

Now, just now, we are to proclaim present truth, with assurance and with power. Do not strike one dolorous note; do not sing funeral hymns. *Letter 311*, 1905, p. 8. (To Brethren Daniells and Prescott and their Associates, October 20, 1905.) [Cf: 1MR18.01] p. 1, Para. 1, [1905MS].

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of salvation to all who receive and believe on Christ as a personal Saviour. *Letter 65*, 1905, p. 4. (To Elder A. T. Jones, February 13, 1905.) [Cf: 1MR18.02] p. 2, Para. 1, [1905MS].

*Every Pillar to Be Strengthened* --The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. . . .There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning. *Ms. 129*, 1905, p. 3. ("Steadfast unto the End," December 24, 1905.) [Cf: 1MR54.02] p. 2, Para. 2, [1905MS].

*Protest against Removing Landmarks* --When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial. *Ms. 62*, 1905, p. 6. ("A Warning against False Theories," May 24, 1905.) [Cf: 1MR55.01] p. 2, Para. 3, [1905MS].

*Undermining Pillars of Faith* --The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." *Letter 87*, 1905, pp. 2, 3. (To Elder and Mrs. S. N. Haskell, February 25, 1905.) [Cf: 1MR55.02] p. 2, Para. 4, [1905MS].

*Participated in First Messages* --After the passing of the time, God entrusted to his faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angels' messages. They were given to the workers who had had a part in the cause from the beginning. *Ms. 129*, 1905, p. 2. ("Steadfast unto the End," December 24, 1905.) [Cf: 1MR58.01] p. 2, Para. 5, [1905MS].

*Diverted from Commissioned Message* --We are not to allow our attention to be diverted from the proclamation of the message given us. For years

I have been instructed that we are not to give our attention to non-essential questions. There are questions of the highest importance to be considered. *Ms. 10, 1905, p. 2.* ("Non-Essential Subjects to Be Avoided, September 12, 1904.) [Cf: 1MR59.01] p. 3, Para. 1, [1905MS].

*Established to Educate the Public* --The blessings that attend a disuse of tobacco and intoxicating liquor, are to be plainly pointed out. Let the patients be shown the necessity of practicing the principles of health reform, if they would regain their health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air. [Cf: 1MR66.04] p. 3, Para. 2, [1905MS].

It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done. Those who are now ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them. [Cf: 1MR66.05] p. 3, Para. 3, [1905MS].

Abstinence from flesh meat will benefit those who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live. [Cf: 1MR67.01] p. 3, Para. 4, [1905MS].

In our sanitariums, the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. *Letter 233, 1905, pp. 9, 10.* (To Dr. and Mrs. D. H. Kress, August 9, 1905.) [Cf: 1MR67.02] p. 3, Para. 5, [1905MS].

*Neither Just nor Righteous* --During the past four years one of our doctors established himself in the city of \_\_\_\_\_, just a little distance from our Sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our Sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the Sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our Sanitarium have always endeavored to show their patients that they would be better off without meat. [Cf: 1MR73.03] p. 3, Para. 6, [1905MS].

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution.

The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close beside the Lord's institution, is converted in heart and mind, he will see the necessity of carrying out the principles of the Word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go. . . . [Cf: 1MR74.01] p. 4, Para. 1, [1905MS].

Let not our physicians think that they can set themselves up in private practice close beside our sanitariums. To those who have done this the Lord says, Are there not many other places in which you could have established your plant? [Cf: 1MR74.02] p. 4, Para. 2, [1905MS].

There are physicians who because of a past connection with our sanitariums find it profitable to locate close to them; and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this abuse their power, and do a work that the Lord repudiates. *Letter* 233, 1905, pp. 8. 12. (To Dr. and Mrs. D. H. Kress, August 9, 1905.) [Cf: 1MR75.01] p. 4, Para. 3, [1905MS].

*Counsel on a Percentage Proposition* --In regard to the proposition made by Brother \_\_\_\_\_, I look at the matter as you do. We cannot afford to start out on the high wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a large percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. . . . [Cf: 1MR77.02] p. 4, Para. 4, [1905MS].

We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of his under-physicians a compliance with the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light" (Matthew 11:29, 30). *Letter* 309, 1905, p. 4. (To Brother and Sister J. A. Burden, November 1, 1905.) [Cf: 1MR78.01] p. 4, Para. 5, [1905MS].

Some who in times past have been honored of God, have become ensnared by the deceptions of the enemy. They have been warned of their danger, but in refusing to hear the warnings sent them, they have become more and more deceived, until finally they are found fighting against the Lord and against His workers. *Letter* 289, 1905, p. 1. (To My Brethren in the Ministry, September 13, 1905.) [Cf: 1MR103.01] p. 4, Para. 6, [1905MS].

I feel a deep anxiety that Boston shall hear the word of the Lord and the reasons of our faith. Ask the Lord to raise up laborers to enter the field. Ask Him to raise up laborers who can gain access to the people of Boston. The message must be sounding forth. There are thousands in Boston craving for the simple truth as it is in Jesus.

Cannot you who minister in word and doctrine prepare the way for this truth to reach souls? O, how I long to see the Holy Spirit's working on human minds. *Letter 25, 1905*, p. 1 (To A. E. Place, January 17, 1905.) [Cf: 1MR135.01] p. 5, Para. 1, [1905MS].

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. [Cf: 1MR137.02] p. 5, Para. 2, [1905MS].

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. *Ms 66, 1905*, p. 13. ("The Need of Home Religion, May 25, 1905.) [Cf: 1MR137.03] p. 5, Para. 3, [1905MS].

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge, for a time, and then finding homes for them. Thus I would be giving others an example of what they could do. [Cf: 1MR139.02] p. 5, Para. 4, [1905MS].

I have felt it my duty to bring before our people that for which those in every church should feel a responsibility. I have taken children from three to five years of age, and have educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. These boys have now grown to manhood, and some of them occupy positions of trust in our institutions. One was for many years head pressman in the Review and Herald publishing house. Another stood for years as foreman of the type department in the Review and Herald. . . . [Cf: 1MR139.03] p. 5, Para. 5, [1905MS].

In Australia I carried on this same work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls. [Cf: 1MR139.04] p. 5, Para. 6, [1905MS].

While we were in Australia we worked as medical missionaries in every sense of the word. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. *Letter 55, 1905*, pp. 6, 7. (To Elder O. A. Olsen, January 30, 1905.) [Cf: 1MR139.05] p. 5, Para. 7, [1905MS].

We had a very pleasant journey from College View to Battle Creek. We were given a very hearty welcome by the friends in Battle Creek. . . . [Cf: 1MR140.01] p. 5, Para. 8, [1905MS].

During my short stay in Battle Creek, I spoke five times, three times in the Tabernacle, once to the students in the Medical College, and once to the patients and helpers, in the Sanitarium. I had a message to bear, and the Spirit of the Lord seemed to impress those present. I know that God gave me strength to speak. On Sabbath there were about

three thousand people present in the Tabernacle, and on Sunday about two thousand. [Cf: 1MR140.02] p. 6, Para. 1, [1905MS].

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. [Cf: 1MR140.03] p. 6, Para. 2, [1905MS].

I understood that some were anxious to know if Mrs. White held the same views as she did years ago when they had heard her speak in the Sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do. [Cf: 1MR140.04] p. 6, Para. 3, [1905MS].

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truths in these books, but the Lord has given me the help of His Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation. [Cf: 1MR140.05] p. 6, Para. 4, [1905MS].

The question is sometimes raised, "What if Mrs. White should die?" I answer: "The books that she has written will not die. They are a living witness to what saith the Scriptures". . . . [Cf: 1MR141.01] p. 6, Para. 5, [1905MS].

During the discourse I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty to thus designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. [Cf: 1MR141.02] p. 6, Para. 6, [1905MS].

My work includes much more than this name signifies. I regard myself as a messenger, entrusted by the Lord with messages for His people. . . . [Cf: 1MR141.03] p. 6, Para. 7, [1905MS].

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense. [Cf: 1MR141.04] p. 6, Para. 8, [1905MS].

I was instructed that I must ever urge upon these who profess to believe the truth, the necessity of practicing this truth. This means sanctification, and sanctification means the culture and training of

every capability for the Lord's service. [Cf: 1MR141.05] p. 7, Para. 1, [1905MS].

I was charged not to neglect or pass by those who were being wronged. The Lord presented such cases before me, and disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions. *Letter 55, 1905, pp. 1-5.* (To Elder O. A. Olsen, January 30, 1905.) (For variant reading, see *Ms 140, 1905, pp. 1-3.*) [Cf: 1MR141.06] p. 7, Para. 2, [1905MS].

As God's messenger I am to say to our people that we are not to encourage our youth to go to Battle Creek to receive an education. Fathers, mothers, the souls of your children are precious, and the warnings God has given that young men and young women should not be drawn to Battle Creek, has now twice as much force as it had in the past. . . . [Cf: 1MR225.04] p. 7, Para. 3, [1905MS].

There are schools out of and away from Battle Creek that are in far less danger of losing their respect for the testimonies that have been coming to the people of God for the past half century. . . . [Cf: 1MR225.05] p. 7, Para. 4, [1905MS].

Parents, your children had better remain at home than to mingle with a mass of people who do not believe the truth. The education they receive in such a place will be so mingled with sentiments represented as wood, hay, and stubble that the truth will lose its force upon their minds, at a time when they need to have the truth confirmed. . . . [Cf: 1MR225.06] p. 7, Para. 5, [1905MS].

The Lord will open, yes, He is opening ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek, they can do as much as was done when the work was first started at Battle Creek. We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements. [Cf: 1MR226.01] p. 7, Para. 6, [1905MS].

Suppose that for a time the students cannot be sent out as fully accredited physicians. They can work in connection with other physicians, and if they follow the Lord's guiding, such valuable opportunities will present themselves that they will gain a better experience perhaps than if they had gone out with a diploma. It is the man's real value that will give him standing room and influence. The nurse or physician who works with the Lord Jesus will gain success. Read the history of the children of Israel as given in the book of Exodus, and let each soul place himself fully on the Lord's side. The experience of the Israelites is to be considered by the people of God living in these last days. *Ms. 151, 1905, pp. 1-4.* ("Should our Youth Go to Battle Creek?" December 30, 1905.) [Cf: 1MR226.02] p. 7, Para. 7, [1905MS].

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation through Christ to

the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to go. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and byways. *Ms. 30, 1905, p. 3. ("A Visit to Redlands," March 6, 1905.)* [Cf: 1MR227.05] p. 8, Para. 1, [1905MS].

For a long time we have seen the importance of having a sanitarium established near Los Angeles. *Letter 29, 1905, p. 2. (To Sister Bradford, January 1, 1905.)* [Cf: 1MR256.05] p. 8, Para. 2, [1905MS].

*Flesh Meat not Necessary in Treating Sinking Spells--* I have received your letters and will now answer some of the points contained in them. [Cf: 1MR287.03] p. 8, Para. 3, [1905MS].

Dr. A\_\_\_\_\_ asked me if, under any circumstances, I would advise the drinking of chicken broth if one were sick and could not take anything else into the stomach. I said, "There are persons dying of consumption, who, if they ask for chicken broth, should have it. But I would be very careful." The example should not injure a sanitarium or make excuse for others to think their case required the same diet. I asked Dr. A\_\_\_\_\_ if she had such a case at the sanitarium. She said, "No; but I have a sister in the sanitarium at Wahroonga, who is very weak. She has weak, sinking spells, but cooked chicken she can eat." I said, "It would be best to remove her from the sanitarium." She answered, "Her husband is in the sanitarium, filling the position of physician." . . . [Cf: 1MR287.04] p. 8, Para. 4, [1905MS].

I found Dr. B\_\_\_\_\_ 's wife in Washington in the same condition that Dr. A\_\_\_\_\_ 's sister is in. They said she was unable to eat anything but meat, and that her blood was turning to water. But the light given me was her impression that she must live on meat was not correct. I was instructed that she was placing herself mentally in a position in which she should not be. If she would discard the use of meat for one year, the unfavorable position in which she now is would be changed, and there would be an opportunity for healthy action to take place in her system. She could, if she overcame her meat eating, be in a much better condition and live to glorify God. . . . [Cf: 1MR288.01] p. 8, Para. 5, [1905MS].

The light given me is that if the sister you mention would brace up and cultivate her taste for wholesome food, all these sinking spells would pass away. [Cf: 1MR288.02] p. 8, Para. 6, [1905MS].

She has cultivated her imagination; the enemy has taken advantage of her weakness of body, and her mind is not braced to bear up against the hardships of everyday life. It is good, sanctified mind cure she needs, an increase of faith, and active service for Christ. She needs also the exercise of her muscles in outside practical labor. Physical exercise will be to her one of the greatest blessings of her life. She need not be an invalid, but a wholesome-minded, healthy woman, prepared to act her part nobly and well. [Cf: 1MR288.03] p. 8, Para. 7, [1905MS].

All the treatment that may be given to this sister will be of little advantage unless she acts her part. She needs to strengthen muscle and

nerve by physical labor. She need not be an invalid, but can do good, earnest labor. *Letter 231*, 1905, pp. 1-3. (To Dr. and Mrs. D. H. Kress, July 11, 1905.) [Cf: 1MR289.01] p. 9, Para. 1, [1905MS].

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth. [Cf: 1MR314.02] p. 9, Para. 2, [1905MS].

There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness. . . . [Cf: 1MR314.03] p. 9, Para. 3, [1905MS].

Let not those who have not engaged in personal, evangelistic work feel that everyone should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. He has men of special talents and gifts whom He will use to proclaim the truth in the cities. [Cf: 1MR314.04] p. 9, Para. 4, [1905MS].

There ought to be thousands at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting, but some cannot. [Cf: 1MR314.05] p. 9, Para. 5, [1905MS].

We must get away from our smallness, and make larger plans. There must be a wider reaching forth. We must work for those who are near, and those who are afar off. *Ms. 74*, 1905, pp. 1, 3. ("Our Duty toward the Jews," May 29, 1905.) [Cf: 1MR314.06] p. 9, Para. 6, [1905MS].

We arrived here from Los Angeles last Monday evening. An automobile was waiting for us to take us from the train to the sanitarium. Brother Johnson, who owns this machine, meets all the trains and brings passengers to the sanitarium. One day he took us in to San Diego, and we crossed over the bay on the ferry to Coronado. Yesterday I rode out again to visit his sister, D. Johnson. I enjoy very much riding in the automobile. I had thought of riding forty miles next week to hold meetings at Escondido, but Willie urges me to return home, and we are planning to return next Tuesday. *Letter 263*, 1905, p. 4. (To James Edson White, September 15, 1905.) [Cf: 1MR394.04] p. 9, Para. 7, [1905MS].

God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men.-- *Ms. 88a*, 1905, p. 5. ("An Appeal in Behalf of the Work in Nashville," no date.) [Cf: 2MR11.02] p. 9, Para. 8, [1905MS].



We have seen the school buildings; they are an object lesson of how our work should be done. Now we must advance another step by putting up the main building of the sanitarium. This institution will be needed in connection with the school in the education of students. It would be a great mistake to leave the sanitarium till the last. Let a strong force be organized and put to work in the erection of the sanitarium. Let the best designs be followed, and make everything as complete as possible with the means allotted to the work. It will be for the best interest of the sanitarium to plan for the erection, later on, of several small cottages. These cottages will be a great blessing in many respects. Patients will come who will need greater quiet than can be obtained in a large building. Those who are too sick to go up and down stairs, even in an elevator, and who cannot bear the opening and shutting of doors, will gain a great blessing from the quiet of these cottages. [Cf: 2MR53.01] p. 10, Para. 1, [1905MS].

The school and the sanitarium should be closely united in their work. The one aim of the work done in both institutions should be the saving of souls. What is truth, Bible truth? What does it comprehend? In our institutions these questions are to be answered. "If any man will come after me, let him deny himself, and take up his cross, and follow Me." This is the true higher education. The students are to be taught to carry a burden for the souls for whom Christ has given His life. The teachers in the college should be prepared to give health talks before the students.--Ms. 86, 1905, p. 2, 3. (To the "Officers of the General Conference and the Managing Boards of the Washington Sanitarium and the Training College," July 14, 1905.) [Cf: 2MR53.02] p. 10, Para. 2, [1905MS].

Several years ago it was presented to me that the Gentile world should be called upon to make donations to our work in the Southern field. Let discreet, God-fearing men go to worldly men that have means, and lay before them a plan of what they desire to do for the colored people. Let them tell about the Huntsville school, about the orphanage that we desire to build there, and about the colored mission schools that are needed all over the southern States. Let the needs of this work be presented by men who understand how to reach the hearts of men of means. Many of these men, if approached in the right way, would make gifts to the work.--Letter 295, 1905, pp. 4-5. (To J. H. Baldwin, Oct. 18, 1905.) [Cf: 2MR70.05] p. 10, Para. 3, [1905MS].

The world's Redeemer gave His life as a continual sacrifice in order to save man. He withdrew from the kingdom of heaven, and consecrated Himself to the work of ministering to the sorrows of suffering humanity. . . . [Cf: 2MR98.02] p. 10, Para. 4, [1905MS].

My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be. [Cf: 2MR99.02] p. 10, Para. 5, [1905MS].

It has been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly to support their families. When my attention was called to aged ministers, white or

black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way. [Cf: 2MR99.03] p. 10, Para. 6, [1905MS].

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers in that field. If there have been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, let every man, if he is wise, hold his peace. [Cf: 2MR99.04] p. 11, Para. 1, [1905MS].

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this, and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon, for it will necessitate my making known these matters, which I do not desire to do, because it is not best. [Cf: 2MR99.05] p. 11, Para. 2, [1905MS].

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone. If this matter is given publicity, it will create a knowledge which would better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do. [Cf: 2MR100.01] p. 11, Para. 3, [1905MS].

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that anyone should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe, who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy ministers they could find. I have taken the money, given a receipt for it, and told them how it was appropriated. [Cf: 2MR100.02] p. 11, Para. 4, [1905MS].

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example. --Letter 267, 1905, pp. 1, 2. (To Elder Watson, Jan. 22, 1905.) [Cf: 2MR100.03] p. 11, Para. 5, [1905MS].

If the living machinery were properly cared for, there would not be today one-thousandth part of the suffering that there is. We are God's children, and we are to be apt students in studying the philosophy of health. If we are well, we should learn how to keep well by studying to some purpose the principles of health reform. Seventh-day Adventists should not follow the health-destroying customs of the world because it is the fashion to follow these customs.--Ms 4, 1905, p. 2. ("The Prevention of Consumption," Dec. 27, 1904.) [Cf: 2MR181.02] p. 11, Para. 6, [1905MS].

You may blame me for not reading your package of writings. I did not

read them; neither did I read the letters that Dr. Kellogg sent. I had a message of stern rebuke for the publishing house, and I knew that if I read the communications sent to me, later on, when the testimony came out, you and Dr. Kellogg would be tempted to say, "I gave her that inspiration."--Letter 301, 1905, p. 3. (To Frank Belden, Oct. 20, 1905.) [Cf: 2MR190.02] p. 11, Para. 7, [1905MS].

I understand that Elder Daniells has been chosen as president of the General Conference and Elder Irwin vice-president. This arrangement seems to be satisfactory to all. [\*In the paragraphs deleted Mrs. White discusses evangelistic work in the large cities.] . . . Elder Daniells has had a hard and trying place for many months, and besides, it is of no use to place the burden of the work of the presidency on one man. The light given me is that no less than three men should be united in this work. One man should not try to do all the work.--Letter 137, 1905, pp. 1, 2. (To Mrs. G. A. Irwin, May 18, 1905.) [Cf: 2MR199.02] p. 12, Para. 1, [1905MS].

I had entirely forgotten that yesterday was my birthday, until I had returned from my ride just before dinner. Then I found that Sister King . . . invited to dinner, May White and her children, and Ella May and Dores Robinson. I had been so busy that I had not thought of its being my birthday, and I was, as Brother Starr used to say, "plumb surprised" to find such a large gathering, and two tables set in our dining room. [Cf: 2MR252.03] p. 12, Para. 2, [1905MS].

We partook of a nicely prepared meal, after which we went into the parlor, and engaged in a season of prayer and sang a few hymns. The Lord came graciously near to us as we offered up hearty thanksgiving to God for His goodness and mercy to us all. . . . [Cf: 2MR252.04] p. 12, Para. 3, [1905MS].

Sister Ings sent down a beautiful bouquet from the Sanitarium, and someone else sent flowers from St. Helena. Sister King presented me with a small silverplated water pitcher, just such a one as I had been thinking of purchasing. I was glad that there were not more presents, for when I receive so many things I feel that I must do something in return. . . . [Cf: 2MR252.05] p. 12, Para. 4, [1905MS].

Last night . . . I awoke once or twice in the night but did not get up till four o'clock. This was another victory gained in sleeping, for the previous night I had slept nearly eight hours. For this I feel very grateful to my heavenly Father.--Letter 321, 1905, pp. 1, 2, 6. (To Elder and Mrs. J. E. White, Nov. 27, 1905.) [Cf: 2MR253.01] p. 12, Para. 5, [1905MS].

One thing I do desire is that as long as I have the breath of my life my mental powers may be preserved. I am very thankful that my mind is as clear as it is, and that I can help as I do in the work that is being done. [Cf: 2MR253.02] p. 12, Para. 6, [1905MS].

When I consider how weak I was in my younger days, I feel that at my age I have great reason to be thankful to the Lord for His goodness, His mercy, and His love. Since the accident that happened to me when I was nine years old, I have seldom been perfectly free from all pain. But I do not remember when I have been more free from pain than I am at present. . . . [Cf: 2MR253.03] p. 12, Para. 7, [1905MS].

I trust in Jesus Christ as my Redeemer, my Saviour, and through Him I shall be an overcomer.--Ms 142, 1905, pp. 1, 2. ("Words of Thanksgiving," Nov. 26, 1905.) [Cf: 2MR253.04] p. 12, Para. 8, [1905MS].

We had a very pleasant trip from San Francisco to Washington. Several times a song-service was held in the car, and this took well. Many of the passengers outside of our party united in the singing.--Letter 139, 1905, p. 1. (To Elder J. A. Burden, May 14, 1905.) [Cf: 3MR44.03] p. 13, Para. 1, [1905MS].

I have spoken several times since coming here. Last Sabbath the Lord gave me strength to speak to a congregation of over a thousand in the large tent. All seemed astonished to see that my voice was strong enough to reach all in the large tent and even those standing on the outside. Since coming here, . . . my health has been quite good. I am glad that I came. All seem surprised that I can step around as spry as I do. . . . [Cf: 3MR44.04] p. 13, Para. 2, [1905MS].

Our party has four rooms in the west end of the boys' dormitory, on the first floor. . . . The dormitory is an excellent building. Everything about it is strong and firm. Thorough work has been done in its construction. . . . [Cf: 3MR45.01] p. 13, Para. 3, [1905MS].

We go out riding nearly every day in a nice, easy carriage. Everything possible has been done to make me comfortable. . . . [Cf: 3MR45.02] p. 13, Para. 4, [1905MS].

We have had beautiful singing at the meetings and several different kinds of musical instruments have produced the sweetest sounds. . . . [Cf: 3MR45.03] p. 13, Para. 5, [1905MS].

During the first part of the meeting there was some rain, but for days the weather has been very fine though not hot. . . . [Cf: 3MR45.04] p. 13, Para. 6, [1905MS].

Mabel, remember that Jesus is your helper. He loves you, and will be your sympathizing friend. If we think of His goodness talk of His power, the result will be that we shall be changed into His image. We try to do as Christ would do and as we follow His way, we become meek and lowly. [Cf: 3MR45.05] p. 13, Para. 7, [1905MS].

I love Jesus because He first loved me. We all need to keep our eyes fixed on Christ, and to follow in His footsteps, doing our best, and remembering that we are thus being prepared for the mansions that He has gone to prepare for those who love Him as their best friend and counselor. [Cf: 3MR45.06] p. 13, Para. 8, [1905MS].

Let us be determined to be a light to those around us, revealing Christ in character. [Cf: 3MR45.07] p. 13, Para. 9, [1905MS].

My dear child, have courage in the Lord. Pray, and believe, and trust in your Saviour, and He will be your joy and crown of rejoicing.--Letter 147, 1905, 1905, pp. 1-5. (To "My Dear Child Mabel [White]", May 24, 1905.) [Cf: 3MR45.08] p. 13, Para. 10, [1905MS].

*Treasures of Health.* I sit here on my couch this morning, very thankful to my heavenly Father for a good night's rest. I slept well until three o'clock, and now after building my fire, I am ready to take up my writing. [Cf: 3MR134.01] p. 13, Para. 11, [1905MS].

We have very much to be thankful for. Let our hearts be continually filled with thanksgiving to our heavenly Father and to our Saviour. [Cf: 3MR134.02] p. 14, Para. 1, [1905MS].

It is now growing daylight. We are having the first cold weather, but it is not very severe. The days have been very pleasant, and the nights clear, the full moon making them almost as bright as day. We have had a few gentle rains, but up till within a few days, the weather has not been cold. I have taken a ride daily, unless the showers threatened. [Cf: 3MR134.03] p. 14, Para. 2, [1905MS].

I hope you will take special care of your eyes, for they are a great treasure. We can lose a limb, but if we have our eyesight, we can still find something with which to employ our time. But to lose the sight is a dreadful loss. [Cf: 3MR134.04] p. 14, Para. 3, [1905MS].

The Lord is good to me, very good. He has preserved my health and strength, and even though I am seventy-eight years of age, I can still rise before day, and write for hours before breakfast. My eyes trouble me somewhat if I take cold, but if I am careful, I can do a great deal of work. [Cf: 3MR134.05] p. 14, Para. 4, [1905MS].

Mabel, do not devote the precious talent of sight to reading that which you cannot use, and will not benefit you. The life of the soul cannot be sustained unless right food is given it. The mind must be properly fed. [Cf: 3MR134.06] p. 14, Para. 5, [1905MS].

My dear child, live on the words that proceed from the lips of Christ. Press forward, and believe that if you ask, you will receive.--Letter 339, 1905. (To "My Dear Granddaughter Mabel," December 1, 1905.) [Cf: 3MR135.01] p. 14, Para. 6, [1905MS].

The time has come for the enlargement and growth of God's people. For years the backward tendencies of many have greatly hindered the work of God. [Cf: 3MR225.01] p. 14, Para. 7, [1905MS].

Now, just now, the Lord's people are to show their loyalty. The time has come when the Lord would have all who will honor Him take their stand firmly on the side of truth and righteousness. No longer are we to be a mixed multitude. Those who profess to be followers of God's word must be straightforward, pure, and holy. [Cf: 3MR225.02] p. 14, Para. 8, [1905MS].

"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: 3MR225.03] p. 14, Para. 9, [1905MS].

"For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. [Cf: 3MR225.04] p. 14, Para. 10, [1905MS].

"For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. [Cf: 3MR225.05] p. 14, Para. 11, [1905MS].

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: [Cf: 3MR225.06] p. 15, Para. 1, [1905MS].

"So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:6-11.) [Cf: 3MR225.07] p. 15, Para. 2, [1905MS].

I am instructed to say that the Lord will give grace to all who will turn from their unrighteousness, and break with the wily tempter, who has led them captive. The blessings of heaven can not be bought with merchandise. All who will lay down the weapons of their warfare, and come into harmony with the truth of Jesus Christ, surrendering soul, body, and spirit, to Him who has bought them with the price of His own blood, need not despair of God's mercy. [Cf: 3MR225.08] p. 15, Para. 3, [1905MS].

We can not afford to trifle with our soul's salvation. . . . He now calls upon His people to make a thorough work, and remove every stumbling block. Let us clear the highway for our God.--Ms 106, 1905, pp. 8-10. ("A Plea For Loyalty," Nov. 20, 1905.) [Cf: 3MR226.01] p. 15, Para. 4, [1905MS].

*Not "One Heretical Sentence" For Use in Teaching, Correspondence, etc.*--I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe. . . . I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things, to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith.--Letter 329a, 1905, pp. 1, 2. (To Granddaughter Mabel White, Nov. 16, 1905.) [Cf: 3MR244.02] p. 15, Para. 5, [1905MS].

"In answer to your question as to whether it would be well to fit up your steamer *Morning Star* to be used for the conveyance of missionary workers to places that otherwise they could not reach, I will say that I have been shown how, when you first went to the Southern field, you used this boat as your home, and as a place on which to receive those interested in the truth. The novelty of the idea excited curiosity, and many came to see and hear. I know that, through the agency of this boat, places have been reached where till then the light of truth had never shone--places represented to me as 'the hedges.' *The Morning Star* has been instrumental in sowing the seeds of truth in many hearts, and there are those who have first seen the light of truth while on this boat. On it angel feet have trodden. . . . [Cf: 3MR268.02] p. 15, Para. 6, [1905MS].

"One thing I urge upon you: the necessity of counseling with your brethren. There are those who will feel that anything you may have to

do with boats is a snare; but, my son, if there is a class of people in out-of-the-way places who can be reached only by means of boats, talk the matter over with your brethren. Pray earnestly in regard to it, and the Spirit of God will point out the way. I see no reason why a boat should not be utilized in bringing to those in darkness the light of Him who is 'the bright and morning Star.' [Cf: 3MR268.03] p. 15, Para. 7, [1905MS].

From the many remarkable and interesting experiences that Edson and his associates have had on *The Morning Star*, and because of the part it has acted in an important and blessed work, Edson has regarded it as different from an ordinary piece of property, and so have I. [Cf: 3MR269.01] p. 16, Para. 1, [1905MS].

I have hoped that the way would open for it to be used again in a similar work. . . . [Cf: 3MR269.02] p. 16, Para. 2, [1905MS].

If the steamer is to be a consumer and not a producer, if it is to be a constant bill of expense, it would better be sold. [Cf: 3MR269.03] p. 16, Para. 3, [1905MS].

I spoke advisedly when I said that the Lord had made *The Morning Star* a means of bringing souls to the knowledge of the truth. From the light given me when I was at Vicksburg, I considered that the boat had been preserved of God to do a similar work in the future. I expected that the boat would do a similar work in other places, under the care of judicious workers. But it has done no such work for years. When it sank, I said, This is a lesson for our instruction. [Cf: 3MR269.04] p. 16, Para. 4, [1905MS].

Edson is correct in saying that I encouraged him to think that the steamer might do a work similar to that which it had done in the past, in reaching with the truth people who could not otherwise be reached. I did really expect, not from any definite instruction given me, but from what I had seen of the work of the steamer in the past, that the Lord would still use it.--Letter 201, 1905, pp. 1-4. (To the officers of the Southern Missionary Society, July 17, 1905.) [Cf: 3MR269.05] p. 16, Para. 5, [1905MS].

When you were here last January, I did advise you not to sell *The Morning Star*. I have seen how the Lord moved upon the hearts of our brethren to provide funds to build the boat, how He guided in planning its construction, and how the angels of God have preserved it in its work, and guarded your life from the perils that surrounded you. Nothing less than the loving care of the life-preserving Saviour kept you in the perils through which you have passed on *The Morning Star*. This boat was often an asylum of safety, enabling you to leave places where, even though you knew it not, your life was in danger, and to accomplish a work in other places where people were not so bitterly opposed. . . . [Cf: 3MR270.01] p. 16, Para. 6, [1905MS].

I remember the rest that I enjoyed last summer on *The Morning Star*. At the Berrien Springs meeting I had carried a heavy burden, and for several nights had been unable to sleep. With Brethren Magan and Sutherland and W. C. White, I accepted your invitation to take a trip up the river in your boat, looking for land suitable for a school location. I remember the many precious seasons of prayer we had

together while on this trip. Soon I was able to sleep at night, and felt free from all symptoms of nervous prostration. This rest was a great blessing to me. . . . [Cf: 3MR270.02] p. 16, Para. 7, [1905MS].

When with the other disasters, the boat sank, I felt that the Lord was working with you, and I had nothing to say. I could not advise you make no effort to save it, and I said nothing to you concerning what you should do with the boat. But I find by some of my writings about that time that I entertained the thought that if you could not sell the boat to good advantage, it might be taken on to the land and put to some good use. Thus it would serve as a memorial of what it had done in the past in opening up the work in the Southern field. [Cf: 3MR270.03] p. 16, Para. 8, [1905MS].

An interpretation has been given to me of the sinking of *The Morning Star*. This boat was unsafe. There were in it unperceived defects. In His mercy the Lord permitted the boat to sink while no one was on board. If these defects had not been discovered, lives might sometime have been lost. While the Lord could see and understand the unsafe condition of the boat, human agencies knew not the danger. You have great reason for rejoicing that the heavenly Watcher permitted the boat to sink without loss of life.--(Letter 293, 1905, pp. 1-3. (To Elder James Edson White, Sept. 26, 1905.) [Cf: 3MR271.01] p. 17, Para. 1, [1905MS].

*Anxiety, Not Work, That Wears Men Out*.--It is not work that wears men out, but sadness, anxiety, and worry.--Letter 205, 1905. [Cf: 3MR306.01] p. 17, Para. 2, [1905MS].

*Dress, Fashionable, a Cause of Pulmonary Disease*.--I am afraid that sufficient instruction is not given regarding the necessity of avoiding the causes that produce consumption. Many suffer from pulmonary disease, not because they have inherited it, but because of some carelessness on their own part. If they would live much in the open air, taking full, deep inspirations of fresh air, and if they would dress and eat in accordance with the principles of health, they would soon improve. [Cf: 3MR318.01] p. 17, Para. 3, [1905MS].

Fashionable dressing is one of the chief causes of coughs and diseased lungs. Those who are threatened with pulmonary diseases should take especial care not to allow the extremities of the body to be chilled. The wrist should be covered with warm wristlets, for if the hands and arms are chilled, the lungs are injuriously affected. [Cf: 3MR318.02] p. 17, Para. 4, [1905MS].

During the cold winter months, soft woollen stockings or socks should be worn, and these should be changed often, perhaps two or three times a week. The feet should never be left damp. [Cf: 3MR318.03] p. 17, Para. 5, [1905MS].

Many mothers show very little wisdom in the way in which they dress their children. They allow the dictates of fashion to rule them, to the great detriment of the health of their children. It would seem almost as if they did not have reasoning powers. They dress their little girls in such a way that the limbs are left unprotected, while those parts of the body nearest the heart, and therefore naturally the warmest, are covered with several thicknesses of clothing. Thus the blood is driven



from those parts of the body which need it most, because they are the most remote from the heart, and they are chilled.--Ms 4, 1905. [Cf: 3MR318.04] p. 17, Para. 6, [1905MS].

*Energies and Passions, No New Order of, Implanted in Man After Fall.--* We are not to suppose that since the transgression of Adam, God has given to human beings a new order of energies and passions; for then it would appear that God has interfered to implant in the human race sinful propensities. Christ began His work of conversion as soon as man transgressed, that, through obedience to the law of God and faith in Christ, he might regain the lost image of God. [Cf: 3MR321.03] p. 17, Para. 7, [1905MS].

Through the cultivation of righteous principles, man may gain the victory over the bias to evil. If he is obedient to the law of God, the senses are no longer warped and twisted; the faculties are no longer perverted and wasted by being exercised on objects that are of a character to lead away from God. In and through the grace bestowed by Heaven, the words, the thoughts, and the energies may be purified; a new character may be formed, and the debasement of sin overcome.--Ms 60, 1905. [Cf: 3MR322.01] p. 18, Para. 1, [1905MS].

*Hypnotism, Not to Tamper With.--* Adam listened to the specious sophistry of Satan, and received it as truth. He had originally the wonderful gift of a sinless nature. But he listened to the falsehoods of the one who fell from his first estate. Satan exercised his hypnotism upon him, and Adam, listening to him, sinned, and thus opened the door through which the enemy could ever gain access to human beings. Adam and Eve lost the spiritual life that would have been theirs by continual endowment.--Letter 83, 1905. [Cf: 3MR329.03] p. 18, Para. 2, [1905MS].

*Impression, Wrong, Influence of.--* I found Dr. B's wife in \_\_\_\_\_ in the same condition that Dr. A.'s sister is in. They said she was unable to eat anything but meat and that her blood was turning to water. But the light given me was, her impression that she must live on meat, was not correct. I was instructed that she was placing herself mentally in a position in which she should not be. If she would discard the use of meat for one year, the unfavorable position in which she now is would be changed, and there would be an opportunity for healthy action to take place in her system. She could, if she overcame her meat eating, be in a much better condition and live to glorify God.--Letter 231, 1905. [Cf: 3MR330.01] p. 18, Para. 3, [1905MS].

*Life, Hidden by God in Rough Bulb.--* The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life. [Cf: 3MR332.02] p. 18, Para. 4, [1905MS].

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep--with these Christ illustrated immortal truth. He drew illustrations from the facts of life, facts of experience familiar to the hearers--the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and on the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a

mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen.--Letter 223, 1905. [Cf: 3MR332.03] p. 18, Para. 5, [1905MS].

*Nature, True Philosophy of.*--In His wonderful sermon on the Mount, Christ used the lilies of the field in their natural loveliness to illustrate a great truth. His language is adapted to the opening intellect of childlife. The great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teachings of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life. . . . [Cf: 3MR342.02] p. 18, Para. 6, [1905MS].

The Lord Jesus would have the true philosophy of nature's great lesson book opened before the mind. Parents, take time to teach your children to distinguish between the genuine and the artificial. Christ points us to the lily of the field, telling us to learn from it a lesson of simplicity and trust in God.--Letter 223, 1905. [Cf: 3MR342.03] p. 19, Para. 1, [1905MS].

*Satan, Employs Scientific Scheming.*--We have seen the great power of God. The Lord has wrought in behalf of His people. But Satan is not dead or palsied, and he prepares minds by degrees to become imbued with his spirit, and to work after the same manner as he works against those who bear responsibilities in the work of God for these last days. In the future Satan's last exploits will be carried out with more power than ever before. He has learned much, and he is full of scientific scheming to make of no effect the work that is under the supervision of the One who came to the Isle of Patmos to educate John, and to give him instruction to be given to the churches.--Letter 311, 1905. [Cf: 3MR354.02] p. 19, Para. 2, [1905MS].

*Soul, Subject to Laws as Are Natural Things.*--We are subject to certain laws, even as the plants are subject to law. Every tree will bear its appointed fruit. Disobedience to the laws that govern our being result in sickness and suffering and death. [Cf: 3MR359.01] p. 19, Para. 3, [1905MS].

The soul is also subject to laws, and a disregard of these laws, by the wresting and misinterpretation of scripture, will result in the sickness and death of the soul. Those following in a path of error lose from the heart the genuine peace of Christ, and become like the troubled sea, casting up mire and dirt.--Letter 87, 1905. [Cf: 3MR359.02] p. 19, Para. 4, [1905MS].

*Spiritualistic Spell, Man Under a.*--Satan is making every effort to bring in spiritualistic sophistries, to throw his deceptions over minds. Now is the time for every follower of Christ to be clothed with the whole armor of God, and to fight manfully against the encroachments of the power of darkness. Let not our soldiers be found asleep at their post. The world is to be warned. If ever there was a time when a strong spiritual influence should be exerted in our camp meetings, it is now. [Cf: 3MR360.02] p. 19, Para. 5, [1905MS].

There are strong men, precious in the sight of God, who are under a spell. They do not realize that they are represented by the foolish virgins. Scientific spiritualistic philosophy has taken the minds of some from the message to be proclaimed at this time. There are those who live merely to criticize. They have been associating with those who have learned from the great deceiver. Their hearts bear the sting of the serpent, and they are prepared to enter upon a campaign of unbelief. [Cf: 3MR360.03] p. 19, Para. 6, [1905MS].

Those who have fallen asleep at their post are now to awake and trim their lamps. They are not to entertain one vestige of doubt as to the truth for this time. The hypnotism of Satan must be shown in its true bearing. We are not to turn our steps toward Egypt, but toward Canaan, the land of promise.--Ms 80, 1905. [Cf: 3MR360.04] p. 19, Para. 7, [1905MS].

*Zeal, Results of Too Much.* --There are some people who are too energetic. They have so much zeal that their physical strength is overtaxed. It is a mistake to overdo and wear out the strength by constant labor without taking periods of rest. If the whole machinery is used too constantly and the necessity of resting periods and of varied exercise are overlooked, evil results will follow. The human machinery is created with all its varied nerves, muscles, and sinews to be kept in healthy action. If they are unused, they will become weak, and feel the neglect. If overtaxed, they will wear out prematurely.--Letter 231, 1905. [Cf: 3MR367.02] p. 20, Para. 1, [1905MS].

Dear Brethren and Sisters: I ask you, What are you doing as individuals, to benefit the colored people? Are you engaged in personal missionary work? As a church, what are you doing to provide a suitable sanitarium for the colored race? [Cf: 4MR25.04] p. 20, Para. 2, [1905MS].

In the night season, I received counsel from One who never errs. I heard some who spoke in favor of purchasing the dark, unhealthy place now used as a sanitarium, putting in some improvements, and continuing the work in the same place. Decided instruction was given: [Cf: 4MR26.01] p. 20, Para. 3, [1905MS].

"You are not to carry out the plans you contemplate. The present situation of the colored sanitarium is very objectionable. Let some place be secured where there is plenty of sunlight, and where there is land to raise fruit and vegetables. Let the sanitarium be moved to a suitable location, and so equipped that the better class of colored people may be accommodated, and may be favorably impressed." [Cf: 4MR26.02] p. 20, Para. 4, [1905MS].

For some time I have considered that the place which J. E. White left, Edgefield Junction, near Madison, Tennessee, is the proper place for the establishment of a colored sanitarium. I hope that our brethren will see the necessity of making this move for it is sensible, merciful, and consistent. The present showing of neglect of the colored people must be changed. [Cf: 4MR26.03] p. 20, Para. 5, [1905MS].

The fact that someone of our brethren is located on or near the property is not a sufficient excuse for not securing it for a colored

sanitarium. For anyone to urge merely a personal consideration against such a move is a sign of selfishness, and shows a disregard of the Lord's plans. Far better would it be to repay what such a one had invested than to permit the enterprise to be blocked by such an excuse. [Cf: 4MR26.04] p. 20, Para. 6, [1905MS].

Will our brethren and sisters in Nashville consider that they are being tested and tried? Some who have neglected to do the work that should have been done long ago, are in heaven accounted as unfaithful stewards. A more decided interest should be manifested in the work of helping the colored people. [Cf: 4MR26.05] p. 20, Para. 7, [1905MS].

If in the future we are to do nothing more for the colored people than we have done in the past, let us lay aside all pretense that we have entered Nashville for the purpose of helping them. If the interest we have taken in helping those who are laboring in the South is to have no better results, we had better turn our attention to the opening of the work in new fields, until the converting power of God comes upon the church in Nashville, and barriers are removed. The Lord is not pleased with the present showing. Let there now be a reformation, and the Lord will work with those who are willing to cooperate with Him. [Cf: 4MR27.01] p. 20, Para. 8, [1905MS].

The men whom God has called to act a part in the work in the Southern field need closely to examine themselves in the light of God's word. From the example of Christ they need to learn to manifest kindness and tender sympathy for those who are afflicted, or who are laboring in hard and trying places. Those who are connected with the work of God should be ministers of healing.--Letter 119, 1905, pp. 1-3. (To the members of the Nashville Church, April 14, 1905.) [Cf: 4MR27.02] p. 21, Para. 1, [1905MS].

I am now seventy-eight years old. I am grateful to my heavenly Father that I am able to do my writing.--Letter 322, 1905, p. 1. (To Brother and Sister Belden, November 26, 1905.) [Cf: 4MR43.04] p. 21, Para. 2, [1905MS].

Nothing is so precious to me as to know that Christ is my Saviour. I appreciate the truth, every jot of it, just as it has been given to me by the Holy Spirit for the last fifty years. I desire everyone to know that I stand on the same platform of truth that we have maintained for more than half a century. That is the testimony I desire to bear on the day that I am seventy-eight years of age.--Ms 142, 1905, pp. 1, 2. [Cf: 4MR43.05] p. 21, Para. 3, [1905MS].

I shall write just as God bids me write. What I have written, I have written. Every word is truth. I am to give to the people of God the warnings given me.--Letter 95, 1905, p. 8. (To Dr. and Mrs. D. H. Kress, March 14, 1905.) [Cf: 4MR238.02] p. 21, Para. 4, [1905MS].

I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God's commandmentkeeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of

Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimonies of His Spirit. He calls upon us to hold firmly with the grip of faith, to the fundamental principles that are based upon unquestionable authority. [Cf: 4MR245.01] p. 21, Para. 5, [1905MS].

God has placed in our hands a banner on which is inscribed the words "The commandments of God and the faith of Jesus." "Here are they that keep the commandments of God, and have the testimony of Jesus Christ," he declares. At all times and in all places we are to hold the banner firmly aloft. God's denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.--Letter 95, 1905, pp. 2, 3. (To Dr. and Mrs. D. H. Kress, March 14, 1905.) [Cf: 4MR245.02] p. 21, Para. 6, [1905MS].

The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary, and that show the relation of Christ to the truths of the sanctuary so clearly brought to view. [Cf: 4MR246.01] p. 22, Para. 1, [1905MS].

If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God's ordained messengers, who were working under the Holy Spirit's guidance, those who get up new theories, which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth, and set them drifting, drifting, to where they will receive any sophistries that may arise.--Ms 75, 1905, pp. 2, 3. ("Building the Waste Places." May, 1905.) [Cf: 4MR246.02] p. 22, Para. 2, [1905MS].

There is the great city of New York. Much might have been done in it that had not been done. Are you surprised that I should keep these cities before the notice of our people? We have scarcely touched Greater New York with the tips of our fingers.--Letter 187, 1905, p. 2. (To "Dear Brother," probably A. G. Daniells, February 26, 1905.) [Cf: 4MR275.03] p. 22, Para. 3, [1905MS].

God has looked upon the great display made by some who have labored in New York; but He does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impression that is not in harmony with

our work. The good news of saving grace is to be carried to every place; the warning must be given to the world, but economy must be practiced if we move in the spirit of which Christ has given us an example in His life service. He would have nothing of such outlay to represent health reform in any place. . . . [Cf: 4MR275.04] p. 22, Para. 4, [1905MS].

All the grand displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment, are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display His true, princely character, but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that He might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. 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: 4MR276.01] p. 22, Para. 5, [1905MS].

