher. [Cf: Spaulding-Magan Collection p. 360 para. 04] p. 546, Para. 4, [1904MS].

The leading, controlling influence in the school is to be faithfulness in that which is least. Thus the students will be prepared to be faithful in greater things. Each student is to take himself in hand,

and with God's help overcome the faults that mar his character. And he is to show an earnest, unselfish interest in the welfare of the school. If he sees a loose board in a walk or a loose paling on the fence, let him at once get a hammer and nails, and make the needed repairs. Nothing in the house or about the premises is to be allowed to present a slack, dilapidated appearance. The wagons and harnesses should be properly cared for and frequently examined and repaired. When harnesses and wagons are sent out in dilapidated condition, human life is endangered. [Cf: Spaulding-Magan Collection p. 360 para. 05] p. 546, Para. 5, [1904MS].

These little things are of much more importance than many suppose in the education of students. Business men will notice the appearances of the wagons and harnesses, and will form their opinions accordingly. And more than this, if students are allowed to go through school with slack, shiftless habits, their education will not be worth half as much as it would be if they were taught to be faithful in all they do. "He that is faithful in that which is least is faithful also in much." Little things needing attention, yet left for days and weeks, until they become an unsightly neglect, teach the students lessons that will cling to them for a lifetime, greatly hindering them in their work. Such an example is demoralizing, and students whose education is after this order are not needed in the world. [Cf: Spaulding-Magan Collection p. 360 para. 06] p. 546, Para. 6, [1904MS].

Should not our God be served most faithfully? We are called upon as teachers to rise up with firm purpose of heart, and discipline ourselves with sternness and vigor to habits of order and thoroughness. All that our hands find to do is to be well done. We have been bought with a price, even the blood of the Son of God, and all that we do is to honor and glorify our Redeemer. We are to work in partnership with Christ, as verily as Christ works in partnership with the Father, We are to lay aside every weight, "and the sin that doth so easily beset", that we may follow our Lord with full purpose of heart. [Cf: Spaulding-Magan Collection p. 361 para. 01] p. 547, Para. 1, [1904MS].

The soul suffers a great loss when duties are not faithfully performed, when habits of negligence and carelessness are allowed to rule the life. Faithfulness and unselfishness are to control all that we do. When the soul is left uncleansed, when selfish aims are allowed to control, the enemy comes in, leading the mind to carry out unholy devices and to work for selfish advantages, regardless of results. [Cf: Spaulding-Magan Collection p. 361 para. 02] p. 547, Para. 2, [1904MS].

But he who makes Christ first and last and best in everything will not work for selfish purposes. Unselfishness will be revealed in every act. The peace of Christ can not abide in the heart of a man in whose life self is the mainspring of action. Such a one may hold the theories of truth, but unless he brings himself into harmony with the requirements of God's Word, giving up all his ambitions and desires for the will and way of Christ, he strives without purpose; for God can not bless him. He halts between two opinions, constantly vacillating between Christ and the world. It is like some one striving for the Master, yet cumbering himself by clinging to heavy weights. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 361 para. 03] p. 547, Para. 3, [1904MS].

The Necessity of Harmony.--Takoma Park, July 23, 1904.--Dear Brethren Magan and Sutherland:--I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why? Because they have not harmonized with you in all your plans, and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke encouraging words concerning your efforts, why did you not thank Him, and show your gratitude by manifesting forgiveness, and showing an appreciation of the burdens borne by these fellow workers? Why did you cast imputations upon Elders Daniells and Prescott, or allow others to cast imputations upon them? [Cf: Spaulding-Magan Collection p. 361 para. 04] p. 547, Para. 4, [1904MS].

Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them. The Lord has declared that He will harmonize with Elder Daniells and Elder Prescott. I know of what I am speaking; for these things have been represented to me. [Cf: Spaulding-Magan Collection p. 362 para. 01] p. 547, Para. 5, [1904MS].

I wish to ask you a question. Whom would you have selected for president of the General Conference? Will you please to name the man? At the time of the last General Conference, the situation was a most trying one, and there needed to be chosen as president a man who was in harmony with the work that God was trying to do through the Testimonies. [Cf: Spaulding-Magan Collection p. 362 para. 02] p. 548, Para. 1, [1904MS].

Elder Daniells and Elder Prescott have made some mistakes. But a grave mistake was made when you and Elder A. T. Jones set yourselves to the defense of the movement for the reopening of the Battle Creek College, the full results of which neither of you understand. The Lord did not inspire the words spoken in defense of that movement, and the criticisms which were made against the attitude of the men who felt it their duty to point out the dangers attending the effort to bring a large number of our youth to Battle Creek. Another counsellor had taken the place of the divine Counsellor. [Cf: Spaulding-Magan Collection p. 362 para. 03] p. 548, Para. 2, [1904MS].

In this perilous time the Lord has given us men of His choice to stand as the leaders of His people. If these men will keep humble and prayerful, ever making Christ their confident, listening to and obeying his words, the Lord will lead and strengthen them. God has chosen Elder Daniells to bear responsibilities and has promised to make him capable, by his grace, of doing the work entrusted to him. The responsibilities of the position he occupies are great, and the tax upon his strength and courage is severe; and the Lord calls upon his people to hold up Elder Daniells' hands, as he strives with all the powers of mind and body to advance the work. The Lord desires every church to offer prayer for him as he bears these heavy responsibilities. Our brethren and sisters should not stand ready to criticize and condemn those who are bearing heavy burdens. Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities. [Cf: Spaulding-Magan Collection p. 362 para. 04] p. 548, Para. 3, [1904MS].

Elder Daniells is a man who has proved the testimonies to be true. And he has proved true to the Testimonies. When he has found that he has differed from them, he has been willing to acknowledge his errors, and come to the light. If all others had done the same, there would be no such state of things as now exists. The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the side of truth and righteousness, and to correct his mistakes. [Cf: Spaulding-Magan Collection p. 362 para. 05] p. 548, Para. 4, [1904MS].

My brethren, let us now do our best, not to discover wrong in Elder Daniells, but to help him. He has shown himself to be the man for the place. At this time there are needed men who dare to differ with those who are counterworking the plans of the Lord for his people. You have not discerned the true condition of the leaders of the medical missionary work at Battle Creek. You have not placed a correct estimate upon their actions. You have encouraged their ideas and plans altogether too much. [Cf: Spaulding-Magan Collection p. 362 para. 06] p. 548, Para. 5, [1904MS].

I know that Elder Daniells is the right man in the right place. He has stood nobly for the truth, and has striven earnestly to deal in a right way with the controversies arising regarding the relation of the medical work to the evangelical work. [Cf: Spaulding-Magan Collection p. 363 para. 01] p. 549, Para. 1, [1904MS].

If the men whom the Lord has chosen to stand in positions of responsibility will heed the testimonies that God has given and is giving, if they will keep close to His word, if they will separate from those who are binding up with worldly influences, they will be safe men for the times upon which we have entered. [Cf: Spaulding-Magan Collection p. 363 para. 02] p. 549, Para. 2, [1904MS].

The words and attitude of Brother E. A. Sutherland and Brother A. T. Jones at the Berrien Springs meeting struck an inharmonious note, --a note that was not inspired of God. It created a state of things which resulted in harm that they did not anticipate. It made the work of the meeting very much harder than it would otherwise have been. Had it not been for their injudicious course, the Berrien Springs Conference would have shown very different results. [Cf: Spaulding-Magan Collection p. 363 para. 03] p. 549, Para. 3, [1904MS].

My brethren, God is dishonored when you seek to throw a burden of censure upon your brethren, as you did at that meeting. You were not working in harmony with God; for this is not the way in which He works. If you felt a duty to lay before your brethren matters reflecting upon the leaders in General Conference work, it was your duty first to call the most reliable men together, and modestly present to them your statements. You should not have thrown in your ideas without counsel, as you did. The impulsive disposition of Brother Jones has led him many times to make wrong movements, which have called for correction and reproof. [Cf: Spaulding-Magan Collection p. 363 para. 04] p. 549, Para. 4, [1904MS].

At the Fresno campmeeting, after I had borne a very plain testimony, Brother Jones acted the part of a man, doing thorough work in confession. He was working out his own salvation with fear and

trembling. The blessing of the Lord came in, and the glory of God was revealed. Angels of heaven were in that meeting, and a great blessing was experienced by all who were present. And so it would have been in the meeting at Berrien Springs, if Dr. Kellogg had heartily accepted the message sent by the Lord, and had fully broken with the enemy. A spirit of humiliation would have filled every heart, and sincere confessions would have been made by all. [Cf: Spaulding-Magan Collection p. 363 para. 05] p. 549, Para. 5, [1904MS].

At the Berrien Springs meeting a special message of hope was given for Dr. Kellogg. He might have stood on vantage ground, accepting the Lord Jesus as his counsellor. In and through the power of the Saviour, he might then have broken the spell. But he did not. [Cf: Spaulding-Magan Collection p. 363 para. 06] p. 549, Para. 6, [1904MS].

For a long time Dr. Kellogg has not been humbly accepting Christ as his teacher, and, unknown to himself, has been taught by the master of sophistries. And the enemy has used him as a channel through which to exert a strong controlling influence upon the physicians associated with him. But the Lord will break the spell that is upon these men if they will allow the yoke that has been placed upon them to be broken. [Cf: Spaulding-Magan Collection p. 363 para. 07] p. 549, Para. 7, [1904MS].

Christ gives to all the invitation, "Come unto me, all ye that Labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." All who accept his invitation will bear testimony that his yoke is indeed easy and his burden light. [Cf: Spaulding-Magan Collection p. 364 para. 01] p. 550, Para. 1, [1904MS].

It means much to our physicians whether they are wearing the yoke of Christ or the yoke of some man. Those who are wearing a yoke that a man has placed on their necks must have this yoke taken away before they can act the part that God would have them act in proclaiming the truth. Those who receive and believe in Christ Jesus are not to wear any man's yoke; neither are they to be noncommittal in regard to where they stand. The conflict is raging between two powers,--the Prince of life and the prince of darkness. This conflict has a vital interest for the people of God. [Cf: Spaulding-Magan Collection p. 364 para. 02] p. 550, Para. 2, [1904MS].

Christ is the greatest teacher that this world has ever seen. Truth never languished upon His lips, never suffered in his hands. He declares, "He that is not with me is against me, and he that gathereth not with me scattereth abroad." God has given to every man his work. He expects every follower of his to exert an influence that will tell for the upbuilding of his kingdom. He who is not actively engaged in promoting unity and love and equity and sound principles, is exerting an influence that is contrary to Christ. [Cf: Spaulding-Magan Collection p. 364 para. 03] p. 550, Para. 3, [1904MS].

Those who are true to their divine Leader will put away the masterly sophistries that are coming in to deceive the people. Those who would be saved from the wily, deceptive influences of the foe must now break every yoke, and take their position for Christ and for truth, that they

may be freed from the specious, fictitious sentiments that, if accepted, will surely spoil their faith and their experience. Unless they obtain this freedom, they will go on step by step in the downward path until they deny Him who has bought them with the price of his own blood. [Cf: Spaulding-Magan Collection p. 364 para. 04] p. 550, Para. 4, [1904MS].

The question that is asked us now is, Who will stand on the Lord's side, in the presence of good and evil men, in the presence of angels, in the presence of the Father, the Son, and the Holy Spirit? You can no longer remain neutral, and yet be Christ's followers, His faithful servants. [Cf: Spaulding-Magan Collection p. 364 para. 05] p. 550, Para. 5, [1904MS].

If those who profess to be medical missionaries had stood away from Dr. Kellogg's seductive sophistries, they would not now be where they are,--regarded by God as unfaithful stewards because they have harmonized with the doctor, who is certainly under the enemy's deceptive influence. [Cf: Spaulding-Magan Collection p. 364 para. 06] p. 550, Para. 6, [1904MS].

The cause of God is in great peril because the physicians in whose minds sophistry has prevailed against truth, are bracing themselves against the impressions of the Holy Spirit, and are placing themselves where the Lord can not use them as leaders of [Cf: Spaulding-Magan Collection p. 364 para. 07] p. 551, Para. 1, [1904MS].

If Dr. Kellogg had heeded the light given him of God through the Testimonies of his Spirit; if he had made God his trust; if he had refused to give any attention to the scientific sophistries that he has been studying more or less for years; if he had followed his Guide, working with an eye single to the glory of God, he would have avoided the many, many crooked paths that he has followed. But in the place of heeding the warning given him, that evil angels were working with him, he has encouraged their presence by continuing to follow a course of transgression. [Cf: Spaulding-Magan Collection p. 365 para. 01] p. 551, Para. 2, [1904MS].

No one need be strengthless who is fighting in the army of the Lord, standing under his blood-stained banner. His true soldiers are partakers of the divine nature, having escaped the corruption that is in the world through lust. But those who choose their own way, and keep in correspondence with the great deceiver, are reckoned unworthy of eternal life. [Cf: Spaulding-Magan Collection p. 365 para. 02] p. 551, Para. 3, [1904MS].

Who will take his stand on the Lord's side? Let him step on to the platform of eternal truth, cutting loose from the seductive influences of the tempter. In the ranks of God's people there is to be seen a well-doing for Him, a zeal that is according to knowledge. [Cf: Spaulding-Magan Collection p. 365 para. 03] p. 551, Para. 4, [1904MS].

"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". (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 365 para. 04] p. 551, Para. 5, [1904MS].

The Work in the Southern States.--From a talk at College View, Neb.--Sept. 25, 1904.--I must speak in behalf of the work in the Southern field. The message of the soon coming of our Saviour must go to all its cities. We must wake up, and consider what this means to us individually in the matter of consecrated effort. [Cf: Spaulding-Magan Collection p. 372 para. 01] p. 551, Para. 6, [1904MS].

Some have been working and striving continually to learn how we should enter the various and important fields, and how the work can be done to the glory of God. But I can assure you that we have put none too much labor into this field. We have put none too much talent into it. We have given none too much money to it. [Cf: Spaulding-Magan Collection p. 372 para. 02] p. 551, Para. 7, [1904MS].

There are many present who have been much interested in missionary work in the South. To these I say, Rejoice, that the Southern field is being worked. Today I wish to leave this impression upon the mind of every one that is here, that the Southern field is to be thoroughly worked. This burden, as God has laid it upon us as a people, has been kept before us for many years. And the question for each individual is, What am I to do? To every man God has appointed his work. If we would only remember this, and seek humbly and perseveringly to know and to do our appointed work, guidance and grace would be given us to meet the trails and hardships of the way. [Cf: Spaulding-Magan Collection p. 372 para. 03] p. 552, Para. 1, [1904MS].

When the Jews asked Jesus, "What shall we do that we might work the works of God," he replied, "This is the work of God, that ye believe on Him whom he hath sent." His disciples are commissioned to "Go into all the world and preach the gospel to every creature." [Cf: Spaulding-Magan Collection p. 372 para. 04] p. 552, Para. 2, [1904MS].

You have neighbors. Will you give them the message? You may never have had the hands of ordination laid upon you, but you can humbly carry the message. You can testify that God has ordained that all for whom Christ died shall have everlasting life, if they believe on Him. [Cf: Spaulding-Magan Collection p. 372 para. 05] p. 552, Para. 3, [1904MS].

It is a great thing to believe on Jesus Christ. We have altogether too little faith. I am instructed to say to you that individually we each have our work to do. The Master has given to every man his work. And because others may not do just exactly the work you have to do, do not feel that you must criticize everything they do. No, indeed! No one ought to devote to faultfinding the time that he ought to spend in hunting for souls, fishing for souls, using every capability and power in his appointed work. When your powers are used in this way, you may know that the Lord God of heaven is right by your side, to strengthen

and to guide. [Cf: Spaulding-Magan Collection p. 372 para. 06] p. 552, Para. 4, [1904MS].

There are many troublous questions about the work in the South, There are many destitute fields, many needy enterprises. And some have felt to say, This field is my field, and this location is under my direction; this branch of the work has been given to me. It is all the Lord's field, and one part is just as precious to Him as the other. What we want to study is how we can help one another to reach all the souls possible. [Cf: Spaulding-Magan Collection p. 372 para. 07] p. 552, Para. 5, [1904MS].

We shall become really the most successful workers when we learn to encourage one another, and then see that the work committed to us is done humbly and to God's acceptance. As we do that, we shall know what hard work is, and the more we know what hard work is, the more we shall have hearts of tender sympathy and compassion for every soul who works. [Cf: Spaulding-Magan Collection p. 373 para. 01] p. 552, Para. 6, [1904MS].

We would recommend to you all that you pray and work instead of talking and criticising. There has been a great deal of talking that was of no special account. Now let there be an awakening. Let everyone do his best. [Cf: Spaulding-Magan Collection p. 373 para. 02] p. 553, Para. 1, [1904MS].

Because some one goes to a city, and works at a great disadvantage, and can not at first make everything run smoothly, shall we put blocks in the way, or shall we work to clear the track and smooth the way? Now that is what we must do in the South. [Cf: Spaulding-Magan Collection p. 373 para. 03] p. 553, Para. 2, [1904MS].

That some mistakes are made is not to be wondered at. When men are laboring to the very best of their ability to gather up something with which they can advance the work, let us be considerate. Let those who would find fault with them go right out into a new place where the work is hard, and endeavor to give a presentation of a perfect work, as an encouragement to others. [Cf: Spaulding-Magan Collection p. 373 para. 04] p. 553, Para. 3, [1904MS].

Let us be kind and courteous, and let us be sure that we do not discourage at a time when we should cheer and lift up. God wants every soul to be encouraged that our brethren in Nashville have been striving to advance the work. [Cf: Spaulding-Magan Collection p. 373 para. 05] p. 553, Para. 4, [1904MS].

The work in the South will go forward. And I beg of you, Do not let any one here, whether he comes from the North or the South, listen to words of criticism and discouragement. When men's hearts are sanctified to God, and they see their brethren struggling with all their might and power to pull the heavy load up the hill, will they stand still and look on and tell the toilers what they should do? No, No; God will help us to draw. [Cf: Spaulding-Magan Collection p. 373 para. 06] p. 553, Para. 5, [1904MS].