God calls upon Seventh-day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow Him. Thus saith the great Teacher.-- Letter 309, 1905, pp. 5, 6. (To J. A. Burden, November 1, 1905.) [Cf: 4MR276.02] p. 22, Para. 6, [1905MS].

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Cf: 4MR368.01] p. 23, Para. 1, [1905MS].

As you learn how to care for the sick, and how to conform to the laws that will preserve the body in health, carry out the instruction you receive. Remember that you are not to yield to the temptations of appetite, or in any way defile or mar the body that God desires for the habitation of His Spirit. By a conscientious care of your health, show your appreciation of the price that Christ has paid for you.--Ms 8, 1905, pp. 3, 4. ("Growing in Grace," September 23, 1904.)-- [Cf: 4MR368.02] p. 23, Para. 2, [1905MS].

Never give up your faith and hope in God. Cling to the promises. Do not trust in your feelings, but in the naked word of God. Believe the assurances of the Lord. Take your stand upon the plain thus saith the Lord, and rest there, feeling or no feeling. Faith is not always followed by feelings of ecstasy, but hope thou in God. Trust wholly in Him.--Letter 159, 1905, pp. 2, 3. (To Mrs. J. E. Daigneau, June 11, 1905.) [Cf: 4MR409.03] p. 23, Para. 3, [1905MS].

The question is sometimes raised, What if Sister White should die? I answer, the books that she has written will not die. They are a living witness to what saith the Scriptures.--Letter 55, 1905, p. 2. (To Elder O. A. Olsen, January 30, 1905.) [Cf: 4MR411.03] p. 23, Para. 4, [1905MS].

There is a work to be done in the places where the truth has never been proclaimed. In order to do this work, you need greater than human help. The Lord can take a worm to thrash a mountain. It is close communion with God that qualifies His messengers to subdue the opposition of the enemy. God calls for consecrated workers, who will be true to Him--humble men, who see the need of evangelistic work, and do not draw back, but do each day's work faithfully, relying upon God for help and strength.--Letter 43, 1905, p. 3. (To "Dear Brethren and Sisters," January 29, 1905.) [Cf: 5MR136.01] p. 23, Para. 5, [1905MS].

To the poor and the rich is to be given the message of healing through Christ. My brethren, work earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole heart into the work of preparing the way for Christ's coming. He calls for wholehearted, unselfish men to sound the note of warning.--Ms 10, 1905, p. 5. ("Non-essential Subjects to be Avoided," September 12, 1904.) [Cf: 5MR136.04] p. 23, Para. 6, [1905MS].

I am exceedingly anxious to use words that will not give anyone a chance to sustain erroneous sentiments. I must use words that will not be misconstrued and made to mean the opposite of that which they were designed to mean. . . . [Cf: 5MR142.04] p. 23, Para. 7, [1905MS].

Satan will continue to bring in his erroneous theories and to claim that his sentiments are true. Seducing spirits are at work. I am to meet the danger positively, denying the right of anyone to use my writings to serve the devil's purpose to allure and deceive the people of God. God has spared my life that I may present the testimonies given me, to vindicate that which God vindicates, and to denounce every sophistry [intended] to deceive if possible the very elect.--Ms 126, 1905, pp. 3, 7. ("A Warning Against Present Dangers," typed December 29, 1905.) [Cf: 5MR143.01] p. 23, Para. 8, [1905MS].

When Dr. Kellogg receives the messages of warning given during the past twenty years; when he is sincerely converted; when he acts as a consistent, level-headed Christian worker; when his energies are devoted to carrying forward medical missionary work after the methods and in the Spirit of Christ; when he bears a testimony that has in it no signs of double meaning or of misconstruction of the light God has given, then we may have confidence that he is following the light. . . . [Cf: 5MR277.03] p. 24, Para. 1, [1905MS].

This subject has been kept before me for the past twenty years, yea, for more than twenty years. Before my husband's death, Dr. Kellogg came to my room to tell me that he had great light. He sat down and told me what it was. It was similar to some of the views that he has presented in *Living Temple*. I said, "Those theories are wrong. I have met them before. I had to meet them when I first began to travel." . . . [Cf: 5MR277.04] p. 24, Para. 2, [1905MS].

Ministers and people were deceived by these sophistries. They lead to making God a nonentity and Christ a nonentity. We are to rebuke these theories in the name of the Lord. [Cf: 5MR278.01] p. 24, Para. 3, [1905MS].

As I talked about these things, laying the whole matter before Dr. Kellogg, and showing him what the outcome of receiving these theories

would be, he seemed to be dazed. I said, "Never teach such theories in our institutions; do not present them to the people."--Ms 70, 1905, pp. 3, 4. ("A Message of Warning," a talk at the General Conference of 1905.) [Cf: 5MR278.02] p. 24, Para. 4, [1905MS].

*Draw Laymen in Early.* It was at the very beginning of His ministry that Christ began to gather in His helpers. This is a lesson to all ministers. They should constantly be looking for and training those who they think could help them in their work. They should not stand alone, trying to do by themselves all that needs to be done. [Cf: 5MR330.03] p. 24, Para. 5, [1905MS].

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and making them believers in Christ, teaching them in regard to the kingdom of God. In this work they would become His ministers, fishers of men. They were to be His prime ministers.--Letter 53, 1905, p. 3. (To Brethren Ballenger and Palmer, February 2, 1905.) [Cf: 5MR330.04] p. 24, Para. 6, [1905MS].

This is what we need: simple food prepared in a simple, wholesome, and relishable manner. We have no butter and no meat on our table. We do not think fried potatoes are healthful, for there is more or less grease or butter used in preparing them. Good baked or boiled potatoes served up with cream and a sprinkling of salt are the most healthful. The remnants of Irish and sweet potatoes are prepared with a little cream and salt and rebaked, and not fried; they are excellent. I have had a good appetite and relish my food, and am perfectly satisfied with the portion which I select, which I know does not injure my digestive organs. Others can eat food which I cannot, such as lentils and beans.--Letter 322, 1905. (To Brother and Sister Belden, November 26, 1905.) [Cf: 5MR407.02] p. 24, Para. 7, [1905MS].

I want to tell you that the very first thing you must do is to follow the following Scriptures: [Cf: 5MR418.01] p. 25, Para. 1, [1905MS].

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." [Cf: 5MR418.02] p. 25, Para. 2, [1905MS].

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more the things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? No, not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that



the unrighteous shall not inherit the kingdom of God?" [Cf: 5MR418.03] p. 25, Para. 3, [1905MS].

Will you consider that you have known what it means to feel the moving of the Holy Spirit upon your heart, before you had educated yourself to criticize, to find fault, to accuse, to rail against your brethren? When I consider what you might have been, had you improved your God-given powers, had you striven to be kind and pure and unselfish, exerting a spiritual influence and increasing in stability and good works, my heart aches! Had you set a Christlike example, many souls would have been helped in following it. Who can estimate what a good work you might have done had you followed without deviation the instruction given in the teachings of Christ? You have left off to be wise and to do good. But I have hope that you will see yourself as you are and make diligent efforts to counterwork your past influence. I have hope that you will enter the narrow way and pass through the gate that leads unto eternal life. . . . If you are saved from sin you must have an experience altogether different from that which you now have. God hath shined in our hearts, to give what? A knowledge higher, greater, and infinitely more ennobling than the knowledge that this world gives. When church members have this knowledge, their practice will be of a character to recommend their faith. By a well ordered life, and godly conversation, they will reveal Christ. There will be no lawsuits between neighbors or brothers. [Cf: 5MR418.04] p. 25, Para. 4, [1905MS].

I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you cannot afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life. [Cf: 5MR419.01] p. 25, Para. 5, [1905MS].

I plead with you to turn to the Lord before it is too late. . . . [Cf: 5MR419.02] p. 26, Para. 1, [1905MS].

I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you. In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened, and every man shall be judged according to the things written in the books. I want to save you from following a course that would link you up with those who have linked themselves up with fallen angels, to do all the harm they possibly can to those who love God, and who, under great difficulty, are striving to proclaim present truth to the world. [Cf: 5MR419.03] p. 26, Para. 2, [1905MS].

Those against whom you bring your charges know that I have not approved of their manner of dealing with you, and that I have reproved them for their unfeeling management of your case. There are those who have not acted honorably. They have not done as they would be done by. But because of this, should you, in the face of the warnings given, move so manifestly against the instruction given? I beg of you not to

cut yourself off from the confidence of your brethren and from taking a part in the publishing work. I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers in a most ridiculous light, and to hold up the office of publication in a disparaging light. . . . [Cf: 5MR420.01] p. 26, Para. 3, [1905MS].

Take this case out of the lawyers' hands. It seems awful to me to think that you will go directly contrary to the plain word of God, and will open to the world your cruel work against God's commandment-keeping people. If this action of yours were to tell only against those who have done injustice, the harm would not be so far-reaching; but can you not see that it will arouse prejudice against God's people as a body? Thus you will bruise and wound Christ in the person of His saints, and cause Satan to exult because through you he could work against God's people and against His institutions, doing them great harm.--Letter 301, 1905. (To Frank Belden, October 20, 1905.) [Cf: 5MR420.02] p. 26, Para. 4, [1905MS].

It is not right for you to suppose that I am striving to be first, striving for leadership. . . . I want it to be understood that I have no ambition to have the name of leader, or any other name that may be given me, except that of a messenger of God. I claim no other name or position. My life and works speak for themselves.--Letter 320, 1905, p. 4. (To J. H. Kellogg, November 21, 1905.) [Cf: 5MR438.01] p. 26, Para. 5, [1905MS].

This morning my heart is full of gratitude to my Saviour for His healing power. Yesterday I suffered all day with heartache as I thought of how Satan is working to gain entrance to every mind that is open to his devisings. He will use his artifice as he used it among the heavenly angels, presenting his scientific problems to deceive, sowing seed that would bear the fruit of rebellion, and yet working with such apparent innocence that when the seed that he himself had sown had taken root, he drew from the angels expressions of disaffection, and then reported the result of his own seed-sowing as sentiments held by certain of the angels. This work could not be dealt with until the results of his artful suggestions had fully developed.--Ms 13, 1906. p. 1. ("Israel's Apostasy at Sinai," December 11, 1905.) [Cf: 6MR5.02] p. 26, Para. 6, [1905MS].

The rite of baptism is administered in the name of the Father, and of Son, and of the Holy Ghost. These three great powers of heaven pledge themselves to be the efficiency of all who submit to this ordinance, and who faithfully keep the vow they then make. "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." It is here that the great danger comes in. A worldly spirit and worldly practices have taken the place that Christ should have in the life. "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. . . . Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." [Cf: 6MR26.01] p. 27, Para. 1, [1905MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections 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. . . . Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts." [Cf: 6MR26.02] p. 27, Para. 2, [1905MS].

God has opened the way for us to receive help from the source of all power. He has accepted his people in the beloved. Those who thus unite with the church by baptism are sealed as men and women who have been born again, of water and of the Spirit. They have entered upon a new life. They are to be partakers of the divine nature, having escaped the corruption which is in the world through lust. They are to keep themselves free from every dishonest practice. Their example is to be a continual witness to the power of heavenly grace. The spirit of truth is to control them. [Cf: 6MR27.01] p. 27, Para. 3, [1905MS].

We are to be consecrated channels, through which the heavenly life is to flow to others. The Holy Spirit is to animate and pervade the whole church, purifying and cementing hearts. Those who have been buried with Christ in baptism are to rise to newness of life, giving a living representation of the life of Christ. The commission has been given to us. Upon us is laid a sacred charge. Go then, Christ says to them. Make disciples of all nations, teaching them to observe all things whatsoever I have commanded, and baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. "And lo," he declares, "I am with you always, even unto the end of the world." You are dedicated to the work of making known the gospel of salvation. Heaven's perfection is to be your power. As God's followers, by converted lives, make known the power of his grace. A clear distinction is drawn between "him that serveth God and him that serveth him not."--Ms 78, 1905, pp. 3-5. ("A Message to Believers," undated.) [Cf: 6MR27.02] p. 27, Para. 4, [1905MS].

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 plain instruction in regard to its meaning and its solemnity.--Ms 10, 1905, p. 4. ("Non-essential Subjects to Be Avoided," September 12, 1904.) [Cf: 6MR166.03] p. 27, Para. 5, [1905MS].

There is to be an avoidance of controversy. We are to speak the truth in love. False doctrines of every kind will be brought in to divert the mind from a plain "Thus saith the Lord." Wherever we go, we shall find men ready with some side issue. While I was at Melrose, a man came with a message that the world is flat. I was instructed to present the commission that Christ gave His disciples just before His ascension, as

recorded in Matt. 28:16-20.--Ms 10, 1905, p. 1. ("Non-Essential Subjects to be Avoided," September 12, 1904.) [Cf: 6MR244.02] p. 28, Para. 1, [1905MS].

Were all the useless books destroyed, were all the money saved that is expended for reading that does not cause one ray of light to shine upon the pathway, were the word of God studied with the deep interest that its importance demands, there would be a wonderful increase of appetite for the bread of heaven. [Cf: 6MR280.04] p. 28, Para. 2, [1905MS].

Read and study the word of God. Do not fill your minds with the reading contained in magazines and novels. Reject this, and spend the money thus saved in sending our papers to those who have them not. Keep searching the Scriptures and eating the bread of life.--Letter 11, 1905, p. 7. ("To Those Assembled in Council at Nashville," January 10, 1905.) [Cf: 6MR281.01] p. 28, Para. 3, [1905MS].

Let not those who are ministering in word and doctrine be dull of understanding now. The world is being flooded with books and magazines which contain that which will lead the mind astray. I would say to God's people, For Christ's sake do not spend your time in reading that which is a hindrance to spiritual growth. Remember that, spiritually, men and women are built up from the food which they give the mind. The Bible contains the bread sent down from heaven.--Letter 43, 1905, p. 2. (To "Dear Brethren and Sisters," January 29, 1905.) [Cf: 6MR281.02] p. 28, Para. 4, [1905MS].

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the word of God can you gain the strength needed for this work. Put novel-reading out of your lives. Let not the novels appear upon your table or in your bookcase. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in His cause to stand where they are worthy of being trusted with sacred responsibilities.--Ms 56, 1905, pp. 7, 8. ("Lessons from the First Epistle of John," talk given at the General Conference, May 16, 1905.) [Cf: 6MR281.03] p. 28, Para. 5, [1905MS].

The word of God contains food for mind and soul. The appetite for reading the novels or the trashy reading to be found in many of the magazines that are flooding the world, will cause a dwarfage of spiritual growth. An unhealthful appetite is created, and very feeble will be the desire for the sincere milk of the word. We desire to encourage all to be sensible, and give up the reading of all that is unprofitable, and to become interested in the Word of God, which teaches young and old how to set an example of righteousness. Eat ye that which is good and instructive, that your souls may have a healthful growth.--Letter 279, 1905, p. 3. (To Elder Clarence Santee, October 4, 1905.) [Cf: 6MR282.01] p. 28, Para. 6, [1905MS].

The Lord has warned me that there will come a great apostasy. There will come a falling away in spirituality. Many will turn away their ears from hearing the truth, and will accept fables. Our sanitariums are to be conducted by wise, God-fearing men, who will teach sound doctrines and show why we believe the truth and why we should practice strict temperance in all things, studying how to avoid all harmful

practices and influences. Virtue and holiness shall be practiced. [Cf: 6MR377.01] p. 29, Para. 1, [1905MS].

In view of what the Word warns us is coming upon the earth, I felt that I must urge upon our people the necessity of establishing Sanitariums. We cannot pray for the miraculous healing of those who know not the truth. They have prostituted their powers, and were they thus healed, they would not return God the glory, but would continue to dishonor him by following wrong practices. We are to educate those who come to our sanitariums, teaching them how to bring themselves into right relation with God by following right habits of eating, drinking, and dressing. . . . [Cf: 6MR377.02] p. 29, Para. 2, [1905MS].

We are to watch for opportunities to speak a word in season, asking God to help us to present the truth in such an acceptable way that those we are trying to help will not take offense, but will say, "Lord, evermore give us this bread." Hold up Jesus, and be sure that your words and deeds correspond with the principles found in the word of God. By Christlike beauty of character we are to show to the world the power of the principles of God's word. . . . How earnestly and devotedly we should labor to point sinners to the Lamb of God, which taketh away the sin of the world. Let every one connected with a sanitarium prepare himself by earnest effort to bear witness for the Master. [Cf: 6MR377.03] p. 29, Para. 3, [1905MS].

We dare not say, We must not pray for the sick. Let the voice of prayer be heard in our institutions in behalf of the sick, that they may place themselves where they can cooperate with Him who can save both soul and body. Many of those who have been Satan's willing subjects will turn to Christ, the great Healer. All need Bible teaching, line upon line, precept upon precept. Prejudice will give way, and even those who have been seducers of souls will turn to God and be saved. Educate, educate, educate, showing men and women how much relief a change in diet will bring to them. Be always kind and courteous, cheerful and hopeful. Keep praying and working for souls.-- Letter 338, 1905, pp. 7, 8. (To J. H. Kellogg, December 22, 1905.) [Cf: 6MR378.01] p. 29, Para. 4, [1905MS].

It is the privilege of every one who has a part in any branch of the Lord's work to know that his sins are forgiven, and to rejoice in the assurance of a higher life in the courts above. This hope is more precious than silver or gold or precious stones. Keep this hope ever bright, and seek to impart it to others. In the knowledge that God's smile rests upon you, your heart will be filled with joy and peace. [Cf: 7MR46.02] p. 29, Para. 5, [1905MS].

Heed the gracious invitation of Christ: "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." [Cf: 7MR46.03] p. 29, Para. 6, [1905MS].

Let all seek for that rest which Christ has promised. You are to reveal to the world the truth of His words. You are to show that in wearing the yoke of Christ, there is genuine happiness. [Cf: 7MR47.01] p. 30, Para. 1, [1905MS].

Do not, by doubting God's words, dishonor Him. As you believe in Him, He will cooperate with you in your efforts, and in union with Him, you may perform an acceptable work. Through the righteousness that He imparts, you may escape the corruption that is in the world through lust. [Cf: 7MR47.02] p. 30, Para. 2, [1905MS].

"Rejoice in the Lord always, and again I say, Rejoice." Oh that we might hear more of the praise of God proceeding from thankful hearts. We need Christians who constantly live in the sunshine, who under all circumstances can praise the Lord. With the hope and assurance that Christ has promised, how can we be unhappy? [Cf: 7MR47.03] p. 30, Para. 3, [1905MS].

There is no excuse or justification for any Christian to be discontented. Never give the impression that you are disappointed with the way that Christ has marked out for you to follow. [Cf: 7MR47.04] p. 30, Para. 4, [1905MS].

Our characters are to be conformed to the image of Christ. In deed and in truth we are to be amenable to the law of God. Then He can demonstrate through us the blessings that come through obedience to the principles of His word. The King of heaven stands ready to acknowledge the humblest soul that serves Him. [Cf: 7MR47.05] p. 30, Para. 5, [1905MS].

I pray that the rich blessing of God may rest upon all who are in any way connected with the work of the Paradise Valley Sanitarium. Put your whole soul into the performance of the work that is essential. True service involves a faithful discharge of the daily duties. Even as you engage in your daily tasks, you may reflect the divine image. Those who will faithfully cultivate a spirit of self-denial and self-sacrifice, learning from the Saviour the lessons of meekness and lowliness of heart, will be in a position where God can use them in His work of reflecting to the world the glory of the divine image. [Cf: 7MR47.06] p. 30, Para. 6, [1905MS].

I hope that the work on the building will soon be completed. As yet I have been unable to secure any gifts and offerings to aid in carrying forward the work, but I shall continue to put forth every effort, that the work may not be delayed because of a dearth of means. The work on the elevator may have to wait, but we trust that the building will soon be ready for the accommodation of patients. [Cf: 7MR48.01] p. 30, Para. 7, [1905MS].

I would say to the workmen: God will strengthen and encourage you, if you will look constantly to Him. If He smiles upon you, it is worth more to you than silver or gold. Let all recognize their dependence upon the guidance of God. Let the heart be hopeful and peaceful. Do not permit yourselves to cherish any feelings of discontent. It is the duty of each to endeavor to impart courage and good cheer to those who are connected with Him. [Cf: 7MR48.02] p. 30, Para. 8, [1905MS].

In your morning worship, consider the thought that our Saviour was a carpenter, and worked with His father, Joseph. The Prince of heaven worked as you are working with the hands. He had been the exalted commander in heaven, but He laid aside His kingly crown, and came to our world, living a life of toil and hardship, that He might enter into

full sympathy with the human race. By receiving Him, you are given power to become the sons of God. [Cf: 7MR48.03] p. 31, Para. 1, [1905MS].

Those who are engaged in the operation of building have each their respective work. In order to secure perfect cooperation and harmony, there must be thorough organization. There must be an architect to plan, and to see that the plans are carried out. Someone must do the work of carrying the brick and mortar to those who shall lay the brick. And there must be competent, interested workers in all the various lines. But though your tasks are varied, yet you may blend together in perfect harmony. [Cf: 7MR48.04] p. 31, Para. 2, [1905MS].

The work inside the building may also be made pleasant if all will be cheerful, happy, and uncomplaining. The nurses, the matron, the cook, the bookkeeper,--all may cultivate a cheerful disposition in the discharge of their respective duties. Remember that the Lord observes your every movement, and hears every word that you speak. [Cf: 7MR49.01] p. 31, Para. 3, [1905MS].

Those working on the land, and those who care for the stock may also realize that they are an essential part of the great whole. "Ye are God's husbandry; ye are God's building." Each is to respect every other worker, and to cultivate the graces of patience, and of speaking kind, encouraging words to those with whom he is connected. [Cf: 7MR49.02] p. 31, Para. 4, [1905MS].

Do not dwell on the imperfections or the mistakes of the past. Press forward, looking to the glorious things that are before. Let your conversation be in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ." Put away all discontent, all murmuring, all disagreeable words. We do not honor Christ when we dispute and quarrel one with another. No one will enter heaven with a spirit of fault-finding, and we desire to have a foretaste of the principles of heaven manifested here below. [Cf: 7MR49.03] p. 31, Para. 5, [1905MS].

Let every professed believer advance. We are to have sanctified, refined aspirations, worthy ambitions. Ever press onward, seeking for a character that will represent that of the Lord Jesus. We are to recognize the perfection of His character, and demonstrate in our lives the principles of that character. [Cf: 7MR49.04] p. 31, Para. 6, [1905MS].

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him. Little children, let no man deceive you: He that doeth righteousness is righteous, even as He is righteous."--Letter 299, 1905, pp. 1-4. (To the Helpers at the Paradise Valley Sanitarium, October 22, 1905.) [Cf: 7MR50.01] p. 31, Para. 7, [1905MS].

We need to take a higher spiritual view of the work of God. Great care should be taken in the selection of young people to connect with our sanitariums as nurses. We cannot afford to accept every one who is ready to come. Great injury is done to our medical institutions when there are connected with them those who do not understand what it means to do service to God. [Cf: 7MR131.03] p. 32, Para. 1, [1905MS].

Frivolous young people are not to be chosen to act a part in the Lord's work. No one is to be accepted merely to favor relatives or acquaintances. Those who prepare the food should thoroughly understand how to prepare wholesome, appetizing food. And those who carry the trays are to realize the influence they should exert on those whom they serve. Those only should be selected for any branch of the work who will exert a sanctified influence. [Cf: 7MR131.04] p. 32, Para. 2, [1905MS].

To our sanitariums all classes of the sick will come, and by our physicians and nurses they are to be led to realize that they need spiritual help as well as physical restoration. They are to be given every advantage for the restoration of physical health, and they should be shown also what it means to be blessed with the light and life of Christ, what it means to be bound up with Him. They are to be led to see that the grace of Christ in the soul uplifts the whole being. And in no better way can they learn of Christ's life than by seeing it revealed in the lives of His followers.--Letter 287, 1905, pp. 6, 7. (To "Promoters of the Canon City Sanitarium," October 2, 1905.) [Cf: 7MR132.01] p. 32, Para. 3, [1905MS].

In regard to the school work, I have been instructed that the plan of charging students nothing for tuition, depending on the second tithe to support the school, will always leave the school in the condition of financial embarrassment. When I first heard of this movement I thought I would let it be worked out, but I tell you now that the light given me is that other plans will have to be made than the plan of supporting schools from the second tithe. Students should be charged a reasonable price for their tuition. There will be an abundance of places to use the second tithe in doing earnest missionary work in new places.--Letter 103, 1905, p. 5. (To E. S. Ballenger, April 7, 1905.) [Cf: 7MR139.01] p. 32, Para. 4, [1905MS].

We are now wrestling with the debt on the Fernando college. If our people will take hold earnestly of the sale of *Christ's Object Lessons* a great deal may be accomplished. The plans for supporting this school in the past were not wisely laid. I hope that no one will endeavor to go over the same ground again and make similar mistakes.--Letter 279, 1905, p. 1. (To Clarence Santee, October 4, 1905.) [Cf: 7MR139.02] p. 32, Para. 5, [1905MS].

My heart is often sad, and often I spend the greater part of the night in prayer. I am thankful that the Lord is so kind and helpful to me. I desire to praise Him with heart and soul and voice. . . . Pain cannot exist in the atmosphere of heaven. In the home of the redeemed there will be no tears, no funeral trains, no badges of mourning. The inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity. One rich tide of happiness will flow and deepen as eternity rolls on. Think of this; tell it to the children



of suffering and sorrow, and bid them rejoice in hope. [Cf: 7MR152.01] p. 32, Para. 6, [1905MS].

The nearer we come to Jesus, the more clearly we behold the purity and greatness of His character, the less we shall feel like exalting self. The contrast between our characters and His will lead to humiliation of soul and deep heart-searching.--Letter 73, 1905, pp. 1, 5, 6. (To Dr. D. H. Kress and Wife, February 1, 1905.) [Cf: 7MR152.02] p. 33, Para. 1, [1905MS].

Do not remain in the fog of skepticism until it is too late for you to find your bearings. Entire consecration to God puts to an end all vain, foolish suppositions and imaginations.--Ms 80, 1905, p. 3. ("Arise and Trim Your Lamp," August 25, 1904.) [Cf: 7MR188.03] p. 33, Para. 2, [1905MS].

If isolated sentences, separated from their true setting, are taken from my writings and used to substantiate erroneous positions, I must meet this effort by publishing some things that I would prefer to withhold. I am weary of trying to withstand the attempts that are being made to do violence to the truth that should be proclaimed at this time. If my words are taken by some to sustain error, I shall not be led into controversy, but I shall continue to set before the people the truth as God designs them to understand it. I shall endeavor to make my words so plain that they cannot be misinterpreted. The truth of God will be vindicated, and effect the purpose that God designed it should. The mind can only be freed from error when every thread is cut that binds it to the fallacy of the enemy. [Cf: 7MR188.04] p. 33, Para. 3, [1905MS].

A great reformation is needed among the people of God. Many sapless and unfruitful branches are to be removed from the parent vine. Everything will be shaken that can be shaken, that that which cannot be shaken may remain. [Cf: 7MR189.01] p. 33, Para. 4, [1905MS].

The enemy has worked upon the minds of some, and has led them to do violence to our past experience by mingling with the truth erroneous and false theories. He has led ministers and teachers to weave into their doctrines some pleasing figures of his own invention. Every deviation from the truth as we have advocated it in the past is a departure from truth that has been witnessed by the Holy Spirit, and upon which God has placed His seal. [Cf: 7MR189.02] p. 33, Para. 5, [1905MS].

Truth must stand in its own order, linked only with truth. Unbelief disturbs the balance of the system of truth, and tends to destroy the whole. The mind that cherishes sentiments that tend to destroy the foundation of the faith that has made us what we are becomes confused, and cannot discern between truth and error. [Cf: 7MR189.03] p. 33, Para. 6, [1905MS].

The truths that have been substantiated by the manifest working of God are to stand fast. Let no one presume to move a pin or a foundation-stone from the structure. Those who attempt to undermine the pillars of our faith are among those of whom the Bible says that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."--Letter 87, 1905, pp. 1-3. (To

Brother and Sister Haskell, February 25, 1905.) [Cf: 7MR189.04] p. 33, Para. 7, [1905MS].

I am instructed to say that we must do all we possibly can for these deceived ones. Their minds must be freed from the delusions of the enemy, and if we fail in our efforts to save these erring ones, we must "come out from among them" and be separate.--Ms 106, 1905, p. 8. ("A Plea for Loyalty," November 20, 1905.) [Cf: 7MR190.01] p. 34, Para. 1, [1905MS].

Christ is our sufficiency. Those who indeed receive Him as a personal Saviour will reveal honesty and integrity in all their dealings. There will be no robbery, no underhand dealing. We are to be rooted and built up in Christ, that we may not be carried away by the science of the great deceiver. Already some are departing from the faith, giving heed to seducing spirits and doctrines of devils. There are those who boast that they have been studying science for years. But what has this science done for them? Just what it did for Satan in the heavenly courts.--Letter 141, 1905, pp. 1, 2. (To G. I. Butler, 1905.) [Cf: 7MR190.02] p. 34, Para. 2, [1905MS].

(Isaiah 29:9-16 quoted.) Every word of this will be fulfilled. There are those who do not humble their hearts before God, and who will not walk uprightly. They hide their true purposes, and keep in fellowship with the fallen angel, who loveth and maketh a lie. The enemy puts his spirit upon the men whom he can use to deceive those who are partially in the dark. Some are becoming imbued with the darkness that prevails, and are setting the truth aside for error. The day pointed out by prophecy is come. Jesus Christ is not understood. Jesus Christ is to them a fable. At this stage of the earth's history, many act like drunken men. "Stay yourselves, and wonder; cry ye out, and cry; they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes. The prophets and your rulers, the seers hath he covered." A spiritual drunkenness is upon many who suppose they are the people who shall be exalted. Their religious faith is just as is represented in this Scripture. Under its influence, they cannot walk straight. They make crooked paths in their course of action. One and then another, they reel to and fro. They are looked upon by the Lord with great pity. The way of truth they have not known. They are scientific schemers, and those who could and should have helped, because of a clear spiritual eyesight, are themselves deceived, and are sustaining an evil work.--Letter 311, 1905, pp. 4, 5. (To Brethren Daniells, Prescott and Associates, October 30, 1905.) [Cf: 7MR190.03] p. 34, Para. 3, [1905MS].

He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent."--Ms 28, 1905, p. 8. ("The Result of Repentance," March 5, 1905.) [Cf: 7MR292.03] p. 34, Para. 4, [1905MS].

In the long history presented before me, I can see the dangerous path that you have been traveling. You have boasted of your study of science. But from the light that God has given me, I know that you

might better, far better, have become a fool in the eyes of the world, than to accept such science as you cherish, and use it as you have done,--to blind the mind and the judgment of those who were connected with you. Your scientific knowledge has been used by you to help you in acting a part similar to the part that Satan acted in the heavenly courts. Step by step you have been wandering away from God, working out plans instigated by the arch deceiver.--Letter 319, 1905, pp. 2, 3. (To J. H. Kellogg, June 2, 1905.) [Cf: 7MR293.01] p. 34, Para. 5, [1905MS].

The workers in Nashville have passed through a severe trial of their faith; but recently the Lord's providence has been working for them in a remarkable manner. Not long ago an opportunity came to them to purchase a good meeting house in an excellent part of the city, for five thousand dollars. This property, with the lot on which it stands is worth twenty thousand dollars. The church belonged to the Baptists, but was too small for them, and they were anxious to sell. . . . [Cf: 7MR328.02] p. 35, Para. 1, [1905MS].

The church is of solid brick. The seats are cushioned and the floor carpeted. There is a pipe organ built into the wall, and there is also a good piano. [Cf: 7MR328.03] p. 35, Para. 2, [1905MS].

When I heard of this favor that the Lord had bestowed upon his old, faithful workers, I thanked Him with heart and soul. These brethren have borne the burden in the heat of the day. They carried on their shoulders the burden of raising funds for the building up of our institutions in the beginning. Together, with my husband and myself, they bore all the load under which they could stand. They united with us in the early stages of the work, and ever since then their one aim has been the upbuilding of the cause of God in our world. [Cf: 7MR328.04] p. 35, Para. 3, [1905MS].

My husband, the old warrior, has gone; but I am still on the field of battle. The Lord still permits me to have a part in His work, and for this I thank Him.--Letter 233, 1905, pp. 2, 3. (To Brother and Sister Kress, August 9, 1905.) [Cf: 7MR329.01] p. 35, Para. 4, [1905MS].

There is need of a lady physician's connecting with the institution at once. The experience that we have had during the past few days has decided us to secure a capable lady physician, who can care for the women patients and be matron of the home, that the patients may receive prompt attention, and that the helpers may be given the right kind of instruction, such as you can give. The young ladies connected with the institution should be taught to act their part intelligently. . . . [Cf: 7MR335.01] p. 35, Para. 5, [1905MS].

An expensive building has been rented in Iowa Circle, Washington. It is a beautiful location for a sanitarium, and has been fitted up for the giving of treatment, but it needs a house physician and a manager. We need you. We believe that you can help us in Washington. You can give the nurses instruction that they need, and can also give lectures in the parlor to the patients. Will you receive this invitation as prompted by the Lord; for I have an assurance that you can do the work essential. Brother Hare is an excellent physician, but not a manager. We need someone who can plan and manage. You can help us out of our difficulty. Washington is a most important place, and a right

representation of our work must be given by the sanitarium.--Letter 177, 1905, pp. 1, 2. (To Dr. Patience Bourdeau, June 8, 1905.) [Cf: 7MR335.02] p. 35, Para. 6, [1905MS].

What we need is the understanding of the Word of God. We need to keep the principles of this work in mind, that we may proclaim the truth in its purity and harmony, as it is given in the Scriptures.--Ms 74, 1905, p. 3. ("Our Duty Toward the Jews," Talk, May 29, 1902.) [Cf: 7MR362.02] p. 35, Para. 7, [1905MS].

The remark is often made, by one and another, "Why depend so much on sanitariums? Why do we not pray for the miraculous healing of the sick, as the people of God used to do?" In the early history of our work many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite, that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of health? [Cf: 7MR378.01] p. 36, Para. 1, [1905MS].

When the light came that we should have a sanitarium, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practiced and taught by physicians and nurses, and by all other medical missionary workers. Drugs were to be discarded, because when they are taken into the system, their after effect is very injurious. Many suffering from fever have died as the result of the drugs administered. They might have been alive today had they been given water treatment by those competent to administer it. . . . [Cf: 7MR378.02] p. 36, Para. 2, [1905MS].

Lectures should be diligently kept up as a means of teaching the patients how to prevent disease by a wise course of action. By means of these lectures the patients may be shown the responsibility resting on them to keep the body in the most healthful condition because it is the Lord's purchased possession. Mind, soul, and body are bought with a price. "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 (I Cor. 6:19, 20). . . . [Cf: 7MR379.01] p. 36, Para. 3, [1905MS].

I think that I have answered the question, "Why do we not pray for the healing of the sick, instead of having sanitariums?" The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established, in order that the sick may be drawn to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all churches are to be reached, and made acquainted with the saving truth for this time.--Letter 59, 1905, pp. 2, 3, 5, 8. (To Elder and Mrs. John A. Burden, February 4, 1905.) [Cf: 7MR379.02] p. 36, Para. 4, [1905MS].

In the past, decided failures have been made in the institutions

established for the care of the sick because so much business has been crowded in that the main object for which our sanitariums are established has been lost sight of. Great loss has thus been sustained. I am to urge upon our people that the proclamation of the principles of truth must be kept prominent, as the main line of work for which our sanitariums were instituted. [Cf: 7MR379.03] p. 36, Para. 5, [1905MS].

The Lord calls for a solemn dedication to Him of the sanitariums that shall be established. Our object in the establishment of these institutions is that the truth for this time may through them be proclaimed. In order that this may be done, they must be conducted on right lines. In this, business interests are not to be crowded in to take the place of spiritual interests. Every day devotional exercises are to be held. The Word of God is in no case to be given a secondary place. Those who come to our sanitariums for treatment must see the Word of God, which is the bread of life, exalted above all common, earthly considerations. A strong religious influence is to be exerted. It must be plainly shown that the glory of God and the uplifting of Christ are placed before all else.--Letter 183, 1905, p. 2. (To Elder and Mrs. George I. Butler, June 23, 1905.) [Cf: 7MR379.04] p. 36, Para. 6, [1905MS].

This morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me. . . . [Cf: 7MR380.01] p. 37, Para. 1, [1905MS].

Wherever the last message of warning is given combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs. These things are to be treated from a health standpoint.--Letter 233, 1905, pp. 7, 9. (To Dr. and Mrs. D. H. Kress, August 9, 1905.) [Cf: 7MR380.02] p. 37, Para. 2, [1905MS].

While Christ accepted invitations to feasts and gatherings, He did not partake of all the food offered Him, but quietly ate of that which was appropriate for His physical necessities, avoiding the many things that He did not need. His disciples were frequently invited with Him, and His conduct was a lesson to them, teaching them not to indulge appetite by overeating or by eating improper food. He showed them that portions of the food provided could be passed by, and portions chosen. [Cf: 7MR412.01] p. 37, Para. 3, [1905MS].

Christ went to these feasts because He wished to show those who were excluding themselves from the society of their fellow men, how wrong their course of action was. He wished to teach them that truth was given to be imparted to those who had it not. If they had truth, why keep it selfishly to themselves. The world is perishing for want of the living Truth.--Letter 67, 1905, pp. 3, 4. (To "Brethren and Sisters of

St. Helena, California," February 18, 1905.) [Cf: 7MR412.02] p. 37, Para. 4, [1905MS].

Just now we are very busy. We are finishing up *Ministry of Healing*, which is now in the printer's hands, and are making an effort to prepare matter for Testimony IX.--Letter 73, 1905, p. 8. (To Brother and Sister Kress, February 1, 1905.) [Cf: 8MR17.01] p. 37, Para. 5, [1905MS].

Of late, I have not thought it advisable for me to undertake to speak, fearing that the exertion might unfit me for the necessary work in closing up the book, *Ministry of Healing*, and the collection of material in regard to the Southern field. In hope that the *Ministry of Healing* and the next volume of the *Testimonies* may soon be in circulation.--Letter 87, 1905, p. 1. (To Brother and Sister Haskell, February 25, 1905.) [Cf: 8MR17.02] p. 37, Para. 6, [1905MS].

I would be pleased could I visit you in San Diego at this season of the year, but my time is fully employed in the preparation of *Ministry of Healing* and some matter pertinent to the Southern Field that is to be published in the next volume of the *Testimonies*. I hope that when these books come out, some of the burden I now feel can be laid aside.--Letter 85, 1905, p. 1. (To Sister Gotzian, February 26, 1905.) [Cf: 8MR17.03] p. 37, Para. 7, [1905MS].

I am very busy reading the proofs of *Ministry of Healing*, and the matter that is to go into the next Testimony regarding the work for the colored people of the Southern States.--Letter 89, 1905. (To Brother Ballenger, March 1, 1905.) [Cf: 8MR17.04] p. 38, Para. 1, [1905MS].

I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you [Mabel] were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.--Letter 329a, 1905, pp. 1, 2. (To Mabel White, November 16, 1905.) [Cf: 8MR18.01] p. 38, Para. 2, [1905MS].

I want every jot and tittle of my strength to reproduce the representations the Lord has given me, and to make them as vivid as possible while I can do so.--Letter 325, 1905, p. 2. (To Brother and Sister J. A. Burden, December 10, 1905.) [Cf: 8MR35.02] p. 38, Para. 3, [1905MS].

I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne.--Letter 116, 1905, p. 3. (To J. H. Kellogg, April 22, 1905.) [Cf: 8MR35.04] p. 38, Para. 4, [1905MS].

The meeting on Sunday afternoon was attended by many of the citizens of Battle Creek. They paid the best of attention. At this meeting I had opportunity to state decidedly that my views have not changed. The blessing of the Lord rested upon many of those who heard the words spoken. I said: You may be anxious to know what Mrs. White believes. You have heard her speak many times. . . . [Cf: 8MR35.05] p. 38, Para.

5, [1905MS].

She has the same service to do for the Master that she had when she addressed the people of Battle Creek years ago. She receives lessons from the same Instructor. The directions given her are, "Write the messages that I give you, that the people may have them." These messages have been written as God has given them to me.--Letter 39, 1905, pp. 1, 2. (To Brother and Sister Belden, January 30, 1905.) [Cf: 8MR36.01] p. 38, Para. 6, [1905MS].

During our conversation this morning, I felt greatly perplexed to know what to say in reference to your work. I love you, and I want to see you in a position where you can best serve the Master. [Cf: 8MR58.04] p. 38, Para. 7, [1905MS].

I do not know what would be your own choice of work. Many of our people desire and urge you to enter the educational work. If you feel that this is your duty, I am willing to release you from my employ. I know of no one who is better fitted than yourself to undertake educational work. In regard to your connection with me, I cannot say very much, because you have in the past been called to so many other lines of work. [Cf: 8MR58.05] p. 38, Para. 8, [1905MS].

One thing I must say: If you choose to remain with me, the school work must be laid aside. If you prefer to labor in educational lines, then you must be free, so that you can give your undivided attention to that work. I leave the matter entirely with you, that you may follow your own choice. I dare not decide for you. The great necessity for your efficiency as a teacher is the only consideration that leads me to be willing to release you. So many have spoken to me of your efficiency and talent as an educator that I dare not hold you. If at any time in the future you shall choose to connect with me again, you will not have become less efficient. [Cf: 8MR59.01] p. 39, Para. 1, [1905MS].

I write this that you may not be left in uncertainty. Seek the Lord for yourself. If you feel impressed that you prefer to remain with me, I have abundance of work that you can do. If it seems to be the will of God for you to remain with me, we must take hold of the work in earnest, and not allow others to come in and give you a double burden to bear. [Cf: 8MR59.02] p. 39, Para. 2, [1905MS].

Now, my sister, I feel anxious that if you take up the school work, you shall not load yourself down with too many responsibilities. Make that your work, and carry it as you did the school in St. Helena. . . . [Cf: 8MR59.03] p. 39, Para. 3, [1905MS].

May the Lord bless you and give you much of His Holy Spirit, wherever you may labor. If it be your lot to educate students, that they may impart to others the heavenly intelligence, I shall be pleased. I have always loved and respected you, and I have not been disappointed in you. The form of sound words is to be prized above every earthly thing. God is glorified by every word that leads to right action. I respect you highly, and desire you to have every advantage possible that you may make continual progression in the service of God.--Letter 265, 1905, pp. 1, 2. (To Sarah Peck, September 15, 1905.) [Cf: 8MR59.04] p. 39, Para. 4, [1905MS].

A beginning has been made on an orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people.--Letter 205, 1905, p. 6. (To I. H. Evans and J. S. Washburn, July 19, 1905.) [Cf: 8MR130.01] p. 39, Para. 5, [1905MS].

The Huntsville school greatly needs better facilities for its work. The preparation of the buildings does not correspond with the work that the Lord has outlined to be done by this school. An orphanage for the care of colored children is needed there, and humble, but neat cottages should be put up to accommodate those who desire to bring their children to the church school. Improvements should be made on the school buildings, and in this there should be no delay.--Ms 146, 1905, p. 5. ("The Work in and About Nashville," July 25, 1905.) [Cf: 8MR130.02] p. 39, Para. 6, [1905MS].

"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:16-20). [Cf: 8MR171.01] p. 39, Para. 7, [1905MS].

We desire above all else to represent the truth as it is in Jesus. We cannot afford to represent that which is false. Into every department of our work, we are to carry the principles of righteousness. The Lord desires to do great things for His people, but if we do nothing, and think that everything will work out as it should, we shall certainly be disappointed. If we will unite with Christ, He will co-operate with us in all our efforts to serve Him. [Cf: 8MR171.02] p. 40, Para. 1, [1905MS].

I have been asked this morning to speak upon the subject of restaurant work. I have recently written considerable upon this subject, but it has not yet been copied, and I did not take time to find it to read at this meeting. But I hope soon to publish some things that have been presented to me in regard to our health food and restaurant work. [Cf: 8MR171.03] p. 40, Para. 2, [1905MS].

This is a very important question, and we wish you to move understandingly. If I make some statements this morning that you do not understand, I ask you not to put your own interpretation on these statements, and report them to others as being what I have said. Be very careful that you make no wrong impression upon the minds of others. [Cf: 8MR171.04] p. 40, Para. 3, [1905MS].

In the health food and restaurant work, there is great need of a return to the first principles of health reform. The health reform is just what the name indicates it to be. It is not a term to be used merely to exalt certain restaurants by representing them to be what they are not in truth. There is too great a mixture of foods provided for those who patronize our restaurants. Soda and saleratus, rich gravies and desserts are used far too freely. We have certainly



departed from the simplicity of diet. [Cf: 8MR172.01] p. 40, Para. 4, [1905MS].

We shall soon reach a time when we must understand the meaning of a simple diet. The time is not far hence, when we shall be obliged to adopt a diet very different from our present diet. [Cf: 8MR172.02] p. 40, Para. 5, [1905MS].

As the situation has been presented before me, I have felt that there should be a thorough examination of those who are connected with our restaurants to see if they stand on the platform of genuine health reform. We should put into our stomachs only those things that will make good blood. We need to study the art of preparing in a simple manner the fruits, grains, and vegetables. We do not need these complex combinations that are provided. As the matter now stands we are in danger of making dyspeptics. I would ask, How many are standing by the old principles of health reform, as they were given to us years ago? [Cf: 8MR172.03] p. 40, Para. 6, [1905MS].

The Lord would have the principles of health reform carried into every family. Those who cook for the family can learn how to prepare simple, wholesome food, even though they are unable to purchase the high-priced health foods that are on the market. The children should be educated in the art of cooking hygienically. You need not be dependent upon the manufacturers of health foods, in order to practice health-reform. Many of us lived for years without the use of meat, even before we could obtain these substitutes. [Cf: 8MR172.04] p. 40, Para. 7, [1905MS].

We need a genuine education in the art of cooking. Instead of multiplying our restaurants, it will be better to form classes, where you may teach the people how to make good bread, and how to put together the ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country, where they can raise their own fruit and vegetables. Then they can care for their gardens, and their food will not come to them half spoiled and decayed. [Cf: 8MR173.01] p. 41, Para. 1, [1905MS].

The health food business, in which a few have planned certain food combinations, has been allowed to take from the family cooks much of the work they should do. I am instructed to say that there should be a reformation in the restaurants, and a reformation in the homes of our people. Every cook should understand the art of preparing wholesome and palatable food. The knowledge of healthful cookery has been neglected in the home, and our people have learned to depend too much upon the expensive food preparations. Let us arouse ourselves and see what we can do individually, without leaning so heavily upon the food companies. [Cf: 8MR173.02] p. 41, Para. 2, [1905MS].

Some of the foods that have been sent out from headquarters have not been what they should be. Some things are represented to be pure foods, but do you know that they are pure? Are you sure that they are what they are represented to be? In the name of Jesus Christ of Nazareth, I warn those who prepare the health foods never to put out the false for the true. May God help us to walk honestly. Our families should be so educated that they can cook the foods that are necessary without depending so largely upon the products of the factory. [Cf: 8MR173.03]

p. 41, Para. 3, [1905MS].

The multiplication of so many restaurants and food stores is helping to cause a dearth of laborers. Some who have intellect and talent that should be employed in evangelistic work choose to labor in restaurants rather than in sanitariums or in other lines of work where they are really needed. We have reached a time when we have but few ministers in the field, and but few well qualified teachers. Where are the canvassers to engage in the work of distributing our literature? Some are working conscientiously in selling our books, but there should be many more such workers in the field. [Cf: 8MR174.01] p. 41, Para. 4, [1905MS].

Why is there such a dearth of laborers in these important lines of work? Our young people choose to labor in some place where they can live without any particular exercise of their mind spiritually. The restaurants offer a free field for such individuals. As they engage in mere commercial work, there is danger that they will neglect the work of preparing for the future, immortal life, and that they will lose their spirituality and their souls. [Cf: 8MR174.02] p. 41, Para. 5, [1905MS].

Some who have become dissatisfied in our sanitariums, or in other lines of work, have found a hearty welcome from those who manage the food work. They find our restaurants ready to employ those who wish to rid themselves of the responsibility of the work of soul-saving. God has told his people to go into all the world and preach the gospel. All are to work diligently for the salvation of their own souls, and they are also accountable to God to work for the salvation of those around them. [Cf: 8MR174.03] p. 41, Para. 6, [1905MS].

There should be a reform in our diet, both in the home and in the restaurants. With many health reform means nothing more than to live without the use of flesh-meat. The so-called health reform of many might be better termed health deform. There is too much eating merely to gratify the appetite. Because the foods are called health-foods and are appetizing, some think it proper to eat more than they should. God desires us to restrain our appetites. We should partake of simple food, and eat no more than the stomach can readily take care of. [Cf: 8MR175.01] p. 42, Para. 1, [1905MS].

Far too much time is occupied in the preparation of the mixtures that are placed upon the table. We need to understand that even in the restaurants it is not necessary to provide such dishes as we have tried to instruct our people should not be put on the table--dessert dishes, and other unwholesome articles of diet. Let us return to the position we occupied several years ago. Let every family be determined that they will bring the principles of true health reform into the home. [Cf: 8MR175.02] p. 42, Para. 2, [1905MS].

God wants a work done in your restaurants that has never yet been done. When the question of establishing restaurants was first introduced, it was clearly pointed out that the one aim and object of their work was to be the conversion of souls. It was not that you might invent the many fancy dishes to gratify the appetite, and have no time left to devote to the work of creating in the minds of others an interest in the truth. Some attempts may have been made to interest

souls in the truth, but they have been but feeble in comparison with what should have been done. [Cf: 8MR175.03] p. 42, Para. 3, [1905MS].

I had thought that the restaurants might be so conducted as to bring the principles of the truth before the minds of many. I had thought that they might be an agency to help people to understand what they must do to inherit eternal life. There are many opportunities for our restaurant workers to become acquainted with those who enter, that they may be prepared to speak a word in season. Then when the workers meet the patrons outside the restaurant, they will be able to converse with them in regard to the truth. [Cf: 8MR175.04] p. 42, Para. 4, [1905MS].

God is in earnest with us. He has not instituted these restaurants simply that we may teach the world how they can live without meat, while but little is done for the salvation of souls. You can not afford to neglect spiritual advantages to help those who eat their meals in your restaurants. [Cf: 8MR176.01] p. 42, Para. 5, [1905MS].

I have been making inquiry as to how many have been converted to the truth as a result of the work done by our restaurants. Can anyone inform me? A few may be converted, but the results have been very small in comparison with the talent and capability employed, and the large efforts put forth in this work. Are those connected with these restaurants laboring earnestly for the souls that come in and go out every day? Do they watch for opportunities to speak a word in season? Are they diligent in distributing our literature to those with whom they are brought in contact? Do they remember that they must meet these souls in the judgment? [Cf: 8MR176.02] p. 42, Para. 6, [1905MS].

As God's chosen people, our only work is to win souls and teach the gospel. But the restaurants are not doing this work. They never have done it, and they never can do it, unless the workers are thoroughly converted to God. [Cf: 8MR176.03] p. 43, Para. 1, [1905MS].

Our Redeemer is disappointed that so little has been accomplished for the salvation of souls. Will you now take hold as never before to do the work of the Master? It is not necessary to make such a great display as is done in some restaurants. The greater the display, the less is it possible to distinguish that the workers in these institutions are laborers together with God, laboring to prepare a people to stand in the last great day, when every case is to be decided for life or for death. [Cf: 8MR176.04] p. 43, Para. 2, [1905MS].

God calls for a change in these matters. My mind has been frequently drawn to this subject, but I have disliked to speak of the situation as it is. But I must tell you that there must be a thorough reformation, a readjustment of our health food work. God has not called our people to provide food to feed worldlings who have no disposition to study the truth. He desires us to feed them with the food that is to be found in the word of God. He will give you words to speak, that souls may be saved unto eternal life. Christ said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54). But unless you lead others to partake of Christ's flesh and blood, of what benefit, I ask, is your work to the cause of God? You are spending your time for that which profiteth nothing. Every hour that we have in this life should be devoted to the work of enlightening the minds of those who know not the truth. [Cf: 8MR177.01] p. 43, Para. 3, [1905MS].

If we have the Spirit of God in our hearts, our work will be successful. Unless the work of our restaurants is made educational, it amounts to nothing more than a mere worldly commercial business. Educational advantages should be provided for those who are employed in carrying on the work in our institutions. When the restaurants become so that they do not educate and fit a people to prepare for the kingdom of our Lord, I can no longer endorse their work. [Cf: 8MR177.02] p. 43, Para. 4, [1905MS].

I do not say that all our restaurants should be closed, but as I have seen the situation, I have sometimes wished that circumstances would arise that would compel them to be closed. It seems almost an impossibility for us to place ourselves in such a position that the existing evils can be corrected. [Cf: 8MR177.03] p. 43, Para. 5, [1905MS].

If you were put forth in other lines of work, one quarter of the effort that is being put forth in the work of the restaurants, in an earnest effort for the conversion of souls, you would see far greater results unto life eternal. God calls upon us to put forth the capabilities that he has given us, in the work of bringing souls to a knowledge of the truth. [Cf: 8MR178.01] p. 43, Para. 6, [1905MS].

Our people should study carefully the prayer of Christ in the seventeenth chapter of John. "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" (John 17:1-3). [Cf: 8MR178.02] p. 43, Para. 7, [1905MS].

The closing words of this chapter are especially important. Jesus said, "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" (verse 12). Many of us have lost the science of soul-keeping. Christ calls us to come back, and to learn in his school how to keep the souls of those that are committed to our charge. [Cf: 8MR178.03] p. 44, Para. 1, [1905MS].

"And now I come 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. 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" (Verses 13-18). [Cf: 8MR178.04] p. 44, Para. 2, [1905MS].

You know what the work of Christ was. He went from place to place, preaching the gospel. If souls are not saved through your efforts, it will be because you have taken no pains to save them. May God help us that his light and truth may be revived in our hearts, unto eternal life. [Cf: 8MR179.01] p. 44, Para. 3, [1905MS].

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as Thou hast loved me" (Verses 20-23). [Cf: 8MR179.02] p. 44, Para. 4, [1905MS].

Great reformations should take place. We must be in a position where we can learn at the feet of Jesus. The enemy is working with all his power to thwart the purposes of God, and many of our people are indifferent to his snares. They are not laborers together with God. In their homes, they do not keep the way of the Lord. The softening and subduing influence of the Spirit of God must come into our ranks. [Cf: 8MR179.03] p. 44, Para. 5, [1905MS].

A spirit of jealousy and suspicion is growing to an intensity, and the Lord God of heaven is not pleased with the representation. The contention that exists among the laborers in various branches of our work is very displeasing to God. It closes the door so that the Spirit of God cannot enter. In our strife one with another, we lose our hold upon God, and upon the hearts of our brethren. God desires us to unite as brethren and sisters, that we may work together intelligently. [Cf: 8MR179.04] p. 44, Para. 6, [1905MS].

"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" (Verse 24). And yet the Father gave up his Son to die a cruel death, in order that salvation and light might be brought to the very people who come and go from the restaurants, many of them going away with no more knowledge of salvation than they had when they came. [Cf: 8MR180.01] p. 44, Para. 7, [1905MS].

"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 25, 26). [Cf: 8MR180.02] p. 45, Para. 1, [1905MS].

Let us study our Bibles more than we have done. Let us read the word of God with an earnest desire to understand the meaning of the revelation of God. Let us live lives of prayer. [Cf: 8MR180.03] p. 45, Para. 2, [1905MS].

If the Lord were to appear suddenly in the clouds of heaven, and if all the workers in our restaurants were called to give an account to Him of their stewardship, how many would stand on vantage ground, purified, made white, and tried, having on the robe of Christ's righteousness, prepared to sit with Him at his table? [Cf: 8MR180.04] p. 45, Para. 3, [1905MS].

Let us look this question fairly in the face, and see what has been gained by our efforts. If in the restaurant work you have gained that which brings you nearer heaven, that which counts in the work of God, I

ask you to show it. There are souls to be led to Christ, and you can not afford to meet hundreds of people every day, and yet withhold from them the warning, Prepare to meet thy God. [Cf: 8MR180.05] p. 45, Para. 4, [1905MS].

God calls for workers, for ministers, for teachers, for canvassers, for medical missionaries, for men and women who will go into the field and live in harmony with the principles that Christ has laid down in his word. We are to love one another as Christ has loved us. If it becomes necessary, in order to act harmoniously with your brethren, that you make some sacrifice, you will receive a rich reward in making that sacrifice.--Ms 150, 1905, pp. 1-11. ("The Restaurant Work," Talk, September 23, 1905.) [Cf: 8MR181.01] p. 45, Para. 5, [1905MS].

The truth that we are to proclaim is that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. This truth is to be developed in the closing scenes of this earth's history--that the Crucified One, though unto the Jews a stumbling block and unto the supposedly wise men foolishness, is nevertheless the power of God and the wisdom of God. Those who receive Christ as a personal Saviour, will stand the test of trial in these last days. [Cf: 8MR187.01] p. 45, Para. 6, [1905MS].

Strengthened by unquestioning faith in Christ, even the illiterate disciple will be able to withstand the doubts and questions that infidelity can produce, and put to blush the sophistries of scorners. The Lord Jesus will give the disciples a tongue and wisdom that their adversaries can neither gainsay nor resist. Those who could not by reasoning overcome Satanic delusions, will bear an affirmative testimony that will baffle supposedly learned men. Words will come from the lips of the unlearned with such convincing power and wisdom that conversions will be made to the truth. Thousands will be converted under their testimony. [Cf: 8MR187.02] p. 45, Para. 7, [1905MS].

Why should the illiterate man have this power, which the learned man has not? The illiterate one, through faith in Christ, has come into the atmosphere of pure, clear truth, while the learned man has turned away from the truth. The poor man is Christ's witness. He cannot appeal to histories or to so-called high science, but he gathers from the Word of God powerful evidence. The truth that he speaks under the inspiration of the Spirit, is so pure and remarkable and carries with it a power so indisputable, that his testimony cannot be gainsaid. His faith in Christ is his anchor, holding him to the Rock of Ages. He can say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Timothy 1:12). Yes, Jesus is able to keep that which is committed to him, against the day when he will be glorified and admired in all who believe.--Ms 53, 1905, pp. 10, 11. ("Unto Seventy Times Seven," May 11, 1905.) [Cf: 8MR187.03] p. 46, Para. 1, [1905MS].

We are not to seek to extenuate the consequences of the original apostasy. It is not possible to overstate the degree of alienation from truth and righteousness entered into by those whose souls revolt from God. Satan will present everything possible in a perverted light, to make of no effect the warnings that should be heeded by the people of God.--Ms 60, 1905, p. 3. ("A Message of Warning," May 21, 1905.) [Cf: 8MR210.02] p. 46, Para. 2, [1905MS].

In clear, plain language I am to say to those in attendance at this conference [the General Conference of 1905] that Brother Ballenger has been allowing his mind to receive and believe specious error. . . . God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith.--Ms 62, 1905, pp. 1, 2. ("A Warning Against False Theories," Talk, May 24, 1905.) [Cf: 8MR244.03] p. 46, Para. 3, [1905MS].

Christian character is developed, not by a life of meditative abstraction, but by a life of earnest, unselfish effort. The time in which we are living calls for solid work--for work that is right to the point. We must meet the foe on the right hand and on the left. The lives of the combatants for the truth are not to be filled with bustle and excitement and display, to the neglect of personal piety. Vigilant watching is to be combined with earnest working. Every Christian grace is to be incorporated into the character. We are to be diligent "in business; fervent in spirit; serving the Lord" (Romans 12:11).--Ms 44, 1905, p. 6. ("An Appeal for Faithful Stewardship," March 29, 1905.) [Cf: 8MR310.02] p. 46, Para. 4, [1905MS].

When these spiritualistic deceptions are revealed to be what they really are--the secret workings of evil spirits--those who have acted a part in them will become as men who have lost their minds.--Letter 311, 1905, p. 5. (To Brethren Daniells and Prescott, and Their Associates, October 30, 1905.) [Cf: 8MR345.04] p. 46, Para. 5, [1905MS].

The Word of God contains food for mind and soul. The appetite for reading the novels or the trashy reading to be found in many of the magazines that are flooding the world, will cause a dwarfage of spiritual growth. An unhealthful appetite is created, and very feeble will be the desire for the sincere milk of the Word. We desire to encourage all to be sensible, and give up the reading of all that is unprofitable, and to become interested in the Word of God, which teaches young and old how to set an example of righteousness. Eat ye that which is good, and instructive, that your souls may have a healthful growth.--Letter 279, 1905, p. 3. (To Clarence Santee, October 4, 1905.) [Cf: 8MR400.02] p. 46, Para. 6, [1905MS].

From Loma Linda we went to San Diego. I was still sick with influenza, yet on Sabbath I stood before a large congregation, and spoke to them from the fifty-eight chapter of Isaiah. I talked for an hour and a half on the restaurant work, and the danger of this line of work becoming so enlarged that those who should be engaged in giving the gospel to souls starving for the bread of life, would be occupied in serving tables. [Cf: 8MR401.01] p. 47, Para. 1, [1905MS].

This was my message, and the Lord strengthened me in a most remarkable manner.--Letter 305, 1905, pp. 1, 2. (To Walter Harper, October 27, 1905.) [Cf: 8MR401.02] p. 47, Para. 2, [1905MS].

My message is that the restaurants are carrying a burden that the Lord has not laid upon them. The preparations of food are so expensive that the poorer class receive but little benefit. There should be greater simplicity in the preparation of foods. The living testimony of truth should be borne, and a reformation should take place. Too much talent and capability are absorbed in a work which reveals but few results in

the salvation of souls.--Letter 269, 1905, pp. 2, 3. ( To S. N. Haskell, G. I. Butler, and I. A. Ford, September 15, 1905.) [Cf: 8MR401.03] p. 47, Para. 3, [1905MS].

To all interested managers in our General Conference: I wish you to understand that I am every day grateful to our heavenly Father that our printing plant is to send forth the church paper from Takoma Park to all parts of our world, and more than this I am instructed to say that its circulation should be greatly increased. It is circulated in all places in a limited way. The Lord would have this paper come to many more families, in England, yes, in many places. It should go to Australia, where there are located large numbers of English-speaking people. And everything should be carefully written that light shall shine forth as a lamp that burneth. Much more should be written upon actual experiences and much more given in short articles, right to the point, on Bible present truth. The reasons why we are denominated people of God are to be repeated and repeated. Deuteronomy 4:1-13; 5:1-33.--Ms 175, 1905. (Diary, July 10, 1905.) [Cf: 8MR427.01] p. 47, Para. 4, [1905MS].

*Not Too Long in the Same Place.*--Brother Simpson feels that it is not best for one or two men to continue their labors for too long a time in the same place, going over and over the same lines in presenting the Scriptures. New talent should be brought into Los Angeles, while those who have worked here so long go to new fields. This is wisdom.-- Letter 241a, 1905, p. 3. (To W. C. White, August 13, 1905.) [Cf: 9MR10.03] p. 47, Para. 5, [1905MS].

*All Should Have Opportunity on Sabbath to Bear Testimony.*--I have had my mind drawn recently to the subject of our Sabbath meetings. The work of the Sabbath School needs to be elevated. The leader appointed to conduct the church service should study and learn how to interest others. On this one day in the week, all who love God and are striving to keep His commandments should be given an opportunity to bear their testimony. Do not plan to have a discourse that shall occupy all the time, while those who assemble are given no opportunity to confess Christ. [Cf: 9MR95.02] p. 47, Para. 6, [1905MS].

Our brethren would receive a blessing in dispensing with or deferring one meal of the day, if necessary, in order that an hour or more might be devoted to testimony meeting. We used often to make the Sabbath a day of fasting and prayer, and we were greatly blessed in our worship. [Cf: 9MR95.03] p. 48, Para. 1, [1905MS].

The Sabbath day should be spent to the glory of God. Let everyone take time to humble his heart before God, and clear away all the rubbish from the soul temple. If bitter feelings have been cherished, or there are wrongs to be confessed, let every barrier be removed. Has anyone spoken evil of his brother, or placed an occasion of stumbling in his brother's way? Let him realize that this is a sin to be repented of. [Cf: 9MR95.04] p. 48, Para. 2, [1905MS].

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind" (Philippians 2:1-2). [Cf: 9MR95.05] p. 48, Para. 3, [1905MS].



There should be a spirit of confession to God, and an acknowledgment of His blessings, with thanksgiving. Our worship should be so filled with praise and thanksgiving that the angels of heaven will rejoice with us.-- *Letter 279, 1905, pp. 2,3. (To Clarence Santee, October 4, 1905.)* [Cf: 9MR96.01] p. 48, Para. 4, [1905MS].

*Men of Moral Independence Needed*-- In our work, we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions.-- *Letter 116, 1905, p. 5.* [Cf: 9MR155.02] p. 48, Para. 5, [1905MS].

*The Lord's Way of Bringing the Truth to Many*-- I have just received and read your very interesting letter. Thank you for writing. We are indeed glad to hear that you have such encouraging success. I think that this is the Lord's way of bringing the truth to many, and I praise His name for the success that attends your efforts. I know that people will be blessed in reading the books you mention in your letter. I think that *Mount of Blessing* and *Steps to Christ* are excellent books. They are small, but both are full of instruction. [Cf: 9MR226.01] p. 48, Para. 6, [1905MS].

*E. G. White Sends Books to Help Schools in South*-- I am sending you a copy of a letter which I recently received from Brother F. R. Rogers, who for some years has been laboring in the Southern field in connection with the mission schools for colored children. I send you his letter that you may see what requests come to me. I will send Brother Rogers the books he asks for. This shall be my donation to the Vicksburg school. I will also send some books to the Huntsville school. I am glad that I can do this much to help them. [Cf: 9MR226.02] p. 48, Para. 7, [1905MS].

*Means Needed for Paradise Valley Sanitarium*-- I sent you a letter a day or two ago, asking you to help us to obtain means for the Paradise Valley Sanitarium. The brethren there are pleading with me to solicit means, for unless they receive financial assistance they will be unable to advance in their work. I wrote them that I would endeavor to obtain means for them. I know that you are laboring in a place where it would be difficult to ask for means. But as I thought of the success which the Lord is giving you, I thought that perhaps you could make a donation to the Paradise Valley Sanitarium in its great need. The work is in charge of prudent, intelligent men, who will make a wise use of the means sent them. Will you not do something to help them without delay? If you could not make a gift, perhaps you could make a loan. [Cf: 9MR226.03] p. 49, Para. 1, [1905MS].

I will now leave this matter with you. I hope and pray that you may have success in the dark parts of the earth, where others might fail. Be of good courage in the Lord.-- *Letter 307, 1905, pp. 1, 2. (To Walter Harper, October 27, 1905.)* [Cf: 9MR227.01] p. 49, Para. 2, [1905MS].

*Isolation of T.B. Patients*--I have been conversing with you in the night season in regard to some matters that I will write you about. We

were conversing in reference to Brother Hansen and his manufacturing health foods. In regard to the family, you understand that Sister Hansen must be carefully cared for, because she has had lung trouble. It would be well for them to be provided with a home by themselves. They can be so located that burdens shall not come upon Sister Hansen too heavily, and where she can care for their own family. She may entirely recover from her lung difficulty, but it will be well to take every precaution. Matters can be managed so that those who need to be connected with the institution may not in any way be exposed. You and your wife may be wise on this subject, and a word to the wise is sufficient.-- *Letter 329, 1905, p. 1. (To J. A. Burden, December 11, 1905.)* [Cf: 9MR284.02] p. 49, Para. 3, [1905MS].

*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. 49, Para. 4, [1905MS].

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and we shall see the salvation of God going forth as a lamp that burneth. [Cf: 9MR308.01] p. 49, Para. 5, [1905MS].

There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness. [Cf: 9MR308.02] p. 49, Para. 6, [1905MS].

(Romans 11:9-20 quoted.) [Cf: 9MR308.03] p. 50, Para. 1, [1905MS].

Do not despise the Jews, for among them the Lord has mighty men, who will proclaim the truth with power. [Cf: 9MR308.04] p. 50, Para. 2, [1905MS].

(Romans 11:21-29 quoted.) [Cf: 9MR308.05] p. 50, Para. 3, [1905MS].

What we need is the understanding of the Word of God. We need to keep the principles of this work in mind, that we may proclaim the truth in its purity and harmony, as it is given in the Scriptures. [Cf: 9MR308.06] p. 50, Para. 4, [1905MS].

Let not those who have not engaged in personal, evangelistic work feel that everyone should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. He has men of special talents and gifts whom He will use to proclaim the

truth in the cities. [Cf: 9MR308.07] p. 50, Para. 5, [1905MS].

There ought to be thousands at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting work, but some cannot. [Cf: 9MR309.01] p. 50, Para. 6, [1905MS].

We must get away from our smallness, and make larger plans. There must be a wider reaching forth. We must work for those who are near, and those who are afar off.-- *Manuscript* 74, 1905, pp. 1-3. (A portion of a talk given by Ellen White during the 1905 General Conference session, May 29, 1905.) [Cf: 9MR309.02] p. 50, Para. 7, [1905MS].

There should be a sanitarium near Melbourne, if there were those to manage such an institution who could carry it forward solidly. Brother Semmens has had an experience in medical missionary work, and he can carry the work forward in Adelaide, if he seeks counsel of God. There certainly should be a sanitarium near Adelaide. I shall encourage this, for it is God's plan. By means of such an institution hundreds would become enlightened in regard to present truth. We need to give all the publicity we possibly can to the work God desires to have done. The seeds of truth are to be sown beside all waters. Let the Lord's work go forward. Let the medical missionary and the educational work go forward. I am sure that this is our great lack--earnest, devoted, intelligent, capable workers.--Letter 203, 1905, pp. 2,3. (To Dr. D. H. Kress and wife, July 18, 1905.) [Cf: 9MR368.01] p. 50, Para. 8, [1905MS].

There is a peculiarly close union between the transformed soul and God. It is impossible to find words to describe this union. It is a treasure worth infinitely more to the true believer than gold and silver. [Cf: 9MR379.04] p. 50, Para. 9, [1905MS].

The Christian sees the Saviour ever before him, and by beholding, he becomes changed into the same image, from glory to glory. He bears the signature of God. Shall we give this up for the science of sophistry? Never! Truth is full of godlike richness. He who is partaker of the divine nature will hold firm to the truth. He will never let go; for the truth holds him.--*Manuscript* 84, 1905, pp. 2, 3. ("That Your Joy May Be Full," August, 1904.) [Cf: 9MR379.05] p. 51, Para. 1, [1905MS].

Dear Brother and Sister Kress: I did hope to have time and strength to write to you fully in this mail; but I can write but little; for I have a tired brain. Many letters come to me, and I try to respond, but there is for me none of that feeling of safety in writing that there once was; for sometimes a wrong interpretation is placed on my writings, and it is becoming a very serious matter to write in full confidence even to those who for years have known my views. I do not wish you to think that any of this applies to you. I have been free to write to you, and I am glad that you have written freely to me. [Cf: 10MR44.01] p. 51, Para. 2, [1905MS].

The time has come when whatever I may write in private letters to some of our brethren will do little good; for those who have not held the beginning of their confidence firm unto the end will be liable to interpret my communications in a false way. To have ministers and

physicians who have long known the truth using my writings in a way that gives the impression that these writings uphold the very sentiments that are condemned by the testimonies I have received from God, places a very heavy burden on my soul. These men place such an interpretation on extracts which they take from my writings, that the reproofs given by God are made of no effect. The Lord God of heaven declares, "If they repent, I will pardon their transgressions; but if they do not repent, I will call them to account for that which they have misinterpreted in order to serve theories that are not true. By their course, souls have been led astray, and when I cease my forbearance, because they will not repent, I will punish them for all the evil they have done by mingling false sentiments with the true. They have departed from the faith themselves, and have led others astray." [Cf: 10MR44.02] p. 51, Para. 3, [1905MS].

This manner of working is making my burden heavier than God ever designed it to be. This painful experience makes my heart ache. I am instructed to say to those who endeavor to tear down the foundation that has made us Seventh-day Adventists: We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word--especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimonies of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority. [Cf: 10MR45.01] p. 51, Para. 4, [1905MS].

God has placed in our hands a banner on which is inscribed the words, "The commandments of God and the faith of Jesus." "Here are they that keep the commandments of God, and have the testimonies of Jesus Christ," He declares. At all times and in all places we are to hold the banner firmly aloft. God's denominated people are to take a firm stand under the banner of truth. The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked. [Cf: 10MR45.02] p. 52, Para. 1, [1905MS].

(Revelation 2:1-6 quoted.) "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" (Revelation 2:5). They are not to give heed to seducing spirits. They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded. [Cf: 10MR46.01] p. 52, Para. 2, [1905MS].

"Nevertheless, I have somewhat against thee, because thou hast left thy first love." This represents a moral fall. There can be no abatement of this love without a moral fall. God calls for unity among His people in these last days, but there cannot be unity without firm adherence to right principles. [Cf: 10MR46.02] p. 52, Para. 3, [1905MS].

"And unto the angel of the church in Sardis write: These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God" (Revelation 3:1,2). [Cf: 10MR46.03] p. 52, Para. 4, [1905MS].

With some there is an outward show, a form of godliness, but there is no real power; and against them is pronounced the sentence "Thou art weighed in the balances, and found wanting." They are deficient, yet, in false confidence; they are deceiving themselves and misleading others. Yielding to Satan's sophistry, they stand on a false track, and by their representations endeavor to tear down truths that God has made fast, never to be moved. By their course, the inexperienced are led to wonder whether these special truths are not, after all, errors that ought to be shunned. When brought into strait places, they will give up the Sabbath and its powerful endorsement, and the more they are opposed in their apostasy, the more self-sufficient and self-deceived they become. They have lifted up their souls unto vanity, and God says: (Revelation 3:3-5 quoted). [Cf: 10MR46.04] p. 52, Para. 5, [1905MS].

Those addressed in the message to the church in Sardis have heard and received the principles of truth. We are to be true to the evidences that God has given us in the representation of heavenly things. We are to hold fast the things that we have heard, lest at any time we should let them slip. The right path is plainly outlined before us. Those who misinterpret the precious things God has given me for His people, those who take the sentiments by which God so beautifully shows the difference between the earthly and the heavenly, removing these sentiments from the position in which God has placed them, and making them testify to seducing errors, are removing the landmarks. They cherish sentiments which they should resolutely have discarded. In an unmistakable, decided manner the reproof of God has come to them, forbidding them to spoil the people of God, forbidding them to teach sophistry for truth. [Cf: 10MR47.01] p. 52, Para. 6, [1905MS].

Dangerous things have been written and dangerous things have been said, which God declares that our youth should not hear. I am bidden to say in the name of the Lord, "Beware of the leaven of philosophy and false science that has been introduced among the medical missionary workers at Battle Creek. Beware of the spiritualistic leaven that has already been placed in the meal, to leaven many minds. By the introduction of this leaven, the messages sent by God to His people are made of no effect. The leaven works until the whole mass is leavened." [Cf: 10MR47.02] p. 53, Para. 1, [1905MS].

The messages that the Lord has been giving me for the past half century have never, never sanctioned the cherishing of these erroneous sentiments. And yet the assertion of some is that Sister White teaches these very things. I say in the name of the Lord that the truth has

been misinterpreted and misapplied. [Cf: 10MR47.03] p. 53, Para. 2, [1905MS].

I am filled with sorrow because statements made under the inspiration of the Holy Spirit, and designed by God to be a great blessing to His people, to guard them against the seducing sentiments of Satan, are woven in with spiritualistic views, and are thus made to testify to falsehoods of Satan's own creating. How can I say to our people, Harmonize with those who advocate these wrong sentiments? How can I hold my peace, and say, Unify? God gives me the message, Beware of the leaven of those who have been destroying the faith of Seventh-day Adventists. There are those to whom I fear to write personally. God says, Beware of the leaven of those who have stepped off the platform of truth. Those who use my writings, given me by God, to build themselves up in sophistry and deceptive theories, steal that which was given to establish souls in the sanctification of the truth, and use it to testify to theories against which I am bidden to warn our people. Beware of the leaven that some who have lost their connection with God will introduce, declaring their theories to be in harmony with that which Sister White has written. [Cf: 10MR48.01] p. 53, Para. 3, [1905MS].

Have I not a knowledge of how to present these things without spoiling the faith of our people? I shall write just as God bids me write. What I have written, I have written. Every word is truth. I am to give to the people of God the warnings given me. But I am not to send these warnings in private letters to those who claim to be vindicating the truth, while in reality they are leading in a false track. (Revelation 3:14-21 quoted.)--Letter 95, 1905. (To Dr. and Mrs. Daniel Kress, March 14, 1905.) [Cf: 10MR48.02] p. 53, Para. 4, [1905MS].

*Ellen White at Her Granddaughter's Wedding*--You each [Dores E. Robinson and Ella M. White] have an identity of your own, but in that identity there must be a unity. There is constantly to be a development of the faculties that God has given you, that you may improve, improve, and that you may indeed be looked upon by the heavenly angels with commendation. We care more for that than everything else beside. Let the light of heaven shine right in the home--and we believe it will--in every word and in every action. [Cf: 10MR179.01] p. 53, Para. 5, [1905MS].

You are not called to give up your identity; you each have an identity of your own. These may not always run in the very same channel, and yet there may be that blending that God requires. The husband is the houseband, the husband, the priest of the household, and the wife is the teacher, as she shall fill her place in the household, whatever may be her employment. If she has children to nurse and take care of, let me tell you there is a lesson there, Oh such a lesson, that God wants everyone to learn. The wife, united with the husband in the fear of God, is to be a strength and power in the church. God can make them thus. Well, then, how shall they blend? Counsel together. And if there be any difference of opinion, yet we would say, Counsel together, and the blessing of God will come right into the heart. [Cf: 10MR179.02] p. 53, Para. 6, [1905MS].

Christ was at the marriage in Cana. There He worked the miracle of turning the water into wine. Our Saviour ever honored the marriage

relation and we want to say, wherever you may be, and whatever your circumstances may be, we have a God, One who loves us, One whom we can honor. If we would honor Him our lips should ever speak in wisdom. Here is the wife, the queen of the home--the blessing of God can rest upon her that she may be a sunshine, a sunbeam, in the house. Never, never, in any way, speak in a manner that would irritate. The voice is a talent: it is a talent of God. It is to be so cultivated that it will bring peace and harmony and light and love. [Cf: 10MR179.03] p. 54, Para. 1, [1905MS].

Here are these who are covenanted to the work of God. A great work is before us. Where their ministry will be we cannot say, but unitedly they can carry forward the work much better than separately. They can help one another; they can encourage one another; they can be a blessing to one another; and the Holy Spirit of God can rest on them as they bear the ministry to those who shall need their help. Both have an experience in this line; both feel an intense interest to cultivate the ability of talents which God has given to them to the very best and highest account; and if they are connected with the God of heaven, what a power they can be unitedly to blend together, to strengthen one another, and to carry forward the work of God intelligently. [Cf: 10MR180.01] p. 54, Para. 2, [1905MS].

I am very thankful today that I believe the Lord is present in this very assembly to accept this ordinance of marriage, and we thank you all that are here that you are present. We want to say to every one of you, There is a very great and a very grand work before us. We cannot discern it now. Time steals on, steals on so gradually, and the powers of darkness, like a thief, are watching their chance that they may make all the evil possible. [Cf: 10MR180.02] p. 54, Para. 3, [1905MS].

Now we are as men and women to stand in our allotted place, with the whole armor of righteousness on. To him that, what?--gives up to the powers of darkness, and yields to every influence?--No. "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." Now here is the work of overcoming. These do not give up this work, but they are blended together, to strengthen themselves in the work, and to go wherever the light of heaven shall shine upon their pathway. [Cf: 10MR180.03] p. 54, Para. 4, [1905MS].

We believe God will lead them; therefore we are fully in harmony with this unity, and we believe heaven is in harmony with it; therefore, these young people that have worked in the cause of God, that have tried to do His work, can now double their influence, increase their capabilities and their talents, by blending in the work of God. It is not a lesser work that is before them, but it is a higher, it is a more sacred, it is a more important work that they will have to do in the future than in the past; and may the blessing of God rest upon them right here. [Cf: 10MR181.01] p. 54, Para. 5, [1905MS].

I feel that it would be a privilege for me to bow, right here in this company, and plead with the Lord that His blessing may go with them. I know not when I shall see them again: perhaps never after I leave here. I am in my seventy-eighth year, and yet God has spared my life. There is a great work for us to perform, and I want that every one of us shall feel the importance of laying hold of that work intelligently,

with hand put to hand, mind to mind, strength to strength, power to power, to carry forth the work of God, to seek and to save perishing souls. A little longer and He that is to come will come, and will not tarry. I want to offer a prayer here in this congregation before I shall leave: [Cf: 10MR181.02] p. 54, Para. 6, [1905MS].

(Praying) My gracious heavenly Father, I come to Thee at this time because Thou hast invited us. Thou hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Now, my heavenly Father, I ask Thee, when difficulties and trials and opposition that they may have to meet in the work shall come, may they remember this threefold representation, asking, seeking, knocking, with the assurance that they shall be heard, and that the blessing of God will come to them. [Cf: 10MR181.03] p. 55, Para. 1, [1905MS].

We believe Thee, our Lord Jesus; we trust in Thee. We are so grateful that Thou hast thought upon us, and that Thou hast left the heavenly courts and that Thou hast come to our world to connect with humanity, that humanity might connect with Divinity, through believing in Thee. Oh, my heavenly Father, sweep back every mist and every cloud of darkness, that it may not interpose between this people and the promises which Thou has made to them. Thou hast given Thy life--a life of suffering and abuse, and oh, at last, at last, Thy body was nailed to the tree, and by crucifixion Thou hast died. Now, my Saviour, we want kept before us the great love that Thou hast manifested to us, that we might repose in Thy love. [Cf: 10MR182.01] p. 55, Para. 2, [1905MS].

Let Thy blessing rest, we pray Thee, upon Dores; let it rest upon Ella; and we ask Thee that Thou wouldst take charge of them, that Thy Holy Spirit would rest upon them. May they have an eye single to Thy glory, and may they bear in mind Thy words, "He that will come after Me, let him deny himself, and take up his cross, and follow Me." Oh, when oppressed, when weighed down, open the clear light that the sunshine of Thy glory may shine upon them, and that they indeed may reflect Thy light to the world. The light that Thou shalt give them, may they impart. [Cf: 10MR182.02] p. 55, Para. 3, [1905MS].

I ask Thee, Lord, that this congregation that is here this evening may realize the presence of God, our Saviour, with the crown of life presented before us, and encouraging us to put on the whole armor of God, and to fight the battles of the Lord, and be prepared that when He shall come in His glory, they may say, "Lo, this is our God; we have waited for Him, and He will save us" (Isaiah 25:9). [Cf: 10MR182.03] p. 55, Para. 4, [1905MS].

Bless this people; bless this sanitarium; let the glory of God be revealed; let the light of heaven shine upon them here; and may prosperity attend the medical missionary work. We pray Thee to sanctify the people and those that shall come here. Thou, the mighty Healer, can help them. Thou canst save them, if they will give their hearts to Thee. We ask Thee to let Thy power and Thy blessing rest upon the people. Encircle them in the arms of Thy mercy, and love them freely. O my Saviour, who is like unto Thee? None, none that can save to the uttermost but Thee. We give ourselves to Thee this evening. Wash away our sins; cleanse us in the blood of the Lamb; and may we be present when the family shall assemble in the kingdom of God, and we become



members of the royal family and children of the heavenly King; and then we shall strike the golden harp and fill all heaven with music and songs to the Lamb. [Cf: 10MR183.01] p. 55, Para. 5, [1905MS].

We give ourselves to Thee this evening. Accept us as Thy denominated people, and Thy name shall have all the glory. Amen.--Ms. 170, 1905, pp. 2-6. ("Marriage and the Christian Home," remarks spoken at the wedding of Dores E. Robinson and Ella M. White at Sanitarium, Calif., May 1, 1905.) [Cf: 10MR183.02] p. 55, Para. 6, [1905MS].

*The Work of SDA'S*--What is our work? It is to walk humbly with God. Those who have any connection with His institutions are to become more and more enlightened in regard to the sacred things that proceed from the lips of Christ. (Matthew 28:18-20 quoted.) [Cf: 10MR228.01] p. 56, Para. 1, [1905MS].

We have a most solemn work to do. We are to make every effort to proclaim the truth for this time. Through the ministration of Christ, a most intense interest is to be aroused in this truth. We are never to lose sight of the fact that it is by the ministration of Christ that this work is to be accomplished. He is to work through His ministers in this, the great day of atonement. The Saviour gave His first disciples precious instruction to live by, and the assurance of His abiding presence. "Lo, I am with you always," He said, "even unto the end of the world." [Cf: 10MR228.02] p. 56, Para. 2, [1905MS].

We should be pleased to see special work done in Philadelphia and in Boston. Many souls will be converted if men and women will do the personal work that needs to be done. By means of workers who labor under the influence of the Holy Spirit, many souls will be brought to a knowledge of the truth. [Cf: 10MR228.03] p. 56, Para. 3, [1905MS].

*Melrose Sanitarium*--In regard to obtaining means, there are few places that have so great advantages in their favor as the Melrose Sanitarium. True, a part of the main building of the institution was burned, but it was insured, and the material that was brought to Melrose when the sanitarium in South Lancaster was torn down, can be used. [Cf: 10MR228.04] p. 56, Para. 4, [1905MS].

There are places with which I am well acquainted where the workers are striving early and late, and in the face of great difficulties, to advance true medical missionary work, and to establish small sanitariums, that the people of all classes may be reached. [Cf: 10MR229.01] p. 56, Para. 5, [1905MS].

*The Work in Washington*--I cannot free to call the attention of our people to Melrose. I am instructed that we are now to make the work in Washington our first consideration. We have no time to lose. The importance of the work at the Capital of our nations demands that past negligence be atoned for by abundant supplying the necessary means to erect the buildings that must be erected and equipped as quickly as possible. Shall we not make a representation corresponding with the importance of the situation? Unbelievers are placing their estimate on us as a people, and God requires us to complete speedily the work that He has outlined to be done in Washington. [Cf: 10MR229.02] p. 56, Para. 6, [1905MS].

I have been given special light that it is not by erecting grand, expensive buildings that the cause of God is to be advanced and a correct impression made on minds, but by the erection of plain, substantial buildings. The money that the people of God give for the advancement of His work is not to be expended for display. The buildings erected in Washington are to be constructed on plain, substantial lines, and in their erection the students who help with the work are to learn lessons of the thoroughness that is essential in character building. [Cf: 10MR229.03] p. 56, Para. 7, [1905MS].

We call upon our brethren to make a specialty of the work in Washington. The publishing house must be erected, that the work of printing and sending out literature all over the world may be carried forward in noble, straightforward lines. We are to reveal that the god of this world has not put out our spiritual eyesight. The work of building must go forward with self-sacrifice. To those connected with this work I would say: The unselfish love of Christ must be expressed in the work to be done in behalf of truth and righteousness. The Lord Jesus Christ has caused you to pass through a severe and trying experience in searching for a place in which to establish the publishing work which He said should be removed from Battle Creek. The Lord led His servants, and they, not knowing whither they went, were guided by the angels of heaven. Recent developments show that they went to Washington none too soon, and that their selection of a place was in God's order. We need not doubt that the site in Takoma Park was waiting for them. . . . [Cf: 10MR229.04] p. 57, Para. 1, [1905MS].

*A Word of Warning*--I wish to speak decidedly. It is not the plan of God for His church to arrange at any time to make a grand display in our cities on any occasion. The Lord is displeased and dishonored when His entrusted means is used in such displays. I was permitted to have the recent display presented to me, and I was instructed that the money used thus should have been used to relieve the situation of some who have lent means to our institutions and now need that means. There are those who lent their means in good faith, but who, though they have called and pleaded for their money, have not been able to obtain it. Means borrowed from our people is to be returned when called for. I have borrowed money from my brethren and sisters to invest in the cause of God, but in every instance when this means has been called for, I have returned it. Often I had not the money in hand to do this, but I borrowed from someone else who wished to invest means in the work. Never have I failed to respond to a call for means that I had borrowed.--Ms. 162, 1905, pp. 1-3,7. ("Our Work," Dec. 25, 1905.) [Cf: 10MR230.01] p. 57, Para. 2, [1905MS].

*The Mind to Be Brought Under the Control of Christ*--Today Christ is offering His grace to them if they will cooperate with Him to work out their own salvation with fear and trembling, lest they shall lose the opportunities granted them. They are ever to remember that it is God which worketh in them both to will and to do of His good pleasure. Reason, conscience, memory, must be brought under the control of Christ.--Ms 118, 1905, p. 6. ("A Divine Saviour," August 9, 1905.) [Cf: 10MR299.03] p. 57, Para. 3, [1905MS].

*Men Able to Deal With the Sunday Movement* (To W. W. Prescott and W. A. Colcord)--I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister,

every evangelist, now put on the whole armor of God, and work and watch and pray. Our church members also should humble their hearts before God, and cry aloud and spare not. Oh, that the Lord would imbue the members of His church with a sense of the importance of the responsibility of being laborers together with Him.--Letter 21, 1905, p. 8 (Jan. 16, 1905). [Cf: 10MR358.02] p. 57, Para. 4, [1905MS].

A great work is to be done for the Jewish nation, and there will be men whom God has appointed who will give the message God has for them to bear, and Gentiles will be converted, for the Lord Christ is the power that is going before His people. . . . [Cf: 11MR105.01] p. 57, Para. 5, [1905MS].

Jews and Gentiles are to be converted.--Letter 354, 1905, pp. 6, 9. (To Brother Vincent, June 11, 1905.) [Cf: 11MR105.02] p. 58, Para. 1, [1905MS].

*Do Not Sell School Land; Raise Crops on It*--Instruction was given me that a mistake was being made in selling so much of the school land. The land should have been kept by the school, to be utilized in raising crops that would have done much to sustain the school. I have said that if some of the land that was sold could be purchased back, it would be well.--Letter 61, 1905, p. 1. (To A. J. Breed, Feb. 5, 1905.) [Cf: 11MR164.01] p. 58, Para. 2, [1905MS].

*Ellen White Impressed to Delay Sending to J. H. Kellogg Messages Received in Europe*--At times I have felt that I must print all the warnings given me for Dr. Kellogg, especially some that were given me while in Europe. But I have not yet done this, because I have been impressed to wait. If I should make a strong move in this direction, the battle would be on. Those who are opposing the light God has given would feel that they had been attacked, and would claim that they were compelled to make moves that otherwise they would not have made. And it would take much of our time to meet the issue. [Cf: 11MR212.01] p. 58, Para. 3, [1905MS].

Let us hold on patiently for a little while, and let the elements break forth that are struggling into life. Let not too many articles be published in the *Review and Herald* that are of a character to stir up strife. . . . [Cf: 11MR212.02] p. 58, Para. 4, [1905MS].

*Satan's Deceptive Science Will Overcome Us Unless We Are Conformed to Christ's Will*--Unless the heart, mind, soul, and strength are completely conformed to the will of Christ, the science studied will not give entrance into the narrow way and the strait gate that lead to eternal life. Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it. Because broad is the way, and wide is the gate that leadeth to destruction, and many there be that go in thereat. Those who regard it as a valuable science to be sharp, to take advantage of and cheat their neighbors, are cheating their own soul, and unless they change, they can never enter the holy city. No crooked dealing, no deceptive science, will find a place in the heavenly courts. . . . [Cf: 11MR212.03] p. 58, Para. 5, [1905MS].

As I am shown these special things of Satan's science, and how he deceived the holy angels, I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven.

Oh, how I have longed to be where I should not be compelled to see the same science practiced on this earth by medical practitioners. How my heart has been agonized as I have seen souls accepting the inducements held out to them to unite with those who were warring against God. When they once accept the bait it seems impossible to break the spell that Satan casts over them, because the enemy works out the science of deception as he worked it out in the heavenly courts. He uses human agencies to carry on his work with other human beings. He has worked so diligently with men in our day that he has won the game again and again. [Cf: 11MR212.04] p. 58, Para. 6, [1905MS].