While we were in Nashville, we had most precious meetings in the little chapel fitted up in the building of the Publishing Association.

I thank God for that comfortable meeting place. [Cf: Spaulding-Magan Collection p. 373 para. 07] p. 553, Para. 6, [1904MS].

In the adjoining rooms through the week, the presses are running all the day and sometimes late into the night, printing the precious pages of truth to be circulated in all parts of the world. [Cf: Spaulding-Magan Collection p. 373 para. 08] p. 553, Para. 7, [1904MS].

In our meetings there the Spirit of God came in, and the light of heaven shone upon us. Elders Butler and Haskell were there, also Brethren Sutherland and Magan, and two or three of our workers from the Nashville Sanitarium. After talking a little while, I said, Let every one bear testimony today; and they responded heartily. One after another they bore their testimony promptly, four or five frequently being on their feet at one time. [Cf: Spaulding-Magan Collection p. 373 para. 09] p. 553, Para. 8, [1904MS].

Brethren, you may pray for them in the South as much as you please. But when you begin to find fault, let me tell you that the Spirit of the Lord is not with you. [Cf: Spaulding-Magan Collection p. 374 para. 01] p. 554, Para. 1, [1904MS].

Our brethren invited me to visit all the departments of the publishing house, that I might see the work now being done. At first I was too busy, and afterwards I was so sick that I could not go through the building as I had intended. But in the visions of the night I was led through every department of the building, and I saw the advancement that had been made since I first went there when they were beginning the work. I felt so grateful to God that I said to those present, "Let us pray." And as we knelt and prayed, the blessing of God came upon us. Then I distinctly heard a voice say, "Well done." "Thank the Lord," I said, "now I will not worry anymore about the work done in these buildings." [Cf: Spaulding-Magan Collection p. 374 para. 02] p. 554, Para. 2, [1904MS].

But why did the Lord give me this experience? Why were these things shown me, but that I might tell you that when you go into such a building, it is your privilege to believe that the ones entrusted with the work will be taught how to conduct it? [Cf: Spaulding-Magan Collection p. 374 para. 03] p. 554, Para. 3, [1904MS].

I want to say again, Let every one do his appointed work. And then let us all do all we can to encourage one another. When anyone becomes fearful that the workers in some institution are not doing just as they ought, let him go down on his knees before God, and ask him to give wisdom to those in charge, to carry on that work aright. Then let him pray for wisdom in his own work that he may set a right example. [Cf: Spaulding-Magan Collection p. 374 para. 04] p. 554, Para. 4, [1904MS].

For Christ's sake do not put on the cap of criticism, because it will hurt your mind. It will hurt your soul. You will be happier to leave it off. When we go from this place, the Lord would have us as living missionaries exert an influence in behalf of courage and faith. Let us all say, God help those who are trying to do their best. [Cf: Spaulding-Magan Collection p. 374 para. 05] p. 554, Para. 5, [1904MS].

There is a great work to be done. Some will ask, What can be done to

work effectively in the city of Nashville? One way to success is to get a place a few miles out of Nashville, and there establish a school and a sanitarium, and from these institutions as a working center, being to work Nashville as we have not worked it yet. [Cf: Spaulding-Magan Collection p. 374 para. 06] p. 554, Para. 6, [1904MS].

It takes some planning to work without money. It is hard to make bricks without straw. But may God help us that we may make the most of everything we have, so that the blessing of God may rest upon it. Let us have the prayers of everyone of you for the Southern field; for if ever there was a field upon earth that needs to be helped; it is the Southern field. Why? Because the people have been educated wrong. They need to be helped. They need the light. They need the grace of God, and we want to help them to come to the light. May everyone of us settle it in our mind that we will look upon the best side. Let us determine to talk light and courage and hope. E. G. W. [Cf: Spaulding-Magan Collection p. 374 para. 07] p. 554, Para. 7, [1904MS].

He who loves God supremely and his neighbor as himself will work with the constant realization that he is a spectacle to the world, to angels, and to men. Making God's will his will, he will reveal in his life the transforming power of the grace of Christ. In all the circumstances of life, he will take Christ's example as his guide. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 01] p. 555, Para. 1, [1904MS].

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service. But when Christ comes to gather His jewels to Himself, he will find it again. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 02] p. 555, Para. 2, [1904MS].

My brethren and sisters, do not spend a large amount of time and money on self, for the sake of appearance. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We all need to learn how to improve more faithfully the opportunities that so often come to us to bring light and hope into the lives of others. How can we improve these opportunities if our thoughts are centered upon self? He who is self-centered loses countless opportunities for doing that which would have brought blessing to others and to himself. It is the duty of the servant of Christ, under every circumstance, to ask himself, "What can I do to help others?" Having done his best, he is to leave the consequences with God. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 03] p. 555, Para. 3, [1904MS].

I desire so to live that in the future life I can feel that during this life I did what I could. God has provided for every one pleasure that may be enjoyed by rich and poor alike--the pleasure found in cultivating pureness of thought and unselfishness of action, the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service the light of Christ shines to brighten lives darkened by many shadows. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 04] p. 555, Para. 4, [1904MS].

God is dishonored when we fail to speak the truth plainly to one another. But we are to speak the truth in love, bringing tenderness and sympathy into our voices. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 05] p. 555, Para. 5, [1904MS].

The perils of the last days are upon us. Those who live to please and gratify self are dishonoring the Lord. He cannot work through them, for they would misrepresent Him before those who are ignorant of the truth. Be very careful not to hinder, by an unwise expenditure of means, the work that the Lord would have done in proclaiming the warning message to a world lying in wickedness. Study economy, cutting down your personal expense to the lowest possible figure. On every hand the necessities of the cause of God are calling for help. God may see that you are fostering pride. He may see that it is necessary to remove from you blessings which, instead of improving, you have used for the gratification of selfish pride. The truth that we hear will save us only as we gladly accept it, showing in our lives the result of its working, growing in grace and in a knowledge of God. [Cf: Notebook Leaflets, Volume 1 p. 13 para. 06] p. 555, Para. 6, [1904MS].

Help in Every Time of Need--Those who are laboring in places where the work has not long been started, will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could not advance farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work. [Cf: Notebook Leaflets, Volume 1 p. 14 para. 01] p. 556, Para. 1, [1904MS].

Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Work, and pray, and believe with the whole heart. Do not wait until the money is in your hands, before doing anything. Walk out by faith. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practice self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life. [Cf: Notebook Leaflets, Volume 1 p. 14 para. 02] p. 556, Para. 2, [1904MS].

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God cannot fail. Failure comes because many who could put their means into circulation for the advancement of God's work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God. [Cf: Notebook Leaflets, Volume 1 p. 14 para. 03] p. 556, Para. 3, [1904MS].

My dear fellow workers, be true, hopeful, heroic. Let every blow be made in faith. As you do your best, the Lord will reward your faithfulness. From the life-giving fountain draw physical, mental, and spiritual energy. Manliness, womanliness--sanctified, purified, refined, ennobled--we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the

souls for whom He died, and will receive strength for renewed effort. [Cf: Notebook Leaflets, Volume 1 p. 14 para. 04] p. 556, Para. 4, [1904MS].

Christ is our only hope. Come to God in the name of Him who gave His life for the world. Rely upon the efficacy of His sacrifice. Show that His love, His joy, is in your soul, and that because of this your joy is full. Cease to talk unbelief. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy.-- MS. 24, 1904. [Cf: Notebook Leaflets, Volume 1 p. 14 para. 05] p. 556, Para. 5, [1904MS].

Take Heed How Ye Hear--From time to time we need unitedly to examine the reasons of our faith. It is essential that we study carefully the truths of God's Word; for we read that "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." We are in grave danger when we lightly regard any truth; for then the mind is opened to error. We must take heed how and what we hear. We need not seek to understand the arguments that men offer in support of their theories, when it may be readily discerned that these theories are not in harmony with the Scriptures. Some who think that they have scientific knowledge are by their interpretations giving wrong ideas both of science and of the Bible. Let the Bible decide every question that is essential to man's salvation. . . . [Cf: Notebook Leaflets, Volume 1 p. 18 para. 01] p. 556, Para. 6, [1904MS].

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: Notebook Leaflets, Volume 1 p. 18 para. 02] p. 557, Para. 1, [1904MS].

Man's pride would lead him to seek for salvation in some other way than that pointed out in the Scriptures. 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 a belief of his words, they placed themselves on his side.-- Letter 25, 1904. [Cf: Notebook Leaflets, Volume 1 p. 18 para. 03] p. 557, Para. 2, [1904MS].

[Portion of a sermon delivered in the St. Helena Sanitarium chapel, January 23, 1904.] The Lord desires every one of us to be decidedly in earnest. We cannot afford to make a mistake in spiritual matters. The life-and-death question with us is, "What shall I do, that I may be saved, eternally saved?" "What shall I do, that I may inherit eternal life--a life that measures with the life of God?" This is a question that it becomes every one of us to consider carefully. . . . [Cf: Notebook Leaflets, Volume 1 p. 69 para. 01] p. 557, Para. 3, [1904MS].

While living in this world, we are to be God's helping hand. Paul declared, "Ye are God's husbandry; ye are God's building." We are to co-operate with God in every measure that He desires to carry out. Are

we fulfilling the purpose of the eternal God? Are we daily seeking to have the mind of Christ and to do His will in word and work? [Cf: Notebook Leaflets, Volume 1 p. 69 para. 02] p. 557, Para. 4, [1904MS].

What a condition the human family is in today! Have you ever seen before such a time of confusion--of violence, of murder, theft, and every other kind of crime? In this time, where are we individually standing? [Cf: Notebook Leaflets, Volume 1 p. 69 para. 03] p. 557, Para. 5, [1904MS].

A Hypocritical Fast--In the fifty-eighth of Isaiah we have read of those who "fast for strife and debate, and to smite with the fist of wickedness," and we have learned that God will not accept such a fast. "Ye shall not fast as ye do this day," He declares, "to make your voice to be heard on high. [Cf: Notebook Leaflets, Volume 1 p. 69 para. 04] p. 557, Para. 6, [1904MS].

"Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? [Cf: Notebook Leaflets, Volume 1 p. 69 para. 05] p. 557, Para. 7, [1904MS].

The Acceptable Fast--"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens [instead of binding them on], and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? [Cf: Notebook Leaflets, Volume 1 p. 69 para. 06] p. 557, Para. 8, [1904MS].

The Reward--"Then [after they do these works of mercy and necessity] shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." [Cf: Notebook Leaflets, Volume 1 p. 69 para. 07] p. 558, Para. 1, [1904MS].

We are to put into practice the precepts of the law, and thus have righteousness before us; the rereward will be God's glory. The light of the righteousness of Christ will be our front guard, and the glory of the Lord will be our rereward. Let us thank the Lord for this assurance. Let us constantly stand in a position where the Lord God of heaven can favor us. Let us consider that it is our high privilege to be in connection with God--to be His helping hand. [Cf: Notebook Leaflets, Volume 1 p. 69 para. 08] p. 558, Para. 2, [1904MS].

In God's great plan for the redemption of a lost race, He has placed Himself under the necessity of using human agencies as His helping hand. He must have a helping hand, in order to reach humanity. He must have the co-operation of those who will be active, quick to see opportunities, quick to discern what must be done for their fellow men. [Cf: Notebook Leaflets, Volume 1 p. 69 para. 09] p. 558, Para. 3, [1904MS].

Christ gave His life for sinful men and women. He desired to rescue the race from a life of transgression to a life of obedience and

righteousness; and to those who accept Him as their Redeemer He offers the richest reward that Heaven can bestow--even the inheritance of life eternal. . . . [Cf: Notebook Leaflets, Volume 1 p. 69 para. 10] p. 558, Para. 4, [1904MS].

What Are We Worth?--O that we might comprehend more fully the infinite price that has been paid for our redemption! Paul declares, "Ye are bought with a price;" and it is true; for the price paid is nothing less than the life of the only-begotten Son of God. Let us all consider this. We may refuse the invitations that Christ sends to us; we may neglect His offer of pardon and peace; but still it remains a fact that every one of us has been bought with a price, even with the precious blood of the Son of God. Therefore, "Consider Him." [Cf: Notebook Leaflets, Volume 1 p. 69 para. 11] p. 558, Para. 5, [1904MS].

You have cost much. "Glorify God in your body, and in your spirit, which are God's." That which you may regard as your own, is God's. Take care of His property. He has bought you with an infinite price. Your mind is His. What right has any person to abuse a body that belongs not to himself, but to the Lord Jesus Christ? What satisfaction can anyone take in gradually lessening the powers of body and mind by selfish indulgence of any form? [Cf: Notebook Leaflets, Volume 1 p. 70 para. 01] p. 558, Para. 6, [1904MS].

God has given to every human being a brain. He desires that it shall be used to His glory. By it, man is enabled to co-operate with God in efforts to save perishing fellow mortals. We have none too much brain power or reasoning faculties. We are to educate and train every power of mind and body--the human mechanism that Christ has bought--in order that we may put it to the best possible use. We are to do all we can to strengthen these powers; for God is pleased to have us become more and still more efficient colaborers with Him. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 02] p. 558, Para. 7, [1904MS].

Of those who do their part faithfully, it is said, "We are laborers together with God." Apart from divine aid, man can do very little; but the heavenly Father and His Son are ready to work through every one who consecrates himself wholly on the altar of service. Every soul before me may co-operate with God, and labor for Him acceptably. The Lord desires us all to come into line. To every man He has given an appointed work, according to their several ability. . . . [Cf: Notebook Leaflets, Volume 1 p. 70 para. 03] p. 559, Para. 1, [1904MS].

Personal Experience--At the age of seventeen, when all my friends thought I was an invalid for life on account of a severe accident I had sustained in my girlhood, a heavenly visitant came and spoke to me, saying, "I have a message for you to bear." "Why," I thought, "there certainly must be a great mistake somewhere." Again were spoken the words: "I have a message for you to bear. Write out for the people what I give you." Up to that time, my trembling hand had not been able to write a line. I replied, "I cannot do it; I cannot do it." "Write! write!" were the words spoken once again. I took the pen and paper, and I began to write; and how much I have written since, it is impossible to estimate. The strength, the power, was of God. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 04] p. 559, Para. 2, [1904MS].

Since that time, the books that I have written have been published in

many, many languages, and have gone to all parts of the earth. Just a short time ago I received word that a copy of one of my books had been graciously received by the queen of Germany, and that she had written a kind letter expressing her appreciation of the volume. To the Lord be all the praise. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 05] p. 559, Para. 3, [1904MS].

Our Privilege--Of ourselves we can do nothing good. But it is our privilege to place ourselves in right relation to God, and to determine that by His help we will do our part in this work, to make it better. In the lives of those who humbly yet unfalteringly carry out this resolution, will be revealed the glory of God. I know this by experience. I have had no power of my own. I have realized that I must hang my helpless soul on Jesus Christ; and as the result of doing this, of praying, and of believing, the salvation of God has gone before me, and the glory of the Lord has followed. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 06] p. 559, Para. 4, [1904MS].

I tell you that which I know, for your encouragement and comfort. Let us all place ourselves in right relation to God. What satisfaction is to be found in keeping pace with the fashions of this world? You have a better work to do. Fashion character. Use every ability, every nerve, every muscle, every thought, every action, to the glory of God. Then you will see, as you have never seen before, the salvation of God going before you. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 07] p. 559, Para. 5, [1904MS].

In God Is Our Strength--O, I have nought to complain of. The Lord has never failed me. I laid my husband in the grave twenty-two years ago; and several years afterward, when the decision was made that more missionaries must go to Australia to unite with the few who had been sent, we went there ourselves to strengthen the hands of our brethren, and to establish the work on right lines in this new center. There we did much pioneer work. [Cf: Notebook Leaflets, Volume 1 p. 70 para. 08] p. 559, Para. 6, [1904MS].

Helping Establish A School--We saw the great need for a school in which promising young men and young women could be trained for the Master's service; and we went right into the woods in New South Wales, purchased fifteen hundred acres of land, and there established a training school away from the cities. . . . [Cf: Notebook Leaflets, Volume 1 p. 71 para. 01] p. 560, Para. 1, [1904MS].

Three years ago we returned to America. Others were sent to Australia to take our places. The work has continued to grow; prosperity has attended every effort. I wish you could read the letters that come to us. Doubtless you have heard of the dreadful drought that has caused famine in so many places in Australia during the past two years. Hundreds of thousands of sheep and cattle and horses have perished. In all the colonies, and especially in Queensland, the suffering and the financial loss have been great. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 02] p. 560, Para. 2, [1904MS].

But the spot that was chosen for our training school, has had sufficient rainfall for good pasture land and bountiful crops; in fact, in legislative assemblies and in the newspapers of the great cities it has been specified as "the only green spot in all New South Wales."

[Cf: Notebook Leaflets, Volume 1 p. 71 para. 03] p. 560, Para. 3, [1904MS].

Is not this remarkable? Has not the Lord blessed? From one of the reports received, we learn that last year seven thousand pounds of honey of the best quality has been made on the school estate. Large quantities of vegetables have been raised, and the sale of the surplus has been a source of considerable revenue to the school. All this is very encouraging to us; for we took the wild land, and helped to bring it to its present fruitful state. To the Lord we ascribe all the praise. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 04] p. 560, Para. 4, [1904MS].

Opportunities for Service--In every land and in every community there are many opportunities for helpful service. Even in these valleys in which we are now living, there are families that need help along spiritual lines. Look these ones up. Use your talent, your ability, by helping them. First give yourself to the Master; then He will work with you. To every man He gives his work. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 05] p. 560, Para. 5, [1904MS].

Is Sister White Getting Rich?--Sometimes it has been reported that I am trying to get rich. Some have written to us, inquiring, "Is not Mrs. White worth millions of dollars? I am glad that I can say, "No." I do not own in this world any place that is free from debt. Why?--Because I see so much missionary work to be done. Under such circumstances, could I hoard money?--No, indeed. I receive royalties from the sale of my books; but nearly all is spent in missionary work. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 06] p. 560, Para. 6, [1904MS].