*Never Leave a Soul Unwarned*--What, I ask, can be the end? Again and again have I asked this, and I have always received the same instruction--Never leave a soul unwarned. Those who are bound in Satan's toils are the most confident and the most boastful. They will protest at the thought that they are ensnared, and yet it is the truth.--Letter 311, 1905, pp. 10, 11. (To A. G. Daniells, W. W. Prescott, and their associates, Oct. 30, 1905.) [Cf: 11MR213.01] p. 59, Para. 1, [1905MS].

*Deceptive Influence Cultivated by JHK*--I have a great burden of soul for you, Dr. Kellogg. If I could see you in the road that leads onward and upward, I should be more than thankful. Were you a child, I would say that you had been spoiled through flattery, vain conceit, and self-exaltation. That which makes your case so sorrowful, so hopeless, is that you are not a man of truth. You frame for the occasion any sentiments that may come into your mind. You twist words; you misinterpret; and you make assurances that are false. You have cultivated this deceptive influence until you have become an unreliable man. With what grief and sadness the Lord has looked upon you! . . . [Cf: 11MR319.04] p. 59, Para. 2, [1905MS].

I have a word for you from the Lord. Take your stand for the right and cease to suppose that you are safe where you are now standing. You need to undergo a transformation that will give you an experience that is the opposite of the experience you now have. . . . [Cf: 11MR320.01] p. 59, Para. 3, [1905MS].

The Lord will not much longer allow Dr. Kellogg to pursue the course of deception that he has pursued for years. He will take his case in hand. He has borne long with him, but the medical-missionary work, so long controlled by him, shall not always bear the marks of his defection. God would have made Dr. Kellogg a man after His own mind, but he refused to place himself under God's control. His crooked ways and deceptive works are a great dishonor to the truth. [Cf: 11MR320.02] p. 59, Para. 4, [1905MS].

I have seen that Satan's power over him has not been broken. Those who choose to sustain the man who so greatly dishonors God and has stood directly in the way of His work, will themselves become so deceived that their work will not be accepted by God. I have felt reluctant to say these things, but I know the Lord would not have souls endangered any longer by Dr. Kellogg. Tares have been sown in the minds of God's people, and as a result of this some have given up the truth, some have become infidels. The misrepresentations that Dr. Kellogg has made of the work God has given me to do, have made them infidels.--Letter 116, 1905, pp. 1,3,10. (To J. H. Kellogg, April 22, 1905.) [Cf: 11MR320.03]

p. 59, Para. 5, [1905MS].

Dear Brother: A scene has been presented before me of actions performed by you, similar to the actions of Satan in the heavenly courts. From time to time I have given warnings to different ones who were being blinded by your sophistries and misrepresentations. Your power of misrepresentation is so continuously exerted that many have been deceived. [Cf: 12MR4.03] p. 59, Para. 6, [1905MS].

In some things you act like a man bereft of his reason. It is a marvel to me how one who has had the light in so many ways, who has received so many warnings and reproofs, can yet go on blindfolding himself and others. [Cf: 12MR4.04] p. 60, Para. 1, [1905MS].

You wrote me that you had surrendered. But wherein have you surrendered? When I received this word from you, I forbore to open before you some things that I shall now have to tell you. I hoped that you would seek to reform. Many times you have been entreated to change your course. You certainly need to do so; for you have been the greatest hindrance to the work that God would have advance in straight lines. Other men have acted a part in some respects similar to the part that you have been acting, but they have not been so regardless of justice, honesty and truth. [Cf: 12MR4.05] p. 60, Para. 2, [1905MS].

You have not been given occasion to do the things that you have done. For years I have striven to give you every word of encouragement that I dared give you, hoping that you might take hold of the encouragement and make thorough work for eternity. At the General Conference held in Battle Creek in 1901, I treated you as a man who would make every effort to set things right. When your long-drawn-out documents were presented to me to commend and approve, I was shown clearly by the heavenly agencies the sure results of receiving such documents. I was shown the oppression that would be exercised by you and by others linked up with you, who were spiritually blind. [Cf: 12MR5.01] p. 60, Para. 3, [1905MS].

You have made persistent efforts to try to center everything in Battle Creek, after clear light had been given that this should not be done. For years messages have been coming to you, distinctly pointing out the fact that plants should be made in many places, and that so much should not be gathered into Battle Creek. I was surprised that you took so little heed to messages regarding this that the Lord has repeatedly sent you. You were professedly believing the Testimonies, and yet walking and working contrary to them, following your own impulses, turning from the plain, Thus saith the Lord, to carry out your own plans and devisings. You have had little use for those whom you thought would obstruct your way. You would not harmonize with them, and refused to recognize in them any virtue or righteousness. [Cf: 12MR5.02] p. 60, Para. 4, [1905MS].

"Then answered one of the lawyers, and said unto Him, Master, thus saying Thou reproachest us also. And He said, Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers" (Luke 11:45,46). [Cf: 12MR5.03] p. 60, Para. 5, [1905MS].

I have no liberty to withhold any longer the matters that I have

written. There is much that must be brought out. And yet I say unto you, as I have said many times before, I have an intense desire that you shall show by your words of confession and by your actions that you will now make thorough work for repentance. Let the plowshare of truth go deep and thorough into your heart. Do not surface work; for God will not accept superficial promises. The Lord Jesus reaches out His hand once more to you, and He will not be trifled with. You have a work to do. Cease your underhand work, which shows that you would spoil the work of God. If you will repent, and be converted, the Lord will have mercy upon you.--Letter 319, 1905, pp. 1,2. (To Dr. J. H. Kellogg, June 2, 1905.) [Cf: 12MR6.01] p. 60, Para. 6, [1905MS].

*Follow Your Divine Leader*--The Lord Jesus has given to every believer a work to do for Him. We are not to act like sinners. We must do the work given us. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." In this work none are to be carried, but all are to exercise their God-given powers. Each one is to stand on his own feet, and all are to have their feet shod with the preparation of the gospel of peace. Do not go stumbling on alone. Remember that one step taken heavenward prepares the way for the next. Those who step aside from the straight way to try paths of their own choosing will find themselves entangled in difficulties. Follow your Leader, obeying every direction He has given. Every day Christ gives us work to do, and in doing this, we become better fitted for the duties of the morrow. Our duties are to be performed with cheerful alacrity. There is to be no repining, no scolding, no fretting. We are constantly to go forward, full of faith and hope and courage in the Lord.--Ms 149, 1905, p. 6. (Diary, Sept. 22, 1905.) [Cf: 12MR84.02] p. 61, Para. 1, [1905MS].

I am feeling quite well this morning. Yesterday I was strengthened to speak for one hour at the Sanitarium. I spoke from the third chapter of Malachi, and the Lord gave me freedom. The chapel was well filled, and all listened attentively. Dores took down my talk, and it will be written out as soon as he can get time. I spoke of the needs of the work in Washington, and of the importance of our now doing our best to advance the work there, that unbelievers may see that, having begun the work, we are able to finish it. I also mentioned the calls that are constantly coming in from foreign fields for men and means with which to carry on the work. [Cf: 13MR230.01] p. 61, Para. 2, [1905MS].

After I had finished, Elder Taylor spoke a few words. He said that after such a discourse, it would be but appropriate to respond by taking up a collection for the work in Washington. I did not stay till the close of the meeting, but I heard afterward that a contribution of \$190 was taken up. We have decided that it shall be made up to \$200. [Cf: 13MR230.02] p. 61, Para. 3, [1905MS].

A week ago Elder Irwin spoke at the Sanitarium on the needs of the mission work in the Malay Islands, where Elder Munson is working. He did not ask for a contribution, but \$25 was raised for him. [Cf: 13MR230.03] p. 61, Para. 4, [1905MS].

We all feel greatly cheered and encouraged by the result of yesterday's meeting. I am none the worse for speaking, but really feel stronger. [Cf: 13MR230.04] p. 61, Para. 5, [1905MS].

Mabel comes over every day and gets the dinner for us, while Sister Carlson is doing some sewing for her. I am glad that things could be arranged in this way. I think that Mabel's wardrobe will be in a very good condition. [Cf: 13MR231.01] p. 61, Para. 6, [1905MS].

We are all hoping and praying that the treatment which you are taking for your eyes will prove successful. You need not feel that you must come home till you are fully ready, but we shall be very glad to see you when you can come. It seems strange and unnatural without you. We believe that the Lord God of Israel will help you. We depend upon Him to save to the uttermost, for He is our Redeemer. I hope that your eyes will be improving all the time you are away. I know that you have suffered much, and if you are permanently relieved we shall be so thankful and will give thanks to the Lord. [Cf: 13MR231.02] p. 61, Para. 7, [1905MS].

We are all of good courage. I shall ride out today, for it is a beautiful day.--Letter 131, 1905. (Written from Elmshaven, Sanitarium, California, April 2, 1905, to Sara McCenterfer.) [Cf: 13MR231.03] p. 62, Para. 1, [1905MS].

*Letter 109, 1905. (To Addie and May Walling, [\* The children of Ellen White's niece, Louise Clough-Walling. When they were little girls in the 1870's, both Addie and May became a part of Ellen White's household.] April 11, 1905, from Elmshaven.)* I have just finished reading over the proofs of *Ministry of Healing*. We hope that this book will be out before General Conference. I will send you a copy as soon as I receive some from the Press. W. C. W. is now at Mountain View, helping on *Ministry*. When he is not there, other things are allowed to come in, and the work on my book goes very slowly. [Cf: 14MR254.02] p. 62, Para. 2, [1905MS].

Ella white is still at Reno, Nevada. Her school closes this week. One of the public schools there wants her to teach in its primary division for a few weeks. I think that she will. Mabel is now at Paradise Valley, San Diego. She left here last Thursday, and on her way to San Diego she called at Mountain View and spent a few hours with her father. At Los Angeles, she spent a little time at the Glendale Sanitarium. I expect to receive a letter from her soon, saying that she reached San Diego safely. [Cf: 14MR254.03] p. 62, Para. 3, [1905MS].

The sanitarium at Glendale is well filled with patients. The managers think that they will have to put up a building near the sanitarium so as to provide more accommodations for patients. Many more are desirous of coming to the sanitarium, but there is no room for them. Those in charge of the sanitarium are perplexed to know how to take care of the patients already there. Brother J. A. Burden is manager of the institution. Sister Burden is the bookkeeper. Dr. Abbie Winegar-Simpson is lady physician. She has charge of the training class. Nora Lacey is head nurse, and she assists in the classwork. [Cf: 14MR254.04] p. 62, Para. 4, [1905MS].

A few days ago I received a letter from Brother Burden saying that all is moving forward harmoniously, and that more room is needed. [Cf: 14MR255.01] p. 62, Para. 5, [1905MS].

Brother Burden writes that since rain has fallen in such abundance in

Los Angeles County, the property for which they paid \$12,500 dollars could not be purchased for \$20,000. Property has gone up one-third higher than it was before the rain came. We are so glad that our brethren were able to purchase the Glendale Sanitarium for so low a price. It is an imposing building, and is situated in a very pleasant location. [Cf: 14MR255.02] p. 62, Para. 6, [1905MS].

The Paradise Valley Sanitarium is full of patients also, and those in charge will be obliged to provide more room for the accommodation of those who are coming in. Yesterday I had a letter from Brother E. S. Ballenger, the manager of the institution, in which he says that all the rooms in the building are filled, and that there are eight more persons who desire to come for treatment. As yet, no advertising at all has been done, and yet the patients continue to come. I meant to have had Brother Ballenger's letter copied, so that I might send it to you, but it was sent on to Willie. [Cf: 14MR255.03] p. 62, Para. 7, [1905MS].

Brother Ballenger is holding Bible studies and prayer meetings in the sanitarium, and he writes that the patients are showing much interest in these meetings. The day that he wrote the letter, 20 of the patients attended the morning service. At this service there is singing and then reading and prayer. Brother Ballenger said that all but one of the patients bowed in prayer. A deep impression is being made by these meetings, and we hope that souls will be converted. [Cf: 14MR255.04] p. 63, Para. 1, [1905MS].

The Paradise Valley Sanitarium cost the original owners \$25,000.[\* The main building cost \$25,000, but the total investment in land and buildings was \$50,000. See pp. 28, 47.] Almost all the rooms are furnished with a marble washstand. Water is laid on all over the house. The rooms are beautifully arranged, and are very airy. There are broad verandas around two sides of the house. The building stands on a high rise of ground, and the lawns and gardens were once very beautiful. Many of the ornamental trees died during the long drought, but this year a good supply of rain has fallen, and all the lawns are green again. [Cf: 14MR256.01] p. 63, Para. 2, [1905MS].

We purchased this building, with 20 acres of land, for \$5,000. Since then eight acres of land have been bought for \$800. There is a piece of property adjoining, consisting of ten acres of orange orchard, a packing house, a dwelling house, and a large barn. This property was offered for \$3,500, and we may buy it if it can still be secured for this price. In order to do this, I should have to borrow money, but I do not think that the property ought to be allowed to pass into the hands of worldlings. [Cf: 14MR256.02] p. 63, Para. 3, [1905MS].

I thank the Lord for these two sanitariums in southern California, and I am sure that their influence for good can be made far-reaching. San Diego is becoming more and more popular as a health resort. [Cf: 14MR256.03] p. 63, Para. 4, [1905MS].

We went to considerable expense in digging a well on the sanitarium land. The diggers went down 90 feet, and found an abundant supply of soft, pure water. This water is pumped into a large tank placed on the highest elevation of the property, and from there carried all over the grounds. I was at the sanitarium when the well was being dug, and we



were all intensely interested in the progress made by the diggers. One morning Brother Palmer came to my room to tell me that the water was coming into the well in a stream as big as his arm. The next morning he told me that there was 15 feet of water in the well. So we knew that success was ours. [Cf: 14MR256.04] p. 63, Para. 5, [1905MS].

Soon after this the rain began to fall, after a drought of five years, and it fell in abundance, refreshing the dry, thirsty country. We are indeed grateful to our heavenly Father for this great blessing. [Cf: 14MR257.01] p. 63, Para. 6, [1905MS].

I wish that you could leave New York and make me a visit. We could find employment for you where you could be a decided help in the work and cause of God. I think the time has come when we should be where we could see each other now and then. [Cf: 14MR257.02] p. 63, Para. 7, [1905MS].

A few weeks ago I lost my housekeeper, Mrs. Nelson, who had been with me for nearly four years. She was faithful and true in her work, and a real caretaker. I shall never find a housekeeper who will suit me better. But she desired to finish the nurses' course, which she began in Battle Creek four years ago. Then, too, her husband, from whom she has been separated for six years, wishes to come back to her. Had I urged it, Mrs. Nelson might have stayed with me, but I could not have done this. It would not have been right. It would have been selfish for me to say, I cannot part with you. [Cf: 14MR257.03] p. 64, Para. 1, [1905MS].

Well, children, this is just a little of my recent experience. I may not attend the General Conference. I have a large amount of work to do in selecting from the *Signs* and the *Review* articles written by my husband and myself many years ago, to be reprinted in book form, that our experiences in the third angel's message may be kept fresh in the minds of our people. [Cf: 14MR257.04] p. 64, Para. 2, [1905MS].

April 11. I wrote the foregoing pages yesterday. This morning I found a letter from Willie under my door, saying that he will leave Mountain View on Wednesday for Los Angeles, to attend important conference meetings in Fernando. After this, he will visit San Diego. There are important questions to be decided in regard to providing greater facilities for the accommodation of patients. This is most important medical missionary work to be done in our sanitariums. May the Lord help us and teach us and enable us to be a blessing to others. [Cf: 14MR257.05] p. 64, Para. 3, [1905MS].

Elder Corliss will attend the meeting at Fernando. I think that he is improving in health. He can still do excellent work in evangelistic lines. [Cf: 14MR258.01] p. 64, Para. 4, [1905MS].

I must now close this letter. But I want you to consider whether you would not be glad to engage in some line of work in direct connection with the cause of God. Do you not desire to aid in proclaiming the truth that all need to understand? [Cf: 14MR258.02] p. 64, Para. 5, [1905MS].

May the Lord bless you both, and keep you, and make you a blessing to others.--Letter 109, 1905. [Cf: 14MR258.03] p. 64, Para. 6, [1905MS].

(Written September 14, 1905, from Sanitarium, National City, California, to the executive committee of the Southern California Conference.) [Cf: 15MR59.01] p. 64, Para. 7, [1905MS].

I am instructed to say that where an effort is made to open the gospel work in a new field, there should be not less than two speakers to labor together in the ministry. When Christ sent forth His disciples on their missionary tour, He sent them out two by two. This is the Lord's plan. [Cf: 15MR59.02] p. 64, Para. 8, [1905MS].

In opening up the work in San Diego, Elder Simpson should not be left to stand alone. There should be associated with him someone who is fitted to share these responsibilities. Elder Owen should be freed from other work that he may unite with Elder Simpson in presenting the truth to the people of San Diego. [Cf: 15MR59.03] p. 64, Para. 9, [1905MS].

That this may be accomplished, another Bible teacher must be selected for the school at Fernando. But it will be easier to find a suitable Bible teacher than to secure the services of one who has the wisdom and tact necessary to deal with an interest in the important city of San Diego. I ask you to unite in an effort to make such changes that Elder Owen may be released from the school work, to unite with Elder Simpson. [Cf: 15MR59.04] p. 65, Para. 1, [1905MS].

Elder Healey may consider that he is fitted to share this burden with Elder Simpson. But this would be a mistake. Elder Healey has neither the necessary physical strength nor the tact and ingenuity that should be manifested by those who are engaged in a large public effort. [Cf: 15MR59.05] p. 65, Para. 2, [1905MS].

The Lord designs that His work shall be carried solidly. To enter a new field involves large expense. But the extra expense of a second man to help Brother Simpson will be an investment that will bring returns. I feel to urge this matter because so much is at stake. I pray the Lord to impress your minds to carry out His will. [Cf: 15MR60.01] p. 65, Para. 3, [1905MS].

I will now leave the matter with you, but I cannot free myself from the conviction that it is God's will that Elder Owen and Elder Simpson shall unite in the important work that is to be undertaken in San Diego. I entreat of you to secure someone else to give instruction in Bible at Fernando, that Elder Owen may be free to unite with Elder Simpson.--Letter 261, 1905. [Cf: 15MR60.02] p. 65, Para. 4, [1905MS].

(Written August 13, 1905, from Los Angeles, California, to W. C. White.) One important day of our meeting is ended. This first Sabbath of the gathering has been well improved. Successful meetings have been held. In the forenoon Elder Corliss spoke, his talk being followed by a revival service. Many came forward for prayer, among them being several who gave their hearts to the Lord for the first time. [Cf: 15MR61.01] p. 65, Para. 5, [1905MS].

At 4:30 I stood before a large company. Elder Simpson said there were at least 2000 people present. The tent was crowded to its utmost capacity, and even then not all could find seats. It is difficult for some of the speakers to make themselves heard by so large a crowd, but

the Lord gave me strength to speak so that all could hear. I spoke with great freedom for about an hour. [Cf: 15MR61.02] p. 65, Para. 6, [1905MS].

After coming home and taking a bath, I had an interview with Elder Simpson. He has just completed his third tent effort in the city of Los Angeles. As a result of his meetings in this city more than 200 have taken their stand for the truth. About 100 have been baptized, who accepted the truth during the last series of meetings. Others are trying so to adjust their business that they can keep the Sabbath. [Cf: 15MR61.03] p. 65, Para. 7, [1905MS].

Considerable money has been expended in the tent effort in Los Angeles, but the collections in the meetings and liberal donations from the public have been sufficient to meet the expenses. One man, who has not yet taken his stand with us, gave \$100 to Elder Simpson to help him continue his work. A few days ago a sister who died in San Diego left her property. Among other enterprises, she remembered the Paradise Valley Sanitarium and our work in the southern States, leaving \$1,000 to each. She also gave \$200 to Elder Simpson to help him in opening up work in the city of San Diego. [Cf: 15MR62.01] p. 65, Para. 8, [1905MS].

Elder Simpson pleads for someone to unite with him in his work. Elder Owen has been a great help to him here, but Elder Owen is appointed to act as Bible teacher in the Fernando school, and there seems to be no one else who can help Brother Simpson in his line of work. There are devoted men who can teach the Bible in the school, but there are very few who can work as Elder Owen can in evangelistic work in the cities. Someone else should be chosen to help in the college, that Elder Owen may be free to unite with Elder Simpson in evangelistic work in the large cities. [Cf: 15MR62.02] p. 66, Para. 1, [1905MS].

I am sad to see so few laborers. As Jesus saw what might be accomplished by intelligent effort, He said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [Cf: 15MR62.03] p. 66, Para. 2, [1905MS].

We greatly need men who can both sow and reap, who can gather souls unto eternal life. I am glad to see that Elder Simpson is of good courage. Oh, that the church members who have been long in the truth would feel such a burden for souls that, as Elder Simpson leaves Los Angeles, they might continue a work that would gather in a harvest of souls. Workers are greatly needed just now in Los Angeles. I pray for men who can continue the work with those who are interested. After working for a time in San Diego, I think Elder Simpson will be ready to go to Redlands and Riverside. [Cf: 15MR63.01] p. 66, Para. 3, [1905MS].

I thank the Lord most heartily for the sanitarium in Loma Linda. This is in the order of God. I greatly desire that earnest work may soon be

done in Redlands and Riverside. I believe that the purchase of Loma Linda by our people will open the way for a good work to be accomplished in these cities. [Cf: 15MR63.02] p. 66, Para. 4, [1905MS].

Brother Simpson feels that it is not best for one or two men to continue their labors for too long a time in the same place, going over and over again the same lines in presenting the Scriptures. New talent should be brought into Los Angeles, while those who have worked here so long go to new fields. This is wisdom. [Cf: 15MR63.03] p. 66, Para. 5, [1905MS].

The mornings here have been rather foggy. Friday morning it did not clear off till nearly noon. This morning there was not so much fog. [Cf: 15MR63.04] p. 66, Para. 6, [1905MS].

On Friday I had an interview with Sister Williams. She and Mabel could not both be spared from the sanitarium at the same time. Sitting for a long time in meeting seems to make Mabel feel tired and nervous, so Mabel insisted that Sister Williams come to the camp meeting while she carried on the work at the sanitarium. I know that were I in Mabel's place I should have felt the same as she did. Sister Williams told me that she would write to Dr. Whitelock, and that if I desired, Mabel might come to Los Angeles for a few days. [Cf: 15MR63.05] p. 66, Para. 7, [1905MS].

Doctor Whitelock highly appreciates Mabel's ability as a nurse, and he does not wish to see her taken from the work. She seems to know by intuition just what ought to be done. [Cf: 15MR64.01] p. 67, Para. 1, [1905MS].

Brother Ballenger came from San Diego late on Friday, but I have not seen him as yet. Nora Lacey has been in for a few minutes once or twice, and today I expect to see Elder Burden and Brother Ballenger. [Cf: 15MR64.02] p. 67, Para. 2, [1905MS].

I feel very thankful to my heavenly Father for the freedom I had yesterday afternoon before so large a company of people. This afternoon, I expect to speak again. [Cf: 15MR64.03] p. 67, Para. 3, [1905MS].

I will not write more to you, for I suppose you will soon be with us. We shall all be glad to see you. May the Lord preserve and bless you. Love to May and the children.--Letter 241a, 1905. [Cf: 15MR64.04] p. 67, Para. 4, [1905MS].

*Follow Christian Methods in Dealing With the Erring*--I have frequently been instructed to have a special charge over some who were in danger through special temptations. There are many who have weak points of character. I am instructed that when they shall be overtaken in a fault, and overcome, I am not to leave them to the unadvised words or unchristlike methods of those who have not the love and pity and grace of Christ in their hearts. [Cf: 15MR168.01] p. 67, Para. 5, [1905MS].

Those who can see the weakness and mark the faults of an erring one have a special responsibility to try to help him. If they push him off and crowd him away, I am to hold out to him the hand of hope, that he

may grasp it, and never let go. I am to say to him. Never be discouraged. I am to tell him of his mistakes manifesting the kindest sympathy. Thus a soul may be saved, and a multitude of sins hidden; for if he confesses his faults, the Lord will pardon him. And from his own experience he will learn how to deal with others who make mistakes. [Cf: 15MR168.02] p. 67, Para. 6, [1905MS].

In dealing with the erring, Christ showed tender, forgiving love, and we are to practice the lessons He has given. [Cf: 15MR168.03] p. 67, Para. 7, [1905MS].

When Christ ate with publicans and sinners, the priest and rulers made all the capital possible out of his action. But Christ did this that He might speak to erring men the words of encouragement that the priests and rulers were not willing to speak. He would satisfy the inmost longings of the soul, and help the sore-troubled ones, who needed guidance and encouragement. His words were always spoken with wisdom. They always exalted the truth. He presented principles that searched the recesses of the hearts of those who listened. He said that which reached the diseased imagination, and drew the mind out after eternal realities. . . . [Cf: 15MR168.04] p. 67, Para. 8, [1905MS].

In church capacity there are many things that we must do if we would be laborers together with God. If we would study Christ's methods, we would see many things to be reprov'd and corrected. But in doing this, we are to be sure to follow Christ's methods. Christ fellowship reveals duties to be performed and responsibilities to be borne. In all we are to follow Christ's example. In failing to deal faithfully with one who has erred, in refusing to speak kindly to him, we commit a grievous sin in the sight of God. In acting a harsh, stubborn part, in treating the one who has made a mistake in accordance with our own unchristlike traits of character, we may discourage a soul that is in danger, and leave him to settle down into spiritual dwarfage, or to relapse into spiritual death. [Cf: 15MR169.01] p. 68, Para. 1, [1905MS].

A disregard of Christ's directions as to how to deal with the erring leads to contention and strife. A desire to cast a mote out of the eye of a brother often creates a beam in the eye of the accuser, because of his neglect or refusal to work in Christ's way. [Cf: 15MR169.02] p. 68, Para. 2, [1905MS].

If the directions of Christ, so explicitly given in His lessons to His disciples, are not followed, if church members engage in accusing and condemning their brethren and sisters, refusing to heed the words of the Saviour, serious estrangements will come into the church as the result. [Cf: 15MR169.03] p. 68, Para. 3, [1905MS].

Christ says, "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." The one who neglects to follow the directions of Christ, who accuses his brother without first going to him and talking the matter over with him, in the spirit of the Saviour, has a beam in his eye. He pays no attention to the remedy that Christ has given for the cure of dissension and strife. He does not go to the one he has condemned, telling him kindly what appears to be against his character. An explanation might clear away the difficulty, but he does not give the one he condemns an opportunity to make the explanation. [Cf:

15MR170.01] p. 68, Para. 4, [1905MS].

It is now time that we heeded the lessons of Christ, learning from him how to proceed in wisdom in dealing with the erring. The Saviour pities the one who does wrong, and in love corrects him, and, if he confesses and forsakes his sin, forgives him. Christ cannot save the purchase of His blood without, through reproof and correction, administering His discipline. This is necessary for the safety of the church, for the preservation of a wholesome atmosphere in the church. But He sees the danger of unwise judgment, and he gives the following injunctions: [Matt. 7:1-5, quoted]. [Cf: 15MR170.02] p. 68, Para. 5, [1905MS].

To make His people perfect, the Lord points out their mistakes and dangers. If they give no heed to His words, He permits the sure consequence of wrongdoing to come upon them. But He does not forsake them and turn from them, unless they are willfully stubborn. If after reproof on reproof has been sent to them, they still refuse to reform, He says, "Separate them from the church, lest others be defiled; for their example is detrimental to the health of the church." [Cf: 15MR170.03] p. 68, Para. 6, [1905MS].

But let all remember the words, "First cast out the beam out of thine own eye, and then thou shalt see clearly to cast the mote out of thy brother's eye." Let us not be so ready to accuse. God will make His people perfect if they will be molded and fashioned after the divine similitude. If they err, and then repent, He forgives them. His reproofs and corrections are sent to make His people perfect. Then let us accept reproof, and acknowledge our errors, and seek to avoid them. [Cf: 15MR171.01] p. 69, Para. 1, [1905MS].

No unlikeness to Christ will be permitted in the holy city. The process of gaining perfection of character is to be carried on in this life, that we may be prepared for the future immortal life. It is God's purpose that His church on earth shall reach perfection. It is essential that His directions be strictly obeyed. The members are to help and strengthen one another. No self-exaltation or accusing or harshness are to be shown in our dealings with one another. We must purify our souls through love and obedience to the truth. We must act like saints toward one another. We must purify our souls through love and obedience to the truth. We must act like saints toward one another, preparing ourselves, drilling ourselves, to be without fault in character, without spot or wrinkle or any such thing.--Letter 67, 1905, pp. 2-7. (Written February 18, 1905, from St. Helena, California, to Brethren and Sisters.) [Cf: 15MR171.02] p. 69, Para. 2, [1905MS].

[Written January 26, 1905, from Mountain View, California, to Brother and Sister Haskell.] [Cf: 15MR200.01] p. 69, Para. 3, [1905MS].

I have just received and read your letter. [Cf: 15MR200.02] p. 69, Para. 4, [1905MS].

I wish to say to you that the Lord has instructed me that Brother W. O. Palmer is not to be separated from the sympathy of the church. Brother Palmer is not perfect. Over and over again he has shown himself to be defective. I am to be as a mother to him, and as such I have spoken to him faithfully. I shall still continue to correct his wrongs, but I wish to present to him the hopeful side, that he may not fall

into utter discouragement. I shall reprove his errors and encourage him in every way possible. [Cf: 15MR200.03] p. 69, Para. 5, [1905MS].

We need especial wisdom that we may know how to deal with those who are tempted, that we may labor for the reformation of the erring. Hereditary and cultivated tendencies to evil will often gain the ascendancy. But often the very ones who would deal severely with the one in the wrong are, in the sight of God, more to be blamed than the one they so bitterly condemn. Brother Palmer knows that I am his friend. I will tell him the truth in love, clearly and truthfully, without prejudice or unfeeling severity. [Cf: 15MR200.04] p. 69, Para. 6, [1905MS].

In response to the charge made against Christ that He ate with publicans and sinners, Jesus replied, "I came not to call the righteous [the self-conceited Pharisees], but sinners to repentance." His work was not for those who would not receive His message, but with and for those who might be helped and saved after His crucifixion. [Cf: 15MR200.04] p. 69, Para. 7, [1905MS].

Let those who see faults and errors in their brethren go to them as Christ has directed, pray with and for them, and with hearts softened and subdued by the grace of Christ endeavor to point out kindly the wrongs that have been done. [Cf: 15MR201.01] p. 70, Para. 1, [1905MS].

"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." Christ, the great Teacher, is not referring merely to those who are children in years, but to those who need care and protection in their religious experience. [ Matt. 18:11-20, quoted.] [Cf: 15MR201.02] p. 70, Para. 2, [1905MS].

Do not these words encourage us to do more praying for our brethren, and less accusing of them? I know that if these directions were followed with those who are sin-sick, the Lord Jesus would be better pleased. Would this not be better than to separate an individual from the church, and leave him a subject of Satan's temptations? When all will study their Bibles closely, and give heed to its teachings, the saving grace of Christ will be manifested to the church in rich blessings. I am directed that we must continue our work of soul-saving in harmony with the Bible plan. [Cf: 15MR201.03] p. 70, Para. 3, [1905MS].

"Then came Peter unto Him, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but until seventy times seven." [Cf: 15MR201.04] p. 70, Para. 4, [1905MS].

Brother Haskell, read this instruction to the church at Nashville and at other places. Tell them that if they will read the Bible and walk in its counsels and directions, there will not be the difficulties to contend with that they have now. In our institutions and in our churches, there needs to be an entire change of action in dealing with those who are in fault. Let the sympathy and love of Christ come in, and the still, cold heart will be melted by His grace, and a heavenly atmosphere will pervade the church. [Cf: 15MR202.01] p. 70, Para. 5, [1905MS].

Study the eighteenth chapter of Matthew. Print it in *The Watchman*. And may our Lord Jesus Christ give His grace to every member of His church, that they may all be established in His word. [ Matt. 7:1-5, quoted.]-- Letter 31, 1905. [Cf: 15MR202.02] p. 70, Para. 6, [1905MS].

[ Battle Creek College was moved to Berrien Springs, Michigan, in the summer of 1901. However, in 1903 Dr. John Harvey Kellogg reopened Battle Creek College in the city of Battle Creek. His intention was that the school should continue to serve as a feeder institution for his medical school, the American Medical Missionary College. Ellen White strongly opposed Dr. Kellogg in this action and urged our young people no longer to look to Battle Creek for their college or medical education.] [Written October 28, 1905, from St. Helena, California.] As God's messenger I am to say to our people that we are not to encourage our youth to go to Battle Creek to receive an education. Fathers, mothers, the souls of your children are precious, and the warnings God has given that young men and young women should not be drawn to Battle Creek have now twice as much force as they had in the past. [Cf: 15MR203.01] p. 70, Para. 7, [1905MS].

The leading men who have taken a position directly against these warnings are strengthening one another to make of no effect the light God has given. Resistance after resistance to the movements that have been made against centering in Battle Creek will yet be seen. There are men teaching the Bible who have given up the truth they once believed and taught. They are teaching errors. The Lord is not pleased with this showing. He has mercifully placed in our possession several properties that can be used for sanitarium work, because He desires it to be seen that plants are made in many places. [Cf: 15MR203.02] p. 71, Para. 1, [1905MS].

I am instructed to say to our people, Heed the warnings given you. You cannot see the end from the beginning. The great crowd of people going to Battle Creek is one of the warnings why our people should heed the warnings given to get out of Battle Creek. [Cf: 15MR204.01] p. 71, Para. 2, [1905MS].

There are schools out of and away from Battle Creek that are in far less danger of losing their respect for the testimonies that have been coming to the people of God for the past half century. Representations are given me that the first proposition to reopen the school in Battle Creek was the first note of opposition to the light God has given. However, the result has proved as I was instructed it would be. The plausible excuses and reasons for the starting of this school were not inspired by God, but by the enemy of God, to confuse minds, and place our people where they would not know where they are standing. That this has been the result, I know. The testimonies borne are not heeded. The enemy is at work, and a neglect of the warnings sent is preparing the way for Satan to come in with his sophistries and errors. [Cf: 15MR204.02] p. 71, Para. 3, [1905MS].

Ministers have gone to Battle Creek and are not presenting the truth but errors that strike at the foundation of our faith and our experience of the last half century. This is just as Satan meant it to be. Men are giving heed to seducing spirits and will become adept in misconstruing the Scriptures and testifying to falsehoods. Satan is



looking on with great delight. [Cf: 15MR204.03] p. 71, Para. 4, [1905MS].

I am given a message for all our people: "Believe them not, for they are working to draw minds away from the Scriptures." They will so confuse [the] Scriptures that many will lose their bearings. Satan is preparing fallacies of every kind to use in playing the game of life for souls. [Cf: 15MR204.04] p. 71, Para. 5, [1905MS].

Parents, your children had better remain at home than to mingle with a mass of people who do not believe the truth. The education they receive in such a place will be so mingled with sentiments represented as wood, hay, and stubble, that the truth will lose its force upon their mind at a time when they need to have the truth confirmed. [Cf: 15MR205.01] p. 71, Para. 6, [1905MS].

People will come to Battle Creek in great numbers. But few, if any of them, are converted, and the Sanitarium is not in a condition to show the medical missionary work that is to be done for the world. The time has come when I must say that the effort to draw our young people to Battle Creek is one of the schemes of Satan to confuse the minds of the youth and those who are older. There are ministers of the gospel who have lost their bearings, and as they lead others to walk in strange paths they are doing a work similar to that which Satan thought to carry on when the children of Israel were about to enter Canaan. Beware, beware. [Cf: 15MR205.02] p. 71, Para. 7, [1905MS].

The Lord has opened the matter before me. Has Dr. Kellogg stated to any one, clearly and distinctly, the features of his faith? He has already mingled with unbelievers on the Sabbath, and he will need to take but half a step practically to renounce the Sabbath. I warn our people to come out from among them and be separate. The Lord will open--yes, he is opening--ways whereby your children can be given an education in medical missionary lines without endangering their souls. If the preparations in these places are not as complete as they are at Battle Creek they can do as much as was done when the work was first started at Battle Creek. We did not then have provision for sending out fully equipped physicians. In a short time we shall have facilities for giving the necessary requirements. [Cf: 15MR205.03] p. 72, Para. 1, [1905MS].

Suppose that for a time the students cannot be sent out as fully accredited physicians. They can work in connection with other physicians and, if they follow the Lord's guiding, such valuable opportunities will present themselves that they will gain a better experience perhaps than if they had gone out with a diploma. It is the man's real value that will give him standing room and influence. The nurse or physician who works with the Lord Jesus will gain success. Read the history of the children of Israel as given in the book of Exodus, and let each soul place himself fully on the Lord's side. The experience of the Israelites is to be considered by the people of God living in these last days. [Cf: 15MR206.01] p. 72, Para. 2, [1905MS].

God will give His presence and His grace to those who hearken to His voice and obey His commands. He will delight in all who reverence truth as a peculiar treasure. We must approach God feeling that we are sinners, and that His eyes are too pure to behold iniquity. We are to

abhor everything that is opposed to God, putting away all unchristlike practices. We are to accept the yoke of Christ, asking him to cleanse us from all unrighteousness and to help us perfect holiness in the fear of the Lord. [Cf: 15MR206.02] p. 72, Para. 3, [1905MS].

For a time after the warnings of God are given, if there is shown a careless, heedless disregard, the proving continues. The Lord bears long with the one who chooses his own way, giving him every opportunity to repent. But His judgments will certainly fall on those who go on in hardness of heart. Man may take to himself might, but if that might is opposed to God, and used to forward transgression and injustice, God will certainly punish the transgressor.--Manuscript 151, 1905. [Cf: 15MR206.03] p. 72, Para. 4, [1905MS].

(Written February 20, 1905, from "Elmshaven," Sanitarium, California, to "Dear Brethren Palmer and Ballenger.") [Cf: 15MR312.01] p. 72, Para. 5, [1905MS].

We are well pleased with the reports that Brother Ballenger has sent us of the work of the Paradise Valley Sanitarium. What we see being accomplished there is a fulfillment of what I have been instructed we might expect. For this we thank the Lord and take courage for the future, believing that the Lord will bless and guide. [Cf: 15MR312.02] p. 72, Para. 6, [1905MS].

The patronage you are receiving, even before you are fully prepared to accommodate patients, has exceeded my expectations. The Lord has been good to us, and we must ever bear in mind that this sanitarium is to be made a means of communicating truth to those who know it not. [Cf: 15MR312.03] p. 72, Para. 7, [1905MS].

Treatment rooms should be fitted up soon. Let them be, as was suggested when we were there, outside the main building. Were they inside the sanitarium, the steam from them would make an unhealthful atmosphere, which would pervade the rooms of the patients. Let us take every precaution to make everything connected with the Paradise Valley Sanitarium healthful and wholesome. [Cf: 15MR312.04] p. 73, Para. 1, [1905MS].

We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can. [Cf: 15MR312.05] p. 73, Para. 2, [1905MS].

I have received a letter from Brother Burrill of Canada, in which he speaks of the Sunday question that is soon to be met there. He says that they especially need Brother Robinson to help them in meeting this issue. He is a native-born Canadian, and can be a great help to them at this time. [Cf: 15MR313.01] p. 73, Para. 3, [1905MS].

Brother Burrill has written to me because he understood that I had

encouraged Brother Robinson to come to San Diego. At first I could remember nothing in regard to the matter. But after I received Brother Ballenger's letter stating that Brother Robinson was expected in San Diego soon to act as business manager of the Sanitarium, I remember that Brother Robinson was one whose name had been mentioned in some of our councils. I think he was presented as one who was not well, and who needed a change of climate. I asked if he was qualified to act as manager. When it was stated that he seemed to have the qualifications necessary for the place, I think I said, "Then by all means let him come." But I did not present this as light that had been given me by the Lord. It was merely my personal judgment, formed from your presentation of the case. [Cf: 15MR313.02] p. 73, Para. 4, [1905MS].

Brother Burrill also stated that Elder W. W. Simpson is a Canadian, and that such men as he are needed in Canada. He seems to think that it is not right that Elder Simpson should be held in Los Angeles. I know nothing in regard to Elder Simpson's case, except that he has been used by the Lord in his work in Los Angeles, and that he has been greatly blessed. Over one hundred have taken their stand for the truth as a result of his labors. At the close of his last series of tent meetings he thought of changing his field of labor, but he received a petition signed by many of the citizens of Los Angeles asking him to remain and continue his meetings. The Lord has given Brother Simpson a spirit of adaptability, with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notices, and charts that have aroused the interest of the people. [Cf: 15MR313.03] p. 73, Para. 5, [1905MS].

I would say, Let Brother Simpson labor where his message is evidently accomplishing great good. Those who have come to his meetings have given freely of their means to sustain the work that he has carried forward. At this time, when there is such urgent need of workers in Los Angeles, when the brethren are seeking to establish a sanitarium there, I dare not say to Elder Simpson, You must go back to Canada. And, besides, such a move might not be best for his health. For the present let him remain in Los Angeles, for the Lord is giving him marked success in bearing the message to the people. Let him give the trumpet a certain sound, arousing those who have never heard the truth. May the Lord encourage him to remain in Los Angeles until the church members are aroused to gird on the armor and show that they have a burden to give the message. Our ministers are not to hover over the churches. They are to proclaim the truth, as Elder Simpson is doing. Let those who know not the truth be given an opportunity to hear the reasons of our faith. [Cf: 15MR314.01] p. 73, Para. 6, [1905MS].

I believe that Brother Simpson is presenting the truth as God would have many others present it. Some of the brethren in Los Angeles felt that he should do more in the church there. When this was suggested to me, I thought of the answer that Christ gave when the priests and rulers reproached Him for eating with publicans and sinners. "I came not to call the righteous, but sinners to repentance," He declared. [Cf: 15MR314.02] p. 74, Para. 1, [1905MS].

Let the work now being accomplished for those who have never before heard the truth, lead our ministers and church members in Los Angeles to arouse. Let them take hold, as they see that God is working. Let them make diligent work in repenting of their coldness and indifference

and selfishness. As the church is by repentance cleansed from this neglect, and the members are converted, they will heartily engage in laboring from house to house. By teaching those who are seeking for the light of truth, they themselves will receive a valuable education. [Cf: 15MR315.01] p. 74, Para. 2, [1905MS].

Let no one, by precept or example, seek to draw Elder Simpson from his God-appointed work. Let all take hold with him in an effort to carry the work in clear lines. The members of the Los Angeles church need to heed every message that comes to them bidding them arouse from their stupor. If they will earnestly seek the Lord, He will give them light and life and the quickening power of the Holy Spirit. [Cf: 15MR315.02] p. 74, Para. 3, [1905MS].

The message that I have to bear to the church in Los Angeles is, Awake, and put on the whole armor of God. There is selfishness in the church that must be rooted out. Seek the Lord earnestly. Reveal in your lives the sanctifying power of the truth. Cooperate with the evangelist that the Lord has placed amongst you. God would have you work as fishers of men. [Cf: 15MR315.03] p. 74, Para. 4, [1905MS].

Pray much, and practice self-denial, that you may help in establishing the sanitarium at Glendale, which is struggling to make a beginning. Seek to make it an institution after God's order. Some can do more than others, but all can do something. There are those who, if they will deny self, may do much more than they have done, and if all will take hold in earnest, the Glendale Sanitarium may be made a praise in the earth. [Cf: 15MR315.04] p. 74, Para. 5, [1905MS].

In the securing of buildings for sanitarium work in southern California, we see the gracious leading of God. These buildings have been secured at a very small cost, and the Lord would now have His people build up and strengthen the work. [Cf: 15MR316.01] p. 74, Para. 6, [1905MS].

The Glendale Sanitarium must be furnished and equipped. There is a great work to be done for that institution. Do not discourage those who are trying to do what they can to carry on the work. Help Brother Burden and those who are placed in charge of the sanitarium work, that they may do all that needs to be done. [Cf: 15MR316.02] p. 74, Para. 7, [1905MS].

I make a special appeal to the church in Los Angeles. God expects you, as a church, to be purified and refined. Put away all accusing and dissension; lay aside all fault-finding and jealousy, and let every one come up to the help of the Lord. You need to arise and trim your lamps, that they may give a clearer light. All should appreciate what is being done to bring the truth before unbelievers. [Cf: 15MR316.03] p. 74, Para. 8, [1905MS].

Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring, and do thorough work in your own hearts. Break up the fallow ground of your hearts, and seek to know what you can do to advance the work in Los Angeles. [Cf: 15MR316.04] p. 75, Para. 1, [1905MS].

Temptations are being brought in by men who have been long in the truth. The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit. [Cf: 15MR317.01] p. 75, Para. 2, [1905MS].

The members of the Los Angeles church need to have a deep work of grace done in their own hearts. Let every one build over against his own house. The messages given by Elder Simpson, which convert sinners, should be sufficient to arouse you also. Awake, awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold. [Cf: 15MR317.02] p. 75, Para. 3, [1905MS].

Pray earnestly. Read and study the prayer of Christ as given in the seventeenth chapter of John, and then seek to live lives that will answer that prayer. Read also the messages given in the third chapter of Revelation. God sent His angel from heaven to give these messages. The message to the Laodicean church belongs to the church in Los Angeles, and to our churches generally. Will they arouse, and do the work that God has given them to do?--Letter 75, 1905. [Cf: 15MR317.03] p. 75, Para. 4, [1905MS].

Christ brought men and women power to overcome. He came to this world in human form, to live a man among men. He assumed the liabilities of human nature, to be proved and tried.--Ms 22, 1905, pp. 2, 3. [Cf: 17MR31.01] p. 75, Para. 5, [1905MS].

A divine-human Saviour, He [Christ] came to stand at the head of the fallen race, to share in their experience from childhood to manhood.--Ms 54, 1905, pp. 4, 5. [Cf: 17MR31.02] p. 75, Para. 6, [1905MS].

He [Christ] took His stand at the head of the fallen race, that men and women might be enabled to stand on vantage ground.--Ms 58, 1905, p. 3. [Cf: 17MR31.03] p. 75, Para. 7, [1905MS].

(Written September 12, 1904, in Omaha, Nebraska.)--Those who take upon themselves little responsibility as Christians, become dwarfed in religious growth, and their spiritual dwarfage, unless checked, results in spiritual death. But workers who perform faithfully the duties given them of God receive more and more grace. From their lives the truth shines forth more and more clearly. They are given power to glorify God. [Cf: 17MR303.01] p. 75, Para. 8, [1905MS].

All who follow on to know the Lord will have increased knowledge. They will be enabled to help and bless others by setting a Christlike example. The path in which they walk grows brighter and brighter unto the perfect day. Their conversion becomes more and more decided, and they are vessels unto honor. God's purpose for His workers is that they shall grow up unto the full stature of men and women in Christ. [Cf: 17MR303.02] p. 76, Para. 1, [1905MS].

There is to be an avoidance of controversy. We are to speak the truth in love. False doctrines of every kind will be brought in to divert the mind from a plain "Thus saith the Lord." Wherever we go, we shall find

men ready with some side issue. While I was at Melrose, a man came with a message that the world is flat. I was instructed to present the commission that Christ gave His disciples just before His ascension, as recorded in Matthew 28:16- 20. [ Matt. 28:16-20, quoted.] [Cf: 17MR303.03] p. 76, Para. 2, [1905MS].

We are not to allow our minds to be occupied by subjects such as that presented by this man. In regard to such subjects, God says to every soul, "What is that to thee? Follow thou Me. I have given you your commission. Dwell upon the great testing truths for this time, not upon matters that have no bearing upon our work." [Cf: 17MR304.01] p. 76, Para. 3, [1905MS].

Again and again these non-essential subjects have been agitated, but their discussion has never done a particle of good. We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to non-essential questions. There are questions of the highest importance to be considered. "What shall I do that I may inherit eternal life?" the lawyer asked Christ. The Saviour answered, "What is written in the law? how readest thou?" "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: 17MR304.02] p. 76, Para. 4, [1905MS].

The questions Christ considered essential are the questions that we are to urge home today. We are not bidden to enter into discussion regarding unimportant subjects. Our work is to lead minds to the great principles of the law of God. [Cf: 17MR304.03] p. 76, Para. 5, [1905MS].

*The Need of a Thorough Preparation for Ministerial Work.* During the night many scenes passed before me, 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, and I will try to repeat in finite words the instruction given regarding the work to be done. 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: 17MR304.04] p. 76, Para. 6, [1905MS].

Those who give themselves to the ministry of the Word of God enter a most important work. The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will add many souls to the fold. Many have made a mistake in receiving credentials. They will have to take up work to which they are better adapted than the preaching of the Word. They are being paid from the tithe, but their efforts are feeble, and they should not continue to be paid from the tithe. In many ways the ministry is losing its sacred character. [Cf: 17MR305.01] p. 76, Para. 7, [1905MS].

Those who are called and chosen to the ministry of the Word will be true, self-sacrificing workers together with Christ. "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 Spirit, 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 the true conversion. [Cf: 17MR305.02] p. 77, Para. 1, [1905MS].

Those who preach the gospel without putting the whole being--heart, mind, soul, and strength--into their work, are consumers and not producers. God calls for men who realize that they must put forth earnest action, 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 have an earnest desire to strengthen their powers, 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. [Cf: 17MR305.03] p. 77, Para. 2, [1905MS].

When this is the experience of our workers, fruit will be seen. Many souls will be brought into the truth. [Cf: 17MR306.01] p. 77, Para. 3, [1905MS].

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 His ordinance. Participation in this ordinance means much, and our ministers should be careful to give each candidate plain instruction in regard to its meaning and its solemnity. Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. [Cf: 17MR306.02] p. 77, Para. 4, [1905MS].

I urge our brethren to unify upon a true, Scriptural basis. The Lord calls for intelligent, industrious workers who will do that which needs to be done. Sanitariums are to be established in many places. To the poor and to the rich is to be given the message of healing through Christ. [Cf: 17MR306.03] p. 77, Para. 5, [1905MS].

My brethren, work earnestly and seriously. This does not mean that you are not to be cheerful, but that you are to put your whole heart into the work of preparing the way for Christ's coming. He calls for whole-hearted, unselfish men to sound the note of warning.--Ms 10, 1905. ("Non-Essential Subjects To Be Avoided," Sept. 12, 1904.) [Cf: 17MR306.04] p. 77, Para. 6, [1905MS].

(Written February 2, 1905, from "Elmshaven," Sanitarium, California, to "Dear Brethren Ballenger and Palmer.") [Cf: 18MR226.01] p. 78, Para. 1, [1905MS].

We were very much pleased to receive a letter from Brother Ballenger, full of hope and telling of the good results of the work of our

sanitarium in Paradise Valley. This is just as we have expected it would be, and we thank the Lord for such a good, encouraging record. The Lord be praised. [Cf: 18MR226.02] p. 78, Para. 2, [1905MS].

I am pleased, Brother Ballenger, that you and your wife are at the sanitarium. This is as it should be. If you possibly can, fit up more bathrooms without delay. As soon as you can, finish the bathrooms as they should be finished. Get this sanitarium in full running order as soon as possible. [Cf: 18MR226.03] p. 78, Para. 3, [1905MS].

Oh, how much we need experienced workers as matrons and helpers in our institutions! I cannot encourage you to employ as matron the one mentioned in your letter. [Cf: 18MR226.04] p. 78, Para. 4, [1905MS].

The Lord will have helpers prepared for the fulfillment of their duties, if the men and women who are thirsting for the knowledge that will qualify them to labor in our medical institutions will follow His directions, not going into such long preparations, but taking right hold, and putting the whole soul into their work in the fear of the Lord and with love for the souls for whom Christ has given His life. [Cf: 18MR226.05] p. 78, Para. 5, [1905MS].

We felt a little disappointed, Brother Ballenger, that you could not accompany Brother Palmer to the meeting at Mountain View. But you were in the place where the Lord wanted you to be. Good is the Lord, and greatly to be praised. If only souls will be converted from the error of their ways, and seek the Lord, and learn the science of preserving the health of the body and the soul! And where can they learn these much needed lessons as well as at our sanitariums, which the Lord has said should be established in many places. Lectures might be given to the multitudes, but while the words spoken would enlighten many minds, how can people understand fully without a practical knowledge? One patient, successfully treated, will have a testimony to bear of the virtue of the simple methods of treatment--the simple, healthful remedies that nature has provided without the use of any drugs. [Cf: 18MR226.06] p. 78, Para. 6, [1905MS].

When Christ was upon this earth, He did not direct fishermen to leave their nets and boats and go to the Jewish teachers to gain a preparation for the gospel ministry. Walking by the Sea of Galilee, He "saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And He said unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him" (Matt. 4:18-22). This prompt obedience, without any question, without one promise of wages, seems remarkable. But the words of Christ were an invitation that implied all that He meant it should. There was an impelling influence in His words. There was no long explanation, but what He said had a drawing power. [Cf: 18MR227.01] p. 78, Para. 7, [1905MS].

It was at the very beginning of His ministry that Christ began to gather in His helpers. This is a lesson to all ministers. They should constantly be looking for and training those who they think could help



them in their work. They should not stand alone, trying to do by themselves all that needs to be done. [Cf: 18MR227.02] p. 79, Para. 1, [1905MS].

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and making them believers in Christ, teaching them in regard to the kingdom of God. In this work they would become His ministers, fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues, to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. He said, "Follow Me, and I will make you fishers of men." [Cf: 18MR228.01] p. 79, Para. 2, [1905MS].

Just as soon as Christ began to preach, He began to gather disciples, who were to hear all His words, and learn of Him, the great Teacher, and, afterward, preach the gospel. These disciples, supposed to be ignorant fishermen, were not to become teachers after the manner of the Jewish educators. They were to be Christ's witnesses, bearing to the world His truth, unmingled with the traditions and sophistries of men. By practicing His virtues, by walking and working with Him, they were to be qualified to be His representatives. [Cf: 18MR228.02] p. 79, Para. 3, [1905MS].

Christ's call, "Follow Me, and I will make you fishers of men," and the power of His grace, manifested to them, was indeed their ordination, their appointment to the work of the gospel ministry. The Saviour's work as a teacher, His example, His opening of the Scriptures to the multitude, His works of healing, were preparing the disciples to carry on the work that He began. Through His words and through His sanctifying influence, He gave gifts unto men, preparing the members of this early church to be His messengers. His treasure of knowledge was put into earthen vessels. He did not advise His disciples to learn of the Jewish teachers. By the simplicity of faith, by clean, pure, humble service, the disciples were being educated in His school, to carry responsibilities of the same kind that He was bearing. [Cf: 18MR228.03] p. 79, Para. 4, [1905MS].

Certainly Christ chose the foolish things of the world--those whom the world pronounced unlearned and ignorant--to confound the wise men of the world. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and teacher, they were gaining an education of the highest order; for they had before them a divine Example. Christ was presenting to them truths of the highest character. [Cf: 18MR229.01] p. 79, Para. 5, [1905MS].

Those whom God employs to do service for Him, He would have fitted in His way for that service. Those who preach Christ must learn of Christ daily, in order to understand the mystery of saving and serving the souls for whom He had died. They must bring with them nothing like spiritual pride or self-indulgence. In speech, in voice, in every phrase of character, they must reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His tender love and compassion must constantly be revealed. [Cf: 18MR229.02] p. 79, Para. 6, [1905MS].

"Follow Me," were the words of the great Teacher, "and I will make you fishers of men." They must do this work with hearts filled with Christ's love for souls. They must pattern after Him in all things, sharing His tender compassion and His sternness against all evil working. Christ is the great Example for all. We are to be workers together with Him. Those who are in His service need to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called straightway left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that will bring a coarseness into their lives, and will be a detriment to their spiritual advancement in the work the Lord has given them to do. [Cf: 18MR229.03] p. 80, Para. 1, [1905MS].

All through my Christian experience I have been presented with the neglect of our churches to show that care and wisdom that Christ would have them show in looking not only on their own things, but also on the things of others. We are to be kind and attentive to those around us, helping in every necessity, relieving the oppressed, and giving them every encouragement. To love God supremely and to love our neighbor as ourselves--these are the two great principles of the law of God. If the Lord has placed means in our hands so that we can relieve those who are in need, there should not be a question in our minds as to the part we should act toward these unfortunate ones. [Cf: 18MR230.01] p. 80, Para. 2, [1905MS].

But I am stretching out my letter lengthily. I shall now close by saying that I am of your mind regarding the well. Before any more money is expended on it, prove that which you have already obtained. Let the blessing of success lead all who are interested in this work to be thankful and praise the Lord. We desire that everything shall be done economically, but not in a niggardly way. [Cf: 18MR230.02] p. 80, Para. 3, [1905MS].

We feel grateful to God that Brother Palmer has been able to connect with the work for a time. He can now thank God that the efforts put forth have been a success. Those who have been interested in this institution, and have given of their means to set it in operation, should be encouraged.--Letter 53, 1905. [Cf: 18MR230.03] p. 80, Para. 4, [1905MS].

(Written June 29, 1905, from the San Jose, California, campground, to church members in Melbourne, Australia.) The Lord has given me a message for some of our brethren and sisters in Melbourne who are acting out, in words and works, the same objectionable things that have been acted out by some of our people in Battle Creek. Had our brethren in Battle Creek followed the Lord wisely, the large sanitarium would not have been rebuilt in the same place. Smaller plants would have been made in different places, out of the cities. [Cf: 19MR333.01] p. 80, Para. 5, [1905MS].

The movements made by many in Battle Creek to counterwork the effort to transfer the publishing house to another place, as the Lord directed, will reveal their results. It will be seen what it means to work contrary to the purposes of God. But I have been shown that the results of this opposition will not be fully known until the books of

heaven shall be opened and every man shall be judged according to the deeds done in the body. [Cf: 19MR333.02] p. 80, Para. 6, [1905MS].

Again and again we have seen the results of working directly against the plan of God. We have seen how great a mistake it is for men to use their influence to turn aside the counsel of God in order to bring in human devising. Men have been held in Battle Creek who ought long ago to have been out in the fields that are destitute of workers. "Shall I not judge for this thing?" saith the Lord. Human wisdom has urged the advantage of remaining in Battle Creek, when the Lord had said, "Go; make plants in various places near to but outside the large cities." [Cf: 19MR333.03] p. 81, Para. 1, [1905MS].

Let not the history of Battle Creek be repeated in Melbourne. Let the light be carried to other places. I thank God that there is a little time left in which to work in the cities. They must be worked faithfully. But what has been done in the other cities of Australia in comparison with what has been done in Melbourne? Melbourne has had the precious truth for a long time. Let other places be given the message. [Cf: 19MR334.01] p. 81, Para. 2, [1905MS].

Not all the business of the Echo Company can be moved from Melbourne at once; but do not allow the excuse of carrying on mercantile business lead to increasing the number of youth who shall be exposed to the temptation of city life. Light has been given that the large cities are to become as Sodom and Gomorrah. They are even now hotbeds of vice. Parents should be studying the Word of God for themselves and for their families. But instead of this, many children are left to grow up untaught, unmanaged, unrestrained. Parents should now do everything in their power to redeem their neglect and place their children where they will be under the very best influences. [Cf: 19MR334.02] p. 81, Para. 3, [1905MS].

Let centers be no longer made in the cities. Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into heavenly courts? Are you preparing them to become members of the royal family, children of the heavenly King? What shall it profit a man if he gain the whole world, and lose his own soul? How will ease, comfort, convenience, compare with the value of the souls of your children? [Cf: 19MR334.03] p. 81, Para. 4, [1905MS].

There is not one family in a hundred who will be improved, physically, mentally, or spiritually, by residing in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of streetcars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the Word of God. [Cf: 19MR335.01] p. 81, Para. 5, [1905MS].

The Lord would have the believers in Melbourne consider the example set by Battle Creek, and not pattern after it. God has sent warning after warning that our schools and publishing houses and sanitariums

are to be established out of the city, in places where the youth may be taught most effectively what is truth. Let no one attempt to use the Testimonies to vindicate the establishment of large business interests in the cities. Do not make of no effect the light that has been given upon this subject. [Cf: 19MR335.02] p. 81, Para. 6, [1905MS].

Men will arise speaking perverse things, to counterwork the very movements that the Lord is leading His servants to make. But it is time that men and women reasoned from cause to effect. It is too late, too late, to establish large business firms in the cities--too late to call young men and women from the country to the city. [Cf: 19MR335.03] p. 82, Para. 1, [1905MS].

Conditions are arising in the cities that will make it very hard for those of our faith to remain in them. It would therefore be a great mistake to invest money in the establishment of business interests in the cities. [Cf: 19MR335.04] p. 82, Para. 2, [1905MS].

"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 shall thy people be delivered, every one that shall be found written in the book" [ Dan. 12:1]. [Cf: 19MR335.05] p. 82, Para. 3, [1905MS].

This Scripture is to be studied. The cities will become worse and worse. In them will be strife and bloodshed, and at last they will be visited by earthquakes. Buildings will be thrown down, and will be consumed by fire from heaven. [Cf: 19MR336.01] p. 82, Para. 4, [1905MS].

"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." "And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand" [ Dan. 12:2, 3, 8-10]. [Cf: 19MR336.02] p. 82, Para. 5, [1905MS].

Will our brethren and sisters in Melbourne move without the counsel of God? Will they make large plants in Melbourne, when the world is growing worse and worse, when the cities are becoming as Sodom and Gomorrah? Will they put out the eyes of the people, that they shall not discern the signs of the times? [Cf: 19MR336.03] p. 82, Para. 6, [1905MS].

The cities must be worked. Those who are living in them must be warned of what is before us. Let time and means be wisely spent. See if you cannot do something in the highways and byways of the cities to proclaim the message of present truth. But do not locate your families in the city, and do not establish business interests there. If you do this, you will in the future be expected to conform to the observance of various holidays. Watchers will be set to seek occasion of complaint

against the commandment-keeping people of God. Satan will exercise his power and enmity, and oppression will be the result. The larger the city, the greater will be the oppression. At such a time as this, shall we invest our money and our time in business enterprises in the cities, when they are so much needed to advance the work in new fields? Let those who can teach the truth go forth into the highways and hedges, and compel men and women to come in, that God's house may be full. [Cf: 19MR336.04] p. 82, Para. 7, [1905MS].

"Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" [ Hosea 6:1-3]. [Cf: 19MR337.01] p. 83, Para. 1, [1905MS].

Though stormy times are before us, much missionary work still remains to be done in the cities. This work can be done better now than at any other time in the future. But this does not require the establishment of large business enterprises. Let us not move according to human ambition. We are living in too solemn a time to move impulsively. While missionary work is to be done in the cities and out of the cities, God does not desire His people to invest their means in large commercial interests in the cities. My brethren and sisters, if you have physical force, if you have money, invest them in the work of enlightening men and women, warning them to prepare for what is coming upon the earth.-- Ms 76, 1905. [Cf: 19MR337.02] p. 83, Para. 2, [1905MS].

The whole Bible is a revelation; for all revelation to men comes through Christ, and all centers in Him. God has spoken unto us by His Son, whose we are by creation and by redemption. Christ came to John exiled on the Isle of Patmos to give him the truth for these last days, to show him that which must shortly come to pass. Jesus Christ is the great trustee of divine revelation. It is through Him that we have a knowledge of what we are to look for in the closing scenes of this earth's history. God gave this revelation to Christ, and Christ communicated the same to John. [Cf: 20MR150.01] p. 83, Para. 3, [1905MS].

John, the beloved disciple, was the one chosen to receive this revelation. He was the last survivor of the first chosen disciples. Under the New Testament dispensation he was honored as the prophet Daniel was honored under the Old Testament dispensation. [Cf: 20MR150.02] p. 83, Para. 4, [1905MS].

The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history. [Cf: 20MR150.03] p. 83, Para. 5, [1905MS].

After the passing of the time, God entrusted to His faithful followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angel's messages. They were given to the workers who had had a part in the cause from the beginning. [Cf: 20MR150.04] p. 83, Para. 6, [1905MS].

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end. [Cf: 20MR150.05] p. 84, Para. 1, [1905MS].

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth. [Cf: 20MR151.01] p. 84, Para. 2, [1905MS].

The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning. [Cf: 20MR151.02] p. 84, Para. 3, [1905MS].

From time to time we read the death notices of the great men of the world. Their time came suddenly, as in a moment. Many, supposed to be in good health, die after a feast, or after laying selfish plans for their own exaltation. The word goes forth, "He is joined to his idols; let him alone." This means that the Lord no longer guards him from harm. Sudden death comes, and what is his lifework worth? His life has been a failure. The tree falls because the power that has sustained it leaves it to its idolatrous sacrifice. [Cf: 20MR151.03] p. 84, Para. 4, [1905MS].

Men and women are absorbed in searching for something to enjoy. They sell their souls for naught, and God withdraws. His longsuffering forbearance. They are left to their choice. [Cf: 20MR151.04] p. 84, Para. 5, [1905MS].

There are those who, while professing to believe present truth have degraded their faith and refused to walk in the light. Who will now lay aside their selfish, worldly principles? Who will now strive to realize the worth of the soul? 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? Are you hungering and thirsting for the bread of

life and the water of salvation? Do you realize the value of the souls for whom Christ died? Are those who are supposed to be Christians living up to their profession of faith? Are they conscious of the worth of the soul? Are they striving to purify their souls through obedience to the truth?--Ms 129, 1905. [Cf: 20MR151.05] p. 84, Para. 6, [1905MS].

(Written August 9, 1905, from "Elmshaven," Sanitarium, California, to Dr. and Mrs. D. H. Kress.) During the past few months I have been exceedingly busy, writing out the instruction given me as the Lord's witness and messenger. Often I have written ten pages before others were up in the morning. I have been obliged to bear urgent messages to many persons. [Cf: 20MR256.01] p. 84, Para. 7, [1905MS].

Last year at this time my hand was very weary. The joints showed rheumatic tendencies. The thought that I might lose the use of my hand distressed me. I prayed over the matter, and I rejoice to say that for months I have felt no trouble at all. My hands are supple, more so than they have been for years, and I am able to do a great deal of writing. [Cf: 20MR256.02] p. 85, Para. 1, [1905MS].

I praise the Lord for preserving His aged servants in health and strength. There is Elder Haskell, working earnestly for the advancement of the cause in Nashville. His wife, younger than he is and in good health, is a great help and blessing to him. They blend in their labors, and are doing an important work in teaching young people how to do house-to-house work. They are most earnest workers. [Cf: 20MR256.03] p. 85, Para. 2, [1905MS].

Elder Butler also is engaged in labor in Nashville, and just now he and Elder Haskell are holding a series of tent meetings there. Last year they could not find a place for the tent, and the evangelical work seemed to be at a standstill. At times the workers were tempted to feel discouraged, for every way of advance seemed to be closed. I tried to encourage them, but means that should have been sent to Nashville was withheld, and I felt deeply that changes must be brought about, because the Lord could not be glorified in His work being hindered. [Cf: 20MR256.04] p. 85, Para. 3, [1905MS].

The workers in Nashville have passed through a severe trial of their faith, but recently the Lord's providence has been working for them in a remarkable manner. Not long ago an opportunity came to them to purchase a good meetinghouse in an excellent part of the city for five thousand dollars. This property, with the lot on which it stands, is worth twenty thousand dollars. The church belonged to the Baptists, but was too small for them and they were anxious to sell. Our brethren accepted the offer and are to make the last payment the first of October. I tell them to have faith in God, for the money will come, and they will own the house. [Cf: 20MR256.05] p. 85, Para. 4, [1905MS].

The brethren in Washington lent them one thousand dollars to make the first payment, but Elder Haskell and Elder Butler have been worrying for fear that the rest of the money would not come in time. I have written as the Lord's messenger to persons who ought to help them. I determined that these old soldiers of the cross--self-sacrificing, earnest workers as they are--should not be disappointed if I could prevent it. I have it in my mind what we can do, and what I shall do,

rather than that they should lose the meetinghouse. [Cf: 20MR257.01] p. 85, Para. 5, [1905MS].

The church is of solid brick. The seats are cushioned and the floor carpeted. There is a pipe organ built into the wall, and there is also a good piano. [Cf: 20MR257.02] p. 85, Para. 6, [1905MS].

When I heard of this favor that the Lord had bestowed upon His old, faithful workers, I thanked Him with heart and soul. These brethren have borne the burden in the heat of the day. They carried on their shoulders the burden of raising funds for the building up of our institutions in the beginning. Together with my husband and myself, they bore all the load under which they could stand. They united with us in the early stages of the work, and ever since then their one aim has been the upbuilding of the cause of God in our world. [Cf: 20MR257.03] p. 85, Para. 7, [1905MS].

My husband, the old warrior, has gone, but I am still on the field of battle. The Lord still permits me to have a part in His work, and for this I thank Him. [Cf: 20MR257.04] p. 86, Para. 1, [1905MS].

The Lord knows all the perils that surround us at this time. He knows our necessities. He knows the strength that we need in order to uphold the truth in its elevated, holy character, and He will supply all our need. We are not to be depressed by any trials that may come. [Cf: 20MR257.05] p. 86, Para. 2, [1905MS].

I wish to say to you that if God opens the way for the brethren in other parts of Australia to purchase property that may be used for sanitarium work, such as the place that Brother Semmens has written about, forbid them not. Utter not one word of remonstrance. There are many cities to be worked, and medical missionary work is not to be confined to a few centers. [Cf: 20MR257.06] p. 86, Para. 3, [1905MS].

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near every large city. Sanitariums should be established near such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say, No; you must not create an interest in other places for fear that our patronage will be decreased. If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work. [Cf: 20MR257.07] p. 86, Para. 4, [1905MS].

May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and the byways. He loves us with an everlasting love. [Cf: 20MR258.01] p. 86, Para. 5, [1905MS].



There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. [Cf: 20MR258.02] p. 86, Para. 6, [1905MS].

Since we returned from Australia, the Lord has opened the way for the establishment of the sanitarium work in southern California. The brethren there have found opportunity to buy several properties at a price very much below the original cost. The first of these was an opportunity to purchase the Fernando school buildings. These buildings were in every way adapted for school work, and I advised their purchase. The property consists of a large school building, a dwelling house, twelve-and-a-half acres of land partly set out to orange trees; and the price paid was eleven thousand dollars. I asked how this price compared with the real value of the property, and the answer was that we had obtained the property for about one-third of its value. [Cf: 20MR258.03] p. 86, Para. 7, [1905MS].

About seven miles from San Diego our brethren found a building admirably adapted for sanitarium work. It was erected by a Mrs. Potts for sanitarium work, and when I saw it it seemed to be that we had found about all that we could ask. Here was a well-constructed, three-story building of about fifty rooms, standing upon a pleasant rise of grounds and overlooking a beautiful valley. [Cf: 20MR258.04] p. 87, Para. 1, [1905MS].

Besides the main building, there was a six-room cottage, which could be fitted up for helpers, and a good stable. About half of the twenty acres of land had once been planted out to fruit trees, but during the long drought from which the country had suffered the trees had been allowed to die, except the ornamental trees and the shrubbery round the buildings, and about seventy olive trees on the terrace. [Cf: 20MR258.05] p. 87, Para. 2, [1905MS].

The owners of this property had become discouraged on account of the long drought, and were offering it for twelve thousand dollars. We did not feel free to purchase it at this price, and a year later it was offered to us for eight thousand. Still we did not take it, and about a year afterward we made an offer of four thousand dollars for the mortgage, which was accepted. [Cf: 20MR259.05] p. 87, Para. 3, [1905MS].

After purchasing the property, we immediately set about making the necessary repairs and improvements. Patients began to come in before the building was ready for them, and ever since the helpers have been kept busy. [Cf: 20MR259.02] p. 87, Para. 4, [1905MS].

Not long ago a building at Glendale, eight miles from Los Angeles, was purchased and fitted up for sanitarium work. Originally this building was an expensive one, costing the owners about forty thousand dollars. There are seventy-five rooms, many of which are arranged in suites, a small one for a bedroom and a larger one for a sitting room. There were two bathrooms on each floor, but they were not such as would be needed in giving treatments, and new treatment rooms have been added. [Cf: 20MR259.03] p. 87, Para. 5, [1905MS].

The rooms in the building are pleasant, and the location of the building is very good. The place is a sightly one. [Cf: 20MR259.04] p. 87, Para. 6, [1905MS].

When Brother Burden first went to see the agent about purchasing this place, twenty thousand dollars was asked for it. Brother Burden then told the agent something of the purpose for which those desirous of purchasing the building wished to use it. He told him about our medical missionary work, and assured him that this work was carried on without any thought of making money except for missionary purposes. The agent was much interested and was inclined in favor of the idea, and he named a sum considerably lower than the sum first mentioned. But Brother Burden told him that it would be impossible for us to pay that price, and he then said, "You can have it for twelve thousand five hundred dollars, and you may consider the remainder of the price a gift to the institution." [Cf: 20MR259.05] p. 87, Para. 7, [1905MS].

Recently we have purchased what is known as the Loma Linda property. This property is sixty miles from Los Angeles, and is on the main railway line from Los Angeles to New Orleans. It was owned by a corporation of one hundred and fifty people, seventy of whom were physicians. But the physicians did not agree among themselves, and the place lost money instead of making it, and it was decided to sell. It continued to be a loss financially, and the stockholders became anxious to sell. It was offered for forty thousand dollars, and for this price our brethren have purchased it, paying down five thousand dollars. They will make three other payments of five thousand each, and after that will have three years in which to pay the remainder, at six percent interest. [Cf: 20MR259.06] p. 88, Para. 1, [1905MS].

The property is a most beautiful one. There are seventy-six acres of land, twenty-three of which are set out to fruit and ornamental trees. There are twelve acres of oranges, and eight acres of plums, apricots, lemons, and grapefruit. The rest of the land is garden, alfalfa, and pasture land. [Cf: 20MR260.01] p. 88, Para. 2, [1905MS].

There is one large building and five cottages, four of which have four rooms each, and one nine rooms. In all there are ninety rooms. The buildings are all furnished throughout and are ready for use. [Cf: 20MR260.02] p. 88, Para. 3, [1905MS].

There are several good carriages, five horses, four cows, and one-hundred and thirty-five chickens. There is an ample water supply, the property having two good wells. I know that it was in the providence of God that we had an opportunity to purchase this property. [Cf: 20MR260.03] p. 88, Para. 4, [1905MS].

I wrote the foregoing last night, and this morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study. [Cf: 20MR260.04] p. 88, Para. 5, [1905MS].

During the past four years one of our doctors established himself in the city of Boulder, just a little distance from our sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our sanitarium have always endeavored to show their patients that they would be better off without meat. [Cf: 20MR260.05] p. 88, Para. 6, [1905MS].

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close beside the Lord's institution is converted in heart and mind, he will see the necessity of carrying out the principles of the Word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go. [Cf: 20MR260.06] p. 88, Para. 7, [1905MS].

The question has been asked, Should we sell the Boulder Sanitarium to the one who has set up a practice so close to it? I answer, No, no! The one who has offered to buy it is not keeping up the standard of health reform, and the Lord would not be pleased to have the institution sold to him. The Boulder Sanitarium is to do its appointed work. From it the truth for this time is to shine forth, and the great message of warning be given. [Cf: 20MR261.01] p. 89, Para. 1, [1905MS].

In ancient times the remark was frequently made, "Wherever there are three physicians, there are two atheists." But a change has come. Wherever the last message of warning is given, combined with medical missionary work and lessons on the right principles of living, wonderful results are seen. Our sanitariums are to be the means of enlightening those who come to them for treatment. [Cf: 20MR261.02] p. 89, Para. 2, [1905MS].

The patients are to be shown how they can live upon a diet of grains, fruits, nuts, and other products of the soil. I have been instructed that lectures should be regularly given in our sanitariums on health topics. People are to be taught to discard those articles of food that weaken the health and strength of the beings for whom Christ gave His life. The injurious effects of tea and coffee are to be shown. The patients are to be taught how they can dispense with those articles of diet that injure the digestive organs. [Cf: 20MR261.03] p. 89, Para. 3, [1905MS].

These things are to be treated from a health standpoint. The blessings that attend a disuse of tobacco and intoxicating liquor are to be plainly pointed out. Let the patients be shown the necessity of practicing the principles of health reform if they would regain their

health. Let the sick be shown how to get well by being temperate in eating and by taking regular exercise in the open air. [Cf: 20MR261.04] p. 89, Para. 4, [1905MS].

It is that people may become intelligent in regard to these things that sanitariums are to be established. A great work is to be done. Those who are now ignorant are to become wise. By the work of our sanitariums, suffering is to be relieved and health restored. People are to be taught how, by carefulness in eating and drinking, they may keep well. Christ died to save men from ruin. Our sanitariums are to be His helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not done by our sanitariums, a great mistake is made by those conducting them. [Cf: 20MR261.05] p. 89, Para. 5, [1905MS].

Abstinence from flesh-meat will benefit those who abstain. The diet question is a subject of living interest. Those who do not conduct sanitariums in the right way lose their opportunity to help the very ones who need to make a reform in their manner of living. Our sanitariums are established for a special purpose, to teach people that we do not live to eat, but that we eat to live. [Cf: 20MR262.01] p. 89, Para. 6, [1905MS].

In our sanitariums the truth is to be cherished, not banished or hidden from sight. The light is to shine forth in clear, distinct rays. These institutions are the Lord's facilities for the revival of pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Christ, the great Medical Missionary, is no longer in our world in person. But He has not left the world in darkness. To His subjects He has given the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them ... all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great necessity of preparing for the mansions that Christ told His disciples He would prepare for those that love Him. "If I go away," He declared, "I will come again, and receive you unto Myself, that where I am, there ye may be also." [Cf: 20MR262.02] p. 89, Para. 7, [1905MS].

Our work is to gain a knowledge of Him who is the Way the Truth, and the Life. We are to interest people in the subjects that concern the health of the body, as well as in the subjects that concern the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The will of the Lord is to be done on earth. We have not one moment to spend in idle speculation. [Cf: 20MR262.03] p. 90, Para. 1, [1905MS].

"Prepare the way of the Lord; make His paths straight," is the message that we are to proclaim. Amidst all the confusion that now fills the world, a clear, decided message is to be heard. [Cf: 20MR262.04] p. 90, Para. 2, [1905MS].

Some will be attracted by one phase of the gospel and some by another. We are instructed by our Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitariums are to help to make up the number of God's people. We are

not to establish a few mammoth institutions, for thus it would be impossible to give the patients the messages that will bring health to the soul. Small sanitariums are to be established in many places. [Cf: 20MR262.05] p. 90, Para. 3, [1905MS].

Satan will introduce every form of error in an effort to lead souls away from the work to be accomplished in these last days. There needs to be a decided awakening in accordance with the importance of the subjects we are presenting. The conversion of souls is now to be our one object. Every facility for the advancement of God's cause is to be put into use, that His will may be done on earth as it is done in heaven. We cannot afford to be irreligious and indifferent now. We must take advantage of the means that the Lord has placed in our hands for the carrying forward of medical missionary work. Through this work infidels will be converted. Through the wonderful restorations taking place in our sanitariums, souls will be led to look to Christ as the Great Healer of soul and body. [Cf: 20MR262.06] p. 90, Para. 4, [1905MS].

Let not our physicians think that they can set themselves up in private practice close beside our sanitariums. To those who have done this the Lord says, "Are there not many other places in which you could have established your plant?" [Cf: 20MR263.01] p. 90, Para. 5, [1905MS].

The Lord speaks to all medical missionaries, saying, "Go work today in My vineyard to save souls." God hears the prayers of all who seek Him in truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We cannot afford to spend time working at cross-purposes with God. [Cf: 20MR263.02] p. 90, Para. 6, [1905MS].

There are physicians who, because of a past connection with our sanitariums, find it profitable to locate close to them, and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this abuse their power and do a work that the Lord repudiates. [Cf: 20MR263.03] p. 90, Para. 7, [1905MS].

God wants everyone to stand with the whole armor on, ready for the great review. He wants us to do the work that He has given us. "In all thy ways acknowledge Him, and He shall direct thy paths." "The secret of the Lord is with them that fear Him."--Letter 233, 1905. [Cf: 20MR263.04] p. 91, Para. 1, [1905MS].

(Written April 22, 1905, to Dr. J. H. Kellogg.) [Cf: 20MR346.01] We have come to a time when church members grieve the Lord by searching into scientific problems that make void the past experience of the people of God. And because they cannot have the influence they desire to have over minds to sway them in the same channel, which they suppose is an evidence of higher education, they become dissatisfied. They suppose that with their superficial minds they can comprehend God and His working, when they cannot comprehend the past facts of faith. It is to such that the instruction is given that is contained in the first three chapters of Revelation. Let our churches read and study this instruction, lest they follow a course that God condemns. [Cf:

20MR346.03] p. 91, Para. 2, [1905MS].

I have great burden of soul for you, Dr. Kellogg. If I could see you in the road that leads onward and upward, I should be more than thankful. Were you a child, I would say that you had been spoiled through flattery, vain conceit, and self-exaltation. That which makes your case so sorrowful, so hopeless, is that you are not a man of truth. You frame for the occasion any sentiments that may come into your mind. You twist words; you misinterpret; you make assurances that are false. You have cultivated this deceptive influence until you have become an unreliable man. With what grief and sadness the Lord has looked upon you! [Cf: 20MR346.04] p. 91, Para. 3, [1905MS].

When a man reaches the place where he will resort to any subterfuge to accomplish his own will, and to appear to be just and righteous, his condition is grave indeed. Oh, that you would repent and turn to the Lord before it is forever too late. When you obey the truth that works by love and purifies the soul, then you will have fallen on the Rock and been broken. [Cf: 20MR346.05] p. 91, Para. 4, [1905MS].

Men who are ignorant of the byways you have entered, the crooked paths you have made, are in danger of following your lead. I have been compelled to bear my testimony to the church, "Enter not into that path, to follow a course of action that will leaven your faith with evil, spoil your confidence in Bible truth, and lead you to build castles that will fill you with self-confidence and separate you from God." [Cf: 20MR346.06] p. 91, Para. 5, [1905MS].

There are occasions when God calls upon His people to take a firm stand on His side. If one man should bear rule, and another man should bear rule, there would be collision. What shall be done? Each may claim as much authority as the other. The Lord has His messengers to whom He has given a special message. These messages point out God's way. There must be men who take a firm stand for God and for conscience. The course of action some will pursue will be no rule for those who take the Lord as their counselor. The man who fears God, who believes and practices the Word of God with high, unbending integrity of character, will make straight paths for his feet, that the lame be not turned out of the way. [Cf: 20MR346.07] p. 91, Para. 6, [1905MS].

A great crisis is upon us, and all who stand under the bloodstained banner of Prince Emmanuel, girding themselves for the battle, will be led and taught of God. The world, with all its selfish projects, its burden of leaven of dishonesty and craftiness, its boasting and its desire for the supremacy, its neglect of the things of God, is not to receive our attention or our confidence. Upon all who have received light in regard to the truth for this time is laid the obligation of proclaiming the warning message. The labors of our ministers are not to be confined to the churches who have received the truth. [Cf: 20MR347.01] p. 92, Para. 1, [1905MS].

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Under His generalship, we are safe under all circumstances. [Cf: 20MR347.02]

p. 92, Para. 2, [1905MS].

I have a word for you from the Lord. Take your stand for the right, and cease to suppose that you are safe where you are now standing. You need to undergo a transformation that will give you an experience which is the opposite of the experience that you now have. [Cf: 20MR347.03] p. 92, Para. 3, [1905MS].

Clearly and decidedly I am to bear my testimony to the people, and I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne. It is a matter of vital importance for you to become obedient to the light God has given you, and to show yourself a pattern of religious decision. We are placed where we have not the semblance of an excuse for walking in the broad path that leads to death. In the world is seen the condition of things that Christ said would come upon those who do not receive the truth in the love of Christ. [Cf: 20MR347.04] p. 92, Para. 4, [1905MS].

All who honor Christ and adorn the religion of the cross, will be honored by God. But the Lord will not honor you as you now stand. Those who suppose that you are worthy to be honored will give you credit that does not belong to you. You know this; I need not tell you. When you accept the obligations laid upon you as one worthy of the position you occupy, you will show an altogether different character. You have a standard to maintain that you have not maintained for years. When you come into harmony with the Lord Jesus Christ, our churches will hear from your lips a testimony of Christian strength, Christian courage, the very root and groundwork of a thoroughly Christian life. You will be steadfast in the faith. You will not see in false science the charms you now see. You will see the danger of your erroneous sentiments becoming woven into the characters of men who do not view things in a correct light. [Cf: 20MR347.05] p. 92, Para. 5, [1905MS].

If every physician in our ranks would separate from your influence, they would sound the keynote of Christian medical education, for the angels of God would give them life and courage in the Lord, and power to stand against your persuasive, deceiving influence. It is the privilege of every man who is converted to the truth to show moral independence, to stand firm for the truth and for righteousness. When propositions are laid before a believer to engage in business that would lead him to deviate from the principles of the law given for the guidance of every man's life, it is his privilege and duty to make a firm, decided refusal. The strongest representations that may be made should not lead him to engage in any enterprise that would pollute his conscience. He is to hearken to the Holy Spirit, who would lead him to say to the tempter, "So did not I, because of the fear of God." I tell you, a great crisis is upon us, and those men who have united with you and sustained you have not said, "So did not I, because of the fear of God." [Cf: 20MR348.01] p. 92, Para. 6, [1905MS].

In our work we need men of moral independence, uncontaminated and unshackled, so that when a principle of religion or duty is at stake, they will stand firm in defense of the truth. We need men who will not hold their peace when they see evils coming in and wrongs being done. We need men who will refuse to give consent by silence to unjust actions. [Cf: 20MR348.02] p. 93, Para. 1, [1905MS].

Nehemiah is an example of the standard that must be maintained at any expense. Neither danger nor difficulty would shake his adherence to the just, holy, righteous principles of truth. The honor that must be maintained in the work to be done for this time requires staunch determination. Men are needed who will say, "The hand of God is good upon me; I will arise and build." [See Neh. 2:18.] There are today too many Pliables, as in Bunyan's *Pilgrim's Progress*. Beware of the inclination to follow your own impulses. Adam, hiding himself from God, encompassed himself in obstructing darkness. [Cf: 20MR348.03] p. 93, Para. 2, [1905MS].

My brother, unless you change square about, calling sin *sin*, and deception by its right name, you will continue to deny God, and the hindrance to right doing will become stronger and stronger. Yield no longer to the deceptive power of sin. Let your scientific researches be turned into a wholesome channel. Do not pretend to have fellowship with God while you are an alien from Him. Fellowship it is impossible for you to have while you yourself make it impossible to recognize what God is and what you are. [Cf: 20MR349.01] p. 93, Para. 3, [1905MS].

The Lord is too pure to behold iniquity. So long have you refused light that I do not know that it is in your power to see yourself as you are. [Cf: 20MR349.02] p. 93, Para. 4, [1905MS].

And your associates, bewildered by your scientific problems and your presentation of good works, mingled with false statements, need to study the message given to John as recorded in the third chapter of Revelation. (Rev. 3:11-22, quoted.) [Cf: 20MR349.03] p. 93, Para. 5, [1905MS].

I have a message for those who have sustained Dr. Kellogg in his deceptive science. Those who have received and voiced his words have greatly hindered the work of God. To these I am instructed to say, Take your stand upon the platform of eternal truth that God has laid. Christ has pronounced a distinct blessing upon those who day by day accept and follow His teaching. His beatitudes are for those who receive the word into good and honest hearts. [Cf: 20MR349.04] p. 93, Para. 6, [1905MS].

God calls upon His people to unify, that the harmony among those who love Him and keep His law may convince those in the world that He sent His Son to save sinners. Christ calls upon those who love God and keep His commandments to unify on the truths that have called us out from the world as God's denominated people. God is love, and all who are truly practicing the truth will bear the precious fruit of love. Today Christ is standing at the right hand of God. He will teach every earnest seeker the true science, which is Christ within, the hope of glory. [Cf: 20MR349.05] p. 93, Para. 7, [1905MS].

The testimony borne by the apostles confirms the teaching of the Old and New Testaments. The testimonies that they have borne come down the ages to our time, that we might have fellowship with the men who bore these testimonies. Before Christ left His disciples, He declared that the Holy Spirit would bring all things to their remembrance. [Cf: 20MR349.06] p. 94, Para. 1, [1905MS].



"I will pray the Father," He said, "and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but He knoweth Him; for He dwelleth in you, and shall be in you.... Yet a little while, and the world seeth Me no more; but ye see Me; because I live, ye shall live also." (1 John 1:1-10, quoted.) [Cf: 20MR349.07] p. 94, Para. 2, [1905MS].

Let your efforts be put forth to become acquainted with the science of pure, undefiled religion. Come into line; come into line. No man who dishonors God is worthy of praise or honor. [Cf: 20MR350.01] p. 94, Para. 3, [1905MS].

These words the angels stood repeating with deepest power. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also may be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their words; that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (John 17:15-23.) [Cf: 20MR350.02] p. 94, Para. 4, [1905MS].

If these words were believed and practiced, a powerful influence would go forth from the Lord's commandment-keeping people. (Verses 24-26, quoted.) [Cf: 20MR350.03] p. 94, Para. 5, [1905MS].

There is a great work to be done in a short time. The Lord will take men from the plow, even as He took Elisha, and will give them a part in the closing work. John the evangelist was called from his fishing-boat, and made a fisher of men. It is he who says, "And truly our fellowship is with the Father, and with His Son Jesus Christ." Can we lay hold of this greatest of all science? Is our fellowship with the Father, and with Christ? [Cf: 20MR350.04] p. 94, Para. 6, [1905MS].

The Lord will not much longer allow Dr. Kellogg to pursue the course of deception that he has pursued for years. He will take his case in hand. He has borne long with him, but the medical missionary work, so long controlled by him, shall not always bear the marks of his defection. God would have made Dr. Kellogg a man after His own mind, but Dr. Kellogg refused to place himself under God's control. His crooked ways and deceptive works are a great dishonor to the truth. I have seen that Satan's power over him has not been broken. [Cf: 20MR350.05] p. 94, Para. 7, [1905MS].

Those who choose to sustain the man who so greatly dishonors God and stood directly in the way of His work, will themselves become so deceived that their work will not be accepted by God. I have felt reluctant to say these things, but I know that the Lord would not have souls endangered any longer by Dr. Kellogg. Tares have been sown in the minds of God's people, and as a result of this, some have given up the

truth. Some have become infidels; the misrepresentations that Dr. Kellogg has made of the work that God has given me to do has made them infidels. [Cf: 20MR350.06] p. 95, Para. 1, [1905MS].

If the crisis must come, let it come while I am alive. There are those who have been diligently gathering together what appear to them to be contradictions in the Testimonies given me. But God stands at the helm. Let Satan be rebuked. Dr. Kellogg has followed strange devisings to keep from acknowledging his course as wrong. He has not yet fallen on the Rock and been broken. Unless he does this, the Rock will fall upon him and grind him, with all his pretensions, to powder. I dare not sustain him in his course. I would not have the crookedness of his ways brought before the world, if it can possibly be avoided; but unless he renounces his companionship with Satan, and links up with Christ, the break must come. [Cf: 20MR351.01] p. 95, Para. 2, [1905MS].

I have tried to keep silent, but as I have seen him exercising his subtle influence over the men who do not seem to realize that he is wrong, who do not understand the work that Satan is carrying on through him, I am constrained to speak. These men are binding up with Satan's sophistry, fastening their leader and themselves in Satan's snare, to practice the works of the enemy. God demanded of them truth in showing Dr. Kellogg his peril, but those whom we believed would receive the warnings given them have rejected them, and have given him encouragement in an erratic course of action. [Cf: 20MR351.02] p. 95, Para. 3, [1905MS].

I am now to say to our brethren, Cut loose, cut loose. Take your stand decidedly if you would save your souls; take your position for truth and righteousness. [The following lines, not in Ellen White's file copy, are found in a copy at Andrews University: Judge Arthur is spoiled. His discrimination has been corrupted through the influence of Dr. Kellogg. He did have a good experience when he was at the sanitarium in St. Helena. Our hearts blended in the truth. He could see then, and understand. But the confusion and his faith in \_\_\_\_\_ has cut him away from God.]--Letter 116, 1905. [Cf: 20MR351.03] p. 95, Para. 4, [1905MS].

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me." [Cf: ST 01-04-05 para. 01] p. 95, Para. 5, [1905MS].

The apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is power in the Word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ. [Cf: ST 01-04-05 para. 02] p. 95, Para. 6, [1905MS].

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the Word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead

trifling excuses for not interesting themselves in its study with their children. But, instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of His Word moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the Word given of God to be a lamp to our feet and a light to our path. [Cf: ST 01-04-05 para. 03] p. 96, Para. 1, [1905MS].

*"No Time" for Mothers.* Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the Word of God. But these same mothers find time for needless trimming upon their own dresses and those of their children. They can find time for tucks and ruffles, even tho their own minds and the minds of their children are starved in order to follow custom and fashion. They act as tho they considered the adorning of the mind and the culture of the soul of less importance than the adornment of the apparel. [Cf: ST 01-04-05 para. 04] p. 96, Para. 2, [1905MS].

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the Sacred Word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students, that you may guide them wisely. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless trimming. When you learn to dress with conscientious plainness, you will have no excuse for being ignorant of the Scriptures. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your children. [Cf: ST 01-04-05 para. 05] p. 96, Para. 3, [1905MS].

"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in His Word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul. [Cf: ST 01-04-05 para. 06] p. 96, Para. 4, [1905MS].

By searching the written Word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,--"by looking unto Jesus, the Author and Finisher of our faith,"--he becomes changed into the same image. It is not by looking away from Him that we imitate the life of Jesus; but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love and by earnest, persevering effort, to approach the perfect Pattern. Even unconsciously we imitate that with which we are familiar. By having a

knowledge of Christ,--His words, His habits, and His lessons of instruction,--we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us the "chiefest among ten thousand," the One "altogether lovely." [Cf: ST 01-04-05 para. 07] p. 96, Para. 5, [1905MS].

"The fear of the Lord is the beginning of wisdom." But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are to-day in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism. [Cf: ST 01-04-05 para. 08] p. 97, Para. 1, [1905MS].

The Bible is the Book of books. Practise its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul; discretion shall preserve thee, understanding shall keep thee." By Mrs. E. G. White. [Cf: ST 01-04-05 para. 09] p. 97, Para. 2, [1905MS].

Through the eternal ages God's law will endure. Its principles are unchangeable. From these principles there can be no sinless swerving. And naught but blessing follows those who reverentially obey. [Cf: ST 01-25-05 para. 01] p. 97, Para. 3, [1905MS].

"Think not that I am come to destroy the law, or the prophets;" Christ declared; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience. [Cf: ST 01-25-05 para. 02] p. 97, Para. 4, [1905MS].

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of

Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall a teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called the least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of the law, and into the holy city no transgressors are admitted. [Cf: ST 01-25-05 para. 03] p. 97, Para. 5, [1905MS].

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." [Cf: ST 01-25-05 para. 04] p. 98, Para. 1, [1905MS].

Can not men see that to belittle the law of God is to dishonor Christ? Why did He come to this world to suffer and die, if the law is not binding upon human beings? Who could speak more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law, and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth? [Cf: ST 01-25-05 para. 05] p. 98, Para. 2, [1905MS].

From every one God requires perfect obedience. Of himself, man can not obey the law. Never could he pay the debt incurred by transgression. Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy. [Cf: ST 01-25-05 para. 06] p. 98, Para. 3, [1905MS].

In the day of judgment, every one will receive sentence according to his deeds. Every mouth will be stopped, as the cross is presented, and its real bearing seen. Sinners will stand condemned. Every subterfuge, every excuse, will be swept away. Sin will appear in all its sinfulness. The mystery of the incarnation and the crucifixion of the Son of God will be plainly discerned, and every condemned soul will read clearly the result of a rejection of truth. Those who have chosen to transgress will then understand that they have sinned, and come short. They will read the sentence, Thou, O man, hast chosen to stand under the banner of the great apostate, and, in so doing, thou hast destroyed thyself. By Mrs. E. G. White. [Cf: ST 01-25-05 para. 07] p. 98, Para. 4, [1905MS].

Prayer is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth. [Cf: ST 02-15-05 para. 01] p. 98, Para. 5, [1905MS].

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties.

Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God's Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into His storehouse, but also time and strength of bone and brain and muscle into His service. Those who will do this, will walk in the light, and will triumph in God. [Cf: ST 02-15-05 para. 02] p. 98, Para. 6, [1905MS].

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep His commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say: "This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house. We begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer." [Cf: ST 02-15-05 para. 03] p. 99, Para. 1, [1905MS].

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of His service, that will be as far-reaching as eternity. O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp sickles in the great harvest-field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and faith abound among God's people, the world will see a steady light shining forth from them. [Cf: ST 02-15-05 para. 04] p. 99, Para. 2, [1905MS].

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchristlike action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord. By Mrs. E. G. White. [Cf: ST 02-15-05 para. 05] p. 99, Para. 3, [1905MS].

The right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might know "how to speak a word in season to him that is

weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers." [Cf: ST 02-22-05 para. 01] p. 99, Para. 4, [1905MS].

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work. [Cf: ST 02-22-05 para. 02] p. 99, Para. 5, [1905MS].

*Corrupt Speech.* Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin. [Cf: ST 02-22-05 para. 03] p. 100, Para. 1, [1905MS].

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation into profitable channels. [Cf: ST 02-22-05 para. 04] p. 100, Para. 2, [1905MS].

*It is the work of parents* to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of sound speech, that can not be condemned. This is one of the greatest and most responsible of their duties. [Cf: ST 02-22-05 para. 05] p. 100, Para. 3, [1905MS].

*As followers of Christ* we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and lovingkindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to

Him. [Cf: ST 02-22-05 para. 06] p. 100, Para. 4, [1905MS].

The chief requisite of language is that it be pure and kind and true,--  
--"the outward expression of an inward grace." God says: "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." And if such are the thoughts, such will be the expression. By Mrs. E. G. White. [Cf: ST 02-22-05 para. 07] p. 100, Para. 5, [1905MS].

All are to a great extent under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon oneself, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, tho it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge oneself in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily spoken words. [Cf: ST 03-01-05 para. 01] p. 100, Para. 6, [1905MS].

Speak gently. Speak words of kindness and uplifting; for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God. [Cf: ST 03-01-05 para. 02] p. 101, Para. 1, [1905MS].

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven. [Cf: ST 03-01-05 para. 03] p. 101, Para. 2, [1905MS].

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practise more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? [Cf: ST 03-01-05 para. 04] p. 101, Para. 3, [1905MS].

"Death and life are in the power of the tongue." [Cf: ST 03-01-05 para. 05] p. 101, Para. 4, [1905MS].

In the Scriptures, backbiters are classed with the haters of God, "with inventors of evil things," with those who are "without natural affection, implacable, unmerciful," "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." He whom God accounts a citizen of Zion is he that "speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor." [Cf: ST 03-01-05 para. 06] p. 101, Para. 5, [1905MS].



God's Word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." [Cf: ST 03-01-05 para. 07] p. 101, Para. 6, [1905MS].

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" [Cf: ST 03-01-05 para. 08] p. 101, Para. 7, [1905MS].

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practises the youth should be taught to shun as we would shun the leprosy. [Cf: ST 03-01-05 para. 09] p. 101, Para. 8, [1905MS].

In the use of language there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The scripture says: [Cf: ST 03-01-05 para. 10] p. 101, Para. 9, [1905MS].

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him." [Cf: ST 03-01-05 para. 11] p. 101, Para. 10, [1905MS].

"He that hath no rule over his own spirit is like a city that is broken down, and without walls." [Cf: ST 03-01-05 para. 12] p. 102, Para. 1, [1905MS].

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing. [Cf: ST 03-01-05 para. 13] p. 102, Para. 2, [1905MS].

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health." [Cf: ST 03-01-05 para. 14] p. 102, Para. 3, [1905MS].

"Who is the wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." My brethren and sisters, how are you employing the gift of speech. Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit, and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we can not control the unruly member. Divine grace is our only hope. [Cf: ST 03-01-05 para. 15] p. 102, Para. 4, [1905MS].

Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobility of action and speech. [Cf: ST 03-01-

05 para. 16] p. 102, Para. 5, [1905MS].

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend." By Mrs. E. G. White. [Cf: ST 03-01-05 para. 17] p. 102, Para. 6, [1905MS].

Of all the twelve disciples, Peter, James, and John held the closest relationship to Christ. John could be satisfied with a still nearer intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener. [Cf: ST 03-08-05 para. 01] p. 102, Para. 7, [1905MS].

The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of a child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to the people. [Cf: ST 03-08-05 para. 02] p. 102, Para. 8, [1905MS].

Yet John's was no faultless character. He was no gentle, dreamy enthusiast. He and his brother were called "the sons of thunder." John was proud, ambitious, combative; but beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed,--the beauty of holiness. "Unto the men which Thou gavest Me out of the world," He said, "I have manifested Thy name." [Cf: ST 03-08-05 para. 03] p. 102, Para. 9, [1905MS].

Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influences, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden. For him the darkness had passed away, and the true light was shining. [Cf: ST 03-08-05 para. 04] p. 103, Para. 1, [1905MS].

What privilege was theirs who for three years were in daily contact with that divine Life from which has flowed every lifegiving impulse that has blessed the world. Above all his companions, John yielded himself to the power of that wondrous life. He says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "Of His fulness have all we received, and grace for grace." [Cf: ST 03-08-05 para. 05] p. 103, Para. 2, [1905MS].

John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master. [Cf: ST 03-08-05 para. 06] p. 103, Para. 3, [1905MS].

When John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. He entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. "That which was from the beginning," he said, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." [Cf: ST 03-08-05 para. 07] p. 103, Para. 4, [1905MS].

The love of God was the theme upon which John delighted to dwell. "Behold," he said, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not, Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." [Cf: ST 03-08-05 para. 08] p. 103, Para. 5, [1905MS].

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." By Mrs. E. G. White. [Cf: ST 03-08-05 para. 09] p. 103, Para. 6, [1905MS].

Out of a heart overflowing with love and gratitude, John bore witness of Christ as a risen Saviour, and no power could stay his words. To please the Jews, the Romans had crucified Christ, and now, to please them still further, they sought to place John where his voice could not be heard by Jew or Gentile. Thinking to silence him forever, they cast him into a caldron of boiling oil. But his voice was not silenced. As the words were spoken, "So perish all who believe in Jesus of Nazareth," John declared, "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. He died that we might live. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled, separate from sinners. He had no sin, neither was guile found in His mouth." The faithful servant was preserved as were the three Hebrews in the fiery furnace. John was removed from the caldron by the very ones who had cast him in. [Cf: ST 03-22-05 para. 01] p. 103, Para. 7, [1905MS].

Again the enemies of truth sought to silence the voice of the faithful witness. John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, and he must finally die of hardship and distress. [Cf: ST 03-22-05 para. 02] p. 104, Para. 1, [1905MS].

To outward appearances the enemies of truth were triumphing; but God's hand was moving unseen in the darkness. The Lord permitted His servant to be placed where Christ could give him a more wonderful revelation of Himself than He had ever yet received; where he could receive most precious enlightenment of the churches. He permitted him to be placed in solitude, that his ear and heart might be more fully prepared to hear and receive the revelations that he was to be given. The man who exiled John was not released from responsibility in the matter. But he became an instrument in the hands of God to carry out His eternal

purpose; and the very effort to extinguish light placed the truth in bold relief. [Cf: ST 03-22-05 para. 03] p. 104, Para. 2, [1905MS].

John was deprived of the companionship of his brethren, but no man could deprive him of the companionship of Christ. A great light was to shine from Christ to His servant. The Lord watched over His banished disciple, and gave him a wonderful revelation of Himself. Richly favored was this beloved disciple. With the other disciples he had walked and talked with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely island, and from them he received instruction of infinite importance. There he wrote out the visions and revelations he received of God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, the messages given him in Patmos were to go forth as a lamp that burneth. From them men and women were to learn the purposes of God, not concerning the Jewish nation merely, but concerning every nation upon the earth. [Cf: ST 03-22-05 para. 04] p. 104, Para. 3, [1905MS].

Of Christ's appearance to him, John writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches." [Cf: ST 03-22-05 para. 05] p. 104, Para. 4, [1905MS].

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp twoedged sword; and His countenance was as the sun shineth in his strength. [Cf: ST 03-22-05 para. 06] p. 104, Para. 5, [1905MS].

"And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter. [Cf: ST 03-22-05 para. 07] p. 104, Para. 6, [1905MS].

The appearance of Christ to John should be to us an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would destroy them. But it is at such times they are given the most precious lessons. Christ often enters prisons, and reveals Himself to His chosen ones. He is with them at the stake. As in the darkest night the stars shine brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the clearer and more impressive are the rays of the Sun of Righteousness. By Mrs. E. G. White. [Cf: ST 03-22-05 para. 08] p. 105, Para. 1, [1905MS].

It came to pass, that, as He was praying in a certain place, when He ceased, one of his disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." And Jesus answered them in the words of the Lord's Prayer. [Cf: ST 03-29-05 para. 01] p. 105, Para. 2, [1905MS].

"When ye pray," He said, "say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil." [Cf: ST 03-29-05 para. 02] p. 105, Para. 3, [1905MS].

"Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; the word "father" that of childlike trust. In ancient time there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother." [Cf: ST 03-29-05 para. 03] p. 105, Para. 4, [1905MS].

When from the heart we say, "Our Father," we worship God in truth. This petition carries the suppliant away from earth and human beings to the One who is unerring in judgment, compassionate, merciful, pure, and holy. [Cf: ST 03-29-05 para. 04] p. 105, Para. 5, [1905MS].

"Hallowed be Thy name." Thus we give expression to our reverence for the divine One. All true prayer will first recognize the presence of God, whose eye is open to all that His creatures do. The suppliant's first work is to honor God by giving expression to his reverence for Him. [Cf: ST 03-29-05 para. 05] p. 105, Para. 6, [1905MS].

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes service a joy. On earth there is rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's Prayer. Their will has never submitted to discipline, and until they are brought into conformity to the will of God, they can not intelligently pray that His will may be done on earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to His will. [Cf: ST 03-29-05 para. 06] p. 105, Para. 7, [1905MS].

Our temporal necessities also are to be the subject of our petitions. We are to call upon God for food. "Give us day by day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, doing nothing. In order that our wants may be supplied, our heavenly Father puts work into our hands, that we may cooperate with Him in answering our prayer for food. [Cf: ST 03-29-05 para. 07] p. 105, Para. 8, [1905MS].

"And forgive us our sins; for we also forgive every one that is indebted to us." Few realize the true import of these words. After completing the Lord's Prayer, as given in the sixth chapter of Matthew, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. However sorely we may have been wounded, we are

not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us. [Cf: ST 03-29-05 para. 08] p. 106, Para. 1, [1905MS].

"Lead us not into temptation." God sometimes allows Satan to tempt His children, that they may be proved and tested. If they rely on their own strength, they will fail in the trial, but if they realize their inability to help themselves, and trust wholly in God, He will provide a way of escape. There are times when it is necessary for men to be exposed to danger, and to be placed among corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted to Him in prayer every hour, for strength to resist and grace to overcome. The experience gained in these fierce conflicts fortifies the soul to pass unscathed through more trying ordeals. [Cf: ST 03-29-05 para. 09] p. 106, Para. 2, [1905MS].

Christ prayed to His Father in behalf of His followers, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Sin and pollution abound on every hand, and daily, hourly, the prayer should ascend to heaven, "Deliver us from evil." The offering of this prayer by one who realizes his weakness makes the temptation of the enemy powerless. By Mrs. E. G. White. [Cf: ST 03-29-05 para. 10] p. 106, Para. 3, [1905MS].

"As the days of Noah were, so shall also the coming of the Son of Man be." [Cf: ST 04-12-05 para. 01] p. 106, Para. 4, [1905MS].

To us has been given the message of Christ's second coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the words, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." This message was given to the disciples to give to us, and God designs that it shall sound till the end of time. We are to wait and watch for Christ to come in His own appointed time, without sin unto salvation. [Cf: ST 04-12-05 para. 02] p. 106, Para. 5, [1905MS].

The vast majority of human beings fail to realize that the judgements of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails. [Cf: ST 04-12-05 para. 03] p. 106, Para. 6, [1905MS].

How is the message of warning received?--Just as it was in Noah's day. "All things continue as they were from the beginning," men say. [Cf: ST 04-12-05 para. 04] p. 106, Para. 7, [1905MS].

But Christ declares, "If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites." [Cf: ST 04-12-05 para. 05] p. 107, Para. 1, [1905MS].

Man was created to glorify his Maker. But iniquity has so increased that at the present time men and women have very little appreciation of the goodness and power of God. They do not believe His Word. Self is the god they worship. [Cf: ST 04-12-05 para. 06] p. 107, Para. 2, [1905MS].

Ever since his fall Satan has been working at cross purposes with God, seeking to obliterate all trace of the divine likeness in man. He has led human beings to indulge an appetite for liquor and tobacco. He knows that those who give themselves up to indulgence of appetite can not stand in their God-given manhood. They are slaves. Their reason is beclouded, their intellect dulled. [Cf: ST 04-12-05 para. 07] p. 107, Para. 3, [1905MS].

All over the world, pride, vanity, and self-indulgence are crippling men and women, so that they dishonor their Creator. The wrath of Jehovah is soon to fall upon the ungodly; but human beings are so controlled by the enemy that they do not see what is coming. So deeply engrossed are they in the things of this world that they have no time to study God's Word, no time to think seriously of their spiritual welfare. Their one thought is to gain wealth, to make a display; and tho they make mistakes, they have no time to remedy them, but hurry on, scarcely thinking that soon they must give an account of their lifework. [Cf: ST 04-12-05 para. 08] p. 107, Para. 4, [1905MS].

Satan comes to men and women with specious temptations. Offering them riches and power, he says, "All these things will I give thee, if thou wilt fall down and worship me." And thousands upon thousands listen to his words, and worship him by becoming wholly engrossed in a search for wealth, or in following the fashions of this degenerate age. [Cf: ST 04-12-05 para. 09] p. 107, Para. 5, [1905MS].

Thus the world is being led captive. The beings that God created in His own image are entirely neglecting to prepare for the judgement. [Cf: ST 04-12-05 para. 10] p. 107, Para. 6, [1905MS].

As the waters of the Flood cleansed the earth in the days of Noah, so will the fire of God purify the earth in the last great day. Then, the water from the heavens united with the water in the bowels of the earth; and in the destruction that is coming, fire from heaven will unite with fire that is stored up in the earth. [Cf: ST 04-12-05 para. 11] p. 107, Para. 7, [1905MS].

Are we preparing for what is coming? Have we thought seriously of these things? You who are giving yourselves up to pride and vanity, have you thought of the day when you must give an account of the time and money that you have wasted? [Cf: ST 04-12-05 para. 12] p. 107, Para. 8, [1905MS].

Christ said to His disciples, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." They tell us that Christ is soon coming to take to Himself those who have loved Him and have waited for His appearing; and that to those who have devoted their time to money-getting and pleasure-seeking, He will say, "I know you not; . . . depart from Me." [Cf: ST 04-12-05 para. 13] p. 108, Para. 1, [1905MS].

Now is our time to prepare to meet Christ. God has given us this time, and if we use it in self-gratification instead of in helping others and honoring God, we shall come up to the judgement unprepared. In that day many will plead as an excuse that they did not know that Christ's coming was near. But the excuse will not be accepted. They did not know simply because they did not want to know. God gave them abundant opportunity for knowing, but they closed their eyes, that they might not see, and stopped their ears, that they might not hear. [Cf: ST 04-12-05 para. 14] p. 108, Para. 2, [1905MS].

Their one thought was to enjoy the things of this world. Like the people of Noah's day, they have spent their lives in self-gratification. [Cf: ST 04-12-05 para. 15] p. 108, Para. 3, [1905MS].

The cases of all are pending in the heavenly sanctuary. Day by day angels of God are watching the development of character, and weighing moral worth. In the judgement the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming of the King. [Cf: ST 04-12-05 para. 16] p. 108, Para. 4, [1905MS].

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty men shall cry there bitterly. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath. But the whole land shall be devoured by the fire of His jealousy; for he shall make even a speedy riddance of all them that dwell in the land." The God who rules in the heavens is our God. We have made a covenant with Him by sacrifice. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, . . . Seek ye the Lord, all ye meek of the earth, which have wrought His judgement; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger." [Cf: ST 04-12-05 para. 17] p. 108, Para. 5, [1905MS].

Shall we not strive to be among that number who will welcome Christ with the words, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." By Mrs. E. G. White. [Cf: ST 04-12-05 para. 18] p. 108, Para. 6, [1905MS].

Christ's second coming will be in marked contrast to His first coming. Then His glory was veiled with the garb of humanity. He came with no outward manifestation of glory. When He comes the second time, His divinity will not be concealed. He will come with His own glory and the glory of His Father. He will come as one equal with God, as His beloved Son, the Prince of heaven and earth. Instead of a crown of thorns, He will wear a crown of glory. Instead of a garment of humility, He will be clad in a garment of royalty. Upon His vesture will be written the name, "King of kings and Lord of lords." [Cf: ST 04-19-05 para. 01] p. 108, Para. 7, [1905MS].

At His first coming, Christ was denied and rejected by men, and by them dragged as a criminal to Pilate's bar, where they charged Him with blasphemy. He was scourged and crucified. Nails were driven through His hands and His feet. For three hours He hung on the cross, while His



enemies said tauntingly, "He saved others; Himself He can not save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him; for He said, I am the Son of God." [Cf: ST 04-19-05 para. 02] p. 109, Para. 1, [1905MS].

At His second coming, the scene will be changed. He will be acknowledged by all as the King of glory. At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. The angels will bow in adoration before Him. His enemies will see the mistake they have made, and every tongue will confess His divinity. [Cf: ST 04-19-05 para. 03] p. 109, Para. 2, [1905MS].

Christ's glory did not appear when He was upon this earth. He was then a Man of sorrows and acquainted with grief. Men hid their faces from Him. But He was following the path God had marked out for Him. Still bearing humanity, He ascended to heaven, triumphant and victorious. He has taken the blood of the atonement into the holiest of all, sprinkled it upon the mercy seat and His own garments, and blessed the people. Soon He will appear the second time to declare that there is no more sacrifice for sin. [Cf: ST 04-19-05 para. 04] p. 109, Para. 3, [1905MS].

Then by innumerable voices will be sung the song, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." [Cf: ST 04-19-05 para. 05] p. 109, Para. 4, [1905MS].

With earnest longing God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is given unflinching, "The morning cometh, and also the night." Light is gleaming upon the clouds above the mountaintops. Soon there will be a revealing of His glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,--the opening of endless day to the righteous, the settling down of eternal night to the wicked. [Cf: ST 04-19-05 para. 06] p. 109, Para. 5, [1905MS].

"The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." [Cf: ST 04-19-05 para. 07] p. 109, Para. 6, [1905MS].

The Lord is soon coming, and we must be ready and waiting for His appearing. O, how glorious it will be to see Him, and be welcomed as His redeemed ones. Long have we waited, but our hope is not to grow dim. If we can but see the King in His beauty, we shall be forever blessed. I feel as if I must cry aloud, "Homeward bound!" We are nearing the time when Christ will come in power and great glory to take His ransomed ones to their eternal home. By Mrs. E. G. White. [Cf: ST 04-19-05 para. 08] p. 109, Para. 7, [1905MS].

This earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His

miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond which can not be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but can not be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ. [Cf: ST 04-26-05 para. 01] p. 110, Para. 1, [1905MS].

What opposites meet and are revealed in the person of Christ! The mighty God, yet a helpless child! The Creator of all the world, yet, in a world of His creating, often hungry and weary, and without a place to lay His head! The Son of Man, yet infinitely higher than the angels! Equal with the Father, yet His divinity clothed with humanity, standing at the head of the fallen race, that human beings might be placed on vantage-ground! Possessing eternal riches, yet living the life of a poor man! One with the Father in dignity and power, yet in His humanity tempted in all points like as we are tempted! In the very moment of His dying agony on the cross, a Conqueror, answering the request of the repentant sinner to be remembered by Him when He came into His kingdom, with the words, "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." [Cf: ST 04-26-05 para. 02] p. 110, Para. 2, [1905MS].

Christ was God manifest in the flesh. In Him divinity and humanity were united. In Him dwelt all the fulness of the Godhead bodily. He lived in this world a perfect life, revealing the character to which, through divine grace, man may attain. In His life He left an example that every true Christian must follow. No falsehood ever fell from His lips. Never did He do a dishonest act. He stood forth in unsullied purity and goodness, revealing what man must be before he can enter the holy city. [Cf: ST 04-26-05 para. 03] p. 110, Para. 3, [1905MS].

Christ's life was one of constant self-sacrifice. He came to this world to live, in our behalf, the life of the poorest, to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. On the hillsides of Galilee, in the great thoroughfares of travel, by the seashore, in every place where there were those who needed help, Jesus healed the people, and pointed them to their heavenly Father. His life laid the foundation for a religion in which there is no caste, where Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. [Cf: ST 04-26-05 para. 04] p. 110, Para. 4, [1905MS].

Christ lived a life of prayer. Daily beset by temptation, constantly opposed by the leaders of the people, He knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, from Him obtaining energy, perseverance, steadfastness. [Cf: ST 04-26-05 para. 05] p. 110, Para. 5, [1905MS].

Christ is our Burden bearer. He came to bear the trials that we must bear, to resist the temptations that we must resist. He came to show that, by receiving power from on high, man can live an unsullied life. With sympathetic love and tender compassion, without a trace of harshness, He meets us in our necessities. Armed with the weapons of love, He works with gracious helpfulness and unwearying patience. By

the gentle touch of grace, He drives from the soul unrest and doubt, changing enmity and unbelief to confidence and faith. [Cf: ST 04-26-05 para. 06] p. 110, Para. 6, [1905MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." "We have not an High Priest that can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." By Mrs. E. G. White. [Cf: ST 04-26-05 para. 07] p. 111, Para. 1, [1905MS].

God calls for humble, devoted workers, who will impart to others the blessings He has given them. He calls for men who will be wise counsellors, men who will act promptly when they see that the time has come for them to act. Let God's workers keep close by His side. All the way along the danger has been that those who were doing God's will would lose sight of His plans, and would fail to work with an eye single to His glory. [Cf: ST 05-10-05 para. 01] p. 111, Para. 2, [1905MS].

Christ is waiting for human agents through whom to impart to hungry souls the bread of life. Even the ignorant may understand the Scriptures; for heavenly angels are appointed to minister to them. While the day of retribution still lingers, the Gospel is to be preached to the unsaved, and its glad messages brought home to their hearts. God will cooperate with those who proclaim His truth to the unenlightened and the unwarned. [Cf: ST 05-10-05 para. 02] p. 111, Para. 3, [1905MS].

The enemy is continually working through half-converted men and women, leading them to speak words of discouragement, and to stand always on the negative side. Men of activity and clear thought, of spiritual and physical soundness, are needed,--men who can act as leaders and directors; men of wisdom, who, when a crisis comes, will stand boldly in the front ranks, presenting to the enemy an unbroken line of defense. [Cf: ST 05-10-05 para. 03] p. 111, Para. 4, [1905MS].

Those who proclaim the truth for this time must put on the whole armor of God, that they may stand bravely at their post, in the face of detraction and falsehood, resisting the enemy with the weapon that Christ used,--"It is written." [Cf: ST 05-10-05 para. 04] p. 111, Para. 5, [1905MS].

The Lord expects His servants to be diligent in business and fervent in spirit. But He does not want them to overwork. It is not work, but overwork, without periods of rest, that breaks people down, endangering the life forces. Those who overwork soon reach the place where they work in a hopeless way. The work done to the Lord is to be done in cheerfulness and with courage. He wants us to bring spirit and life and hope into our work. [Cf: ST 05-10-05 para. 05] p. 111, Para. 6, [1905MS].

Bring into the day's work hopefulness, courage, amiability. Do not overwork. Far better leave undone some of the things planned for the

day than to overtax yourself, losing the courage necessary for the performance of the tasks of the next day. Do not to-day violate the laws of nature, lest you lose your strength for the days to come. [Cf: ST 05-10-05 para. 06] p. 111, Para. 7, [1905MS].

Every day consecrate yourself anew to God. Bring to Him an offering untainted by selfishness, and it will be accepted. This is your reasonable service. God calls for a complete sacrifice. It is complete trust in Christ that makes the sacrifice complete, wholly acceptable to God. [Cf: ST 05-10-05 para. 07] p. 112, Para. 1, [1905MS].

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 man who gives himself unreservedly to God, heart and soul and mind and strength. "If a man love Me," Christ says, "He will keep My words; and My Father will love him, and We will come unto him, and make Our abode with him." The power that comes with Christ's abiding presence is at the command of His believing ones. The man who makes God his trust is barricaded by an impregnable wall. [Cf: ST 05-10-05 para. 08] p. 112, Para. 2, [1905MS].

Let us take no backward steps, but ever move forward and upward in the pathway of light. Walking in this path, we are following Christ. We certainly have not wisdom to guide ourselves aright. We must be daily learners in the school of Christ, receiving instruction from the great Teacher, that we may impart it to others. We are to practise the lessons that He teaches us. [Cf: ST 05-10-05 para. 09] p. 112, Para. 3, [1905MS].

"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." By Mrs. E. G. White. [Cf: ST 05-10-05 para. 10] p. 112, Para. 4, [1905MS].

At the time of Christ's first advent darkness had covered the earth, and gross darkness the people. Truth looked down from heaven, and nowhere could discern the reflection of her image. Spiritual darkness had settled down over the religious world, and this darkness was almost universal and complete. [Cf: ST 05-17-05 para. 01] p. 112, Para. 5, [1905MS].

The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with their own ideas and traditions. Their customs and maxims became more and more exacting. In its spiritual sense, the sacred Word became to the people as a sealed book, closed to their comprehension. [Cf: ST 05-17-05 para. 02] p. 112, Para. 6, [1905MS].

All things proclaimed the urgent necessity on the earth of a Teacher sent from God,--a Teacher in whom divinity and humanity would be united. It was essential that Christ should appear in human form, and stand at the head of the human race, to uplift fallen human beings. Thus only could God be revealed to the world. [Cf: ST 05-17-05 para.

03] p. 112, Para. 7, [1905MS].

Christ volunteered to lay aside His royal robe and kingly crown, and come to this earth to show to human beings what they may be in cooperation with God. He came to shine amidst the darkness, to dispel the darkness by the brightness of His presence. [Cf: ST 05-17-05 para. 04] p. 112, Para. 8, [1905MS].

When in the fulness of time the Son of the infinite God came forth from the bosom of the Father to this world, He came in the garb of humanity, clothing His divinity with humanity. The Father and the Son in consultation decided that Christ must come to the world as a babe, and live the life that human beings must live from childhood to manhood, bearing the trials that they must bear, and at the same time living a sinless life, that men might see in Him an example of what they can become, and that He might know by experience how to help them in their struggles with sin. He was tried as man is tried, tempted as man is tempted. The life that He lived in this world, men can live, through His power and under His instruction. [Cf: ST 05-17-05 para. 05] p. 113, Para. 1, [1905MS].

From the beginning God had spoken through Christ, laying the foundation of the Gospel in the Jewish economy of types and shadows. Before the coming of Christ this economy was unfinished. The ceremonies of the unfinished economy pointed to the reality. God would not leave the plan incomplete. He would work out to its end the plan for the redemption of the race. By sending His Son into the world, He would carry out to its fulfilment the plan ordained in heaven before the world was made. [Cf: ST 05-17-05 para. 06] p. 113, Para. 2, [1905MS].

The apostle Peter declared: "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. Yea," Peter continues, "and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." [Cf: ST 05-17-05 para. 07] p. 113, Para. 3, [1905MS].

Patriarchs and prophets have predicted the coming of a distinguished Teacher, whose words were to be clothed with invincible power and authority. He was to preach the Gospel to the poor, and proclaim the acceptable year of the Lord. He was to set judgment in the earth; the isles were to wait for His law; the Gentiles were to come to His light, and kings to the brightness of His rising. He was "the Messenger of the covenant," and "the Sun of Righteousness." [Cf: ST 05-17-05 para. 08] p. 113, Para. 4, [1905MS].

The Jewish teachers, claiming to give instruction in the things of God, turned minds to things that eclipsed the revelation of God. They gave the things of earth the first consideration and the greatest thought. God beheld in these teachers an ignorance that is death to true godliness. Under the education they gave, virtue and purity grew feeble, and self-sufficiency and pride ruled the life. [Cf: ST 05-17-05 para. 09] p. 113, Para. 5, [1905MS].

Those who loved God and who realized the danger that lay in the

struggle for wealth and power, longed for Heaven's enlightenment. They longed for a message direct from the heavenly courts. The heavenly inspiration was begotten, and men began to feel after God, if haply they might find Him. [Cf: ST 05-17-05 para. 10] p. 113, Para. 6, [1905MS].

And "when the fulness of time was come, God sent forth His Son, . . . to redeem them which are under the law, that we might receive the adoption of sons." [Cf: ST 05-17-05 para. 11] p. 113, Para. 7, [1905MS].

Wonder, O heavens, and be astonished, O earth. The heavenly Teacher had come. Who was He?--No less a being than the Son of God Himself. He appeared as God, and at the same time as the Elder Brother of the human race. "The word was made flesh, and dwelt among us." Christ must come as a human being. Had He come in the glory that He had with the Father, men could not have lived in His presence. [Cf: ST 05-17-05 para. 12] p. 114, Para. 1, [1905MS].

Nearly two thousand years ago a voice of mysterious import was heard in heaven, from the throne of the Highest, "Lo, I come." "Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me. . . . Lo, I come, . . . to do Thy will, O God." In these words is announced the purpose that had been hidden from eternal ages. Christ was about to visit our world, and become incarnate. [Cf: ST 05-17-05 para. 13] p. 114, Para. 2, [1905MS].

Who is this that thus announced His purpose of visiting a guilty world? [Cf: ST 05-17-05 para. 14] p. 114, Para. 3, [1905MS].

We ask Isaiah, and he answers, "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder; and His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: ST 05-17-05 para. 15] p. 114, Para. 4, [1905MS].

We ask John, the beloved disciple, and he replies: "In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us, . . . full of grace and truth." [Cf: ST 05-17-05 para. 16] p. 114, Para. 5, [1905MS].

We ask Him, "Who art Thou?" and the answer comes, "Before Abraham was, I Am." "I and My Father are one." "As 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 unto the Son." [Cf: ST 05-17-05 para. 17] p. 114, Para. 6, [1905MS].

We ask Paul, and he breaks forth into words of adoring transport: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: ST 05-17-05 para. 18] p. 114, Para. 7, [1905MS].

"In whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every

creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist." [Cf: ST 05-17-05 para. 19] p. 114, Para. 8, [1905MS].

"Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honor, and glory, and blessing. And every created thing which is in heaven, and on the earth, and under the earth, and in the sea, and all things that are in them, heard I saying, Unto Him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, forever and ever." By Mrs. E. G. White. [Cf: ST 05-17-05 para. 20] p. 114, Para. 9, [1905MS].

Christ was born a babe in Nazareth, and He grew as other children grow. The powers of mind and body developed gradually, in harmony with the laws of nature. Of Him we read, "The Child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." [Cf: ST 06-07-05 para. 01] p. 115, Para. 1, [1905MS].

When at the age of twelve He mingled with the doctors of the law in the temple at Jerusalem, hearing them, and asking them questions, they were astonished at His questions and answers; for His words opened up subjects of the deepest importance. His knowledge of sacred science was a surprise to these learned men; for He had never been instructed in the schools of the rabbis. They wondered where He had gained His knowledge. They did not comprehend that He had access to a knowledge that they knew not of. [Cf: ST 06-07-05 para. 02] p. 115, Para. 2, [1905MS].

Christ did not pass over the ground of scholastic education, yet He was far in advance of any student under the teaching of the priests and rulers. God did not design that His Son should listen to the needless suppositions included in what was called education. The teachers in the schools of that time--the priests and rulers--tho supposed to be perfect in knowledge, were in need of being taught the first principles of true education. They needed to know the meaning of the command, "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: ST 06-07-05 para. 03] p. 115, Para. 3, [1905MS].

Christ's dignity as a divine Teacher was of an order higher than the dignity of priests and rulers. It was distinct from all worldly pomp; for it was divine. He dispensed with all worldly display, and showed that He regarded the gradations of society, fixed by opulence and rank, as of no value. He had laid aside His royal robe and kingly crown, and had stepped down from His high command to bring to human beings power to become the sons of God; and earthly rank was not of the least value with Him. He could have brought with Him ten thousand angels if they would have helped Him in His work of redeeming the race. [Cf: ST 06-07-05 para. 04] p. 115, Para. 4, [1905MS].

Christ passed by the homes of the wealthy, the courts of royalty, the renowned seats of learning, and made His home in obscure and despised Nazareth. His life, from its beginning to its close, was a life of

lowliness and humility. Poverty was made sacred by His life of poverty. He would not put on a dignity of attitude that would debar men and women, however lowly, from coming into His presence and listening to His teaching. [Cf: ST 06-07-05 para. 05] p. 115, Para. 5, [1905MS].

In choosing His disciples, Christ passed by the dignitaries of the Jewish nation, and chose lowly, unlearned fishermen. He chose men who had not been spoiled by praise or flattery, men who were not filled with self-sufficiency. [Cf: ST 06-07-05 para. 06] p. 115, Para. 6, [1905MS].

Of Christ's teaching, the witness borne by those who heard Him is, "Never man spake like this Man." This would have been true of Christ had He taught only in the realm of the physical and the intellectual, or in matters of theory and speculation solely. He might have unlocked mysteries that have required centuries of toil and study to penetrate. He might have made suggestions in scientific lines that, till the close of time, would have afforded food for thought and stimulus for invention. But He did not do this. He said nothing to gratify curiosity or 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. [Cf: ST 06-07-05 para. 07] p. 115, Para. 7, [1905MS].

Christ's teaching, like His sympathies, embraced the world. Never can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time. [Cf: ST 06-07-05 para. 08] p. 116, Para. 1, [1905MS].

No teacher ever placed such signal honor upon man as did our Lord Jesus Christ. He was known as the friend of publicans and sinners. He mingled with all classes, and sowed the world with truth. In the marketplace and the synagog He proclaimed His message. He relieved every species of suffering, both physical and spiritual. Beside all waters He sowed the seeds of truth. His one desire was that all might have spiritual and physical soundness. He was the friend of every human being. Was He not pledged to bring life and light to all who would receive Him? Was He not pledged to give them power to become the sons of God? He gave himself wholly and entirely to the work of soul-saving. [Cf: ST 06-07-05 para. 09] p. 116, Para. 2, [1905MS].

Selfishness He sternly rebuked, sparing not even His disciples. "All ye are brethren," He would say to any one seeking the highest place. Those who were unjust and unfair in their dealings writhed under His parables. He shielded no one, however high his position, who had been guilty of hypocrisy or fraud. [Cf: ST 06-07-05 para. 10] p. 116, Para. 3, [1905MS].

It was not only on the cross that Christ sacrificed Himself for humanity. As "He went about doing good," every day's experience was an outpouring of His life. In one way only could such a life be sustained. 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. As a man He supplicated the throne of God, until His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men. By Mrs. E. G. White. [Cf: ST 06-07-05 para. 11] p. 116, Para. 4, [1905MS].

[Extracts from a letter written by Mrs. E. G. White to her son in Edgefield, Tenn., one her arrival in Washington. It is dated May 10.] [Cf: ST 06-07-05 para. 01] p. 116, Para. 5, [1905MS].

I send you from Washington the assurance that the protecting care of our heavenly Father was over us during our long journey. I want you to know of the goodness and love of God. I stood the trip remarkably well, and was stronger when I left the cars at Washington than when I got on board at San Francisco. [Cf: ST 06-07-05 para. 02] p. 116, Para. 6, [1905MS].

During the first part of the trip the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. I rested more during the journey than it would have been possible for me to rest in my own home; for, had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey. [Cf: ST 06-07-05 para. 03] p. 116, Para. 7, [1905MS].

We traveled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience. [Cf: ST 06-07-05 para. 04] p. 117, Para. 1, [1905MS].

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers, and at every stop the train made, some of the men would get out to gather flowers for those inside. [Cf: ST 06-07-05 para. 05] p. 117, Para. 2, [1905MS].

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly, many of them joining in the singing. [Cf: ST 06-07-05 para. 06] p. 117, Para. 3, [1905MS].

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking as his text the words, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The passengers listened attentively, and seemed to enjoy what was said. [Cf: ST 06-07-05 para. 07] p. 117, Para. 4, [1905MS].

On Monday we had more singing, and we all seemed to be drawing closer together. There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony. [Cf: ST 06-07-05 para. 08] p. 117, Para. 5, [1905MS].

We reached Washington at ten o'clock Wednesday morning. There was no one there to meet us; for our people had not been notified of our

coming, so we went over to the branch sanitarium, where we were given a hearty welcome. This sanitarium is a beautiful place, in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine. [Cf: ST 06-07-05 para. 09] p. 117, Para. 6, [1905MS].

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunities to give away some of my books, and to speak to some of my fellow-passengers regarding the love and goodness of God. Those with whom I talked seemed eager for opportunities to hear more. I held myself in readiness to speak a word in season and out of season, here a little and there a little. By Mrs. E. G. White. [Cf: ST 06-07-05 para. 10] p. 117, Para. 7, [1905MS].

Adam became a law to himself, and discord and unhappiness came into his life. A separation was made between him and God. [Cf: ST 06-14-05 para. 01] p. 117, Para. 8, [1905MS].

Christ's life was one of perfect obedience. Constantly He followed the pathway of obedience that He might set an example that all could follow. [Cf: ST 06-14-05 para. 02] p. 117, Para. 9, [1905MS].

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; . . . even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." [Cf: ST 06-14-05 para. 03] p. 118, Para. 1, [1905MS].

Think of what Christ's obedience means to us. It means that in His strength we, too, may obey. He came to this world to show us what God can do for us, and what we can do in cooperation with God. In human flesh He went into the wilderness to be tempted by the enemy. He knows what it is to hunger and thirst. He knows the weakness and the infirmities of the flesh. He was tempted in all points like as we are tempted, yet without sin. [Cf: ST 06-14-05 para. 04] p. 118, Para. 2, [1905MS].

*Ransomed from Sin.* Our ransom has been paid by our Saviour. No one need be enslaved by Satan. Christ stands before us as our divine example, our all-powerful helper. We have been bought with a price that it is impossible to compute. Who can measure the goodness and mercy of redeeming love? [Cf: ST 06-14-05 para. 05] p. 118, Para. 3, [1905MS].

Those who are indeed adopted into the family of God are transformed by His Spirit. Self-indulgence and love for self is changed for self-denial and supreme love for God. No man inherits holiness of character by nature, nor can any man, in his own strength, become loyal to God. "Without Me," Christ says, "ye can do nothing." Human righteousness is

as "filthy rags." But with God all things are possible. In the strength of the Redeemer, weak, erring man can be made more than a conqueror over the evil that besets him. [Cf: ST 06-14-05 para. 06] p. 118, Para. 4, [1905MS].

*Christ Our Only Hope.* As we see the condition of mankind to-day, the question arises in the minds of some, Is man by nature totally and wholly depraved? Is he hopelessly ruined? [Cf: ST 06-14-05 para. 07] p. 118, Para. 5, [1905MS].

Men have sold themselves to the enemy of all righteousness. They can not redeem themselves. Of themselves they can do no good thing. But there is 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. He took humanity, and passed over the ground where Adam stumbled and fell. Without swerving from His allegiance, He met the temptations wherewith man is beset. [Cf: ST 06-14-05 para. 08] p. 118, Para. 6, [1905MS].

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: ST 06-14-05 para. 09] p. 118, Para. 7, [1905MS].

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 not surely die; . . . ye shall be as gods," he said. And by belief of his words, they placed themselves on his side. [Cf: ST 06-14-05 para. 10] p. 118, Para. 8, [1905MS].

Of Christ it is written: "There is none other name under heaven given among men, whereby we must be saved." "In all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." By Mrs. E. G. White. [Cf: ST 06-14-05 para. 11] p. 119, Para. 1, [1905MS].

Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: ST 06-21-05 para. 01] p. 119, Para. 2, [1905MS].

We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who in this life are striving to overcome. [Cf: ST 06-21-05 para. 02] p. 119, Para. 3, [1905MS].

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Him who gave His life as an offering for us. The whole world was gathered in the embrace of Christ. He died on the cross to give the death stroke to Satan, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved surrender to God of all that we have and are. [Cf: ST 06-21-05 para. 03] p. 119, Para. 4, [1905MS].

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal supervision of Christ. Then He will open to us the meaning of His word. We can not afford to miss the privilege of seeing His face. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity. [Cf: ST 06-21-05 para. 04] p. 119, Para. 5, [1905MS].

Life is too short, the hours of probation too precious, for us to make a mistake in our religious life. Earnest men and women, filled with courage and devotion, are needed in the Master's service. The call comes to us, "Be not conformed to this world; but be ye transformed by the renewing of your mind." As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing us into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ. [Cf: ST 06-21-05 para. 05] p. 119, Para. 6, [1905MS].

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work nearest us, we shall be preparing for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future, immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher. [Cf: ST 06-21-05 para. 06] p. 119, Para. 7, [1905MS].

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the future life. Reveal the living charm of the Saviour's love. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine forth in good works. Christians have no need or desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he can not do to the glory of God, upon which he can not ask the Lord's blessing. [Cf: ST 06-21-05 para. 07]

p. 120, Para. 1, [1905MS].

Work as in the presence of heavenly intelligences. God calls for loyalty, for faithfulness; for we have been bought with a price. Stand firm for the right, and you will be more than conquerors through Him who loved you and gave His life for you. [Cf: ST 06-21-05 para. 08] p. 120, Para. 2, [1905MS].

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency. [Cf: ST 06-21-05 para. 09] p. 120, Para. 3, [1905MS].

He who makes advancement in the school of Christ here below will at last pass through the pearly gates of the city of God, to enter the higher school, there to receive instruction from the divine Teacher. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." By Mrs. E. G. White. [Cf: ST 06-21-05 para. 10] p. 120, Para. 4, [1905MS].