The head of one of our publishing houses in a distant foreign land, upon hearing from others recently that I was in need of means, sent me a bill of exchange for five hundred dollars; and in the letter accompanying the money, he said that in return for the thousands upon thousands of dollars royalty that I had turned over to their mission field for the translation and distribution of new books and for the support of new missionary enterprises, they regarded the enclosed five hundred dollars as a very small token of their appreciation. They sent this because of their desire to help me in my time of special need; but heretofore I have given, for the support of the Lord's cause in foreign lands, all the royalties that come from the sale of my foreign books in Europe; and I intend to return this five hundred dollars as soon as I can free myself from debt. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 07] p. 560, Para. 7, [1904MS].

A Gift to Our Schools--For the glory of God, I will tell you that about four years ago He enabled me to finish writing a book on the parables of Jesus, and then He put it into my heart to give this book for the advancement of our denominational educational work. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 08] p. 561, Para. 1, [1904MS].

At that time some of our larger training schools and colleges were heavily in debt; but through the efforts of our people to sell this book and to devote the entire proceeds to the liquidation of these debts, over two hundred thousand dollars has already been raised and applied on the debts; and the good work is still going on. The success of this plan has been a source of great satisfaction to me. I am now

completing another book, to be used in a similar way for other enterprises. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 09] p. 561, Para. 2, [1904MS].

But the financial gain is not the most encouraging feature to me. I love to dwell on the thought that the circulation of these books is bringing many souls into the truth. This thought makes my heart glad indeed. I have no time to sit down and mourn. I go right on with my work, and constantly keep writing, writing, writing. Early in the morning, when the rest of you are asleep, I am generally up, writing. [Cf: Notebook Leaflets, Volume 1 p. 71 para. 10] p. 561, Para. 3, [1904MS].

Perseverance Under Affliction--Even affliction has not caused me to cease writing. Not long after going to Australia, I was stricken with disease. Because of the dampness of the houses, I suffered an attack of inflammatory rheumatism, which prostrated me for eleven months. At times I was in intense agony. I could sleep in one position for only about two hours, then I had to be moved so that I could lie in another position. My rubber air mattress gave me very little relief, and I passed through periods of great suffering. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 01] p. 561, Para. 4, [1904MS].

But in spite of this I did not cease my work. My right arm, from the elbow to the finger tips, was free from pain; the rest of the arm, the whole of the left arm, and both shoulders, could not be moved voluntarily. A framework was devised, and by the aid of this, I could write. During these eleven months, I wrote twenty-five hundred pages of letter paper, to send across the broad waters of the Pacific for publication in America. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 02] p. 561, Para. 5, [1904MS].

A Pioneer--I feel so thankful to the Lord that He never disappoints me; that He gives me strength and grace. As I stood by the side of my dying husband, I placed my hand in his, and said, "Do you know me, husband?" He nodded. Said I: "All through the years I have allowed you to bear the business responsibilities, and to lead out in new enterprises. Now I promise you to be a pioneer myself." And I added, "If you realize what I say, grasp my hand a little more firmly." He did so; he could not speak. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 03] p. 561, Para. 6, [1904MS].

After my husband had been laid away in the grave, his friends thought of putting up a broken shaft as a monument. "Never!" said I, "never! He has done, singlehanded, the work of three men. Never shall a broken monument be placed over his grave!" . . . [Cf: Notebook Leaflets, Volume 1 p. 72 para. 04] p. 561, Para. 7, [1904MS].

God has helped me. Today I glorify His name in the presence of His people. I spent nearly ten years in Australia. A wonderful work has been done there; but more than twice as much could have been accomplished, if we had had the men and the means that we should have had. We thank God, nevertheless, for His sustaining presence, and for what we can now see in that field as the result of the efforts put forth.-- MS. 8, 1904. [Cf: Notebook Leaflets, Volume 1 p. 72 para. 05] p. 562, Para. 1, [1904MS].

Our success will depend on carrying forward the work in the simplicity in which Christ carried it forward, without any theatrical display. . . . [Cf: Notebook Leaflets, Volume 1 p. 105 para. 01] p. 562, Para. 2, [1904MS].

All our preparations for presenting and illustrating the truth must correspond with the solemnity of the message we bear. The Lord never designed the advancement of His work to depend on outward display. Thus the means would quickly be spent, and little would be left with which to open new fields. . . . [Cf: Notebook Leaflets, Volume 1 p. 105 para. 02] p. 562, Para. 3, [1904MS].

Creating A False Appetite--Every part of the work is to be carried forward solidly. When large, expensive preparations are made in connection with the public effort made in cities, these preparations may at first attract a large number of people. But they cannot be maintained for any length of time. It is found, however when an effort is made to dispense with them, that they have created an appetite for such things, and that they cannot be dispensed with without a falling off in interest and in the number of hearers. [Cf: Notebook Leaflets, Volume 1 p. 105 para. 03] p. 562, Para. 4, [1904MS].

Works of Healing--The way in which Christ worked was to preach the Word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. God's servants today could not work by means of miracles; because spurious works of healing, claiming to be divine, will be wrought. [Cf: Notebook Leaflets, Volume 1 p. 105 para. 04] p. 562, Para. 5, [1904MS].

For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the Word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work. Thus a guarding influence is thrown around those who come to the sanitariums for treatment. [Cf: Notebook Leaflets, Volume 1 p. 105 para. 05] p. 562, Para. 6, [1904MS].

This is the provision the Lord has made whereby gospel medical missionary work is to be done for many souls. These institutions are to be established out of the cities, and in them educational work is to be intelligently carried forward. . . . [Cf: Notebook Leaflets, Volume 1 p. 105 para. 06] p. 562, Para. 7, [1904MS].

Christ's Work Our Example--In our work we are not to go onto a hilltop to shine. We are not told that we must make a special, wonderful display. The truth must be proclaimed in the highways and the byways, and thus work is to be done by sensible, rational methods. The life of every worker, if he is under the training of the Lord Jesus Christ, will reveal the excellence of His life. The work that Christ did in our world is to be our example, as far as display is concerned. We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. Sensation is not religion, although religion will exert its own pure, sacred, uplifting, sanctifying influence, bringing spiritual life and salvation. . . . [Cf: Notebook Leaflets, Volume 1 p. 105 para. 07] p. 562, Para. 8, [1904MS].

Best Methods for Large Cities--How shall we carry on evangelistic work in large cities?--As you are carrying it on in Washington, without the parade that some who are deceiving their own souls are inclined to think necessary. The truth that we have to proclaim is the most solemn truth ever entrusted to mortals, and it is to be proclaimed in a way that corresponds to its solemnity and importance. There is to be attached to it no fantastic display. Such display meets the minds of some, but how few are really convicted and converted by a fanciful blending of display with the proclamation of the solemn gospel message for this time. The display counterworks the impression made by the gospel message. [Cf: Notebook Leaflets, Volume 1 p. 105 para. 08] p. 563, Para. 1, [1904MS].

Were all to connect with the preaching of the Word the display that some deem so essential, how soon there would be a dearth of means. Extravagance would be seen on every side, and all through our ranks an appetite for display would be created and developed. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 01] p. 563, Para. 2, [1904MS].

God expects us to follow the example of the Majesty of heaven, who clothed His divinity with humanity that divinity might touch humanity and humanity might partake of the divine nature. It is only as we are clothed with humility that God can accept us as Christ's followers. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 02] p. 563, Para. 3, [1904MS].

Avoid Peculiar Ideas--We are not to try to gather together strange, peculiar ideas, which are not revealed in the Word of God. If the shepherds of the flock of God are partakers of the divine nature, they will be clothed with genuine humility. They will fill contentedly the place God gives them, shining brightly amidst the moral darkness. Realizing the sacredness of the truth, they will refuse to be drawn out of their place by the attractions of the world or the praise of men. They will stand firmly at their post of duty as brave soldiers. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 03] p. 563, Para. 4, [1904MS].

How to Shine--Christ does not say to us, "Strive to shine." He says, "Let your light shine." He in whose heart Christ abides cannot help shining. "Let your light shine." Do not allow your light to be dimmed by selfishness or unrighteous actions. Never gather clouds about you; for this means concealment of your light. Do not dim it by speaking words of harshness or anger. Let the light shine forth brightly to those within and without the home. Gather rays of light from Him who is the Light of the world, and shine more and more brightly. Let your lamp be always trimmed and burning. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 04] p. 563, Para. 5, [1904MS].

Bring the Lord Jesus very near you in your home life; then when you speak the Word of God, this Word will be as a sharp, two-edged sword, cutting through the sinful practices of the sinner. The Lord will make the application of the word spoken. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 05] p. 563, Para. 6, [1904MS].

Keep your lamp trimmed and burning, that the light may shine forth to all who are in the house. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."--

Letter 53, 1904. [Cf: Notebook Leaflets, Volume 1 p. 106 para. 06] p. 563, Para. 7, [1904MS].

Mingling Human Suppositions and Conjectures.-- Let no one present beautiful, scientific sophistries to lull the people of God to sleep. Clothe not the solemn, sacred truth for this time in any fantastic dress of man's wisdom. Let those who have been doing this stop and cry unto God to save their souls from deceiving fables. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 05] p. 564, Para. 1, [1904MS].

It is the living energy of the Holy Spirit that will move hearts, not pleasing, deceptive theories. Fanciful representations are not the bread of life; they can not save the soul from sin. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 06] p. 564, Para. 2, [1904MS].

Christ was sent from heaven to redeem humanity. He taught the doctrines that God gave Him to teach. The truths that He proclaimed, as found in the Old Testament and the New, we today are to proclaim as the word of the living God. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 07] p. 564, Para. 3, [1904MS].

Let those who want the bread of life go to the Scriptures, not to the teaching of finite, erring man. Give the people the bread of life that Christ came from heaven to bring to us. Do not mix with your teaching human suppositions and conjectures. Would that all knew how much they need to eat the flesh and drink the blood of the Son of God,--to make His words a part of their very lives.-- *MS-44-1904.* [Cf: Notebook Leaflets, Volume 2 p. 157 para. 01] p. 564, Para. 4, [1904MS].

No Compromise.--I must bear a decided message to our brethren. Let there be no compromise with evil. Meet boldly the dangerous influences that arise. Do not fear for the results of resisting the powers of the enemy. [Cf: Notebook Leaflets, Volume 2 p. 161 para. 06] p. 564, Para. 5, [1904MS].

In these days many deceptions are being taught as truth. Some of our brethren have taught views which we cannot endorse. Fanciful ideas, strained and peculiar interpretations of the Scripture are coming in. Some of these teachings may seem to be but jots and tittles now, but they will grow and become snares to the inexperienced. [Cf: Notebook Leaflets, Volume 2 p. 161 para. 07] p. 564, Para. 6, [1904MS].

We have a decided work to do. Let not the enemy cause us to swerve from the proclamation of the definite truth for this time, and turn our attention to fanciful ideas. [Cf: Notebook Leaflets, Volume 2 p. 161 para. 08] p. 564, Para. 7, [1904MS].

Unless we are individually wide awake to discern the workings of the Holy Spirit, we shall certainly stumble and fall into Satan's pitfalls of unbelief. I call upon our brethren to watch as faithful shepherds and guardians over the inexperienced, who are exposed to the wiles of seductive influences. Keep a continual lookout for rocks and quicksands that threaten to destroy faith in the messages that God has given for us at this time. Watch for souls as they that must give account.... [Cf: Notebook Leaflets, Volume 2 p. 161 para. 09] p. 564, Para. 8, [1904MS].

We need to search the Scriptures daily, that we may know the way of the Lord, and that we be not deceived by religious fallacies. The world is full of false theories and seductive spiritualistic ideas, which tend to destroy clear spiritual perception, and to lead away from truth and holiness. Especially at this time do we need to heed the warning, "Let no man deceive you with vain words." Eph. 5:6. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 01] p. 564, Para. 9, [1904MS].

We must be careful lest we misinterpret the Scriptures. The plain teachings of the word of God are not to be so spiritualized, that the reality is lost sight of. Do not overstrain the meaning of sentences in the Bible in an effort to bring forth something odd in order to please the fancy. Take the Scriptures as they read. Avoid idle speculation concerning what will be in the kingdom of heaven.-- MS-30-1904. [Cf: Notebook Leaflets, Volume 2 p. 162 para. 02] p. 565, Para. 1, [1904MS].

Conjectures Regarding the Future Life.--There are men today who express their belief that there will be marriages and births in the new earth; but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the "sure word of prophecy." The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family. [Cf: Notebook Leaflets, Volume 2 p. 163 para. 02] p. 565, Para. 2, [1904MS].

Preach the Word.--I would say to those who hold views contrary to this plain declaration of Christ, Upon such matters silence is eloquence. It is presumption to indulge in suppositions and theories regarding matters that God has not made known to us in His word. We need not enter into speculation regarding our future state. [Cf: Notebook Leaflets, Volume 2 p. 163 para. 03] p. 565, Para. 3, [1904MS].

To my ministering brethren, I would say, "Preach the Word. Be instant in season and out of season." Do not bring to the foundation wood, and hay, and stubble,--your own surmisings and speculations, which can benefit no one. [Cf: Notebook Leaflets, Volume 2 p. 163 para. 04] p. 565, Para. 4, [1904MS].

Christ withheld no truths essential to our salvation. Those things that are revealed are for us and our children, but we are not to allow our imagination to frame doctrines concerning things not revealed. [Cf: Notebook Leaflets, Volume 2 p. 163 para. 05] p. 565, Para. 5, [1904MS].

The Lord has made every provision for our happiness in the future life, but He has made no revelations regarding these plans, and we are not to speculate concerning them. Neither are we to measure the conditions of the future life by the conditions of this life. [Cf: Notebook Leaflets, Volume 2 p. 163 para. 06] p. 565, Para. 6, [1904MS].

Matters of vital importance have been plainly revealed in the word of God. These subjects are worthy of our deepest thought. But we are not

to search into matters on which God has been silent. Some have put forth the speculation that the redeemed will not have gray hair. Other foolish suppositions have been put forward, as though these were matters of importance. May God help His people to think rationally. When questions arise upon which we are uncertain, we should ask, "What saith the Scripture?" [Cf: Notebook Leaflets, Volume 2 p. 163 para. 07] p. 565, Para. 7, [1904MS].

Let those who wish for something new seek for that newness of life resulting from the new birth. Let them purify their souls by obeying the truth, and act in harmony with the instruction Christ gave to the lawyer who asked what he must do in order to inherit eternal life: [Cf: Notebook Leaflets, Volume 2 p. 164 para. 01] p. 565, Para. 8, [1904MS].

"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." Luke 10:27, 28. All who will conform their lives to the plain requirements of God's word will inherit eternal life.-- MS-28-1904. [Cf: Notebook Leaflets, Volume 2 p. 164 para. 02] p. 566, Para. 1, [1904MS].

Separate Institutions Serving Colored and White on Same Farm Estate. About nine miles from Nashville, toward Edgefield Junction, Brethren Sutherland and Magan found a farm of four hundred acres for sale, which they thought might be used for school purposes. [Cf: Unpublished Manuscripts, Volume 1 p. 33 para. 2] p. 566, Para. 2, [1904MS].

As we looked this place over, we became deeply interested in it. The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected. [Cf: Unpublished Manuscripts, Volume 1 p. 33 para. 3] p. 566, Para. 3, [1904MS].

Other properties were examined, but we found nothing so well suited to the work. The farm is so large that it not only affords a place for the school for the training of white teachers, but a place also for a colored sanitarium and a training school for colored students. The school for white people and the sanitarium and school for colored people can stand entirely separate, and yet the teachers can counsel together; and the forces of both will thus be strengthened.--Letter 215, 1904. [Cf: Unpublished Manuscripts, Volume 1 p. 33 para. 4] p. 566, Para. 4, [1904MS].

The finishing of one duty is to be the preparation for the performance of the next. But you have neglected one duty to grasp another that the Lord has not given you. Thus your spiritual eyesight has been beclouded, as it was beclouded in Australia.--Letter 194, 1902. [Cf: Unpublished Manuscripts, Volume 1 p. 92 para. 1] p. 566, Para. 5, [1904MS].

Whom would you have selected for president of the General Conference? Will you please name the man? At the time of the last General Conference, the situation was a most trying one, and there needed to be chosen as president a man who was in harmony with the work that God was

trying to do through the Testimonies. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 92 para. 2] p. 566, Para. 6, [1904MS].

Elder Daniells is a man who has proved the Testimonies to be true. And he has proved true to the Testimonies. When he has found that he has differed with them, he has been willing to acknowledge his error, and come to the light. If all others had done the same, there would be no such state of things as now exists. The Lord has given Elder Daniells reproof when he has erred, and he has shown his determination to stand on the right side of truth and righteousness, and to correct his mistakes.--Letter 255, 1904. [Cf: Unpublished Manuscripts, Volume 1 p. 92 para. 3] p. 566, Para. 7, [1904MS].

He "will command . . . his household." There would be no sinful neglect to restrain the evil propensities of his children, no weak, unwise, indulgent favoritism, no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of justice and righteous laws. [Cf: Unpublished Manuscripts, Volume 1 p. 101 para. 1] p. 567, Para. 1, [1904MS].

How few there are in our day who follow this example. On the part of too many parents there is a blind and selfish sentimentalism, which is manifested in leaving children with their unformed judgment and undisciplined passions, to the control of their own will. This is the worst cruelty to the youth and a great wrong to the world. Parental indulgence causes disorder in families and in society. It confirms in the young the desire to follow inclination, instead of submitting to the divine requirements.--Manuscript 22, 1904, p. 6, 7. [Cf: Unpublished Manuscripts, Volume 1 p. 101 para. 2] p. 567, Para. 2, [1904MS].

Paul was a tent-maker, and he supported himself by working at his trade. While working thus, he spoke of the gospel to those with whom he came in contact, and turned many souls from error to truth. He lost no opportunity of speaking of the Saviour, or of helping those in trouble.--Letter 107, 1904, p. 2. [Cf: Unpublished Manuscripts, Volume 1 p. 108 para. 2] p. 567, Para. 3, [1904MS].