Repentance is one of the first-fruits of saving grace. Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin until we see its sinfulness; until we turn away from it in heart, there will be no real change in the life. Repentance is the only process by which infinite purity reflects the image of Christ in His redeemed subjects. [Cf: ST 06-28-05 para. 01] p. 120, Para. 5, [1905MS].

The great Teacher, in His lessons, presents the life-diffusing power of His grace, declaring that through His grace men and women may live the new life of holiness and purity. He who lives this life works out the principles of the kingdom of heaven. Taught of God, he leads others in straight paths. The working of the Holy Spirit in his life shows that he is a partaker of the divine nature. Every soul thus worked receives so abundant a supply of the rich grace of heaven that, beholding his good works, unbelievers acknowledge that he is controlled and sustained by divine power, and give to God the glory. [Cf: ST 06-28-05 para. 02] p. 120, Para. 6, [1905MS].

There are those who, notwithstanding all the gracious invitations of Christ, continue to reveal ungodliness in their lives. To such ones God says: "How long, ye simple ones, will ye love simplicity? and the scornors delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold I will pour out My spirit unto you; I will make known My words unto you." [Cf: ST 06-28-05 para. 03] p. 120, Para. 7, [1905MS].

The most striking feature of the covenant of peace that the Lord has made with human beings is the exceeding richness of the pardoning mercy offered to the sinner if he repents and turns from sin. "I will be merciful to their unrighteousness," the Lord declares of those who repent, "and their sins and their iniquities will I remember no more." Does God turn from justice in showing mercy to the sinner?--No; God can never dishonor His law by suffering it to be transgressed with impunity. Under the new covenant, perfect obedience is the condition of

life. If the sinner repents, and confesses his sin, he will find pardon. Forgiveness is secured for him by Christ's sacrifice in his behalf. Christ has paid the demands of the law for every repentant, believing sinner. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." "The Word was made flesh and dwelt among us, . . . full of grace and truth. . . . And of His fullness have all we received, and grace for grace." [Cf: ST 06-28-05 para. 04] p. 121, Para. 1, [1905MS].

The atonement that has been made for us by Christ is wholly satisfactory to the Father. God can be just, and yet the justifier of those who believe. [Cf: ST 06-28-05 para. 05] p. 121, Para. 2, [1905MS].

"Behold the Lamb of God, which taketh away the sin of the world." By beholding Him, we may be changed into His image. The promise has been made, "I will put My laws into their hearts, and in their minds will I write them." Through disobedience man forfeited holiness, accepting in its place the principles of unrighteousness. But by breaking the yoke that Satan has fastened upon him, and taking the yoke of Christ, learning of Him His meekness and lowliness, man is created anew. Christ has promised to write in the heart of every repentant sinner His law, which is holy, just, and good. He promises to renovate the soul, through the medium of truth. He diffuses His own life through the entire being. Thus the sinner is born again, and henceforth, in a life of loving service, he is to work out the grand, ennobling principles that he can take with him into the heavenly courts. There is placed upon him a new mould of character, which the world knows not, but which all must receive who obtain entrance into the courts above. [Cf: ST 06-28-05 para. 06] p. 121, Para. 3, [1905MS].

Well may we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that man can study. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." By Mrs. E. G. White. [Cf: ST 06-28-05 para. 07] p. 121, Para. 4, [1905MS].

The education received by Moses in the court of Egypt, as the adopted son of the king's daughter, was very thorough. Nothing was neglected that was necessary to make him a wise man, as the Egyptians understood wisdom. But this education did not fit him to do the work to which God had appointed him. In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline necessary for its fulfilment. As he led his flocks through the wilds of the mountains and into the green pastures of the valleys, the God of nature gave him the highest and grandest wisdom. In the school of nature, with Christ Himself for teacher, he learned lessons of humility, meekness, faith, and trust, and daily his soul was bound closer to God. In the solitudes of the mountains he learned that which all the instruction received in the king's palace was unable to impart to him,--simple, unwavering faith and trust in the Lord. p. 121, Para. 5, [1905MS].

Prior to gaining this experience, Moses thought that his education in the wisdom of Egypt had fully qualified him to lead Israel from bondage. Had he not had the greatest advantages of the best schools in

the land? Was he not learned in all things necessary for a general of armies to know? He felt that he was fully able to deliver Israel. [Cf: ST 07-12-05 para. 02] p. 122, Para. 1, [1905MS].

Moses set about his work by trying to obtain the favor of his people by redressing their wrongs. He killed an Egyptian who was ill-treating an Israelite. In this he manifested the spirit of him who was a murderer from the beginning, and proved himself unfit to represent the God of mercy, love, and tenderness. He made a miserable failure of his first attempt. Like many another, he immediately lost confidence in God and turned, his back on his appointed work. He fled from the wrath of Pharaoh. He concluded that because of his mistake, his sin in taking the life of the Egyptian, God would not permit him to have any part in the work of delivering His people from their cruel bondage. But the Lord permitted him to make this mistake in order that He might be able to teach him the gentleness, goodness, longsuffering, that is necessary for every worker for the Lord to possess. [Cf: ST 07-12-05 para. 03] p. 122, Para. 2, [1905MS].

A knowledge of the attributes of God's character can not be obtained by means of the highest education in the most scientific schools. From the great Teacher alone is this knowledge obtained. Only in the school of Christ are taught effectively the lessons of meekness, lowliness, and reverence for sacred things. [Cf: ST 07-12-05 para. 04] p. 122, Para. 3, [1905MS].

Moses had been taught to expect praise and flattery, because of his superior abilities; but now he was to learn a different lesson. As a shepherd, he was taught to care for the afflicted, to seek patiently for the straying, to bear long with the unruly, to supply with loving solicitude the necessities of the young and the feeble. [Cf: ST 07-12-05 para. 05] p. 122, Para. 4, [1905MS].

As these phases of his character were developed, he was drawn nearer to the great Shepherd. He became united to the Holy One of Israel. Through humble prayer he held communion with the Father. He looked to the Highest for an education in spiritual things and for an understanding of his duty as a faithful shepherd. So closely linked with Heaven did he become that God talked with him face to face. [Cf: ST 07-12-05 para. 06] p. 122, Para. 5, [1905MS].

Thus prepared, Moses was ready to heed the call of God to exchange the shepherd's crook for the rod of authority; to leave his flock of sheep to take the leadership of more than a million idolatrous, rebellious people. But he was ever to depend on his invisible Leader. Even as the rod was simply an instrument in his hands, so he was to be a willing instrument in the hands of Christ. [Cf: ST 07-12-05 para. 07] p. 122, Para. 6, [1905MS].

Faith moves forward in the strength and wisdom of God, not in human self-sufficiency. By faith Moses was enabled to press through difficulties, and to overcome obstacles which seemed almost unsurmountable. It was this implicit faith in God that made Moses what he was. According to all that the Lord had commanded, so did he. All the learning of the wise men could not make him a channel for God's working. But when he lost his self-confidence, and, realizing his helplessness, put his entire trust in God; when he was willing to obey

Heaven's commands, whether they seemed to human reason proper or not, then the Lord could work mightily through him. [Cf: ST 07-12-05 para. 08] p. 122, Para. 7, [1905MS].

By submitting to God's discipline, Moses became a channel through which the Lord could work. He did not hesitate to change his way for the Lord's way, even tho it did lead him in strange, untried paths. He placed a very low estimate on his own ability to carry forward successfully the great work entrusted to him. But he did not endeavor to show the unreasonableness of God's commands, and the impossibility of obeying them. To all human appearances, he had started out in a hopeless undertaking; but he put his trust in Him with whom all things are possible, and went forward without faltering. [Cf: ST 07-12-05 para. 09] p. 123, Para. 1, [1905MS].

The faith of Moses puts to shame the unbelief of many in our day who have had far greater opportunities for obtaining a knowledge of God than Moses had. At the command of God, Moses moved forward, tho often it seemed that there was nothing ahead for his feet to tread upon. More than a million people were depending on him, and, step by step, day by day, he lead them through the wilderness. It was not the education received in Egypt that enabled Moses to triumph over his enemies, but an ever-abiding, unflinching faith, which did not fail under the most trying circumstances. [Cf: ST 07-12-05 para. 10] p. 123, Para. 2, [1905MS].

When Moses received a command from God to do a certain thing he did it, without stopping to ask what the consequences might be. Those who refuse to move forward until they see every step plainly marked out before them, will never accomplish much; but those who have unswerving trust in the Lord, and who obey without questioning, will be successful workers. [Cf: ST 07-12-05 para. 11] p. 123, Para. 3, [1905MS].

Today God is not seeking for men of perfect education, but for men who will honor Him by rendering implicit obedience to His requirements. There is no limit to the usefulness of those who, putting self out of sight, make room for the working of the Holy Spirit on their hearts, and live lives wholly consecrated to God, enduring the discipline imposed by the Lord without complaining or fainting by the way. God longs to reveal His salvation to the children of men; and if men and women will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels. [Cf: ST 07-12-05 para. 12] p. 123, Para. 4, [1905MS].

Many who are seeking efficiency for the service of God by perfecting their education in the schools of the world will find that they have failed of learning the more important lessons which the Lord would teach them. By neglecting to submit to the impressions of the Spirit, by refusing to live in obedience to God's requirements, they have weakened their spiritual efficiency and lost their ability to do successful work for the Lord. By absenting themselves from the school of Christ, they have forgotten the voice of the divine Teacher, and He can not direct their way. Men may acquire all the knowledge that human teachers can impart, but God requires them to gain a higher wisdom than this. Like Moses, they must learn meekness, lowliness, and distrust of self. They must learn that in humanity alone there is no strength. Only by becoming partakers of the divine nature can we gain efficiency for



the work of God. By Mrs. E. G. White. [Cf: ST 07-12-05 para. 13] p. 123, Para. 5, [1905MS].

And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw two other brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship and their father, and followed Him." [Cf: ST 07-19-05 para. 01] p. 123, Para. 6, [1905MS].

The prompt obedience of these men, without one question, without one promise of wages, seems remarkable; but the words of Christ were an invitation which implied all that He meant them to. There was an impelling influence in His words. He made no long explanation, but what He said had a drawing power. [Cf: ST 07-19-05 para. 02] p. 124, Para. 1, [1905MS].

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and placing them in the service of God. In this work they would become His witnesses, bearing to the world His truth unmingled with the traditions and sophistries of men. By practising His virtues, by walking and working with Him, they were to be qualified to be fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools, to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues to learn of the rabbis their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. They were not to be teachers after the manner of the Jewish educators. "Follow Me," Christ said, "and I will make you fishers of men." [Cf: ST 07-19-05 para. 03] p. 124, Para. 2, [1905MS].

Thus the first disciples were appointed to the work of the Gospel ministry. For three years they were workers with the Saviour, and by His teaching, His works of healing, His example, they were being prepared to carry on the work that He began. [Cf: ST 07-19-05 para. 04] p. 124, Para. 3, [1905MS].

His treasure of knowledge was put into earthen vessels. By the simplicity of faith, by pure, humble service, the disciples were being educated in the school of Christ to carry responsibilities of the same kind that He was bearing. [Cf: ST 07-19-05 para. 05] p. 124, Para. 4, [1905MS].

Certainly Christ chose the foolish things of this world, those whom the world pronounced ignorant and unlearned, to confound the wise. The disciples were unlearned in the traditions of the rabbis, but with Christ as their example and their teacher, they were gaining an education of the highest order. Christ was preparing them to proclaim truths of the highest order. [Cf: ST 07-19-05 para. 06] p. 124, Para. 5, [1905MS].

*Requisites to Preaching Christ.* Those who preach Christ must learn daily of Christ, in order to understand the mystery of saving and

serving the souls for whom He died. They must bring into their work no pride or self-indulgence. In thought, word, and deed they are to reveal the spiritual refinement, the Christlike courtesy, that connection with the Saviour gives. His love and compassion are constantly to be manifested in their lives. [Cf: ST 07-19-05 para. 07] p. 124, Para. 6, [1905MS].

"Follow Me," said the great Teacher, "and I will make you fishers of men." Those who obey this call must work with hearts filled with Christlike love for souls. In all things they must follow the example of the Saviour, sharing His tender compassion and His sternness against all evil working. Christ is the great Pattern for all. We are to be workers together with Him. Those who are in His service are to separate from all business entanglements that would tarnish their Christlikeness of character. The fishermen that the Saviour called *straightway* left their nets. Those who give themselves to the work of the ministry must not entangle themselves in business lines that would bring coarseness into their lives, and hinder them from making advancement in spiritual things. [Cf: ST 07-19-05 para. 08] p. 124, Para. 7, [1905MS].

In this closing work of the Gospel there is a vast field to be occupied; and more than ever before, the work is to enlist helpers from the common people. Both the youth and those older in years will be called from the field, from the vineyard, and from the workshop, and sent forth by the Master to give His message. Many of these have had little opportunity for education; but Christ sees in them qualifications that will enable them to fulfill His purpose. If they put their hearts into the work, and continue to be learners, He will fit them to labor for Him. [Cf: ST 07-19-05 para. 09] p. 125, Para. 1, [1905MS].

He who knows the depths of the world's misery and despair, knows by what means to bring relief. He sees on every hand souls in darkness, bowed down with sin and sorrow and pain. But He sees also their possibilities; He sees the height to which they may attain. Altho human beings have abused their mercies, wasted their talents, and lost the dignity of godlike manhood, the Creator is to be glorified in their redemption. [Cf: ST 07-19-05 para. 10] p. 125, Para. 2, [1905MS].

The burden of labor for these needy ones in the rough places of the earth, Christ lays upon those who can feel for the ignorant and for such as are out of the way. He will be present to help those whose hearts are susceptible to pity, tho their hands may be rough and unskilled. He will work through those who can see mercy in misery, and gain in loss. When the Light of the world passes by, privilege will be discerned in hardship, order in confusion, success in apparent failure. Calamities will be seen as disguised blessings; woes, as mercies. Laborers from the common people, sharing the sorrows of the whole human race, will by faith see Him working with them. By Mrs. E. G. White. [Cf: ST 07-19-05 para. 11] p. 125, Para. 3, [1905MS].

The knowledge of God is as a great ocean, without bottom or shore. No line can fathom it, no eye measure it. Every needy soul may be supplied from this boundless sea. In every emergency, in every time of need, men and women may receive God's grace and power, and yet there will be no lessening of the supply. God's great resources can not be too heavily drawn upon. The gifts provided for all true, earnest seekers after

truth are without measure. [Cf: ST 07-26-05 para. 01] p. 125, Para. 4, [1905MS].

In all ages God has given human beings divine revelations, that thus He may fulfil His purpose of unfolding gradually the doctrines of grace. His manner of imparting 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: ST 07-26-05 para. 02] p. 125, Para. 5, [1905MS].

A cold, lifeless theory is not a knowledge of God. Those who have a knowledge of God must have His love, must understand its sacrifice, its condescension. The hungry mind and heart must receive His grace, to impart to others its fulness, its sufficiency. It is not a head acceptance of truth, but heart reception, that moulds and fashions aright the emotions and impulses of the soul, making it tender and compassionate, humble and contrite. Christ received into the soul makes man one with God in His beloved Son. Then the love of the Redeemer is acknowledged as beyond all estimate. And more than this: the life and character are changed by the presence of the indwelling Saviour. [Cf: ST 07-26-05 para. 03] p. 125, Para. 6, [1905MS].

Only when the heart is moulded and fashioned by the love of God can human beings reveal Christ. Then and then only can they impart the knowledge of God as it shines in the face of His Son. The Holy Spirit is with them, quickening their minds, showing that Bible truth has life-giving power, power to convict hearts and transform lives. The lifting up of Christ's countenance upon the human agent, the glorious light shining from His face, makes all things clear. [Cf: ST 07-26-05 para. 04] p. 126, Para. 1, [1905MS].

The knowledge of God is the knowledge of all truth, and is the beginning of all understanding. It is our righteousness, our sanctification, our redemption. To those who receive and practise them, the truths of the Word of God are as the leaves of the tree of life. But before man can receive these truths, he must realize his need. [Cf: ST 07-26-05 para. 05] p. 126, Para. 2, [1905MS].

*Out of Bondage.* Self--the old disobedient nature--must be crucified, and Christ must take up His abode in the heart. Thus the human agent is born again, with a new nature. The newborn child of God begins to have some conception of what God is. To all intents and purposes, truth is truth to him. He has caught a glimpse of God's glory. A sense of his accountability to God quenches the unholy ambition that keeps upon the soul a galling yoke of guilt. The light in which he enters is softened and subdued, tempered to suit his condition. By daily beholding Jesus and striving to practise His virtues, his spiritual perceptions grow clearer and stronger. [Cf: ST 07-26-05 para. 06] p. 126, Para. 3, [1905MS].

God says, "A new heart will I give you." Every learner may be renewed in knowledge and true holiness. The ransom of an enslaved race was Christ's purpose in coming to this earth. Christ alone can make us free. And those whom He makes free are free indeed. His power breaks the yoke of bondage that binds man to the great deceiver. But how many there are who are unwilling to allow Christ to break their shackles.

How many there are who choose to cling to the thralldom of sin. [Cf: ST 07-26-05 para. 07] p. 126, Para. 4, [1905MS].

The Gospel of Christ is truly believed only when it is practised. Faith is justified by works. Self must be hid; Christ must appear as the Chiefest among ten thousand, the One altogether lovely. When an unreserved surrender of the powers of the whole being is made to the Saviour, self no longer strives for the mastery. What man needs to-day is the crucifixion of self and the revelation in his life of Christ, the hope of glory. Then will be fulfilled the words, "Ye are the light of the world." [Cf: ST 07-26-05 para. 08] p. 126, Para. 5, [1905MS].

As yet we have scarcely been a light in the world, because we cling to our sinful practises. We have been too well satisfied with the twilight glow of heavenly enlightenment. We have not yet gained the experience that would make us feel at home in heaven. As yet we are but stepping over the threshold of the sanctuary containing the truth that every one who enters heaven must receive and practise. By Mrs. E. G. White. [Cf: ST 07-26-05 para. 09] p. 126, Para. 6, [1905MS].

Read the record of Christ's suffering in the Garden of Gethsemane. Never before or since has so fearful a strain been brought upon a human being as that which God permitted to be brought upon His Son at this time. It is not possible for His suffering and distress to be exceeded; for He was bearing the sins of the whole world; and in all His suffering He gave an example of absolute submission to the divine will. The sinless Son of God was treated as a sinner, that sinful human beings might be treated as innocent. "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 laid off His royal robe and kingly crown, and clothed His divinity with humanity, that He might live in our behalf a life of sinlessness, and on the cross make an atonement for our transgressions. He consented to take the body of humanity. He could have refused to be thus humiliated; but it was to suffer humiliation and death that He came into the world. [Cf: ST 08-09-05 para. 01] p. 126, Para. 7, [1905MS].

It was the anguish of separation from His Father's favor that made Christ's sufferings so acute. As the agony of soul came upon Him, "He sweat as it were great drops of blood falling down to the ground." His terrible suffering, caused by the thought that in this hour of need God had forsaken Him, portrays the anguish that the sinner will feel when, too late, he realizes that God's Spirit has been withdrawn from him. [Cf: ST 08-09-05 para. 02] p. 127, Para. 1, [1905MS].

Christ's human nature recoiled from the trial, and with strong crying and tears he said, "O My Father, if it be possible, let this cup pass from Me." The humanity of Christ trembled in that trying hour. The awful moment had come,--that moment which was to decide the destiny of the world. The fate of humanity hung in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. 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. 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: ST 08-09-05 para. 03] p. 127, Para. 2, [1905MS].

How little can we enter into this dreadful experience through which the Saviour passed. His prayer was heard, in that He feared. What did He fear?--That He would refuse to drink the cup of suffering. But a refusal to drink this cup would mean that no human being could be saved. Only by His suffering and death could human beings be placed on vantage-ground. Only by drinking of the bitter cup of imputed transgression could He save the race from perishing in sin. [Cf: ST 08-09-05 para. 04] p. 127, Para. 3, [1905MS].

*Fulness of Suffering.* Christ drank the bitter draught to the very dregs. He was not spared one pang of anguish. This was His hour, and the power of darkness. In this awful crisis, when everything was at stake, when the mysterious cup trembled in the hand of the Sufferer, the heavens opened, a light shone forth amidst the darkness, and the mighty angel who stands in God's presence, from which Satan fell, came to the side of Christ. The angel came not to take the cup from Christ's hands, but to strengthen Him to drink it, with the assurance of the Father's love. He came to give power to the divine-human Suppliant He pointed Him to the open heavens, telling Him of the souls that would be saved as the result of His sufferings. He assured Him that His Father is greater and more powerful than Satan, that His death would result in the discomfiture of Satan, and that the kingdom of this world would be given to the saints of the Most High. He told Him that He would see of the travail of His soul, and be satisfied, for He would see a multitude of the race saved, eternally saved. [Cf: ST 08-09-05 para. 05] p. 127, Para. 4, [1905MS].

Christ had spoken to His disciples of the experience awaiting Him. "I have a baptism to be baptized with," He said, "and how am I straightened till it be accomplished?" He could not but feel a dread, as He thought of what that hour would bring to Him. Fear came upon Him, as He thought of the strain that His humanity would have to bear, and the prayer came from His lips, "Father, save Me from this hour." Then He added, "But for this cause came I unto this hour." He had pledged Himself to bear the penalty of sin. He had entered into a covenant to offer a sacrifice that would make possible the salvation of every repentant sinner. [Cf: ST 08-09-05 para. 06] p. 127, Para. 5, [1905MS].

Only through the death of Christ could Satan's kingdom be overthrown. Only thus could man be redeemed, and God be glorified. Jesus consented to the agony, He accepted the sacrifice. The Majesty of heaven consented to suffer as the Sin bearer. "Father, glorify Thy name," He said. As Christ spoke these words, a response came from the cloud which hovered above His head, "I have both glorified it, and will glorify it again." Christ's whole life, from the manger to the time when these words were spoken, had glorified God; and in the coming trial His divine-human sufferings would indeed glorify His Father's name. [Cf: ST 08-09-05 para. 07] p. 128, Para. 1, [1905MS].

*The Second Adam.* Christ bore the sins of the whole world. He was the second Adam. Taking upon Himself human nature, He passed over the ground where Adam stumbled and fell. Having taken humanity, He has an intense interest in human beings. He felt keenly the sinfulness, the

shame, of sin. He is our Elder Brother. He came to prove that human beings can, through the power of God, live sinless lives. [Cf: ST 08-09-05 para. 08] p. 128, Para. 2, [1905MS].

Satan had made the boast that he would gather the world under his banner of rebellion. He declared that man could not keep the law of God. Christ came to prove this assertion false. He came to meet all the temptations wherewith man is beset, and to endure all the trials that we are called to endure. He was tempted in all points like as we are tempted, yet His life was without spot or stain of sin. He redeemed Adam's failure, and worked out for us a perfect character. [Cf: ST 08-09-05 para. 09] p. 128, Para. 3, [1905MS].

*Victory in Death.* Christ did not yield up His life until He had accomplished the work that He came to do, and with His parting breath He exclaimed, "It is finished." The battle had been won. His right arm had gotten Him the victory. As a conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost. [Cf: ST 08-09-05 para. 10] p. 128, Para. 4, [1905MS].

Could one sin have been found in Christ, had He in one particular yielded to Satan in order to escape the terrible torture, the enemy of God and man would have triumphed. Christ bowed His head and died, but He held fast His faith in God. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God day and night." [Cf: ST 08-09-05 para. 11] p. 128, Para. 5, [1905MS].

No one need be overcome by Satan's assaults. Christ has conquered for every son and daughter of Adam. He came to cut every thread that binds human beings to Satan. His life of pure, unselfish service is our example. Let us study His work in our world. As we stand at the foot of the cross, and behold the infinite sacrifice made in our behalf, we shall be humbled and subdued. Our hearts will be filled with a desire to practise the self-denial and sacrifice seen in Christ's life. Self will sink out of sight. All worldly ambition, all desire for earthly gain, will be quenched. We shall count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Our highest aim will be to know Him, "and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." By Mrs. E. G. White. [Cf: ST 08-09-05 para. 12] p. 128, Para. 6, [1905MS].

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. The Saviour went down into the grave, but He rose from the dead, proclaiming over the rent sepulcher, "I am the Resurrection and the Life." [Cf: ST 08-16-05 para. 01] p. 129, Para. 1, [1905MS].

The three great powers of heaven pledge themselves to furnish the Christian with 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, 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 in the heart of him who is susceptible to the influences of heaven. [Cf: ST 08-16-05 para. 02] p. 129, Para. 2, [1905MS].

The light that shines forth from the life of the true Christian testifies to his union with Christ. Self is hidden from view, and Christ is revealed. Heaven recognizes the fulfilment of the promise, "I will make a man more precious than fine gold, even a man than the golden wedge of Ophir." "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Then those whose lives have been hidden with Christ, those who on this earth have fought the good fight of faith, will shine forth with the Redeemer's glory in the kingdom of God. [Cf: ST 08-16-05 para. 03] p. 129, Para. 3, [1905MS].

My brother, my sister, God's purpose for you is that you shall live a life that will make others better,--a life which will show that Christ is formed within, the hope of glory. It is His purpose that you shall be able to say with the apostle Paul, "I live: yet not I, but Christ liveth in me." In perfect content, resting in the love of Christ, trusting the Redeemer and Lifegiver to work out for you the salvation of your soul, you will know, as you draw nearer and still nearer to Him, what it means to endure the seeing of Him who is invisible. God desires us to rest content in His love. The contentment that Christ bestows is a gift worth infinitely more than gold and silver and precious stones. [Cf: ST 08-16-05 para. 04] p. 129, Para. 4, [1905MS].

Love the right because it is right, and analyze your feelings, your impressions, in the light of the Word of God. Misdirected ambition will lead you into sorrow as surely as you yield to it. Cherish an ambition that will bring glory to God because it is sanctified by the Holy Spirit. Consecrate every power of your being to the accomplishment of a holy work. Make every effort, in and through the grace of Christ, to reach the high standard set before you. You can be perfect in your sphere, even as God is perfect in His sphere. Has not Christ declared, "Be ye therefore perfect, even as your Father which is in heaven is perfect"? [Cf: ST 08-16-05 para. 05] p. 129, Para. 5, [1905MS].

Our lives are pure only when we are under the control of God, and happy only when we hold communion with Him. The luster possessed by those who have gained the richest experience is but the reflection of the light of the Sun of Righteousness. He who lives nearest to Jesus shines the brightest. And let us thank God that the Master has His hidden ones whose value may not be recognized by the world, but whose names are written in the Lamb's book of life. The Lord knoweth them that are His. "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." [Cf: ST 08-16-05 para. 06] p. 129, Para. 6, [1905MS].

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall

leave them neither root nor branch. But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings." [Cf: ST 08-16-05 para. 07] p. 130, Para. 1, [1905MS].

I am so glad that we have a God who understands,--a God who will reward every man according as his work shall be. [Cf: ST 08-16-05 para. 08] p. 130, Para. 2, [1905MS].

I long to see Christians who are harmonious in all their parts. It is so sad to see those whose lives are a jumble of opposites. Christians must be Christlike. The life of a true, lovable Christian is the most powerful argument that can be produced in favor of the Gospel. By Mrs. E. G. White. [Cf: ST 08-16-05 para. 09] p. 130, Para. 3, [1905MS].

"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." [Cf: ST 08-23-05 para. 01] p. 130, Para. 4, [1905MS].

More precious than the golden wedge of Ophir is the power of right thought. We need to place a high value upon the right control of our thoughts; for such control prepares us to labor for the Master. It is necessary for our peace and happiness in this life that our thoughts center in Christ. As a man thinketh, so is he. [Cf: ST 08-23-05 para. 02] p. 130, Para. 5, [1905MS].

The merciful shall find mercy, and the pure in heart shall see God. Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims to spiritual vision, so that men can not behold God. The Lord may and does forgive the repenting sinner; but tho forgiven, the soul is marred. All impurity of speech and thought must be shunned by him who would have clear discernment of spiritual truth. [Cf: ST 08-23-05 para. 03] p. 130, Para. 6, [1905MS].

Evil thoughts destroy the soul. The converting power of God changes the heart, refining and purifying the thoughts. Unless a determined effort is made to keep the thoughts centered on Christ, grace can not reveal itself in the life. The mind must engage in the spiritual warfare. Every thought must be brought into captivity to the obedience of Christ. All the habits must be brought under God's control. [Cf: ST 08-23-05 para. 04] p. 130, Para. 7, [1905MS].

We need a constant sense of the ennobling power of pure thoughts and the damaging influence of evil thoughts. Let us place our thoughts upon holy things. Let them be pure and true; for the only security for any soul is right-thinking. We are to use every means that God has placed within our reach for the government and cultivation of our thoughts. We are to bring our minds into harmony with Christ's mind. His truth will sanctify us, body, soul, and spirit, and we shall be enabled to rise above temptation. [Cf: ST 08-23-05 para. 05] p. 130, Para. 8, [1905MS].

"The prince of this world cometh," said Jesus, "and hath nothing in Me." There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to



temptation. So may it be with us. Christ's humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. [Cf: ST 08-23-05 para. 06] p. 131, Para. 1, [1905MS].

And how this is accomplished, Christ has shown us. By what means did He overcome in the conflict with Satan?--By the Word of God. Only by the Word could He resist temptation. "It is written," He said. And unto us are given "exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Every promise in God's Word is ours. "By every word that proceedeth out of the mouth of God" are we to live. When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours. "Thy word," says the psalmist, "have I hid in mine heart, that I might not sin against Thee." "By the word of Thy lips I have kept me from the paths of the destroyer." By Mrs. E. G. White. [Cf: ST 08-23-05 para. 07] p. 131, Para. 2, [1905MS].

The work of soul-saving is to be carried forward by aggressive warfare, in the midst of opposition, peril, loss, and suffering. The life of a Christian is compared to the life of a soldier. "Thou therefore endure hardness," Paul wrote to Timothy, "as a good soldier of Jesus Christ." [Cf: ST 08-30-05 para. 01] p. 131, Para. 3, [1905MS].

Soldiers engaged in battle have to meet difficulties and hardships. Coarse food is given them, and that often in limited quantities. They must make long, weary marches, day by day, over rough roads and under the burning sun, camping out at night, sleeping perhaps on the bare ground, with only the canopy of heaven for a covering, exposed to drenching rains and chilling frosts, hungry, faint, exhausted, now standing as a target for the foe, now in deadly encounter. Thus they learn what active service means. [Cf: ST 08-30-05 para. 02] p. 131, Para. 4, [1905MS].

The idea that Christ's followers can be excused from the conflict, meeting no trials and at all times enjoying the comforts and even the luxuries of life, is a fearful mistake. The Christian life is a battle and a march, calling for aggressive warfare, perseverance, and endurance. It is not mimic battles in which we are engaged. This is no make-believe conflict. We have most powerful adversaries to meet. Those who serve under the bloodstained banner of Prince Emmanuel will be given difficult work, which will tax every power of the being. They will have painful trials to endure for Christ's sake. They will have conflicts which will rend the soul. But if they are faithful soldiers, they will say, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: ST 08-30-05 para. 03] p. 131, Para. 5, [1905MS].

"I have fought a good fight," Paul declared. His words to the

Corinthians describe the conflict that he endured: "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; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." [Cf: ST 08-30-05 para. 04] p. 132, Para. 1, [1905MS].

Not all who enter the army can be generals, captains, sergeants, or even corporals. Not all are called to bear the care and responsibility of leaders. There is hard work of other kinds to be done. While there are but few officers, it requires many soldiers to form the rank and file of the army; and its success depends upon the fidelity of every soldier. [Cf: ST 08-30-05 para. 05] p. 132, Para. 2, [1905MS].

An army would be demoralized if the soldiers did not obey the orders of the leader. They must act in concert. Union is strength; without union efforts are meaningless. Whatever excellent qualities a soldier may possess, he can not be safe and trustworthy if he claims a right to act independently of his fellow comrades. This independent action can not be maintained in the service of Christ. The soldiers of the cross must move in concert. [Cf: ST 08-30-05 para. 06] p. 132, Para. 3, [1905MS].

He who enters Christ's army must obey His orders. He has placed himself under the Saviour's leadership, and he is to give Him willing obedience. He is to speak no word, perform no act, that would misrepresent the high and holy principles by which the kingdom of heaven is to be governed. By Mrs. E. G. White. [Cf: ST 08-30-05 para. 07] p. 132, Para. 4, [1905MS].

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man. [Cf: ST 10-25-05 para. 01] p. 132, Para. 5, [1905MS].

In his sinless state, man held joyful communion with Him in whom are hid all the treasures of wisdom and knowledge. But after his sin he could no longer find joy in holiness, and he sought to hide from the presence of God. [Cf: ST 10-25-05 para. 02] p. 132, Para. 6, [1905MS].

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we can not change them. "Who can bring a clean thing out of an unclean?--Not one." "The carnal mind is enmity against God; for it is not subject to the law of

God, neither indeed can be." Education, culture the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they can not change the heart; they can not purify the springs of life. There must be a power working from within, a new life from above, before man can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. [Cf: ST 10-25-05 para. 03] p. 132, Para. 7, [1905MS].

"When the fulness of the time was come, God sent forth His Son, . . . to redeem them that were under the law, that we might receive the adoption of sons." 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 the 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. You can never perish while you do this--never. [Cf: ST 10-25-05 para. 04] p. 133, Para. 1, [1905MS].

Jesus knows the circumstances of every soul. He turns no weeping, contrite one away. He does not tell to any one all that He might reveal, but He bids every trembling soul take courage. Freely will He pardon all who come to Him for forgiveness and restoration. [Cf: ST 10-25-05 para. 05] p. 133, Para. 2, [1905MS].

Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. He is to-day standing at the altar of incense, presenting before God the prayers of those who desire His help. [Cf: ST 10-25-05 para. 06] p. 133, Para. 3, [1905MS].

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand before the great Sin bearer, in the light proceeding from the throne of God. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." [Cf: ST 10-25-05 para. 07] p. 133, Para. 4, [1905MS].

The work of Christ in cleansing the leper from his terrible disease is an illustration of His work in cleansing the soul from sin. The man who came to Jesus was "full of leprosy." Its deadly poison had permeated his whole body. The disciples sought to prevent their Master from touching him, for he who touched a leper became himself unclean. But in laying His hand upon the leper, Jesus received no defilement. [Cf: ST 10-25-05 para. 08] p. 133, Para. 5, [1905MS].

*His touch imparted lifegiving power.* The leprosy was cleansed. Thus it is with the leprosy of sin--deep-rooted, deadly, and impossible to be

cleansed by human power. "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrefying sores." But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at His feet, saying in faith, "Lord, if Thou wilt, Thou canst make me clean," shall hear the answer, "I will be thou clean." [Cf: ST 10-25-05 para. 09] p. 133, Para. 6, [1905MS].

The Saviour never passed by one soul, however sunken in sin, who was willing to receive the precious truth of heaven. To publicans and harlots His words were as the beginning of a new life. Mary Magdalene, out of whom He cast seven devils, was the last at the Saviour's tomb, and the first whom He greeted in the morning of His resurrection. It was Saul of Tarsus, one of the most determined enemies of the Gospel, who became Paul, the devoted minister of Christ. [Cf: ST 10-25-05 para. 10] p. 133, Para. 7, [1905MS].

The dying thief, seeing in Jesus the Lamb of God, that taketh away the sin of the world, cried, "Lord, remember me when Thou comest into Thy kingdom." [Cf: ST 10-25-05 para. 11] p. 134, Para. 1, [1905MS].

Quickly the answer came, full of love, compassion, and power: "Verily I say unto thee to-day, Thou shalt be with Me in Paradise." [Cf: ST 10-25-05 para. 12] p. 134, Para. 2, [1905MS].

As Christ spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced with a bright and living light. To the penitent thief came *the perfect peace of acceptance with God*. Christ in His humiliation was glorified. He who in all other eyes appeared to be conquered was a conqueror. He was acknowledged as the Sin bearer. Men might exercise power over His human body. They might pierce the holy temple with the crown of thorns. They might strip from Him His raiment, and quarrel over its division. But they could not rob Him of His power to forgive sins. In dying He bore witness to His own divinity and to the glory of the Father. His ear is not heavy that it can not hear, neither is His arm shortened that it can not save. It is His royal right to save unto the uttermost all who come unto God by Him. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." By Mrs. E. G. White. [Cf: ST 10-25-05 para. 13] p. 134, Para. 3, [1905MS].

*Our Preparation for the End.* To us has been given the message of Christ's soon coming. At the ascension of our Lord, angels stood beside the disciples, and with them watched the Saviour as He passed into the heavens. Then they turned to the disciples with the word, "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: ST 11-22-05 para. 01] p. 134, Para. 4, [1905MS].

Are we preparing for this great event? Are we preparing to meet the Saviour in peace, or are we absorbed in worldly business and pleasure? In the judgment, the question will not be, What profession did you make? but, What have you done for Me? What fruit have you borne to My glory? Now is the time to prepare for the coming King. [Cf: ST 11-22-05 para. 02] p. 134, Para. 5, [1905MS].

As John saw the multitude standing around the throne of God, the question was asked, "What are these which are arrayed in white robes? and whence came they?" The angel answered, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." At infinite cost a fountain has been prepared for our cleansing. If we now wash our robes of character at this fountain, God will give us a place in the mansions that are being prepared for those who love Him. [Cf: ST 11-22-05 para. 03] p. 134, Para. 6, [1905MS].

*His Robe of Righteousness* Only the covering which Christ Himself has provided can make us meet to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me . . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." [Cf: ST 11-22-05 para. 04] p. 134, Para. 7, [1905MS].

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Everything that we of ourselves can do is defiled by sin. But the Son of God was "manifested to take away our sins; and in Him is no sin." Sin is defined to be "the transgression of the law." But Christ was obedient to every requirement of the law. He said of Himself, "I delight to do Thy will, O My God; yea, Thy law is within My heart." When on earth He said to His disciples, "I have kept My Father's commandments." By His perfect obedience, He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ the heart is united with His heart; the will is merged in His will; the mind becomes one with His mind; the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then, as the Lord looks upon us, He sees, not the fig leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah. [Cf: ST 11-22-05 para. 05] p. 135, Para. 1, [1905MS].

*What the Judgment Will Reveal* Sad will be the retrospect in that day when men stand face to face with eternity. The whole life will present itself just as it has been. The world's pleasures, riches, and honors will not then seem so important. Men will then see that the righteousness they despised is alone of value. They will see that they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. Then they will see the results of their choice. They will have a knowledge of what it means to transgress the commandments of God. [Cf: ST 11-22-05 para. 06] p. 135, Para. 2, [1905MS].

There will be no second probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments. [Cf: ST 11-22-05 para. 07] p. 135, Para. 3, [1905MS].

The days of our probation are fast closing. The end is near. Solemnly

there come down to us through the centuries the warning words of our Lord from the Mount of Olives: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Beware lest it find you unready. Take heed lest you be found at the King's feast without a wedding garment. "In such an hour as ye think not the Son of Man cometh." "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." "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." By Mrs. E. G. White. [Cf: ST 11-22-05 para. 08] p. 135, Para. 4, [1905MS].

The glory of God is displayed in His handiwork. Here are mysteries that the mind will become strong in searching out. Minds that have been amused and abused by reading fiction may in nature have an open book, and read truth in the works of God around them. All may find themes for study in the simple leaf of the forest tree, the spires of grass covering the earth with their green, velvet carpet, the plants and flowers, the stately trees of the forest, the lofty mountains, the granite rocks, the restless ocean, the precious gems of light studding the heavens to make the night beautiful, the exhaustless riches of the sunlight, the solemn glories of the moon, the winter's cold, the summer's heat, the changing, recurrent seasons in perfect order and harmony, controlled by infinite power; here are subjects which call for deep thought, for the stretch of the imagination. [Cf: ST 12-06-05 para. 01] p. 135, Para. 5, [1905MS].

If the frivolous and pleasure-seeking will allow their minds to dwell upon the real and true, the heart can not but be filled with reverence, and they will adore the God of nature. The contemplation and study of God's character as revealed in His created works will open a field of thought that will draw the mind away from low, debasing, enervating amusements. [Cf: ST 12-06-05 para. 02] p. 136, Para. 1, [1905MS].

The knowledge of God's works and ways we can only begin to obtain in this world; the study will be continued throughout eternity. God has provided for man subjects of thought which will bring into activity every faculty of the mind. We may read the character of the Creator in the heavens above and the earth beneath, filling the heart with gratitude and thanksgiving. Every nerve and sense will respond to the expressions of God's love in His marvellous works. [Cf: ST 12-06-05 para. 03] p. 136, Para. 2, [1905MS].

God, who created everything lovely and beautiful that the eye rests upon, is a lover of the beautiful. He shows us how he estimates true beauty. The ornament of a meek and quiet spirit is in His sight of great price. Shall we not seek earnestly to gain that which God estimates as more valuable than costly dress, or pearls, or gold? The inward adorning, the grace of meekness, a spirit in harmony with the heavenly angels, will not lessen true dignity of character, or make us less lovely here in this world. [Cf: ST 12-06-05 para. 04] p. 136, Para. 3, [1905MS].

The Redeemer has warned us against the pride of life, but not against its grace and natural beauty. He pointed to the glowing beauty of the flowers of the field, and said, "Consider the lilies of the field, how

they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Here He shows that, even though persons may toil with weariness to make themselves objects of admiration, that which they value so highly will not bear comparison with the flowers of the field. Even these simple flowers, with God's adornment, would outvie in loveliness the gorgeous apparel of Solomon. In the growth and development of nature, learn the principles of Christ's kingdom. Thus the light of heaven will quicken the mind. Christ Himself will be your teacher. Those who combine with their school education a knowledge of God's working through physical life, in the garden of nature, will receive lessons simple, yet full of instruction, in regard to His working through spiritual life, in the garden of the heart. By Mrs. E. G. White. [Cf: ST 12-06-05 para. 05] p. 136, Para. 4, [1905MS].

There are many passages of Scripture which, in their tender adaptation to the needs of men, are God's own messages of comfort to His trusting children. A beautiful illustration of this occurs in the history of the apostle Peter. Peter was in prison, expecting to be brought forth the next day to death; he was sleeping at night "between two soldiers, bound with two chains; and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands." [Cf: ST 12-13-05 para. 01] p. 136, Para. 5, [1905MS].

Peter, suddenly awaking, was amazed at the brightness that flooded his dungeon, and the celestial beauty of the heavenly messenger. He understood not the scene, but he knew that he was free, and in his bewilderment and joy he would have gone forth from the prison unprotected from the cold night air. The angel of God, noting all the circumstances, said, with tender care for the apostle's needs, "Gird thyself, and bind on thy sandals." Peter mechanically obeyed; but so entranced was he with the revelation of the glory of heaven, that he did not think to take his cloak. Then the angel bade him, "Cast thy garment about thee, and follow me." [Cf: ST 12-13-05 para. 02] p. 136, Para. 6, [1905MS].

And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate which leadeth into the city; which opened to them of his own accord. And they went out, and passed through one street; and forthwith the angel departed from him." The apostle found himself in the streets of Jerusalem alone. "And when Peter was come to himself, he said, "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." [Cf: ST 12-13-05 para. 03] p. 137, Para. 1, [1905MS].

Skeptics may sneer at the thought that a glorious angel from heaven should give attention to a matter so commonplace as caring for simple human needs, and may question the inspiration of the narrative. But in the wisdom of God these things are recorded in sacred history for the benefit, not of angels, but of men, that as they should be brought into trying places, they might find comfort in the thought that Heaven knows it all. Jesus declared to His disciples that not a sparrow falls to the ground without the notice of the heavenly Father, and if God keeps in

mind the little birds, how much more will He care for those who through faith in Him may become heirs of eternal life. [Cf: ST 12-13-05 para. 04] p. 137, Para. 2, [1905MS].

O, if the human mind were to comprehend--in such a measure as the plan of redemption can be comprehended by human minds--the work of Jesus in taking upon Himself our nature, and what is to be accomplished for us by this marvelous condescension, the hearts of men and women would be melted with gratitude at the thought of God's great love, and in humility they would adore the divine wisdom that devised the mystery of grace. [Cf: ST 12-13-05 para. 05] p. 137, Para. 3, [1905MS].

Today angels of heaven are sent forth to minister to those who shall be heirs of salvation. We know not now who they are; it is not yet made manifest who shall overcome and share the inheritance of the saints in light; but angels of heaven are passing throughout the length and breadth of the earth, seeking to comfort the sorrowing, to protect the imperilled, to win the hearts of men to Christ. Not 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 12-13-05 para. 06] p. 137, Para. 4, [1905MS].

Heaven and earth are no wider apart to-day than when 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 the heavenly messengers in the vineyards and fields. To us in the common walks of life, heaven may be very near. Angels from the courts above will attend the steps of those who come and go at God's command. By Mrs. E. G. White. [Cf: ST 12-13-05 para. 07] p. 137, Para. 5, [1905MS].

In our behalf the Saviour gave Himself to a life of self-denial and sacrifice. He laid aside His royal robe and kingly crown, and stepped down from His position as commander in the heavenly courts, to take humanity upon Himself, and stand at the head of the human race. He came to be tempted as man is tempted, to pass through the vicissitudes through which human beings are called to pass, and to live a life of sinlessness, showing to all the "better part" that they may obtain by living for God, through the grace received from heaven. For our sake He became poor, that we might come into possession of eternal richest He took our nature upon Him, that we might be partakers of the divine nature, and escape the corruption that is in the world through lust. He subjects Himself to poverty and temptation, that human beings, seeing His example, listening to His teaching, obeying His lessons, might obtain everlasting life--even an eternal weight of glory. [Cf: ST 12-20-05 para. 01] p. 137, Para. 6, [1905MS].

O Jesus, what humiliation, what suffering, what trial, Thou didst endure to procure for us happiness in this world and in the world to come! Thou wast wounded for our transgressions, bruised for our iniquities. The chastisement of our peace was upon Thee, and by Thy stripes we are healed. [Cf: ST 12-20-05 para. 02] p. 138, Para. 1, [1905MS].

It is a marvel to the angels that human beings should choose to be incapable of realizing how greatly Christ humiliated Himself in their behalf. They marvel that men and women do not rejoice to acknowledge



Christ as their Saviour, to accept Him as their Leader, and to follow His example of self-denial. [Cf: ST 12-20-05 para. 03] p. 138, Para. 2, [1905MS].