One to whom I wrote for means answered me thus: "I received your letter asking me to lend you some money. But there was a piece of land that the children thought it advisable for me to purchase, and I have invested my means in this land." How much better it would have been for this brother to invest his money in establishing sanitariums, in which witness is borne to the truth for this time, or in schools, which provide for our youth the best influences, and in which they can be trained to become missionaries for God. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 126 para. 1] p. 567, Para. 4, [1904MS].

The temptation may come to you to invest your money in land. Perhaps your children or friends will advise you to do this. But can not you show a better way? Have you not been bought with a price? Has not your money been entrusted to you to trade upon wisely, and put out to usury, that when the Lord comes He may find the talents doubled? Can you not see that He wants you to use your means in helping to build meeting houses, and to establish sanitariums where the sick shall receive physical and spiritual healing, and schools which shall be so conducted

as to resemble the schools of the prophets? *Manuscript 38, 1904*. [Cf: Unpublished Manuscripts, Volume 1 p. 126 para. 2] p. 567, Para. 5, [1904MS].

They have withheld their means from the Lord, thus hindering the truth from going to the dark places of the earth. They have invested their money in accordance with their own desires, or in accordance with the desires of those who have no part nor lot in the service of God. [Cf: Unpublished Manuscripts, Volume 1 p. 126 para. 3] p. 567, Para. 6, [1904MS].

Sometimes a man who designed to return to the Lord His own, fails to do this because some members of his family, who have a stronger influence over him than has the word of God, induce him to invest his money in worldly enterprises. [Cf: Unpublished Manuscripts, Volume 1 p. 126 para. 4] p. 568, Para. 1, [1904MS].

Some say religion must give way to business. Those who follow this maxim will one day see that they have robbed God by hiding His treasure in the world by investing their money where it does nothing to advance His cause. But is it a wise investment that brings disaster to the soul? Money is invested at a loss so heavy that it cannot be estimated, when the investment means the ruin of the soul. *Letter 181, 1904*. [Cf: Unpublished Manuscripts, Volume 1 p. 126 para. 5] p. 568, Para. 2, [1904MS].

Do not allow your means to be tied up in any speculation. The money that the Lord has entrusted to His people is now greatly needed in His cause. Will you not be our right hand helper in trying to secure means with which to provide this little sanitarium with the facilities that are needed for its work? The Lord will bless all who will help. O, that our people in California would only realize the situation and make earnest efforts to relieve the necessities of this poverty-stricken field! (the South). We must have help. In the name of the Lord we plead for it. Will you not do what you can to collect means for the colored sanitarium in Nashville? [Cf: Unpublished Manuscripts, Volume 1 p. 127 para. 1] p. 568, Para. 3, [1904MS].

You say, my brother, that some have asked you to take one thousand dollars worth of stock in the Alaska Fishery Development Company. You say, "The secretary of the Company told me that he was to start a self-sustaining missionary station, and have a church school; and that you had given your sanction to their work. Brother A of Stockton told me that you told Brother B that the Lord had called him, Brother B, to that work and that he must not let anyone turn him away from it." [Cf: Unpublished Manuscripts, Volume 1 p. 127 para. 2] p. 568, Para. 4, [1904MS].

Now, my brother, this is a surprising statement. Your letter contains the first intimation I have had that I am supposed to have favored any enterprise such as a fish cannery being started by our people. This is entirely new to me. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 127 para. 3] p. 568, Para. 5, [1904MS].

But I have a painful sense that money which is needed in the Lord's cause is being drawn from our people for various worldly enterprises. Example after example has come to our notice where men have persuaded

our people to invest their means in some such enterprise as the one you mention in your letter, with encouragement that the profits would be used in missionary work, but in the end the enterprises have failed. *Letter 217, 1904.* [Cf: Unpublished Manuscripts, Volume 1 p. 127 para. 4] p. 568, Para. 6, [1904MS].

Much of Daniel 11 to be Again Fulfilled.--We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. The prophecy in the eleventh [chapter] of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated. In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall be corrupt by flatteries: but the people that do know their God shall be strong, and do exploits. [Cf: Unpublished Manuscripts, Volume 1 p. 136 para. 1] p. 568, Para. 7, [1904MS].

"And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge and to make them white, even to the time of the end: because it is yet for a time appointed. [Cf: Unpublished Manuscripts, Volume 1 p. 136 para. 2] p. 569, Para. 1, [1904MS].

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done." [Cf: Unpublished Manuscripts, Volume 1 p. 136 para. 3] p. 569, Para. 2, [1904MS].

Scenes Similar to Daniel 11:30-36 to Take Place.--Scenes similar to those described in these words will take place. We see evidence that Satan is fast obtaining the control of human minds, who have not the fear of God before them. Let all read and understand the prophecies of this book, for we are now entering upon the time of trouble spoken of:-- [Cf: Unpublished Manuscripts, Volume 1 p. 137 para. 1] p. 569, Para. 3, [1904MS].

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and

fro, and knowledge shall be increased." [Cf: Unpublished Manuscripts, Volume 1 p. 137 para. 2] p. 569, Para. 4, [1904MS].

The Spirit of the Lord is being withdrawn from the world. It is no time now for men to exalt themselves.--Letter 103, 1904, pp. 5, 6. (To Brother Crow, February 24, 1904.) [Cf: Unpublished Manuscripts, Volume 1 p. 137 para. 3] p. 569, Para. 5, [1904MS].

MIRACLES IN THE CLOSING CONFLICT. (See *Selected Messages*, Bk. 2, pp. 54,55.)--It is impossible to give any idea of the experience of the people of God who will be alive on the earth when past woes and celestial glory will be blended. They will walk in the light proceeding from the throne of God. By the means of the angels there will be constant communication between heaven and earth. And Satan, surrounded by evil angels, and claiming to be God, will work miracles of all kinds to deceive, if possible, the very elect. God's people will not find their safety in working miracles; for Satan would counterfeit any miracle that might be worked. God's tried and tested people will find their power in the sign spoken of in Exodus 31:12-18. They are to take their stand on the living word,--"It is written." This is the only foundation upon which they can stand securely. Those who have broken their covenant with God will in that day be without hope and without God in the world. [Cf: Unpublished Manuscripts, Volume 2 p. 157 para. 3] p. 569, Para. 6, [1904MS].

The worshipers of God will be especially distinguished by their regard for the fourth commandment,--since this is the sign of His creative power, and the witness to His claim upon man's reverence and homage. The wicked will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. In the issue of the contest, all Christendom will be divided into two great classes,--those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel "all, both small and great, rich and poor, free and bond" (Rev. 13:16.), to receive the mark of the beast, yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God" (Rev. 15:2.), and singing the song of Moses and the Lamb. [Cf: Unpublished Manuscripts, Volume 2 p. 158 para. 1] p. 570, Para. 1, [1904MS].

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,--a time of trouble such as has not been since there was a nation--God's chosen people will stand unmoved. Satan and His angels can not destroy them; for angels that excel in strength will protect them.--Letter 119, 1904. [Cf: Unpublished Manuscripts, Volume 2 p. 158 para. 2] p. 570, Para. 2, [1904MS].

THE FOUNDATION OF OUR FAITH--At this time--the last days of this earth's history--we are to make the book of Revelation a special study. Why? Because it depicts the scenes that we are to meet. We need to understand what we are to meet, and how we are to meet it. We must know what efforts we are to make, so that, in this perilous time, we shall

not be taken by the enemy's devices. We know that the last great conflict will be Satan's most determined effort to accomplish his purposes. He will come, not only as a roaring lion, but as a seducer, clothing sin with beautiful garments of light, that he may take human beings in his snare. [Cf: Unpublished Manuscripts, Volume 3 p. 123 para. 1] p. 570, Para. 3, [1904MS].

The Lord desires us to realize that it is of great importance that we stand in these last days upon the platform of eternal truth. Those who think that the church militant is the church triumphant make a great mistake. The church militant will gain great triumphs, but it will also have fierce conflicts with evil, that it may be firmly established upon the platform of eternal truth. And every one of us should be determined to stand with the church upon this platform. [Cf: Unpublished Manuscripts, Volume 3 p. 123 para. 2] p. 570, Para. 4, [1904MS].

(Rev. 1:1-3, 9-13, 17-20 quoted). Thus Christ instructed John. It is the word of God that you will find in the book of Revelation. There are those today who call the Revelation a sealed book. But it is a mystery unfolded. We need to understand what it tells us in regard to the scenes that are to take place in the last days of this earth's history. The enemy will bring in everything that he possibly can to carry out his deceptive designs. Are they not lacking in wisdom who have no desire to understand in regard to the things that are to take place on this earth? [Cf: Unpublished Manuscripts, Volume 3 p. 123 para. 3] p. 570, Para. 5, [1904MS].

I am so sorry that Living Temple came out as it did, and was circulated, and the worst of it--that which struck right to my heart--was the assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching." When I heard this, I felt so heartbroken that it seemed as if I could not say anything. Had I said anything, I would have been obliged to speak the truth as it was. [Cf: Unpublished Manuscripts, Volume 3 p. 124 para. 1] p. 571, Para. 1, [1904MS].

Representations had been shown me that some danger was approaching, and that I must prepare for it. I must write out the things God had given me in order to prepare for it. [Cf: Unpublished Manuscripts, Volume 3 p. 124 para. 2] p. 571, Para. 2, [1904MS].

I did not read Living Temple, though I had it in my library. At last my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and we read the paragraphs to which he referred. When we had finished I turned to him and said, "These are the very sentiments against which I was bidden to speak in warning at the very beginning of my public work. When I first left the State of Maine, I was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. Living Temple contains the Alpha of these theories. The Omega would follow in a little while. I tremble for our people. These beautiful representations are similar to the temptation that the enemy brought to Adam and Eve in Eden. [Cf: Unpublished Manuscripts, Volume 3 p. 124 para. 3] p. 571, Para. 3, [1904MS].

When but a girl I went to New Hampshire to bear warning against these

same doctrines. There was a man by the name of Billings and another by the name of Bennet who were preaching a higher spirituality. I was asked to meet these men, and I did so, giving them the light that God had given me. In the meeting a great distress came upon me. I was taken off in vision. The men began to triumph, thinking that things were going their way. When I got up to bear my testimony, they began to shout. I stopped and did not say a word until they had finished. Then I went on and told them plainly where the doctrines they were advocating would lead to. [Cf: Unpublished Manuscripts, Volume 3 p. 124 para. 4] p. 571, Para. 4, [1904MS].

I met these same doctrines in Dorchester, Mass., where for a time I made my home. In one meeting held there a man arose and after making a confession, said, "I have listened today to the testimony of Ellen Harmon, and I feel as if I had been partaking of the richest feast ever set before me." In the past this man had been a model of piety, but these seductive theories came before him--theories teaching that men and women could live above all sin--and he accepted them. What was the result? He left his wife and children and went to live with another woman. [Cf: Unpublished Manuscripts, Volume 3 p. 125 para. 1] p. 571, Para. 5, [1904MS].

I was at this time nothing but a girl, and I said, "Why am I left to bear this testimony?" Said the one in whose house I was staying, "God knows why. The men advocating these doctrines have a strong influence as being very pious men, and if we were to say anything against them, they would put us in prison. But you are a minor, and they cannot touch you." [Cf: Unpublished Manuscripts, Volume 3 p. 125 para. 2] p. 571, Para. 6, [1904MS].

We met these theories again in Topsham, Maine. A brother there, who had accepted them, was very sick, and he wanted me to pray for him. I said, "I cannot pray for you so long as you and these sisters are so free with one another." He sent for Elder James White, who, when he came, asked him, "What are you going to do?" "Do!" he said, "Do you ask what I am going to do? I am going to cut loose from all these evils. I am going to take my stand in harmony with what Sister Ellen Harmon has been presenting to me. I accept what she has said as the word of the Lord." Thus the company with which he was connected was broken up. And many more such companies were broken up by the light that God gave me. [Cf: Unpublished Manuscripts, Volume 3 p. 125 para. 3] p. 572, Para. 1, [1904MS].

Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In Living Temple the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there. [Cf: Unpublished Manuscripts, Volume 3 p. 126 para. 1] p. 572, Para. 2, [1904MS].

There are some things upon which we must reason, and there are other things that we must not discuss. In regard to God--what He is and where He is--silence is eloquence. When you are tempted to speak of what God is, keep silence, because as surely as you begin to speak of this, you will disparage Him. [Cf: Unpublished Manuscripts, Volume 3 p. 126 para.

2] p. 572, Para. 3, [1904MS].

Our ministers must be very careful not to enter into controversy in regard to the personality of God. This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. God is a person and Christ is a person. Christ is spoken of in the Word as "the brightness of His Father's glory, and the express image of His person." [Cf: Unpublished Manuscripts, Volume 3 p. 126 para. 3] p. 572, Para. 4, [1904MS].

I was forbidden to talk with Dr. Kellogg on this subject, because it is not a subject to be talked about. And I was instructed that certain sentiments in Living Temple were the Alpha of a long list of deceptive theories. [Cf: Unpublished Manuscripts, Volume 3 p. 126 para. 4] p. 572, Para. 5, [1904MS].

These sentiments have had an effect on our people everywhere. Some think it strange that I write, "Do not send your children to Battle Creek." I was instructed in regard to the danger of the worldly influence in Battle Creek. I have written hundreds of pages regarding the danger of having so large a sanitarium, and of calling so many young people together in one place. The young people in Battle Creek are in danger. They will come in contact with error. Years ago I did not think that they would meet these errors right in the Sanitarium; but when Living Temple came out, and some of our ministers told me that there was nothing but what I had been teaching all my life, I saw how great the danger was. I saw that blindness had fallen upon some who had long known the truth. I pray that the Lord will open the eyes of these ministers, that they may see the differences between light and darkness, and between truth and error. [Cf: Unpublished Manuscripts, Volume 3 p. 126 para. 5] p. 572, Para. 6, [1904MS].

In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon--the sanctuary was gone, the atonement was gone. I realized that something must be done. [Cf: Unpublished Manuscripts, Volume 3 p. 127 para. 1] p. 573, Para. 1, [1904MS].

The battle nearly killed me. I saw what was coming in, and I saw that our brethren were blind. They did not realize the danger. Our young people, especially, were in danger. They delighted in the beautiful representation--God in the flower, God in the leaf, God in the tree. But if God be in these things, why not worship them? [Cf: Unpublished Manuscripts, Volume 3 p. 127 para. 2] p. 573, Para. 2, [1904MS].

The reason I have published anything in regard to the medical missionary work, was that the errors that were coming in must be met. I did not design to meet them, but in the visions of the night I saw a large ship far out at sea. Suddenly the man on the lookout cried, "Iceberg ahead!" Without hesitation the command rang out, "Meet it." The engines were put on at full force, and the vessel crashed into the iceberg. There was a tremendous shock, and the ship quivered from stem

to stern; but she rebounded from the shock unhurt, and went safely on her way. After seeing this representation, I knew what work I must do. I knew that I must meet the errors that were coming in among us. [Cf: Unpublished Manuscripts, Volume 3 p. 127 para. 3] p. 573, Para. 3, [1904MS].

I have been hoping that there would be a thorough reformation, that the principles for which we fought in my girlhood, and which were brought out in the power of the Holy Spirit, would be maintained. Night after night in our early experience our brethren studied out the truths which we now hold. When they came to something that they could not understand, they would get down on their knees, and would remain there for hours sometimes. Sometimes the sun would rise before they would give up the struggle. At times, when they said, "We can do nothing more," the power of God would come upon me, I would be taken off in vision, and instruction would be given me. Then I could explain what they could not understand. I would read the Scriptures to them, never looking at the printed page. Thus light was given in regard to Christ, His mission, and His priesthood, and the great points of our faith were firmly established. [Cf: Unpublished Manuscripts, Volume 3 p. 128 para. 1] p. 573, Para. 4, [1904MS].

But during this period of our experience, my mind was locked to an understanding of the Scriptures. It was one of the greatest sorrows of my life. Thus it was every point of our faith was established in harmony with the Word of God. [Cf: Unpublished Manuscripts, Volume 3 p. 128 para. 2] p. 573, Para. 5, [1904MS].

At this time I was living in the house of Father Andrews. He was helpless with rheumatism, and was constantly in great suffering. I knelt by his side and, laying my hands on his head, asked Jesus to make him whole. The power of God came upon him and he walked back and forth across the room, praising the Lord. [Cf: Unpublished Manuscripts, Volume 3 p. 128 para. 3] p. 574, Para. 1, [1904MS].

Soon after this I was instructed by the Lord that I should no longer mourn in regard to my inability to understand the Scriptures. God unlocked my mind and ever since, whenever I read His Word, a flood of light comes into my mind. [Cf: Unpublished Manuscripts, Volume 3 p. 129 para. 1] p. 574, Para. 2, [1904MS].

Thus the work went on and we were shown where we must stand. Do you wonder that I have something to say when I see the pillars of our faith beginning to be moved? Seductive theories are being taught in such a way that we shall not recognize them unless we have clear spiritual discernment. I will stand firmly with everyone who will stand for the truth. But I do not want our young people to flock into Battle Creek. They would better not go there. Anyone who can be so utterly deceived as to place the misleading sentiments contained in Living Temple before our people, cannot be trusted as a teacher of the youth until he is converted. [Cf: Unpublished Manuscripts, Volume 3 p. 129 para. 2] p. 574, Para. 3, [1904MS].

I have the tenderest sympathy for the physicians associated with Dr. Kellogg. But I have no sympathy for their failure to pass over the mistakes that they see made by Dr. Kellogg, saying nothing about them. God will hold them accountable for letting matters go without saying,

"Doctor, you did not do right that time." The poor man has loaded himself down until the enemy finds him a very easy prey. Unless he changes his course, and takes an entirely different course, he will be lost to the cause of God. And his associate physicians will be guilty before God unless they take their position and stand free from every error. [Cf: Unpublished Manuscripts, Volume 3 p. 129 para. 3] p. 574, Para. 4, [1904MS].

I have lain awake night after night, studying how I could help Dr. Kellogg. His father and mother, before they died, begged me not to give him up, but to stand by him till the last. I said, "I will try, if he will listen to me." I have spent nearly whole nights in prayer for him. Week after week I have not slept till twelve o'clock, and then for weeks I have not been able to sleep past twelve o'clock. I wrote constantly, until my left eye gave out. And at last my brain became so weary that I could not use it. My son would come up to my room and ask if he might read some letters that had come. "No, Willie," I would say, "not a word." I was in this condition for several weeks. Just before Willie left home last winter for Washington, I saw that his eyes were troubling him, and I offered to read some manuscripts to him. This brought on the old trouble. After Willie had gone, I had to give up entirely for a time. I felt that I was worn out. My brain had ceased to work. My mental suffering was intense. I had a great deal of pain at the base of the brain. I know that for a time my mind was at a standstill. [Cf: Unpublished Manuscripts, Volume 3 p. 129 para. 4] p. 574, Para. 5, [1904MS].

Willie expected me to go to Washington in the spring, but it seemed to me that I could not go. I got up one morning and it seemed to me as if I had come to the place where I could not go another step. I said, "Lord, if it is Thy will for me to go into the grave, take away my life, but do not take away my life and allow me still to live." Over and over again I offered this prayer, and all at once I seemed to be shut in by a canopy of light. Every particle of pain had left my head, and the next day I wrote twenty pages before dinner. [Cf: Unpublished Manuscripts, Volume 3 p. 130 para. 1] p. 575, Para. 1, [1904MS].

I feared that when I started for Washington, the difficulty would come on again, but it did not. I wrote something every day during my stay in Washington, and spoke three times. Every time I entered the pulpit it was in fear and trembling, but the Lord sustained me and helped me. [Cf: Unpublished Manuscripts, Volume 3 p. 130 para. 2] p. 575, Para. 2, [1904MS].

My brethren, the Lord calls for unity, for oneness. We are to be one in the faith. I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there. Our medical missionaries ought to be interested in the work of our conferences, and our conference workers ought to be as much interested in the work of our medical missionaries. [Cf: Unpublished Manuscripts, Volume 3 p. 130 para. 3] p. 575, Para. 3, [1904MS].

It is time that we stood upon a united platform. But we cannot unite with Dr. Kellogg until he stands where he can be a safe leader of the flock of God. Until he stands in this position, we have no right to sustain him. [Cf: Unpublished Manuscripts, Volume 3 p. 131 para. 1] p.

575, Para. 4, [1904MS].

I have taken my position, brethren. I am not going to enter into controversy over anything that may be presented. Last night I woke at ten o'clock and remained awake for several hours. During that time the whole matter was laid open before me, and I was instructed that I must bear the testimony given me and then leave matters with the Lord. It is not my work to try to make people believe the message given me. When the assertion is made, "Someone has told her," I am to make no response. On that point the conflict is over for me. I shall tell you the truth as it is in Jesus. And when anyone comes to me to know about this thing or that thing, I shall point them to the One who has said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." -- Ms. 46, 1904. [Cf: Unpublished Manuscripts, Volume 3 p. 131 para. 2] p. 575, Para. 5, [1904MS].

Manuscript Release No. 1408. Letter 237, 1904. CONDITIONS In TAKOMA PARK And BATTLE CREEK; GOD'S PEOPLE To FULFILL The GOSPEL COMMISSION; STAND APART FROM THOSE Who UNDERMINE PRESENT TRUTH. (Written July 14, 1904, at Takoma Park, Washington, D.C., to "Dear Brother Butler.") [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 1] p. 575, Para. 6, [1904MS].

I began a letter to you a day or so ago, but I cannot find it, so will begin another without spending more time in looking. [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 2] p. 576, Para. 1, [1904MS].

I am still quite weak, but hope to gain strength. Every afternoon since we returned, with the exception of Wednesday afternoon and today, we have had rain, with thunder and lightning. [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 3] p. 576, Para. 2, [1904MS].

Matters here seem to be moving along nicely. But, you know, the foundations for buildings do not make much of a show. It takes time and hard labor to make a foundation that is firm and strong. The boys' dormitory is going up. The lumber is on the ground, and the boys are hauling the sand that is to be used in making a cement for the outside finishing of the buildings. [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 4] p. 576, Para. 3, [1904MS].

The brethren have been able to buy some lumber very cheap. After the Baltimore fire, large quantities of lumber were shipped to that place. The supply exceeded the demand, and several lots of lumber were sent to Washington. It lay down at the wharves till the owners grew tired of paying storage, and our brethren have been able to purchase some at about half price. They think that they have saved nearly a thousand dollars by this transaction. [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 5] p. 576, Para. 4, [1904MS].

We have reason to be thankful that we are not in the city. I see more and more clearly the advantage of having a location at Takoma Park. Today Sara and I drove up and down the quiet, shady streets. It is a beautiful place for our institutions. The Lord has guided us here. [Cf: Unpublished Manuscripts, Volume 6 p. 4 para. 6] p. 576, Para. 5, [1904MS].

I expect to remain in Washington till the last of August. Then, if the Lord wills, we shall go to Los Angeles to attend the camp meeting there. [Cf: Unpublished Manuscripts, Volume 6 p. 5 para. 1] p. 576, Para. 6, [1904MS].

I feel very sad over the condition of things in Battle Creek, but, Brother Butler, the only thing we can do is to keep as quiet as possible. We shall be misjudged and falsified, but we must stand as firm as a rock for the truth. We are not to be at the beck and call of those who try to draw us away from the work that God has given us. Satan has come down with great power, to work through men who, though they have been given a knowledge of the truth, have not kept the faith once delivered to the saints, and have become active agencies in impeding the progress of God's cause. [Cf: Unpublished Manuscripts, Volume 6 p. 5 para. 2] p. 576, Para. 7, [1904MS].

We must no longer allow ourselves to be called away from our God-given work. Our time is too precious. We must keep in the sunshine of the Lord's presence, fulfilling the commission that Christ gave to His disciples just before His ascension. [Cf: Unpublished Manuscripts, Volume 6 p. 5 para. 3] p. 576, Para. 8, [1904MS].

"The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshiped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." [Cf: Unpublished Manuscripts, Volume 6 p. 5 para. 4] p. 577, Para. 1, [1904MS].

When we are inclined to despond, as I am when I cannot work as I long to, knowing as I do that time is fast passing and that my life may go out at any time, we must take Christ at His word, and believe that "all power" is to be given to those who need it, that this power is for you and for me. Let us not look on the dark side, but look in faith to Jesus. Let us obey the word: "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: Unpublished Manuscripts, Volume 6 p. 5 para. 5] p. 577, Para. 2, [1904MS].

This is our work. Let us do it, teaching the things that Christ has commanded. The Lord will give us strength and grace. Let us trust Him. There is to be a turning and an overturning; but our work is not to stop. We are to instruct and enlighten those who have not heard the truth for this time. [Cf: Unpublished Manuscripts, Volume 6 p. 6 para. 1] p. 577, Para. 3, [1904MS].

"Go ye therefore, and teach all nations." was the word given to the disciples. Let us not allow our time to be occupied by lengthy discussions in board and committee meetings. When controversy arises, kneel down and pray. [Cf: Unpublished Manuscripts, Volume 6 p. 6 para. 2] p. 577, Para. 4, [1904MS].

Christ will give us facilities with which to work. Then let us do our best. All the Saviour's teachings inculcate the need of the faith that works by love and purifies the soul. We need a deeper trust. Our hearts

need to be softened and subdued. We must cooperate with Christ, revealing the faith by which Abel obtained witness that he was righteous. It was by faith in the Lamb slain from the foundation of the world that he offered his sacrifice, and the Lord accepted the offering, sending fire from heaven to consume it. [Cf: Unpublished Manuscripts, Volume 6 p. 6 para. 3] p. 577, Para. 5, [1904MS].

God's people are to use their talents and means and influence in doing the work He has given them. His denominated people are to occupy an important position before those who know not the truth. [Cf: Unpublished Manuscripts, Volume 6 p. 6 para. 4] p. 577, Para. 6, [1904MS].

In ancient times God sent His people into Egypt, keeping them there until His appointed time for bringing them out. Then, with a wonderful display of power, He delivered them and led them through the wilderness into the promised land. Those who murmured and complained, refusing to be converted from their evil ways, perished in the wilderness, but there were those who, because they were obedient, were sustained and strengthened by God. These were light-bearers to the nations through whose land they passed. [Cf: Unpublished Manuscripts, Volume 6 p. 6 para. 5] p. 577, Para. 7, [1904MS].

In all ages God's faithful people have been aggressive missionaries, consecrating all their resources to the honor of God, and wisely improving their talents. Today God's people are to surrender to Him as a willing offering the powers of mind and body. In every age the Lord gives His people talents to be used for the saving of the world. He has established institutions from which the light of truth is to shine forth to every part of the world. [Cf: Unpublished Manuscripts, Volume 6 p. 7 para. 1] p. 578, Para. 1, [1904MS].

To us the Lord has given a history of His work. The purity and unselfishness of His faithful servants is to be to us an example of what we may be. We are to be a chosen and peculiar people, zealous of good works, separated from all worldly ambition, working humbly with God. We are to be free from selfishness and pride. Our one desire is to be to honor God and advance His work in the world. [Cf: Unpublished Manuscripts, Volume 6 p. 7 para. 2] p. 578, Para. 2, [1904MS].

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth--not a pillar moved. [Cf: Unpublished Manuscripts, Volume 6 p. 7 para. 3] p. 578, Para. 3, [1904MS].

Let God's servants refuse to give the sophistries of the enemy a place in their minds. Do not examine these sophistries; they are Satan's stock in trade. He is using as his agencies all who will be worked by him. [Cf: Unpublished Manuscripts, Volume 6 p. 7 para. 4] p. 578, Para. 4, [1904MS].

The time has come when even in the church and in our institutions, some will depart from the faith, giving heed to seducing spirits and doctrines of devils. But God will keep that which is committed to Him.

Let us draw near to Him, that He may draw near to us. Let us bear a plain, clear testimony, right to the point, that hypnotism is being used by those who have departed from the faith, and that we are not to link up with them. Through those who depart from the faith the power of the enemy will be exercised to lead others astray. [Cf: Unpublished Manuscripts, Volume 6 p. 7 para. 5] p. 578, Para. 5, [1904MS].

I am instructed to warn our people that the perils of the last days are upon us. Those whose minds have become confused over the beautiful theories presented in Living Temple are losing their confidence in the faith once delivered to the saints. There are those who cannot discern their own danger. They have placed themselves where they reject the warnings of God's Spirit, and the enemy is working through them to draw souls away from Christ. I am bidden to say, Beware, beware. [Cf: Unpublished Manuscripts, Volume 6 p. 8 para. 1] p. 578, Para. 6, [1904MS].

Friday morning. I awoke last night at twelve with a heavy burden resting on me, and I began to write a straight, decided message to our physicians and ministers in Battle Creek. When this is copied, you shall have a copy. [Cf: Unpublished Manuscripts, Volume 6 p. 8 para. 2] p. 578, Para. 7, [1904MS].

We are to strive earnestly for union, on Bible lines. But we would better stand apart from those who will not heed the instruction of the Word of God; for they will always strive to vindicate their own course, and will make charges against others. There are those who need to humble their hearts before they can be in union with truth and righteousness. [Cf: Unpublished Manuscripts, Volume 6 p. 8 para. 3] p. 579, Para. 1, [1904MS].

My soul cries out for the living God. I plead with Him to give might and strength and grace to His people. He will hear our prayers. We may rejoice in Him. - Letter 237, 1904. [Cf: Unpublished Manuscripts, Volume 6 p. 8 para. 4] p. 579, Para. 2, [1904MS].

"Arise and Build." The Work in Washington. Nashville, Tenn., June 4, 1904. There were many things to be considered in choosing a location for our Sanitarium in Washington, and for our training school for Christian workers. We knew that everything must be in accordance with the light given; and we praise the Lord for guiding us to Takoma Park. [Cf: Pamphlet 054 p. 2 para. 01] p. 579, Para. 3, [1904MS].

We fully believe that the Lord has gone before us in the purchase of land, and we shall do all in our power to carry out His will in the establishment of His work in this place. We shall need young people of the very best talent in our work in Washington. We shall need workers who will bring no cloud upon the precious truth we are proclaiming. And we shall need means to erect the buildings that will be necessary for the carrying forward of our work. [Cf: Pamphlet 054 p. 2 para. 02] p. 579, Para. 4, [1904MS].

We know that we are where the Lord would have us, and we greatly desire that the work shall be established at once, and in accordance with His will. The message must be proclaimed in Washington, and must go forth from that place to the *Other Cities of the South*. [Cf: Pamphlet 054 p. 2 para. 03] p. 579, Para. 5, [1904MS].

God Himself originated the plan for the advancement of His work, and He has provided His people with a surplus of means, that when He calls for help they may respond, saying, "Lord, Thy pound--not my pound--hath gained other pounds." [Cf: Pamphlet 054 p. 3 para. 01] p. 579, Para. 6, [1904MS].

The Lord calls upon His people in every State in America to come up to his help in the establishment of his work in Washington. Those who have this work in hand are to show no lack of interest in it. And our people are to remember that for the present the work in Washington is to be *Our First Interest*. There are many kinds of work to be carried forward in different places; but our first interest just now is our work at the Capital of our Nation. [Cf: Pamphlet 054 p. 3 para. 02] p. 580, Para. 1, [1904MS].

We are to center our minds for the present on the work that needs to be done at Washington. Daily our petitions are to ascend to Heaven for the success of this work, that it may move forward rapidly. The Lord of hosts gave special direction that the publishing work done in Battle Creek should be transferred to Washington. The directions were so plain that we could see that there must be no delay. And since we have moved forward in obedience to this word, we have had evidence that the Lord has prepared the way at every step for the establishment of important interests at Washington. Thus far He has helped us in a way that leaves no room for any one to doubt or question. [Cf: Pamphlet 054 p. 3 para. 03] p. 580, Para. 2, [1904MS].

Let the work in Washington move forward. Let every one act his part in self-denial and self-sacrifice. Our people are not to wait for more appeals, but are to lay right hold of the work, making those things which appear impossibilities, possibilities. Let each one ask himself, Has not the Lord entrusted me with means for the advancement of His cause? Has he not bidden his servants in Washington *Arise and Build*? Shall I, at this time of great importance, withhold my means, which God asks me to invest in raising up memorials for Him? [Cf: Pamphlet 054 p. 4 para. 01] p. 580, Para. 3, [1904MS].

Let us be honest with the Lord. All the blessings that we enjoy come from Him; and if He has entrusted us with the talent of means that we may help to do His work, shall we hold back? Shall we say, No, Lord; my children would not be pleased, and therefore I shall venture to disobey God, burying His talent in the earth? *There Should be No Delay*. [Cf: Pamphlet 054 p. 4 para. 02] p. 580, Para. 4, [1904MS].

The cause of God demands your assistance. We ask you, as the Lord's stewards, to put His means into circulation, to provide facilities by which many will have the opportunity of learning what is truth. [Cf: Pamphlet 054 p. 5 para. 01] p. 581, Para. 1, [1904MS].

The temptation may come to you to invest your money in land. Perhaps your friends will advise you to do this. But is there not a better way of investing your means? Have you not been bought with a price? Has not your money been entrusted to you to be traded upon for Him? Can you not see that He wants you to *Use Your Means* in helping to build meeting-houses, in helping to establish sanitariums, where the sick shall receive physical and spiritual healing, and in helping to start

schools, in which the youth shall be trained for service, that workers may be sent to all parts of the world? [Cf: Pamphlet 054 p. 5 para. 02] p. 581, Para. 2, [1904MS].

If they will be faithful in bringing to His treasury the means lent them, His work will make rapid advancement. Many souls will be won to the truth, and the day of Christ's coming will be hastened. [Cf: Pamphlet 054 p. 5 para. 03] p. 581, Para. 3, [1904MS].

Strengthen the Hands of the Builders. God will prepare the way before His faithful people, and will greatly bless them. The righteousness of Christ will go before them, and the glory of God will be their reward. There will be joy in the heavenly courts, and joy, pure, holy joy, will fill the hearts of the workers. To save perishing souls, they are willing to spend and be spent. Their hearts are filled with gratitude and thanksgiving. The consciousness of God's love purifies and ennobles their experience, enriching and strengthening them. The grace of heaven is revealed in the conquests achieved in winning souls to Christ. [Cf: Pamphlet 054 p. 6 para. 01] p. 581, Para. 4, [1904MS].

So God's work in this world is to be carried forward. The church here below is to serve the Lord with self-denial and self-sacrifice, and the most glorious triumphs are to be won. [Cf: Pamphlet 054 p. 6 para. 02] p. 581, Para. 5, [1904MS].

God's word to His workers in Washington is, "Arise and build;" and His word to His people in all the conferences is, "Strengthen the hands of the builders." The work in Washington is to advance in straight lines, without delay or hindrance. Let it not be kept back for lack of means. The workers in Washington will advance with steadfast courage just as fast as the Lord's people will furnish them with means. Let every church in every place act its part cheerfully and willingly. [Cf: Pamphlet 054 p. 6 para. 03] p. 582, Para. 1, [1904MS].

I know that the people of God desire to act their part nobly in advancing His work in the world. God extends His favor to us daily, and we are to regard it as a privilege to show that we are in harmony with the work now being done at the Capital of our Nation. We have no time to lose. The bounty that God daily bestows upon us makes a direct and forcible appeal to us to respond to the goodness and love of God by placing all that we have and are upon the altar of sacrifice. We must be co-laborers with God. He calls upon us to engage in His work, to return to Him a part of that which He has bestowed upon us. He has made us his helping hand. Our self-denying benevolence, our willing offerings, are to give evidence that the truth has been doing its work upon our hearts. [Cf: Pamphlet 054 p. 7 para. 01] p. 582, Para. 2, [1904MS].

Let us cut away every selfish indulgence that calls for an outlay of means, large or small. The work of God is now to be established in Washington. Means will be needed to erect a Sanitarium. The building is to be *Plain and Inexpensive*. [Cf: Pamphlet 054 p. 8 para. 01] p. 582, Para. 3, [1904MS].

We would not waste the Lord's money by unnecessary display. Look at the life of Christ. He stooped from His glory to the humiliation of poverty. He was the Majesty of heaven, yet he declared, "Foxes have

holes, and the birds of the air have nests, but the son of man hath not where to lay his head." [Cf: Pamphlet 054 p. 8 para. 02] p. 582, Para. 4, [1904MS].

God has need of the means that He has lent you. He needs the money that you can spare. Let no man's hand now be slack. Please send us help, that we may carry forward the work that has for so long been neglected. God has said, "Arise and build," and we must obey His word. Ellen G. White. [Cf: Pamphlet 054 p. 8 para. 03] p. 583, Para. 1, [1904MS].

Light. Received and Followed. -- "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," and in a letter written later: [Cf: Pamphlet 090 p. 1 para. 01] p. 583, Para. 2, [1904MS].

"The publishing work that has been carried on in Battle Creek should, for the present, be carried on near Washington." * * * "Above all places, this place should now be worked. 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 as a lamp that burneth." [Cf: Pamphlet 090 p. 1 para. 02] p. 583, Para. 3, [1904MS].

Above All Other Places. "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 the nation. . . . God has looked with displeasure on the neglect that has been shown to this city." [Cf: Pamphlet 090 p. 12 para. 01] p. 583, Para. 4, [1904MS].

"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 cannot 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 other places the Capital of our nation should now have an opportunity to hear the message for this time."--Mrs. E. G. White, in *Testimony, "Our Work at the Nation's Capital," dated July 17, 1903.* [Cf: Pamphlet 090 p. 12 para. 02] p. 583, Para. 5, [1904MS].

No Time to Be Lost. "May God help us to develop plans so that our youth can become genuine medical missionaries. . . . We have before us the work of establishing a 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 treatment, and secure God-fearing youth as your helpers."--*Letter of Instruction, dated Aug. 27, 1903.* [Cf: Pamphlet 090 p. 13 para. 01] p. 584, Para. 1, [1904MS].

Upon a Solid Foundation. "The plans laid for the carrying forward of this work should be such as will bear the indorsement of heaven. In no case is this line of work to be made secondary. It is to be prominent in bringing the truth to the minds of the people. With great wisdom, establish a sanitarium in Washington. Establish the work upon a solid foundation. Let the building be neat and tasty, but not expensive. We cannot afford to erect an expensive building. The Lord desires this building to be a representation of what he designs all his sanitariums to be. The Lord will work with his people, if they will work humbly with him."--*Testimony, "To the Leaders in Our Work," dated Oct. 15, 1903.* [Cf: Pamphlet 090 p. 14 para. 01] p. 584, Para. 2, [1904MS].

Character of Buildings. "The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord's will for an imposing display to be made. The buildings are to show, to believers, and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places. [Cf: Pamphlet 090 p. 14 para. 02] p. 584, Para. 3, [1904MS].

When I was last in (one of the great cities) I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fire-proof, and they were erected to glorify the owners. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom the buildings belonged were not asking themselves, "How can we best glorify God, that we may enjoy him forever?" God was not in their thoughts. I thought: O that those who are thus investing their means could see that this display does not give them one iota of advantage with God. They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind what they may do to glorify God, that they may enjoy him forever. They have lost sight of this, the first duty of man. . . . The scene that next passed before me was an *Alarm of Fire*. Men looked at lofty and supposedly fire-proof buildings, and said, "they are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines. [Cf: Pamphlet 090 p. 15 para. 01] p. 585, Para. 1, [1904MS].

"I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God. [Cf: Pamphlet 090 p. 16 para. 01] p. 585, Para. 2, [1904MS].

"The buildings that you erect must be Solid and Well Constructed. No haphazard work is to be done. The buildings are to be thoroughly presentable, but no extravagance is to be seen. We are not to make it possible for worldlings to say that we do not believe what we preach--that the end of all things is at hand. [Cf: Pamphlet 090 p. 16 para. 02] p. 585, Para. 3, [1904MS].

"The buildings should be put up at as little cost as possible. No money is to be spent on them merely for show. We are living in a time

of fearful depravity. The whole world has thrown off the restraints of religion. Worldlings and church members are making void the law of God. We are to bend every energy to the proclamation of the message of warning."--Mrs. E. G. White, in a Letter of Instruction dated Feb. 15, 1904. [Cf: Pamphlet 090 p. 16 para. 03] p. 586, Para. 1, [1904MS].

"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." [Cf: Pamphlet 090 p. 27 para. 01] p. 586, Para. 2, [1904MS].

"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 090 p. 27 para. 02] p. 586, Para. 3, [1904MS].

"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 presentation of the truth for this time." [Cf: Pamphlet 090 p. 27 para. 03] p. 586, Para. 4, [1904MS].

The Door Still Open. 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? [Cf: Pamphlet 090 p. 32 para. 01] p. 586, Para. 5, [1904MS].

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 090 p. 32 para. 02] p. 586, Para. 6, [1904MS].

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 090 p. 32 para. 03] p. 586, Para. 7, [1904MS].

An Opportunity to Help a Needy Cause. By Mrs. E. G. White. For years I have been deeply interested in gospel work among the colored people in the South. It has been my privilege to visit this field a few times, and to become personally acquainted with its needs. During the nine years I spent in Australia, I kept pace with the advance of the work among the colored people in America. I knew of the struggles and makeshifts, the self-denial and self-sacrifice of the laborers in the South, and I helped as much as I could. [Cf: Pamphlet 126 p. 5 para. 01] p. 587, Para. 1, [1904MS].

Early this past summer I visited the South, and spent several weeks there. As I traveled from place to place, I saw anew the poverty-stricken condition of the field, and was reminded vividly of scenes that have often been presented to me in the night season. [Cf: Pamphlet

126 p. 5 para. 02] p. 587, Para. 2, [1904MS].

The condition of the industrial school established for the training of Christian workers, at Huntsville, Alabama, appealed strongly to my sympathies. The large farm of three hundred and sixty acres, purchased by the General Conference as a home for this institution, will, with intelligent cultivation, meet a considerable portion of the running expenses of the school. But the buildings have been inadequate for the work that should be done. The teachers and students have very few schoolroom appliances. In the students' home, and on the farm, there have been very few suitable facilities. Some new buildings must be erected and furnished. Good bath-rooms are greatly needed. In connection with this school, students are to be trained for the medical missionary work. [Cf: Pamphlet 126 p. 5 para. 03] p. 587, Para. 3, [1904MS].

Brother F. R. Rogers has been chosen to act as business manager and principal of the Huntsville School. For years he has labored in school work for the colored people in Mississippi, under the direction of the Southern Missionary Society. Associated with him will be a faculty competent to carry forward all branches of instruction, both in school lines and industrial training. The efficiency of the school will be much improved this year. We desire to do a strong work in preparing the colored people of the South to accomplish that which must be done for their own race. Among the most promising youth are those who must be trained to labor as canvassers, missionary nurses, hygienic cooks, teachers, Bible workers, and ministers. [Cf: Pamphlet 126 p. 6 para. 01] p. 587, Para. 4, [1904MS].

The mission schools that have been established in Mississippi and in other States, are doing a good work; and these should receive our continued support. Hundreds of these schools must be established. This line of effort has been especially presented before me as one of the most effectual and economical methods of giving the truth to the colored people. But the work is almost at a standstill for the lack of money to provide facilities and pay the wages of the teachers. [Cf: Pamphlet 126 p. 7 para. 01] p. 588, Para. 1, [1904MS].

In Nashville I found a little sanitarium, poorly equipped, but patronized by the better class of colored people. This is the only sanitarium we have for the colored people in the South, and it is sadly in need of assistance.[* This is the only institution of the kind in the whole world.] Liberal gifts to this enterprise would be pleasing to the Lord. The establishment of this institution on a permanent basis will be but the beginning of a great work that must be done in the cities of the South. We have delayed long enough in the establishment of sanitariums and treatment-rooms in which colored men and women can minister to the physical as well as the spiritual necessities of their fellow-men. [Cf: Pamphlet 126 p. 7 para. 02] p. 588, Para. 2, [1904MS].

My soul longs to see carried on in the South the work that has so long been in need of our assistance. The great necessity for schools in the cities and out of the cities, for sanitariums and treatment-rooms, and for evangelical work demand that we do everything we possibly can. *This barren field is sending up to heaven its pitiful appeal for help.* Where can we find another field in which the need is greater? [Cf: Pamphlet

126 p. 8 para. 01] p. 588, Para. 3, [1904MS].

As I have been made acquainted with the poverty of the Southern field, I have earnestly desired that some method might be devised by which the work for the colored people could be sustained. One night, as I was praying for this needy field, a scene was presented to me, which I will describe. [Cf: Pamphlet 126 p. 8 para. 02] p. 588, Para. 4, [1904MS].

I saw a company of men working, and asked what they were doing. One of them replied: "We are making little boxes to be placed in the home of every family that is willing to practise self-denial in order that they may send of their means to help the work among the colored people of the South. Such boxes will be a constant reminder of the needs of this destitute race; and the giving of money that is saved by economy and self-denial will be an excellent education to all the members of the family." [Cf: Pamphlet 126 p. 9 para. 01] p. 589, Para. 1, [1904MS].

Without delay I wrote to our brethren in the South to make little Self-Denial Boxes, and circulate them extensively, to be used as silent messengers in the homes of our people,--to remind parents and children of their duty toward a neglected race. The Southern Missionary Society, of Edgefield, Tennessee, took up this matter at once, and are now prepared to send the Boxes to all who desire to help in this way. [Cf: Pamphlet 126 p. 9 para. 02] p. 589, Para. 2, [1904MS].

Fathers, mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions. [Cf: Pamphlet 126 p. 9 para. 03] p. 589, Para. 3, [1904MS].

The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race. [Cf: Pamphlet 126 p. 10 para. 01] p. 589, Para. 4, [1904MS].

Some 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 all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to Him. [Cf: Pamphlet 126 p. 10 para. 02] p. 590, Para. 1, [1904MS].

The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We, are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the

hardest parts of the field, the work of soul saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practices. By imparting the knowledge sent from heaven, they are to enlarge the capabilities and increase the usefulness of those most in need of a helping hand. [Cf: Pamphlet 126 p. 11 para. 01] p. 590, Para. 2, [1904MS].

The Southern Work Among the Colored People. By Mrs. E. G. White. To My Brethren and Sisters in America,--We are thankful that the light of Present Truth has been shining in the Southern States, and that a few laborers in this field have been working wholeheartedly to communicate the truth to the colored people. Those who have not borne the burden of opening up the work among the colored people, can know comparatively little of the trials, the prayers, and the wrestling of those who have been pioneers in this work. [Cf: Pamphlet 126 p. 12 para. 01] p. 590, Para. 3, [1904MS].

In the face of the most trying circumstances, a good beginning has been made in this needy field. The Lord now calls upon us to come up to His help. Again and again He has placed before our people the needs of the work among the colored race, but there are many who have done very little to help. Prejudice has existed in the minds of some against those who have been laboring far beyond their strength to carry forward this work. Those who have given place to unbelief and criticism are under the rebuke of God for every word they have spoken to discourage the workers, and to create prejudice against them. Doing nothing themselves, they have blocked the wheels, so that others could not advance. [Cf: Pamphlet 126 p. 13 para. 01] p. 591, Para. 1, [1904MS].

The Lord has put the seal of His approval on the work done among the colored people in the South. Mistakes have been made; but have not mistakes been made in every other missionary field? 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: Pamphlet 126 p. 13 para. 02] p. 591, Para. 2, [1904MS].

Some may think that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked. [Cf: Pamphlet 126 p. 14 para. 01] p. 591, Para. 3, [1904MS].

Few realize the magnitude of the work that must be done among the colored people. In the South there are millions who have never heard the Third Angel's Message. These must be given the light of Present Truth. For the accomplishment of this, the Lord has provided many agencies. Gospel medical missionaries are to be trained and sent throughout the land. Small sanitariums and well equipped treatment-

rooms are to be established near the crowded centers. Colored evangelists are to be educated and sent forth to proclaim the truth in its simplicity to their own race. Canvassers are to carry the printed page into the homes of the people. And in order that this literature may result in good, the people are to be taught to read. How can they become intelligent Christians, unless first they learn to read the Bible? Schools are to be established and maintained; churches are to be built. Throughout the South there are to be erected memorials for God and His truth. [Cf: Pamphlet 126 p. 14 para. 02] p. 591, Para. 4, [1904MS].

All this will require self-sacrificing effort on the part of our brethren and sisters in America. Those who live in the South can not bear the burden alone. We must lend them financial assistance. [Cf: Pamphlet 126 p. 15 para. 01] p. 592, Para. 1, [1904MS].

I present before you, my dear brethren and sisters, the work among the colored people as the object of your liberality. The mission-schools, the training-school at Huntsville, the Nashville Colored Sanitarium, the ministers and Bible workers devoting their time to the salvation of the colored people,--all these and many other agencies are in great need of funds. The work must go forward. Every penny that can be spared should be invested in the Lord's cause. Let us see if the November collection can not result in thousands of dollars flowing into the treasury. [Cf: Pamphlet 126 p. 15 para. 02] p. 592, Para. 2, [1904MS].

"God loveth a cheerful giver;" and if we with grateful hearts bring our gifts and offerings to Him, "not grudgingly or of necessity," His blessing will attend us; for He has promised, "I will open the windows of heaven, and pour you out a blessing." He will accept not only the gift, but the giver. And although it may have cost self-denial on our part, the approval of conscience and the blessing of heaven will fill our hearts with happiness. [Cf: Pamphlet 126 p. 16 para. 01] p. 592, Para. 3, [1904MS].

"Elmshaven," Sanitarium, Cal., December, 1904 . To Conference Officers . Dear Brethren: The question has been asked, Should the Watchman occupy territory outside of the Southern States? One night I seemed to be in a meeting where this question was being discussed. Some argued that it would not be wise for an effort to be made to push the circulation of the Watchman in all parts of the field. They said that the Review and Herald and the Signs of the Times should be given the right of way, and that the Watchman should not be allowed to interfere with the circulation of these two papers which have been so long in the field. They thought that our work with the Watchman should be confined to the Southern States. [Cf: Pamphlet 160 p. 1 para. 1] p. 592, Para. 4, [1904MS].

Some were greatly astonished at these propositions. One of authority arose and said, The Lord God of Israel sees the selfishness of the human heart. Let those who are interested in our two older papers beware of allowing selfish plans to find a place in their work. The Watchman is to have a place in the field at large. It bears the message of truth as verily as do the Review and the Signs of the Times . You are to be careful not to hinder the Watchman in its work. [Cf: Pamphlet 160 p. 1 para. 2] p. 592, Para. 5, [1904MS].

Much more liberality must be shown toward the Southern field. This field needs workers and means, and those who show selfishness in their dealings with it greatly displease the Lord. God is dishonored by the indifference shown by many regarding the needs of the field. The destitution of men and means in the Southern field need not and should not exist. [Cf: Pamphlet 160 p. 2 para. 1] p. 593, Para. 1, [1904MS].

Money intended for this field must not be diverted into other channels. The workers in the South must not be allowed to struggle on as they have done in destitution and discouragement. God is displeased at the showing. Let this order of things be changed. The Lord's eye is over all his work, and over the workers in all parts of the world. [Cf: Pamphlet 160 p. 2 para. 2] p. 593, Para. 2, [1904MS].

Let those who have had success in the circulation of the Signs and Review remember that the Watchman also has a work to do. It will accomplish much good if it is given an opportunity to do its appointed work in all parts of the world. Its field is wherever subscribers can be found for it. [Cf: Pamphlet 160 p. 3 para. 1] p. 593, Para. 3, [1904MS].

Let those who contribute to the Watchman do their best. And let the editors of the Review, and the Signs, and the Watchman remember that long articles hurt their papers. Let the articles be short, and let them be full of moisture and nourishment. Bright accounts of the blessing found in missionary effort will be a great help. [Cf: Pamphlet 160 p. 3 para. 2] p. 593, Para. 4, [1904MS].

Elder Haskell and Elder Butler should be respected and encouraged. These men should not be cast down. They have had a precious experience, and if they will let the simplicity of Christ dwell in their hearts, they will see the salvation of God. [Cf: Pamphlet 160 p. 3 para. 3] p. 593, Para. 5, [1904MS].

God calls upon his people to cleanse themselves from all selfishness. Let the workers in the Southern field arouse and put on strength. Let them be encouraged by their brethren in more favored fields. The South has had but little of the determined effort and liberal assistance that it ought to have had. From this time on let the work be advanced as fast as possible. Ellen G. White. [Cf: Pamphlet 160 p. 3 para. 4] p. 593, Para. 6, [1904MS].

The Distribution of Literature Let every Seventh-day Adventist 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, kindred, tongue, and people. How are we to give it? [Cf: Pamphlet 164 p. 3 para. 1] p. 593, Para. 7, [1904MS].

The distribution of our literature is one means by which the message is to be proclaimed. Let every believer scatter broadcast tracts, leaflets, and books containing the message for this time. Colporteurs are needed who will go forth to circulate our publications everywhere. [Cf: Pamphlet 164 p. 3 para. 2] p. 593, Para. 8, [1904MS].

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 received

it. Thus it will be in the distribution of our literature. God's truth, as it is passed out, will multiply greatly. And as the disciples, by Christ's direction, gathered up the fragments, that nothing might be lost, so we should treasure every fragment of literature containing the truth for this time. None can estimate the influence that even a torn page containing the truths of the third angel's message may have upon the heart of some seeker after truth. [Cf: Pamphlet 164 p. 3 para. 3] p. 594, Para. 1, [1904MS].

There are many places in which the voice of the minister can not be heard, places which can be reached only by publications,--the books, papers, and tracts, that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily. We know not what may be the good results of giving away a leaflet containing present truth. [Cf: Pamphlet 164 p. 3 para. 4] p. 594, Para. 2, [1904MS].

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 the strength of God. 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: Pamphlet 164 p. 4 para. 1] p. 594, Para. 3, [1904MS].

Importance of the Canvassing Work. I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. Let us be thankful to our heavenly Father for the interest that our brethren and sisters have taken in the sale of "Christ's Object Lessons." By the sale of this book great good has been accomplished; and this work should be continued. The effort to circulate "Object Lessons" has demonstrated what can be done in the canvassing field. This effort is a never-to-be-forgotten lesson of how to canvass in the prayerful, trustful way that brings success. [Cf: Pamphlet 164 p. 4 para. 2] p. 594, Para. 4, [1904MS].

Our larger books could be sold if our canvassers would take up this work earnestly, filled with the realization that these books contain precious instruction that God has entrusted to us that we may give it to the world. [Cf: Pamphlet 164 p. 5 para. 1] p. 594, Para. 5, [1904MS].

My brethren and sisters, will you not 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 "Object Lessons"? In selling "Object Lessons," many have learned how to handle the larger books. They have gained an experience that has prepared them to enter the canvassing field. [Cf: Pamphlet 164 p. 5 para. 2] p. 595, Para. 1, [1904MS].

Sister White is not the originator of the thoughts expressed in the

books bearing her name. These books contain the instruction that during her life-time God has graciously given her to give to the world. From their pages light is to shine into the hearts of men and women, leading them to the Saviour. It is our work to scatter these books throughout the world. There is in them truth that 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 have been led to see the efficacy of Christ's atonement and to trust in its power. Many have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of their 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: Pamphlet 164 p. 5 para. 3] p. 595, Para. 2, [1904MS].

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 might 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: Pamphlet 164 p. 6 para. 1] p. 595, Para. 3, [1904MS].

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 day. 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. [Cf: Pamphlet 164 p. 6 para. 2] p. 595, Para. 4, [1904MS].

Canvasser-evangelists are needed to hunt and fish for souls. Canvassers can reach a class that can be reached in no other way. 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 present. Let them speak in families the world of life. They may expect success; for canvassers who go forth in the Spirit of the Master have the companionship of heavenly angels. [Cf: Pamphlet 164 p. 6 para. 3] p. 595, Para. 5, [1904MS].

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 who had had no communion with sin, who had known nothing of it, 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. [Cf: Pamphlet 164 p. 7 para. 1] p. 596, Para. 1, [1904MS].

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, 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: Pamphlet 164 p. 7 para. 2] p. 596, Para. 2, [1904MS].

As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused 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 that 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: Pamphlet 164 p. 8 para. 1] p. 596, Para. 3, [1904MS].

My brethren and sisters, remember that one day you will stand before the Lord of all the earth, to answer for 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? Will you not do what you can to circulate the books that the Lord has said should be sown broadcast through the world? Will you not place them in the homes of as many 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 committed to us to be given them. [Cf: Pamphlet 164 p. 8 para. 2] p. 596, Para. 4, [1904MS].

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 truth. 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, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy spirit will attend you. Angels of heaven will be with you. [Cf: Pamphlet 164 p. 9 para. 1] p. 596, Para. 5, [1904MS].

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 against evil, Christ says, "Let him come unto Me," and as he comes, He places His hands underneath him and lifts him up. The work that He did, you, as His evangelists, can do as you go from place to place. Labor on 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 that debase them till they are below the level of the beasts that perish. [Cf: Pamphlet 164 p. 9 para. 2] p. 597, Para. 1, [1904MS].

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 mourners comforted. The poor are to have the gospel preached to them. 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. Christ says, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." Luke 14:23. 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: Pamphlet 164 p. 10 para. 1] p. 597, Para. 2, [1904MS].

The Lord calls for many more to engage in the canvassing work in the year opening before us. For Christ's sake, my brethren and sisters, make the most of the hours of this new year to place the light of present truth before those who are now in darkness. 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? As we do this, the love of Christ will touch and transform us, making us willing for His sake to do and dare. [Cf: Pamphlet 164 p. 10 para. 2] p. 597, Para. 3, [1904MS].

Those in the darkness of error are the purchase of the blood of Christ, and they are to be labored for. Let our canvassers know that it is for the advancement of Christ's kingdom that they are working. 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 canvasser-evangelist's work will not, can not, be without fruit. [Cf: Pamphlet 164 p. 11 para. 1] p. 597, Para. 4, [1904MS].

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 save perishing souls. None need feel that they are powerless; for the power of Christ may be their power. He 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. [Cf: Pamphlet 164 p. 11 para. 2] p. 597, Para. 5, [1904MS].

Christ 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 to be their interests. [Cf: Pamphlet 164 p. 11 para. 3] p. 598, Para. 1, [1904MS].

If you have neglected the sowing time, if you have allowed God-given opportunities to pass unimproved, if you have given yourselves 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 can not 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 Him for help. If you seek Him earnestly, with the whole heart, you will find Him, and He will strengthen and bless you. [Cf: Pamphlet 164 p. 11 para. 4] p. 598, Para. 2, [1904MS].

The evangelist who engages in canvassing work is performing a service fully as important as that of preaching before a congregation. God looks upon the faithful, evangelistic canvasser with as much approval as He looks upon the faithful minister. [Cf: Pamphlet 164 p. 12 para. 1] p. 598, Para. 3, [1904MS].

Christ calls for young men who will volunteer to carry the truth to the world. Men of spiritual stamina are wanted; men who are able to find work close at hand, because they are looking for it. The church needs new men to give energy to the ranks; men for the times, able to cope with its errors; men who will inspire with fresh zeal the flagging efforts of the few laborers; men whose hearts are warm with Christian love, and whose hands are eager to do the Master's work. [Cf: Pamphlet 164 p. 12 para. 2] p. 598, Para. 4, [1904MS].

Timely Exhortation-- "Every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a house-holder, which bringeth forth out of his treasure things new and old." The Need of an Awakened Church -- 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 brought 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 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. If they were consecrated to the work of the Master, 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: Pamphlet 164 p. 13 para. 1] p. 598, Para. 5, [1904MS].

Messages would come from lips touched by a live coal from the divine altar. Earnest, purified words would be spoken. Humble, broken-hearted 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: Pamphlet 164 p. 14 para. 1] p. 599, Para. 1, [1904MS].

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 who have received such great light and such rich gifts mingle their tears with the tears of their Redeemer?-- Review and Herald, Sept. 10, 1903 . [Cf: Pamphlet 164 p. 14 para. 2] p. 599, Para. 2, [1904MS].

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 that 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: Pamphlet 164 p. 14 para. 3] p. 599, Para. 3, [1904MS].

Open Doors for Service -- 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 the 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: Pamphlet 164 p. 15 para. 1] p. 599, Para. 4, [1904MS].

In many states there are settlements of industrious, well-to-do farmers, who have never heard of the truth for this time. Such places should be worked. Let our lay-members take up this line of service. By lending 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: Pamphlet 164 p. 15 para. 2] p. 599, Para. 5, [1904MS].

There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, with hearts filled with cheerfulness and Christlike love. 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 their attention to the "Lamb of God, which taketh away the sin of the world." [Cf: Pamphlet 164 p. 16 para. 1] p. 600, Para. 1, [1904MS].

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 to 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: Pamphlet 164 p. 16 para. 2] p. 600, Para. 2, [1904MS].

A thousand times more work for God might be accomplished if all His children would fully consecrate themselves to Him, using their talents aright. If they would improve every opportunity for doing good, doors for service would be opened before them. They would be called to bear greater responsibilities. Let all ask of God, and they will receive wisdom to carry on His work under the ministration of the Holy Spirit? As they receive God's blessing, they will rejoice in the work.-- Unpublished MS . [Cf: Pamphlet 164 p. 16 para. 3] p. 600, Para. 3, [1904MS].

Every one of us can do something, if we will only take the position that God would have us take. My brethren, every move that you make to enlighten others, brings you nearer into harmony with the God of heaven. If you sit down and fold your hands, saying, "I can barely support my family," you will never do anything; but if you say, "I will do something for the truth, I will see it advance, I will do what I can," God will open ways so that you can do something. You should invest in the cause of truth, so that you will feel that you are a part of it.-- Missionary Magazine, April, 1901 . [Cf: Pamphlet 164 p. 17 para. 1] p. 600, Para. 4, [1904MS].

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. Everyone 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.-- Review and Herald, Nov. 12, 1903 . [Cf: Pamphlet 164 p. 17 para. 2] p. 600, Para. 5, [1904MS].

God calls upon His people to act like living men, and not be indolent, sluggish, and indifferent. We must carry the publications to the people, and urge them to accept, showing them that they will receive much more than their money's worth. Exalt the value of the books you offer. You can not regard them too highly. [Cf: Pamphlet 164 p. 17 para. 3] p. 600, Para. 6, [1904MS].

My soul was agonized as I saw the indifference of our people who make so high a profession. The blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge. They have come in contact with them, but never warned them, never prayed with or for them, and never made earnest efforts to present the truth to them. There has been a wonderful negligence on this point. -- Canvassers' Manual . [Cf: Pamphlet 164 p. 18 para. 1] p. 601, Para. 1, [1904MS].

Whatever your work, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present, golden opportunities and let your life prove a failure, while you sit idly dreaming of ease and

success in a work for which God has not fitted you. Do the work that is nearest. [Cf: Pamphlet 164 p. 18 para. 2] p. 601, Para. 2, [1904MS].

God requires personal service at the hands of every one to whom He entrusts His truth. Not one is excused. Some may feel that if they give of their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not fully meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls. You may not be called to go to foreign missions, but you may be missionaries at home in your own families and in your neighborhoods.-- True Missionary, Feb. 1874 . [Cf: Pamphlet 164 p. 18 para. 3] p. 601, Para. 3, [1904MS].

What Unselfish Effort Will Accomplish--St. Helena, Cal., April 6, 1902. My heart is made glad in the Lord, as I hear of the result of the effort to sell "Christ's Object Lessons." The sale of this book is the Lord's own plan, and His blessing is attending the effort made to carry this plan to completion. [Cf: Pamphlet 164 p. 19 para. 1] p. 601, Para. 4, [1904MS].

About two years ago, when I was asked what could be done to relieve our schools from debt, I laid the matter before the Lord, and there came to me the thought that I could give the book, "Christ's Object Lessons," to the schools. Then came another thought, "I have depended on this book to pay my workers, and I must be just before I am generous." In the night season I was considering the problem of my finances. I desired to have money to pay my debts, that I might be free from the burden of interest; but I could see no other way for the schools to be relieved than for me to give "Object Lessons" for this purpose. Then the conflict ended. Light filled my mind. I began at once to write to our publishing houses, asking them to share the gift with me, by giving the work that must be done in the publication of the book. [Cf: Pamphlet 164 p. 19 para. 2] p. 601, Para. 5, [1904MS].

The plan for the sale of "Object Lessons" was presented to me by the Lord as one that would be an all-around blessing. It was a plan by which leaders and people would be enabled to act a part, and receive a blessing. Scene after scene was presented to me, in which ministers were being aroused to act their part. Church members became interested, and whole families engaged in the work. Angels of God united with the workers, opening doors for the canvassers to enter, to tell the people of the work they were trying to do in selling "Object Lessons." [Cf: Pamphlet 164 p. 19 para. 3] p. 601, Para. 6, [1904MS].

I saw that the book found a 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: Pamphlet 164 p. 20 para. 1] p. 602, Para. 1, [1904MS].

The workers gave their time, receiving nothing so far as money is concerned, but receiving a reward of infinitely greater value. 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 continually increased. A happy enthusiasm filled the hearts of the workers. [Cf: Pamphlet 164 p. 20 para. 2] p. 602, Para. 2, [1904MS].

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: Pamphlet 164 p. 20 para. 3] p. 602, Para. 3, [1904MS].

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 their example helped the church to see that all around them there was a work to do. There were those in the church who needed the experience to be gained by telling others of the truth, and, as they went forth to this work, their talents were greatly increased. The Saviour went before them, and the blessing of the Lord became His people's strength. The pulpit became a place of power. [Cf: Pamphlet 164 p. 20 para. 4] p. 602, Para. 4, [1904MS].

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 in harmonious action. Believers went to places where the people had little 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: Pamphlet 164 p. 21 para. 1] p. 602, Para. 5, [1904MS].

The foregoing is a brief description of what can be done by those who know the truth. With this representation of the result of selling "Christ's Object Lessons" before my mind, I have looked for the success now attending the faithful workers. I believe that this effort will arouse our people to see what can and should be done. [Cf: Pamphlet 164 p. 21 para. 2] p. 602, Para. 6, [1904MS].

Many of the servants of Christ, although constantly reminded, seem to forget that they are stewards of their Lord's goods. Many of them have become rusty from inaction. The Lord, in His providence, has now given them something to do, opening 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 precious lessons. By selling "Object Lessons," they are doing a twofold work,--helping to lift the debt from our schools, and at the same time giving the light of truth to those in darkness. [Cf: Pamphlet 164 p. 22 para. 1] p. 603, Para. 1, [1904MS].

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." 1 Cor. 3:9. These words seem especially appropriate to the work now being done. [Cf: Pamphlet 164 p. 22 para. 2] p. 603, Para. 2, [1904MS].

There are many, many souls that the Lord Jesus desires to save, and He asks for our co-operation. 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: Pamphlet 164 p. 22 para. 3] p. 603, Para. 3, [1904MS].

The work now being done with "Object Lessons" is a good beginning to the work that 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. The Lord's plan has provided a way for all to do something. As you go forth to sell the book that He 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." 2 Cor. 13:14. [Cf: Pamphlet 164 p. 23 para. 1] p. 603, Para. 4, [1904MS].

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 may not be 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 as the fruit of the seed sown by this unselfish work for the Master. The saving of precious souls will be the result of canvassing for "Object Lessons." [Cf: Pamphlet 164 p. 23 para. 2] p. 603, Para. 5, [1904MS].

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, words, and deed I will be a blessing to those whom 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: Pamphlet 164 p. 23 para. 3] p. 603, Para. 6, [1904MS].

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: Pamphlet 164 p. 24 para. 1] p. 604, Para. 1,

[1904MS].

Let the workers remember that their spirit and their actions have a powerful influence on the minds of those whom they meet. Let them feel their dependence on God. It is only when we place ourselves in His hands, to be worked by His Spirit, that He can use us in breaking the power of the enemy over souls. Let them remember, too, that to those with whom they become acquainted in this work they are to speak of the love of the Saviour, who, though He was rich, yet for our sakes became poor, that we might be rich. He gave Himself to a life of lowliness, poverty, and privation, that He might know how to reach every suffering child of His. In all our afflictions He is afflicted. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." Isa. 53:5. Let us follow where He leads the way, denying self, and taking up the cross. As we share His humiliation in this life, partaking with Him in His suffering, we are preparing to share His glory in the future life. [Cf: Pamphlet 164 p. 24 para. 2] p. 604, Para. 2, [1904MS].

The secret of winning souls can be learned only from the Great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death. [Cf: Pamphlet 164 p. 25 para. 1] p. 604, Para. 3, [1904MS].

As laborers together with God, we need to draw nigh unto Him, that we may have the divine touch. We need to drink deeply and continuously at the fountain of living water, that we may have power to persuade those who are athirst to "take of the water of life freely."-- Unpublished MS . [Cf: Pamphlet 164 p. 25 para. 2] p. 604, Para. 4, [1904MS].

There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for His service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, He will give you words to speak for Him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross and following their Lord. [Cf: Pamphlet 164 p. 26 para. 1] p. 604, Para. 5, [1904MS].

The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, He is warning the inhabitants of this earth of His soon approach. O, that the people may know the time of their visitation! [Cf: Pamphlet 164 p. 26 para. 2] p. 605, Para. 1, [1904MS].

We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. Our understanding needs to be quickened by the Holy Spirit. We need to stand constantly in a humble, contrite attitude, that we may see the Lord's design, and be prepared to make known His will from day to day, not only in word, but in deed. [Cf: Pamphlet 164 p. 26 para. 3] p.

605, Para. 2, [1904MS].

O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! 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.-- Unpublished MS . [Cf: Pamphlet 164 p. 26 para. 4] p. 605, Para. 3, [1904MS].

The Future Use of "Object Lessons"-- St. Helena, Cal., May 18, 1903. The use which should be made of "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 "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 canvasser as any that could be produced. [Cf: Pamphlet 164 p. 27 para. 1] p. 605, Para. 4, [1904MS].

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 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 "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 as His plan regarding it is unselfishly carried out, the result will be wholly satisfactory." [Cf: Pamphlet 164 p. 27 para. 2] p. 605, Para. 5, [1904MS].

I immediately told my son that I would make no change in regard to the handling of "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: Pamphlet 164 p. 28 para. 1] p. 605, Para. 6, [1904MS].

The plan for the circulation of "Object Lessons" is not of human devising; it is God's plan. He signified that this book should be a gift to our 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 shall be ended by our entering the higher school, "Christ's Object Lessons" is to stand as a gift to our educational institutions. [Cf: Pamphlet 164 p. 28 para. 2] p. 605, Para. 7, [1904MS].

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 contributed generously to raise a material fund, and then went forth willingly to sell the book for the help of the schools. [Cf: Pamphlet 164 p. 28 para. 3] p. 606, Para. 1, [1904MS].

As a result of this effort, far more has been accomplished than at first we dared expect. Angels of God co-operated 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: Pamphlet 164 p. 28 para. 4] p. 606, Para. 2, [1904MS].

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 received evidence that the Lord had answered their prayers. Thus they have obtained a deeper experience in heavenly things; for they have felt that they were following in the steps of Christ. [Cf: Pamphlet 164 p. 29 para. 1] p. 606, Para. 3, [1904MS].

With many, to go out and sell "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: Pamphlet 164 p. 29 para. 2] p. 606, Para. 4, [1904MS].

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: Pamphlet 164 p. 29 para. 3] p. 606, Para. 5, [1904MS].

Our brethren and sisters are just as surely in the service of the Lord when selling this book as when bearing testimony for Him in meeting. They receive the refreshing grace of God; for they are carrying out His purpose, and He bestows on them His commendation. Their minds are freed from the malaria of selfishness and complaint and discouragement. [Cf: Pamphlet 164 p. 30 para. 1] p. 606, Para. 6, [1904MS].

By the effort to sell "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 "Object Lessons." [Cf: Pamphlet 164 p. 30 para. 2] p. 606, Para. 7, [1904MS].

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 "Object Lessons." This work bears the stamp of unselfishness, and it will produce good fruit. [Cf: Pamphlet 164 p. 30 para. 3] p. 607, Para. 1, [1904MS].

"Christ's Object Lessons" is to live and do its appointed work; and, in connection with its circulation, the larger books should be sold everywhere. These books contain present truth for this time,--truth that is to be proclaimed in all parts of the world. Our canvassers are to circulate the books that give definite instruction regarding the testing messages that are to prepare a people to stand on the platform of eternal truth, holding aloft the banner on which is inscribed, "The commandments of God and the faith of Jesus." [Cf: Pamphlet 164 p. 31 para. 1] p. 607, Para. 2, [1904MS].

I have been instructed that the canvassing work is to be revived. Our smaller books, with our pamphlets and journals, can and should be used in connection with our larger books.-- Special Testimony, Dec. 6 1902 . [Cf: Pamphlet 164 p. 31 para. 2] p. 607, Para. 3, [1904MS].

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: Pamphlet 164 p. 31 para. 3] p. 607, Para. 4, [1904MS].

Be Not Weary In Well-Doing--Unreserved Surrender. St. Helena, Cal., Aug. 9, 1903. "He said unto them, Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" "Whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Mark 8:34-36; Luke 9:26. [Cf: Pamphlet 164 p. 32 para. 1] p. 607, Para. 5, [1904MS].

Those who would at last be admitted into the heavenly courts must here give themselves, body, soul, and spirit, to the service of Him who has paid the price of their redemption. All that we have and are belongs to the Lord. "Ye are not your own," the apostle declares; "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: Pamphlet 164 p. 32 para. 2] p. 607, Para. 6, [1904MS].

The foundation of our work was laid in sacrifice, and in sacrifice the work is to be carried forward. My brother, my sister, are you willing to follow Christ's example of self-denial? He gave His life to save perishing souls. Have you consecrated yourself wholly to the Lord? Can He use you as a vessel unto honor? Are you faithfully acting your part

in His cause? To every man God has given his work. He expects every believer to co-operate with Him in the work of soul-saving. When His cause is suffering for means, how can any one withhold his service, refusing to take up the cross daily, and practise self-denial for Christ's sake? [Cf: Pamphlet 164 p. 32 para. 3] p. 608, Para. 1, [1904MS].

The fulfilment of the promise that we shall be joint heirs with Christ rests upon our willingness to deny self. When Christ takes possession of His kingdom, it will be those that in this world have followed Him in self-denial and sacrifice who will receive the reward of everlasting life. [Cf: Pamphlet 164 p. 33 para. 1] p. 608, Para. 2, [1904MS].

Christ's call to sacrifice and unreserved surrender means the crucifixion of self. In order to obey this call, we must have unquestioning faith in Him as the perfect example, and we must have a clear realization that we are to represent Him to the world. Those who work for Christ are to work in His lines. They are to live His life. His call to unreserved surrender is to be to them supreme. They are to allow no earthly tie or interest to prevent them from giving Him the homage of their hearts and the service of their lives. Earnestly and untiringly they are to labor with God to save souls from the power of the tempter. [Cf: Pamphlet 164 p. 33 para. 2] p. 608, Para. 3, [1904MS].

Those who are thus connected with Christ learn constantly of Him, passing through the successive stages of progress in Christian experience. Difficulty and perplexity come to them that they may learn more perfectly the will and way of Christ. But they pray and believe, and by exercise their faith increases. [Cf: Pamphlet 164 p. 33 para. 3] p. 608, Para. 4, [1904MS].

"Take My yoke upon you," Christ said, as in human nature He lived and worked upon this earth. Constantly He wore the yoke of submission, meeting the difficulties that human beings must meet, bearing the trials that they must bear. The enemy will continually assail us as he assailed Christ, bringing against us strong temptation. But for every one there is a way of escape. "Take My yoke upon you," Christ says, "and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:29, 30. [Cf: Pamphlet 164 p. 34 para. 1] p. 608, Para. 5, [1904MS].

Our Duty To Our Schools. My brethren and sisters, why is so little being done to sell "Christ's Object Lessons"? Have you become weary in well-doing? Have all the families in your neighborhood been supplied with the book that is so full of helpful lessons, both for parents and for children? Are there not some who did not buy a copy last year who would buy one now? Why should we not go steadily forward with this work, until millions of homes are supplied with "Object Lessons," and our schools are freed from debt? [Cf: Pamphlet 164 p. 34 para. 2] p. 608, Para. 6, [1904MS].

Success has attended the effort made in the past to sell "Object Lessons," because God's people have worked in co-operation with heavenly agencies; and success will attend the effort put forth in the future, if our people will still carry forward the work. As they

patiently press on in this work, the Lord Jesus and His angels will open the way before them. All will receive grace for grace, as they give what they can, in time and influence, to the circulation of "Object Lessons." [Cf: Pamphlet 164 p. 34 para. 3] p. 609, Para. 1, [1904MS].

More than we expected at the beginning has been accomplished by the sale of this book. But we found that the debts on our schools were larger than we at first supposed, and, more than this, important changes have been brought in, which make the work of our schools more arduous and the demand for means more urgent. [Cf: Pamphlet 164 p. 35 para. 1] p. 609, Para. 2, [1904MS].

The school at Berrien Springs needs the money that the sale of "Object Lessons" in its territory 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 energy and zeal with which the school has been conducted, and with the practical education that is given to the students gathered there. Much needs to be done to provide comfortable quarters for these students. Buildings must be erected, and other lines of work carried forward. Will you not remember that, as you do your best to bring in means for the advancement of this school, you are laboring in harmony with Christ? [Cf: Pamphlet 164 p. 35 para. 2] p. 609, Para. 3, [1904MS].

At Healdsburg College many important changes in plans and methods of work have been brought in during the last two years. To the managers and teachers I can say: You have done right in introducing industrial lines of work into the school. This will be a great blessing to the students. They must have physical exercise, in order that the muscles may be kept in a healthy condition, and that the brain may be kept clear. The health of the brain depends to a great degree on the health of other parts of the human machinery. [Cf: Pamphlet 164 p. 35 para. 3] p. 609, Para. 4, [1904MS].

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. [Cf: Pamphlet 164 p. 36 para. 1] p. 609, Para. 5, [1904MS].

Many years ago 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 the schools. Placed under wise teachers in Christian schools, the youth have favorable opportunity to form right habits and to develop Christlike characters. This is the work that has been and is still being done in the Healdsburg school. [Cf: Pamphlet 164 p. 36 para. 2] p. 609, Para. 6, [1904MS].

Mistakes have been made at Healdsburg, but the brethren need not feel discouraged. The Lord may have permitted them to make these mistakes in order to put them on their guard, that in the future they may avoid making greater mistakes. Let us look at things in a rational light. Our people are not half awake to the fact that the enemy against whom we are contending is a keen, intelligent, eloquent being, who works in every conceivable way to hinder the advancement of God's work. We must rid ourselves of the idea that we can move along smoothly, meeting no hindrances. The enemy will oppose every effort put forth to advance the

cause of God. [Cf: Pamphlet 164 p. 36 para. 3] p. 609, Para. 7, [1904MS].

My brethren and sisters, I ask you to give the school at Healdsburg your sympathy and support. Do not become weary in well-doing. In carrying forward the work of selling "Christ's Object Lessons," you will receive a most precious blessing. [Cf: Pamphlet 164 p. 37 para. 1] p. 610, Para. 1, [1904MS].

I urge that our other schools be given encouragement in their efforts to develop plans for the training of the youth in agricultural and other lines of industrial work. When, in ordinary business, pioneer work is done, and preparation is made for future development, there is frequently a financial loss. And as our schools introduce manual training, they, too, may at first incur loss. But let us remember the blessing that physical exercise brings to the students. Many students have died while endeavoring to acquire an education, because they confined themselves too closely to mental effort. [Cf: Pamphlet 164 p. 37 para. 2] p. 610, Para. 2, [1904MS].

We must not be narrow in our plans. In industrial training there are unseen advantages, which can not be measured or estimated. Let no one begrudge the effort necessary to carry forward successfully the plan that for years has been urged upon us as of primary importance. [Cf: Pamphlet 164 p. 37 para. 3] p. 610, Para. 3, [1904MS].

I appeal to our people in behalf of all our colleges and training-schools. If the brethren and sisters in each union conference will labor with perseverance and faith, they will be able to free their school from debt, and also to provide the necessary facilities for successful manual training. [Cf: Pamphlet 164 p. 37 para. 4] p. 610, Para. 4, [1904MS].

It is the duty of the managers and teachers in our colleges and schools to take an active part in the continued effort to sell "Object Lessons." Let them take the burden of this work upon their hearts. Not only are they to co-operate with the conference officers in carrying the work forward; they are to lead out in it, training the students to engage successfully in it. [Cf: Pamphlet 164 p. 37 para. 5] p. 610, Para. 5, [1904MS].

The students in all our schools should be encouraged to canvass for "Object Lessons." Let them go forth in faith, believing God's promise, and doing their best, and God will give them success. They may meet with difficulties, but let them tell the Lord about it, and then by faith keep a firm hold on the promised blessing. Let them labor hopefully, cheerfully, perseveringly, for the circulation of the book that the Lord bade me give to our schools. Thus they will gain a preparation to canvass for our larger books. Let those who have had no experience in the canvassing work take this book to those who are not acquainted with the truth for this time, and speak to them of the helpful lessons that it contains. But before they take up this work, let them by earnest prayer obtain a blessing from heaven, and hold it fast by faith. Let them be sure that they carry with them the fragrant influence of the life of Christ. [Cf: Pamphlet 164 p. 38 para. 1] p. 610, Para. 6, [1904MS].

What is needed now is the spirit of sacrifice. If those who go out with "Object Lessons" have a willing mind, they will find a way to speak to those whom they meet. Let them never forget that they are working for a greater good than the mere sale of the book for a certain sum of money. The book contains instruction that will point those who read it to Jesus. [Cf: Pamphlet 164 p. 38 para. 2] p. 611, Para. 1, [1904MS].

Our prayers ascend to heaven for those engaged in this evangelistic work. They will have crosses to bear; this they must expect. But if they keep the Lord ever before them, they will be greatly blessed. [Cf: Pamphlet 164 p. 38 para. 3] p. 611, Para. 2, [1904MS].

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world must be willing to do it in God's way by doing little things. He who dreams of reaching the loftiest heights of achievement by doing something great and wonderful will fail of doing anything. [Cf: Pamphlet 164 p. 39 para. 1] p. 611, Para. 3, [1904MS].

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of some great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely-appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season. [Cf: Pamphlet 164 p. 39 para. 2] p. 611, Para. 4, [1904MS].

Men and women are needed who are as true to duty as the needle to the pole,--men and women who will work without having their way smoothed, and every obstacle removed. [Cf: Pamphlet 164 p. 39 para. 3] p. 611, Para. 5, [1904MS].

Do something; do it now. Remember that the angel bearing the closing message of mercy to this world flies swiftly.-- Unpublished MS. [Cf: Pamphlet 164 p. 39 para. 4] p. 611, Para. 6, [1904MS].

Christ is the light of the world. Those who follow Him do not walk in darkness, but have the light of life. John declares of Christ, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Behold Christ. Beholding Him brings mind and heart and character into conformity to the will of God. Thus man is enabled to follow Christ's example. He sees that his faults must be overcome, and that his appetites and passions must be subject to God's will, that he must be a partaker of the divine nature, having overcome the corruption that is in the world through lust. The convicted sinner, having repented for his transgression of God's law, strives earnestly to overcome sin. He seeks to reveal the power of Christ's grace, and he is brought into personal touch with the Saviour. Constantly he keeps Christ before him. Denying self, and lifting the cross, he follows the Redeemer from grade to grade of perfection. Praying, believing, receiving the blessings he needs, he comes nearer and nearer to God's standard for him. [Cf: Bible Training School 01-01-04 para. 01] p. 611, Para. 7, [1904MS].

Christ is our example, our inspiration, our exceeding great reward.

"Ye are God's husbandry, ye are God's building." God is the Master-Builder, but man has a part to act. He is to cooperate with God. "We are laborers together with God." Never forget the words, "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." The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holy enthusiasm. God says, "A new heart also will I give unto you." Is not this renewal of man the greatest miracle that can be performed? What can not the human agent do who by faith takes hold of divine power? He loves the Lord Jesus with his whole heart, and Christ becomes his wisdom, his righteousness, his sanctification, and his redemption. [Cf: Bible Training School 01-01-04 para. 02] p. 612, Para. 1, [1904MS].

Remember that working with Christ as your personal Saviour is your strength and your victory. This is the part all are to act. To those who do this comes the assurance, "As many as received Him, to them gave He power to become the sons of God." Christ is the Way, the Truth, and the Life. He declares, "Without me ye can do nothing." And the repenting, soul responds, "I can do all things through Christ which strengtheneth me." [Cf: Bible Training School 01-01-04 para. 03] p. 612, Para. 2, [1904MS].

Christ is the sympathetic, compassionate Redeemer. In His sustaining power men and women become strong to resist evil. As the convicted sinner looks at sin, it becomes to him exceeding sinful. He wonders that he did not come to Christ before. New virtues are revealed in his character as he denies self and lifts the cross, following where Christ leads the way. [Cf: Bible Training School 01-01-04 para. 04] p. 612, Para. 3, [1904MS].

Christ has given His commission, "Go ye into all the world." All must hear the message of warning. A prize of richest value is held up before those who are running the Christian race. Those who run with patience will receive a crown that fadeth not away. By Mrs. E. G. White. [Cf: Bible Training School 01-01-04 para. 05] p. 612, Para. 4, [1904MS].

Our sanctification is God's object in all His dealing with us. He has chosen us from eternity that we may be holy. Christ gave Himself for our redemption, that through our faith in His power to save from sin, we might be made complete in Him. In giving us His Word He has given us bread from heaven. He declares that if we eat His flesh and drink His blood we shall receive eternal life. Why do we not dwell more upon this? Why do we not strive to make it more easily understood, when it means so much? Why do not Christians open their eyes to see the work God requires them to do. Sanctification is the progressive work of a lifetime. The Lord declares "This is the will of God, even your sanctification." Is it your will that your desires and inclinations shall be brought into conformity with the divine will? [Cf: Bible Training School 02-01-04 para. 01] p. 612, Para. 5, [1904MS].

As Christians we have pledged ourselves to realize and fulfill our responsibilities, and to show to the world that we have a close connection with God. Thus through the godly words and works of His disciples, Christ is to be represented. [Cf: Bible Training School 02-01-04 para. 02] p. 612, Para. 6, [1904MS].

God demands of us perfect obedience to His law,--the expression of His character. "Do we then make void the law through faith? God forbid; yea, we establish the law." This law is the echo of God's voice, saying to us, Holier, yes holier still. Desire the fullness of the grace of Christ; yea, long,--hunger and thirst--after righteousness. The promise is, "Ye shall be filled." Let your heart be filled with an intense longing for this righteousness, the work of which God's Word declares is peace, and its effect quietness and assurance forever. [Cf: Bible Training School 02-01-04 para. 03] p. 613, Para. 1, [1904MS].

It is our privilege to be partakers of the divine nature, having escaped the corruption that is in the world through lust. God has plainly stated that He requires us to be perfect; and because He requires this, He has made provision that we may be partakers of the divine nature. Only thus can we gain success in our striving for eternal life. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God." [Cf: Bible Training School 02-01-04 para. 04] p. 613, Para. 2, [1904MS].

God requires of us conformity to His image. Holiness is the reflection from His people of the bright rays of His glory. But in order to reflect this glory we must work with God. The heart and mind must be emptied of all that leads to wrong. The Word of God must be read and studied, with an earnest desire to gain from it spiritual power. The bread of heaven must be eaten and digested, that it may become a part of the life. Thus we gain eternal life. Then is answered the prayer of the Saviour, "Sanctify them through Thy truth; Thy Word is truth." [Cf: Bible Training School 02-01-04 para. 05] p. 613, Para. 3, [1904MS].

"The angels can not take our places; but they stand ready to cooperate with us in drawing souls to Christ; and they are soliciting us to work in fellowship with them."-- E. G. W. [Cf: Bible Training School 02-01-04 para. 06] p. 613, Para. 4, [1904MS].

Many fields are open for the proclamation of the gospel of truth. One thing is certain. We must have more laborers. I know of no other way of obtaining them than by praying most earnestly to our heavenly Father. I am satisfied that God's people need the impartation of the Holy Spirit. When they receive the Spirit they will go to work to do what needs to be done. They need to awake to a realization of their half-hearted way of working. I cannot see how they dare to stand in their present position,--a position of spiritual indifference. Is not the warning in the Word of God of sufficiently grave import to lead them to make an unreserved consecration of themselves to God's service? [Cf: Bible Training School 05-01-04 para. 01] p. 613, Para. 5, [1904MS].

"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 that 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 with white raiment, and 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." [Cf: Bible Training School 05-01-04 para. 02] p. 613, Para. 6, [1904MS].

We need more zeal and animation in the Lord's work, more genuine interest in matters of eternal importance. When we know that the Lord cannot be glorified in us unless we surrender all to Him, why do we not cast our helpless souls upon Him? Why do we not abide in Him, that He may abide in us? When we do this, we shall be a living power in the world. The change in our spiritual experience will witness to the power of the truth. We shall be bright lights, shining amid the moral darkness of the world. Since the Lord has declared that He is more willing to give the Holy Spirit to those who ask Him, than parents are to give good gifts to their children, why do we not accept the promise so freely made? Why do we not consecrate ourselves to God? Entire surrender to the Lord is something that is revealed in the daily life, and it exerts an influence upon other lives. [Cf: Bible Training School 05-01-04 para. 03] p. 614, Para. 1, [1904MS].

In the sermon on the mount, Christ has given a definition of true sanctification. He lived a life of holiness. He was an object lesson of what His followers are to be. We are to be crucified with Christ, buried with Him, and then quickened by His Spirit. Then we are filled with His life. By Mrs. E. G. White. [Cf: Bible Training School 05-01-04 para. 04] p. 614, Para. 2, [1904MS].