The course followed by human beings seems to the angels strangely inconsistent. They wonder why beings dependent on their Creator for every breath they draw act so unreasonably; why they choose the side of the one who crucified Christ, and who has filled the world with envy and strife and jealousy. [Cf: ST 12-20-05 para. 04] p. 138, Para. 3, [1905MS].

Can we, as reasoning beings, regard as wise the choice that leads us to stand under the black banner of rebellion, rather than under the banner of Prince Emmanuel? [Cf: ST 12-20-05 para. 05] p. 138, Para. 4, [1905MS].

*Choose the Life.* Christ is the Lord our righteousness. Let us take our stand on His side. Let none be ashamed to acknowledge Him as their leader, their counselor, their guide, and their exceeding great reward. Is this sacrificing anything? Is it an honor to be numbered among Satan's army? Those who make this choice gain nothing. Only death, eternal death, awaits them. [Cf: ST 12-20-05 para. 06] p. 138, Para. 5, [1905MS].

Satan charged God with possessing the attributes that he himself possessed. Christ came to this world to reveal God's character as it really is. He is the perfect representation of the Father. His life of sinlessness, lived on this earth in human nature, is a refutation of Satan's charge against the character of God. [Cf: ST 12-20-05 para. 07] p. 138, Para. 6, [1905MS].

Christ is the Light of the World, pure, clear, and undimmed. This light shines out in sharp contrast with Satan's gloom. Into the darkness of error and deception it casts a light that is a perpetual reproach to the sin of the world. Our Redeemer did no sin, neither was guile found in His mouth. He is "the true Light, which lighteth every man that cometh into the world." He offers to cover our unworthiness with the spotless robe of His righteousness. [Cf: ST 12-20-05 para. 08] p. 138, Para. 7, [1905MS].

Christ is constantly inviting us, Look unto Me. He that followeth Me shall not walk in darkness, but shall have the light of life. No man can look to Christ without being strengthened and uplifted. By beholding Him, we are changed into His likeness, and cherish the same spirit. All sullenness, all gloom, are gone. The experience of the Christian is as clear as the sunlight. His constant question is, What shall I render to Thee for all Thine infinite love and mercy to me? I am Thy servant; for Thou hast loosed my bonds. [Cf: ST 12-20-05 para. 09] p. 138, Para. 8, [1905MS].

*What Holiness and Love Require.* True holiness is wholeness in the service of God. This is the condition of true Christian living. Christ asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished. He who lives to himself is not a Christian. [Cf: ST 12-20-05 para. 10] p. 139, Para. 1, [1905MS].

Love must be the principle of action. Love is the underlying principle of God's government in heaven and earth, and it must be the foundation of the Christian's character. This alone can make and keep him steadfast. This alone can enable him to withstand trial and temptation. [Cf: ST 12-20-05 para. 11] p. 139, Para. 2, [1905MS].

And love will be revealed in sacrifice. The plan of redemption was laid in sacrifice,--a sacrifice so broad and deep and high that it is immeasurable. Christ gave all for us, and those who receive Christ will be ready to sacrifice all for the sake of their Redeemer. The thought of His honor and glory will come before anything else. [Cf: ST 12-20-05 para. 12] p. 139, Para. 3, [1905MS].

If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt. [Cf: ST 12-20-05 para. 13] p. 139, Para. 4, [1905MS].

This is the religion of Christ. Anything short of it is a deception. No mere theory or profession of discipleship will save any soul. [Cf: ST 12-20-05 para. 14] p. 139, Para. 5, [1905MS].

We do not belong to Christ unless we are His wholly. It is by half-heartedness in the Christian life that men become feeble in purpose and changeable in desire. The effort to serve both self and Christ makes one unfit to endure when the test comes upon him. By Mrs. E. G. White. [Cf: ST 12-20-05 para. 15] p. 139, Para. 6, [1905MS].

Before our Lord went to His agony on the cross, He made His will. He had no silver or gold or houses to leave to His disciples. He was a poor Man, as far as earthly possessions were concerned. Few in Jerusalem were so poor as He. But He left His disciples a richer gift than any earthly monarch could bestow on his subjects. "Peace I leave with you, My peace I give unto you," He said, "not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [Cf: ST 12-27-05 para. 01] p. 139, Para. 7, [1905MS].

He left them the peace which had been His during His life on the earth, which had been with Him amidst poverty, buffeting, and persecution, and which was to be with Him during His agony in Gethsemane and on the cruel cross. [Cf: ST 12-27-05 para. 02] p. 139, Para. 8, [1905MS].

The Saviour's life on this earth, tho lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, "He that sent Me is with Me; the Father hath not left Me alone; for I do always those things that please Him." No storm of satanic wrath could disturb the calm of that perfect communion with God. And He says to us, "My peace I give unto you." [Cf: ST 12-27-05 para. 03] p. 139, Para. 9, [1905MS].

Those who take Christ at His word, and surrender their souls 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. In perfect acquiescence there is perfect rest. The Lord

says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." [Cf: ST 12-27-05 para. 04] p. 140, Para. 1, [1905MS].

It is the love of self that destroys our peace. While self is alive, we stand ready continually to guard it from mortification and insult; but when self is dead, and our life hid with Christ in God, we shall not take neglects or slights to heart. We shall be deaf to reproach, and blind to scorn and insult. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." [Cf: ST 12-27-05 para. 05] p. 140, Para. 2, [1905MS].

Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea, when it can not rest. . . . There is no peace, saith my God, to the wicked." Sin has destroyed our peace. While self is unsubdued we find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, which reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so He bringeth them unto their desired haven." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." [Cf: ST 12-27-05 para. 06] p. 140, Para. 3, [1905MS].

"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." When we receive Christ into the soul as an abiding guest, the peace of God, which passeth all understanding, will keep our hearts and minds. There is no other ground of peace than this. The grace of Christ, received into the heart, subdues enmity; it allays strife, and fills the soul with love. He who is at peace with God and his fellow men, can not be made miserable. Envy will not be in his heart; evil surmisings will find no room there; hatred can not exist. The heart that is in harmony with God is a partaker of the peace of heaven, and will diffuse its blessed influence all around. The spirit of peace will rest like dew upon hearts weary and troubled with worldly strife. By Mrs. E. G. White. [Cf: ST 12-27-05 para. 07] p. 140, Para. 4, [1905MS].

Ministry means service, and to this ministry we are all called. It is a dishonor to God for any one to choose a life of self-pleasing. My brethren and sisters, do you realize that every year thousands and thousands of souls are perishing, dying in their sins because the light of truth has not been flashed upon their pathway? Do you realize that the end is near, that already the judgments of God are doing their work in this world? The lack of interest manifested in the work of God by our churches alarms me. I ask all who have means to remember that God

has entrusted this means to them to be used in advancing the work which Christ came to our world to do. In the sight of God, we are not owners of what we possess, but only trustees. "Not thine, but mine," God says. He will call all to give an account of their stewardship. Our accountability to heaven should cause us to fear and tremble. The decisions of the last day turn upon practical benevolence. Christ acknowledges every act of beneficence as done to himself. [Cf: RH 01-05-05 para. 1] p. 140, Para. 5, [1905MS].

There is a great work to be done in our world. Men and women are to be converted, not by the gift of tongues nor by the working of miracles, but by the preaching of Christ crucified. Why delay the effort to make the world better? Why wait for some wonderful thing to be done, some costly apparatus to be provided? However humble your sphere, however lowly your work, if you labor in harmony with the teachings of the Saviour, he will reveal himself through you, and your influence will draw souls to him. He will honor the meek and lowly ones, who seek earnestly to do service for him. Into all that we do, whether our work be in the shop, on the farm, or in the office, we are to bring the endeavor to save souls. [Cf: RH 01-05-05 para. 2] p. 141, Para. 1, [1905MS].

We are to sow beside all waters, keeping our souls in the love of God, working while it is day, using the means entrusted to us in the Master's service. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize the truth of the words, "He which soweth bountifully shall reap also bountifully." [Cf: RH 01-05-05 para. 3] p. 141, Para. 2, [1905MS].

We owe everything to grace, sovereign grace. Grace ordained our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others. [Cf: RH 01-05-05 para. 4] p. 141, Para. 3, [1905MS].

The Saviour takes those whom he finds will be molded, and uses them for his own name's glory. He uses material that others would pass by, and works in all who will give themselves to him. He delights to take apparently hopeless material, those whom Satan has debased, and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work, and in its success, even in this life, they find a precious reward. [Cf: RH 01-05-05 para. 5] p. 141, Para. 4, [1905MS].

But what is this compared with the joy that will be theirs in the great day of final revealing? "Now we see through a glass, darkly; but then face to face;" now we know in part, but then we shall know even as also we are known. [Cf: RH 01-05-05 para. 6] p. 141, Para. 5, [1905MS].

It is the reward of Christ's workers to enter into his joy. That joy, to which Christ himself looks forward with eager desire, is presented in his request to his Father, "I will that they also, whom thou hast given me, be with me where I am." [Cf: RH 01-05-05 para. 7] p. 141, Para. 6, [1905MS].

The angels were waiting to welcome Jesus, as he ascended after his resurrection. The heavenly host longed to greet again their loved Commander, returned to them from the prison house of death. Eagerly they pressed about him as he entered the gates of heaven. But he waved them back. His heart was with the lonely, sorrowing band of disciples whom he had left upon Olivet. It is still with his struggling children on earth, who have the battle with the destroyer yet to wage. "Father," he says, "I will that they also, whom thou hast given me, be with me where I am." [Cf: RH 01-05-05 para. 8] p. 141, Para. 7, [1905MS].

Christ's redeemed ones are his jewels, his precious and peculiar treasure. "They shall be as the stones of a crown,"--"the riches of the glory of his inheritance in the saints." In them "he shall see of the travail of his soul, and shall be satisfied." [Cf: RH 01-05-05 para. 9] p. 142, Para. 1, [1905MS].

And will not his workers rejoice when they, too, behold the fruit of their labors? The apostle Paul writes to the Thessalonian converts, saying, "What is our hope, or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." And he exhorts the Philippian brethren to "be blameless and harmless," to "shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Cf: RH 01-05-05 para. 10] p. 142, Para. 2, [1905MS].

Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God every one who has given himself as an instrument for the Holy Spirit's working will be permitted to behold what his life has wrought. [Cf: RH 01-05-05 para. 11] p. 142, Para. 3, [1905MS].

Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality he has employed in the salvation of souls ready to perish. [Cf: RH 01-05-05 para. 12] p. 142, Para. 4, [1905MS].

The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they have with these souls! "I was a sinner," it will be said, "without God and without hope in the world, and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in him. I repented of my sins, and was made to sit together with his saints in heavenly places in Christ Jesus," Others will say, "I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in him as the only true God. I demolished my idols, and worshiped God, and now I see him face to face. I am saved, eternally saved, ever to behold him whom I love. I then saw him only with the eye of faith, but now I see him as he is. I can now express my gratitude for his redeeming mercy to him who loved me, and washed me from my sin in his own blood." [Cf: RH 01-05-05 para. 13] p.

142, Para. 5, [1905MS].

Others will express their gratitude to those who fed the hungry and clothed the naked. "When despair bound my soul in unbelief, the Lord sent you to me," they say, "to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's Word. You inspired in me the faith that he would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in his presence, and to praise him who gave his life for me." [Cf: RH 01-05-05 para. 14] p. 142, Para. 6, [1905MS].

What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,--how their hearts will thrill with satisfaction! They will realize the promise, "Thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." Mrs. E. G. White. [Cf: RH 01-05-05 para. 15] p. 143, Para. 1, [1905MS].

All the instruction that any one needs in order to gain eternal life is found in the Word of God. This Word is a revelation of the divine will, given to us that by a daily study of it, our characters, showing daily improvement, may become transformed to the likeness of the character of the great Medical Missionary. [Cf: RH 01-12-05 para. 1] p. 143, Para. 2, [1905MS].

The Word of God is definite and specific, pointing out plainly the path to heaven. Those who heed the teachings of this Word will not turn their feet into false paths. Not only is the right way pointed out, but man is commanded to walk in that way, lest by setting a wrong example, he shall lead others in the path that ends in ruin. [Cf: RH 01-12-05 para. 2] p. 143, Para. 3, [1905MS].

"And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?" [Cf: RH 01-12-05 para. 3] p. 143, Para. 4, [1905MS].

The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. Not long before he asked Christ this question, the mothers had brought their children to the Saviour to receive his blessing. The disciples would have kept these mothers away from their Master, but Jesus rebuked them, saying, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." [Cf: RH 01-12-05 para. 4] p. 143, Para. 5, [1905MS].

The ruler saw the love that Christ revealed for these children; he saw how tenderly he received them; and his heart kindled with love for the

Saviour. He felt a desire to be his disciple. He was so deeply moved that as Christ was going on his way, he ran after him, and kneeling at his feet, asked with sincerity and earnestness the question so important to his soul and to the soul of every human being: "Good Master, what shall I do that I may inherit eternal life?" [Cf: RH 01-12-05 para. 5] p. 143, Para. 6, [1905MS].

"Why callest thou me good?" Christ said; "there is none good but one, that is, God." Jesus desired to test the ruler's sincerity, and to draw from him the way in which he regarded him as good. Did he realize that the One to whom he was speaking was the Son of God? What was the true sentiment of his heart? [Cf: RH 01-12-05 para. 6] p. 143, Para. 7, [1905MS].

"If thou wilt enter into life," Christ continued, "keep the commandments. He saith unto him, Which?" In response Jesus quoted several of the commandments: "Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself." [Cf: RH 01-12-05 para. 7] p. 143, Para. 8, [1905MS].

The ruler's answer to this was positive: "All these things have I kept from my youth up. What lack I yet?" [Cf: RH 01-12-05 para. 8] p. 144, Para. 1, [1905MS].

"One thing thou lackest," Jesus said. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven;" "and come, take up the cross, and follow me." Christ read the ruler's heart. He laid his hand upon his idol,--his earthly possessions,--which he must renounce before he could be found wanting in nothing. The possessions that he called his own were the Lord's, entrusted to him to be used for the very purpose that Christ has pointed out,--for the help of the poor and needy, for the relief of suffering humanity, to clothe the naked and feed the hungry. [Cf: RH 01-12-05 para. 9] p. 144, Para. 2, [1905MS].

Had the ruler been willing to obey Christ, great would have been the good that he might have done in following the Saviour's example. But he was not willing. The cost of eternal life seemed too great, and he went away sorrowful; for he had great possessions. The Saviour was not so much to him as his own name among men, or his possessions. To give up his earthly treasure, which was seen, for the heavenly treasure, which was unseen, was too great a risk. He refused the offer of eternal life, and ever after the world was to receive his worship. [Cf: RH 01-12-05 para. 10] p. 144, Para. 3, [1905MS].

Christ came to this world to give men and women an example of how to do true missionary work. He came to bring to human beings physical and spiritual healing. Laying aside his royal robe and kingly crown, he stepped down from his high command in the heavenly courts, and, clothing his divinity with humanity, came to this world to help human beings to rid themselves of selfish practises, and to give themselves to the service of God in helping others. [Cf: RH 01-12-05 para. 11] p. 144, Para. 4, [1905MS].

The healing of diseased souls and diseased bodies,--this was Christ's

work in our world, and it is our work also. His words to the rich young ruler, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven," are spoken to all who possess this world's goods. If they will follow Christ's example, using their entrusted possessions to relieve the physical and spiritual necessities of those less fortunate than themselves, they will secure the enduring riches of eternal life. [Cf: RH 01-12-05 para. 12] p. 144, Para. 5, [1905MS].

To those who, like the young ruler, are in high positions of truth, and have great possessions, it may seem too great a sacrifice to give up all in order to follow Christ. But this is the rule of conduct for all who would become his disciples. Nothing short of it can be accepted. Self-surrender is the keynote of the teachings of Christ. Often it is presented and enjoined in language that seems authoritative, because God sees that there is no other way to save man than to cut away from his life that which, if entertained, would demoralize the whole being. [Cf: RH 01-12-05 para. 13] p. 144, Para. 6, [1905MS].

The work of evangelizing the world has been greatly hindered by personal selfishness. Some, even among professed Christians, are shortsighted, unable to see that the work of the gospel is to be supported by the goods that Christ has entrusted to them. Are we obeying the Saviour's instructions? Are we following his example? If we are truly converted, we shall regard ourselves as God's almoners, and will dispense for the advancement of his work the means that he has placed in our hands. Money is needed in order that the work waiting to be done all over our world may be carried forward. If Christ's words were obeyed, there would be thousands where there are hundreds willing to carry out his directions to the ruler. The Lord has entrusted to men and women an abundance of means for the carrying forward of his plan of mercy and benevolence. He bids his stewards of means to invest their money in the work of feeding the hungry, clothing the naked, and preaching the gospel to the poor. Perfection of character can not possibly be attained without self-sacrifice. [Cf: RH 01-12-05 para. 14] p. 145, Para. 1, [1905MS].

When Christ's followers give back to the Lord his own, they are accumulating treasure which will be theirs when they hear the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord." "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The joy of seeing souls redeemed, souls eternally saved, is the reward of all who follow in the steps of him who said, "Follow me." [Cf: RH 01-12-05 para. 15] p. 145, Para. 2, [1905MS].

There are many in our world who are longing to hear the words of life. But how can they hear without a preacher? And how can those sent to teach them live without support? God would have the lives of his followers carefully sustained. They are his property, and he is dishonored when they are compelled to labor in a way that injures their health. He is dishonored, also, when, for lack of means, workers can not be sent to destitute fields. [Cf: RH 01-12-05 para. 16] p. 145, Para. 3, [1905MS].

We are at this time making special efforts to set in operation certain lines of work in different places. These lines of work must have



support. My brethren and sisters, read carefully the following scripture, and ask God to help you to do justice to the needs of his work:-- [Cf: RH 01-12-05 para. 17] p. 145, Para. 4, [1905MS].

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work, . . . being enriched in everything to all bountifulness." Mrs. E. G. White. [Cf: RH 01-12-05 para. 18] p. 145, Para. 5, [1905MS].

From the Omaha campmeeting we went to College View, where the General Conference Committee was in council from September 15 to 25. We were made welcome, and were well cared for at the Nebraska Sanitarium. [Cf: RH 01-19-05 para. 1] p. 145, Para. 6, [1905MS].

On Thursday morning I spoke to the students in the college chapel. A goodly number of the College View church members were present, and I was led to present to them the exhortation given by the apostle to those who know that the day of the Lord is near at hand. Please read 1 Thess. 5:1-7. The apostle continues, "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another." [Cf: RH 01-19-05 para. 2] p. 146, Para. 1, [1905MS].

This is our work. We are not to watch for defects in those around us. By so doing, we are placing ourselves on the judgment seat, and are judging. This is not our proper place or work. [Cf: RH 01-19-05 para. 3] p. 146, Para. 2, [1905MS].

If we see one in error, we should go to him kindly, and speak to him in regard to the matter, seeking by every possible means to present the truth in contrast with error. There is always a truth with which to meet error. Let this never be forgotten. And believers are to watch for souls as they that must give an account. Not that you are to watch for their haltings and their errors; you are to watch for the prosperity of their souls, that you may know how to speak a word in season to him that is weary. [Cf: RH 01-19-05 para. 4] p. 146, Para. 3, [1905MS].

We take upon ourselves a grave responsibility when we unite with the church. The church is God's family, and the members of this family are to be unselfishly interested in one another. They are to pray and work for one another's salvation. [Cf: RH 01-19-05 para. 5] p. 146, Para. 4, [1905MS].

This is the work that God expects from us as a people. When you see a church whose members are in arms against one another, complaining and finding fault, you may know that there are duties which they have neglected. You may know that there is something lacking in those who always see something defective in their brethren. You may know that such ones have something to correct in their own characters. [Cf: RH 01-19-05 para. 6] p. 146, Para. 5, [1905MS].

If you think that a brother is in the wrong, go right to him. Do not go to some one else, because this will not cure the difficulty. Go to the very one who you think is in error, and ask him if he is standing in a position that will lead others to make missteps. Tell him that he must make straight paths for his feet, lest the lame be turned out of the way. [Cf: RH 01-19-05 para. 7] p. 146, Para. 6, [1905MS].

It will not do for any of us to get careless and indifferent in regard to our church membership. While on this journey that I am now taking, I have felt a most solemn responsibility to try to show our people that God holds them accountable to live lives that will keep the atmosphere of the church pure and fragrant. God is dishonored, and his Spirit is grieved, when this atmosphere is tainted by careless living and by evil speaking. [Cf: RH 01-19-05 para. 8] p. 146, Para. 7, [1905MS].

The haphazard work done in the church by speaking to others of errors and mistakes before speaking to the one at fault has been the greatest cause and manifestation of wickedness and defection in the church. Weakness has come to many because they have not taken up their appointed work. God will not accept your gifts, however precious they may be, unless you make a straight path for your feet by following the directions that Christ has given. [Cf: RH 01-19-05 para. 9] p. 147, Para. 1, [1905MS].

"If thou bring thy gift to the altar," he says, "and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Cf: RH 01-19-05 para. 10] p. 147, Para. 2, [1905MS].

We read again, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." [Cf: RH 01-19-05 para. 11] p. 147, Para. 3, [1905MS].

Tell him his fault "between thee and him alone." If he listens to you, you have gained your brother. You have not lost him, you have not built up a barrier between him and you. You have gained him. [Cf: RH 01-19-05 para. 12] p. 147, Para. 4, [1905MS].

Say to him, If you have anything against me, tell me what it is, that I may take it out of the way. Do not blame him. Do not cast reflections on him, but ask, What have I done? If I have done wrong, I want this to be removed; for I have a gift to offer to the Lord, and he has told me first to be reconciled to my brother. [Cf: RH 01-19-05 para. 13] p. 147, Para. 5, [1905MS].

When you have done all in your power to bring about a reconciliation, you have acted your part, and you can then offer your gift, knowing that it will be accepted by God. You will have removed a mountain of difficulty out of the way of your brother. It may be that the difficulty was really only a molehill, but it had been made into a mountain. When you remove the molehill, the mountain has gone. [Cf: RH 01-19-05 para. 14] p. 147, Para. 6, [1905MS].

This is the work resting upon us, and we are not to delay to do it. We

can not afford to delay. We have much of this work to do, because we have left much undone. It is because of this neglect that the Lord of heaven is not glorified in our lives. [Cf: RH 01-19-05 para. 15] p. 147, Para. 7, [1905MS].

When this work is done, the disunion existing in the church will be cured, and the cause of God will move forward with power. When you see that which you think is wrong, do all in your power to correct it. Find out what it is that separates you from your brother, and plead for the unity that Christ has said should exist in the church. Love as brethren, and do the work appointed you. Then you will know the preciousness of Christ's words, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Cf: RH 01-19-05 para. 16] p. 147, Para. 8, [1905MS].

As you seek for Christ with all your heart, and in faith, that you may reach a higher standard of righteousness, he may reveal to you a duty undone, a stumblingblock that you must remove in order that your brother may be relieved, and that you may advance in the right way. Your brother may be wrong, and you may be wrong; therefore come together as children of the same family. Work as earnestly to make things right as you will wish you had worked in that day when the judgment shall sit, and the books shall be opened, and every man shall be judged according to the deeds done in the body. [Cf: RH 01-19-05 para. 17] p. 148, Para. 1, [1905MS].

It is the neglect of this work that is standing in the way of our churches all through our conferences. When believers stand where Christ has said they should stand, when they clear difficulties out of the way by the very process that he has outlined, they will be greatly blessed. [Cf: RH 01-19-05 para. 18] p. 148, Para. 2, [1905MS].

On Sabbath morning I spoke in the church to a large congregation. I read from the first chapters of Revelation the messages given to the apostle John for the churches. [Cf: RH 01-19-05 para. 19] p. 148, Para. 3, [1905MS].

John had a message for the people in his day. But they became tired of hearing of Jesus, and of the character which, in order to be saved, they must perfect through him, so they tried to kill the faithful messenger. This plan being thwarted, they banished him to the lonely, rocky island of Patmos. They thought that by separating him from his fellow men, they would silence his testimony, and that he would live out the remainder of his life in mournful solitude. But God was with the lonely exile, and opened to his view the glories of heaven, and the things that "must shortly come to pass." [Cf: RH 01-19-05 para. 20] p. 148, Para. 4, [1905MS].

John bore no uncertain message. "That which was from the beginning," he says, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." [Cf: RH 01-19-05

para. 21] p. 148, Para. 5, [1905MS].

We have, as had John, a message to bear of the things which we have seen and heard. God is not giving us a new message. We are to proclaim the message that in 1843 and 1844 brought us out of the other churches. We need the Holy Spirit to kindle in our hearts the zeal and earnestness that were then seen among God's people. I thank the Lord that there are still living a few who can remember those days, and who know whereof they speak. [Cf: RH 01-19-05 para. 22] p. 148, Para. 6, [1905MS].

John continues: "These things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." [Cf: RH 01-19-05 para. 23] p. 148, Para. 7, [1905MS].

The Lord does not want us to walk in darkness and perplexity. He desires us to know the truth as it is in Jesus, and wherever we go, to proclaim that truth. By word and deed we are to reveal Jesus to the world. [Cf: RH 01-19-05 para. 24] p. 149, Para. 1, [1905MS].

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." [Cf: RH 01-19-05 para. 25] p. 149, Para. 2, [1905MS].

"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 we know that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." [Cf: RH 01-19-05 para. 26] p. 149, Para. 3, [1905MS].

My heart was made glad to hear of the unity and good cheer that prevailed during the council. I had a severe cold, and was not able to attend all the meetings, but my mind was constantly exercised. In the night season scene after scene passed before me. I am so sorry that we are such dwarfs in the work of Christ, when such wonderful incentives are placed before us to encourage us to cultivate our powers to the very highest point of development. We are to grow. Christians are to grow up to the full stature of men and women in Christ. Our words and works are to bear witness to the world of what Christianity can do for human beings. [Cf: RH 01-19-05 para. 27] p. 149, Para. 4, [1905MS].

Every church should be a light in the world. If there is in your church a deadness, a stagnation, come together, as the disciples did before the day of Pentecost, and plead with God until you receive the light of life. Then let the light shine forth to those around you. Do not go on from week to week, from year to year, without knowing whether or not you are in the love of God. When Jesus went away, he promised to

send the Holy Spirit, and we have a right to claim this promise. God wants us to work in the power of the Spirit. He wants us to be guided and controlled by the living, abiding principles that will keep us firm in the truth. [Cf: RH 01-19-05 para. 28] p. 149, Para. 5, [1905MS].

God has not placed us on the judgment seat, to pronounce sentence against our brethren. There is only one Judge,--the One who died for us, who took upon himself our nature and all the infirmities of humanity, that we might stand on vantage ground with God. Never are we to dissect the work or the character of another. Each one has enough to do to attend to the work that has been delivered to him. Each one is to bear his burden in the place in which he has been appointed to labor, doing his work with that perfection which will give character and influence to the cause of God. This is what the Lord expects of every conference president. This is what he expects of every worker in every line. Stand at your post of duty. When you act well your part, in your own place, there will come to you a freedom, a light, a power, that will enable you to endure as seeing him who is invisible. Mrs. E. G. White. [Cf: RH 01-19-05 para. 29] p. 149, Para. 6, [1905MS].

At the close of the General Conference Committee Council at College View, Neb., we returned to Battle Creek, as I had promised. At Moline Ill., we broke our journey, that we might visit the Moline Sanitarium. Here we had a profitable visit with Drs. Sanford and Maria Edwards, who have charge of the medical work of the institution. We were pleased with the location and appearance of the sanitarium, though we wished it might have been a little way out of the city. Dr. Edwards gave us as much of his time as possible, and took us for a drive through the city and the park. [Cf: RH 01-26-05 para. 1] p. 150, Para. 1, [1905MS].

This city is an important field, and must be given the message for this time. We are glad that the sanitarium work has been begun here, and we hope that a holy influence may be exerted by this institution through its workers. The Lord has many souls in this place that should be visited by workers ready to do their Master's bidding. [Cf: RH 01-26-05 para. 2] p. 150, Para. 2, [1905MS].

Not long ago this sanitarium had a narrow escape from being destroyed by fire. Electric wires set fire to a portion of the upper story, and the flames had begun to burst out from the roof. But Dr. Edwards discovered the blaze, and by quick action with fire extinguishers succeeded in putting it out. When the fire engines arrived, the fire had been entirely subdued. All are very thankful that it has not been necessary for the fire engines to be put in operation. [Cf: RH 01-26-05 para. 3] p. 150, Para. 3, [1905MS].

This sanitarium has a good patronage, and the hearts of the workers have been greatly cheered by the favors and tokens of appreciation shown them by the patients. One day one of the wealthy patients, after climbing the stairs to his room after his bath, remarked that they should have an elevator. Sister Edwards replied that when they had taken in sufficient money so they could afford it, they would put in an elevator. Very soon this gentleman gave Dr. Edwards instruction to select a good elevator, promising that he and a friend of his would purchase it, and present it to the institution. This elevator is now in daily use. [Cf: RH 01-26-05 para. 4] p. 150, Para. 4, [1905MS].

We hope that our brethren and sisters in northern Illinois will encourage and assist Brother and Sister Edwards and their faithful helpers in the good work to be done in the sanitarium and in the city. If all will labor heartily and disinterestedly, the Lord will give them souls for their hire. I think of the many places in need of such work, and wish that all our people could realize that the Lord is ready to go before every self-sacrificing worker who will carry the truth to places where it has not been heard. Then those who are collected in large numbers in some of our churches would feel a burden to go out into other cities and villages to search out those who are waiting for the truth. [Cf: RH 01-26-05 para. 5] p. 150, Para. 5, [1905MS].

In the night season I am repeating the words:-- [Cf: RH 01-26-05 para. 6] p. 150, Para. 6, [1905MS].

"My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." [Cf: RH 01-26-05 para. 7] p. 151, Para. 1, [1905MS].

"Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." [Cf: RH 01-26-05 para. 8] p. 151, Para. 2, [1905MS].

As I rode through the streets and parks of Moline, I thought, Verily this is a place where the truth should be firmly established. The Lord will work here if those who are placed in positions of trust will work and watch and pray. He will in mercy call out in this place a people who will be united in keeping his way. I felt an earnest desire that our people, who profess to accept the great commission given by Christ to his disciples just before his ascension, should take up their appointed work, and carry the message to all the cities and villages in our land. The truth must be proclaimed in the highways and the byways. [Cf: RH 01-26-05 para. 9] p. 151, Para. 3, [1905MS].

The Lord says to his people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." O that the Lord would awaken the church members to go forth to devote their powers to the work of saving the souls that are perishing in sin! God calls upon men and women everywhere to go forth and earnestly prepare the way for his coming. [Cf: RH 01-26-05 para. 10] p. 151, Para. 4, [1905MS].

On our arrival at Battle Creek, we were met by our friends, who gave us a hearty welcome. We spent five days there, during which time I spoke three times to large congregations in the Tabernacle, once to the students in the medical college, and once to the helpers in the sanitarium gymnasium. The Lord gave me a decided testimony to bear at these meetings. I can not find words to tell how heavy was the burden resting upon me as I looked upon the large audience before me in the Tabernacle Sabbath morning, and thought of the instruction and the warnings that have so often come to the people in this congested center. Often has the testimony been borne that there are thousands upon thousands perishing in ignorance of the requirements of God, and of the judgments that will fall upon the disobedient. [Cf: RH 01-26-05

para. 11] p. 151, Para. 5, [1905MS].

There were between twenty-five hundred and three thousand people present. I knew that if they were awake to discern the signs of the times, if they understood the responsibility resting upon them individually, they would not all be in Battle Creek, listening to a repetition of gospel truth, and paying little attention to the messages sent them. If they knew and understood the voice of God, many would leave Battle Creek, and go forth with the light of present truth, carrying it to many places now in darkness. [Cf: RH 01-26-05 para. 12] p. 151, Para. 6, [1905MS].

As I read the words of the twenty fourth chapter of Luke, I wonder that God's people do not see and understand the work they have been given to do. Read the whole chapter carefully and prayerfully. [Cf: RH 01-26-05 para. 13] p. 152, Para. 1, [1905MS].

After receiving the Holy Spirit, the disciples were first to bear their witness in Jerusalem, and then they were to go forth to all nations. "Ye shall be witnesses unto me," Christ declared, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Cf: RH 01-26-05 para. 14] p. 152, Para. 2, [1905MS].

Under the influence of the Holy Spirit, thousands were converted in a day. The word of the Spirit, newly edged with power, and bathed in the lightnings of heaven, cut its way through unbelief. 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 I should glory, save in the cross of our Lord Jesus Christ." They were filled with an intense longing to add to the church such as should be saved. They called on believers to arouse and do their part, that all nations might hear the truth, and the earth be filled with the glory of the Lord. [Cf: RH 01-26-05 para. 15] p. 152, Para. 3, [1905MS].

As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through his delegated messengers after the day of Pentecost he is waiting to do today. At this time, when the end of all things is at hand, the zeal of the church should exceed even that of the early church. Zeal for the glory of God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a longing to tell the story of redeeming love, of Christ and him crucified? [Cf: RH 01-26-05 para. 16] p. 152, Para. 4, [1905MS].

Sunday afternoon I spoke again in the Tabernacle. The meeting had been advertised, and there were present many citizens of Battle Creek who were not of our faith. At this meeting I assured my hearers that we held the same principles of truth that we had so many times set before them in past years. I assured them that no phase of our message had been changed to meet scientific or spiritualistic philosophy, but that we hold as firmly as ever to the strongholds of our faith, which have

made the Seventh-day Adventist people what they are. We have built our house upon the eternal Rock, the Rock of Ages. [Cf: RH 01-26-05 para. 17] p. 152, Para. 5, [1905MS].

I said that I did not claim to be a prophetess. I have not stood before the people claiming this title, though many called me thus. I have been instructed to say, "I am God's messenger, sent to bear a message of reproof to the erring and of encouragement to the meek and lowly." With pen and with voice I am to bear the messages given me. The word given me is, "You are faithfully to reprove those who would mar the faith of the people of God. Write out the things which I shall give you, that they may stand as a witness to the truth till the end of time." [Cf: RH 01-26-05 para. 18] p. 152, Para. 6, [1905MS].

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." [Cf: RH 01-26-05 para. 19] p. 153, Para. 1, [1905MS].

I have a most earnest desire that the truth for this time shall be proclaimed throughout the world. God's people have a great and solemn work to do. The 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 the gratification of selfish desires. 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, who taketh away the sin of the world. Mrs. E. G. White. [Cf: RH 01-26-05 para. 20] p. 153, Para. 2, [1905MS].

"Elmshaven," Sanitarium, Cal., Jan. 11, 1905.--*To Our Workers in Washington, D.C.*--Dear Brethren and Sisters: You are engaged in a most important work, and I feel a deep interest in all of you. I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God, may tell to the glory of the Lord. I pray that you may all work in such a way that many souls shall be brought to a knowledge of the truth for this time. Let all who can speak words of the Master be wide-awake now, just now, when so much depends upon the earnestness of our efforts. We have not a moment to lose, The end is nearer than when we first believed. Keep your eyes fixed steadfastly on Jesus. Seek the Lord daily for a new consecration. [Cf: RH 02-02-05 para. 1] p. 153, Para. 3, [1905MS].

Often ask yourselves the question, "What must I do to be saved?" Then search your Bibles, and pray earnestly for the impartation of the Holy Spirit, that you may understand the truth as it is in Jesus. Remember that you are workers together with God, and that your hearts are to be purified from all defilement. Put away all strife, all evil speaking and evil thinking. Remember that haphazard work will not answer now. We



are to do faithful work in upholding the claims of God's law. [Cf: RH 02-02-05 para. 2] p. 153, Para. 4, [1905MS].

Truth in the heart guides us to Christ who is the author of all truth, and the only one who can cleanse the soul from defilement. The practise of the principles of truth fills the soul with peace. [Cf: RH 02-02-05 para. 3] p. 153, Para. 5, [1905MS].

The Medical Missionary Work.--I am very much pleased to know that our brethren in Washington have been successful in finding, in a good locality, a building suitable for well-equipped treatment rooms. I see the providence of God in this. I have been instructed that some provision must be made to carry on sanitarium work in this city as soon as possible, while the sanitarium building at Takoma Park is being erected. It would be in harmony with the instruction given me for our brethren to begin sanitarium work in rented buildings in the cities, and then carry on the work until other buildings outside of the cities can be provided. Patients can be transferred from the city place to the institutions in the country. City treatment rooms and country sanitariums can work together advantageously and harmoniously. In Washington the sanitarium work should thus make rapid advancement. The city patients can be gathered in by the place in the city, and from there be taken to Takoma Park, which is only a few miles away, and where they can have the retirement of rural life. [Cf: RH 02-02-05 para. 4] p. 153, Para. 6, [1905MS].

In our Washington work wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and whose healing efficiency can save both soul and body. [Cf: RH 02-02-05 para. 5] p. 154, Para. 1, [1905MS].

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of his grace be felt, and his restoring power be exercised. [Cf: RH 02-02-05 para. 6] p. 154, Para. 2, [1905MS].

O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration! [Cf: RH 02-02-05 para. 7] p. 154, Para. 3, [1905MS].

The nervous timidity of the sick will be overcome as they are made acquainted with the intense interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, he died on the cross of Calvary. [Cf: RH 02-02-05 para. 8] p. 154, Para. 4, [1905MS].

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sin sick. [Cf: RH 02-02-05 para. 9] p. 154, Para. 5, [1905MS].

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for his healing touch. [Cf: RH 02-02-05 para. 10] p. 154, Para. 6, [1905MS].

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be revealed. [Cf: RH 02-02-05 para. 11] p. 154, Para. 7, [1905MS].

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted but healed. He who declared, "I am the way, the truth, and the life," will be with his faithful physicians and nurses as they strive to cooperate with him. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. [Cf: RH 02-02-05 para. 12] p. 155, Para. 1, [1905MS].

It is for the object of soul saving that our sanitariums are established. In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to quench their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters." Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. [Cf: RH 02-02-05 para. 13] p. 155, Para. 2, [1905MS].

"Come to Me, that ye might have life." [Cf: RH 02-02-05 para. 14] p. 155, Para. 3, [1905MS].

It is that thirsting souls may be led to the living water that we plead for sanitariums, not expensive, mammoth sanitariums, but homelike institutions, in pleasant places. [Cf: RH 02-02-05 para. 15] p. 155, Para. 4, [1905MS].

Never, never build mammoth sanitariums. Let these institutions be small, and let there be more of them, that the work of winning souls to Christ may be accomplished. It may often be necessary to start sanitarium work in the city, but never build a sanitarium in a city. Rent a building, and keep looking for a suitable place out of the city. The sick are to be reached, not by massive buildings, but by the establishment of many small sanitariums, which are to be as lights shining in a dark place. Those who are engaged in this work are to reflect the sunlight of Christ's face. They are to be as salt that has

not lost its savor. By sanitarium work, properly conducted, the influence of true, pure religion will be extended to many souls. [Cf: RH 02-02-05 para. 16] p. 155, Para. 5, [1905MS].

From our sanitariums trained workers are to go forth into places where the truth has never been proclaimed, and do missionary work for the Master, claiming the promise, "Lo, I am with you alway, even unto the end of the world." Christ can bring light out of darkness. [Cf: RH 02-02-05 para. 17] p. 155, Para. 6, [1905MS].

I appeal to all who have means to make a determined effort to carry out the instruction God has given regarding the establishment of a sanitarium in Takoma Park. Let our people rally to the support of this important enterprise. Let the churches in every State act their part, that the work in Washington may not come to a standstill. Let us make liberal gifts to this work, and the Lord will bless us and it. We can not see this work coming to a standstill while it is but half done. It need not come to a standstill if all our people will come up to the help of the Lord. [Cf: RH 02-02-05 para. 18] p. 155, Para. 7, [1905MS].

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. The word of God urges every one to go steadily forward on the upward grade, pressing toward the mark of the high calling of God in Christ Jesus. (Signed) Ellen G. White. [Cf: RH 02-02-05 para. 19] p. 156, Para. 1, [1905MS].

Leaving Battle Creek on the morning train, we spent Monday afternoon, October 3, in Chicago, visiting some of our institutions there. In company with Dr. Paulson and Elder Sadler, we visited the Life Boat Mission and the Workingmen's Home. I was much pleased with the report of the work being done in this place. The workers assured me that the Lord was giving them success. I rejoiced with them, but I was so weary that I could not enter into the details of the work as fully as I should have been glad to. [Cf: RH 02-09-05 para. 1] p. 156, Para. 2, [1905MS].

The Lord is pleased with the efforts made to gather people to a place where they can hear his praises sung and his Word explained in the simplicity with which Christ explained it as he went through Palestine from village to village and from city to city. Those engaged in this work may take courage. As they walk and work humbly with God, he will certainly impart his grace to them, that they may impart it to others. I shall ever encourage any work that brings souls to Christ. How large a number of our cities might hear the truth if the people of God would put their talents out to the exchangers. [Cf: RH 02-09-05 para. 2] p. 156, Para. 3, [1905MS].

From the Life Boat Mission we drove out to see the newly established Swedish Mission on Oak Street. There we were shown a building which our Swedish brethren, under the leadership of Elder S. Mortenson, have recently purchased for the headquarters of their work in Chicago. The building presents a good appearance. In the basement they have a well-equipped vegetarian restaurant. On the first floor there is a pleasant, commodious hall for meetings, comfortably seated for a congregation of

about one hundred and fifty, and the two upper stories are rented to lodgers. I was indeed glad to see this evidence of progress in the Swedish work in Chicago. [Cf: RH 02-09-05 para. 3] p. 156, Para. 4, [1905MS].

There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up. A work similar to that which is being done in Chicago for the Swedish people should be done in many places. [Cf: RH 02-09-05 para. 4] p. 156, Para. 5, [1905MS].

Time is fast passing. The day of the Lord's reckoning is approaching. Seventh-day Adventists are not to colonize. We are to work as Jesus has given us an example. Of the work of Christ we read: "And leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, in the borders of Zabulon and Nephtholim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people." This is the work that will open doors for the truth. [Cf: RH 02-09-05 para. 5] p. 156, Para. 6, [1905MS].

"And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: RH 02-09-05 para. 6] p. 157, Para. 1, [1905MS].

Thus was the time of the Great Missionary occupied. I think of the work that might be done if those held in Battle Creek and a few other favored places, were carrying forward the work in the villages and towns and cities in which there are no memorials for the truth. [Cf: RH 02-09-05 para. 7] p. 157, Para. 2, [1905MS].

We are to do all in our power to fulfill the commission given by Christ to his disciples just before his ascension. Of the giving of this commission we read: "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshiped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: RH 02-09-05 para. 8] p. 157, Para. 3, [1905MS].

When the eyes of the members of our large churches are anointed with

the heavenly eyesalve, they will arise, and go forth to fulfil this commission. When their hearts are imbued with the Holy Spirit, they will worship the Lord their God, and him only will they serve. The Lord is calling upon those who are congregated in congested centers to go forth into the places where the truth has never been proclaimed. They are to teach the things that Christ has commanded, leaving alone the various suppositions born of erratic theories. False teachers will come in, teaching for doctrine the commandments of men. Satan will bring forward fables to militate against the principles of Christ's teaching. God calls upon his faithful messengers to search his Word, and to teach only those things that Christ has commanded. [Cf: RH 02-09-05 para. 9] p. 157, Para. 4, [1905MS].

To give *all nations* the message of warning,--this is to be the object of our efforts. A way will be prepared for the faithful worker to labor at all times and seasons for the conversion of souls. Upon all who have received the word of God there rests the burden of doing this work. From city to city, and from country to country, they are to carry the publications containing the promise of the Saviour's soon coming. These publications are to be translated into every language; for to all the world the gospel is to be preached. To every worker Christ promises the divine efficiency that will make his labors a success. [Cf: RH 02-09-05 para. 10] p. 157, Para. 5, [1905MS].

There is too much hovering round our institutions; too much ease-loving. The commission of Christ is to be carried out to the letter. God's people must consecrate to him their means and their capabilities. The faithful soldiers of the cross of Christ are to go forth without the camp, bearing the reproach, and following in the path of self-denial trodden by the Redeemer. [Cf: RH 02-09-05 para. 11] p. 157, Para. 6, [1905MS].

The ministers who are hovering over the churches, preaching to those who know the truth, would better go into places still in darkness. Unless they do this, they themselves and their congregations will become dwarfed. Our religion has become weak and sickly because the members of the church have left their first love. They might be strong men and women in Christ if they would obey the Lord's directions. [Cf: RH 02-09-05 para. 12] p. 158, Para. 1, [1905MS].

I am commanded to lift my voice in warning, and to call upon our people who are gathered together in Battle Creek to go forth and take up the work appointed them by God. The world is perishing in sin. How much longer will you allow yourselves to be held from the great, needy vineyard, when the history of this world is so near its close? [Cf: RH 02-09-05 para. 13] p. 158, Para. 2, [1905MS].

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." This is the message that we are to proclaim at this time. Men and women are turning from obedience to the law of God, and are perishing in transgression. They must reap the sure consequence of their abuse of the laws of nature. By habits of intemperance, they lay the foundations of disease, and crime after crime is the result. Under the influence of poisoned liquor, men lift the hand of murder, and bring dishonor upon themselves, and want and wretchedness upon their families. Obedience to the law of God would save those who are perishing in defiance of truth and righteousness. (To be concluded.)

Mrs. E. G. White. [Cf: RH 02-09-05 para. 14] p. 158, Para. 3, [1905MS].

The following extracts from a communication from Sister White, under date of Jan. 16, 1905, addressed to some of our workers in Washington, are both instructive and encouraging:-- [Cf: RH 02-16-05 para. 1] p. 158, Para. 4, [1905MS].

"Now is our time to press to the front in Washington. A decided testimony must be borne to the people in the national capital, and this work must not rest upon a few. [Cf: RH 02-16-05 para. 2] p. 158, Para. 5, [1905MS].

"A most important work is to be done in Washington, and I inquire whether you do not need the help of those who in years past have stood prominently for religious liberty. [Cf: RH 02-16-05 para. 3] p. 158, Para. 6, [1905MS].

"As we work with all our might, our trust must be in God. Sooner or later Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devisings of Satan, which have been striving to find a place in our work. We are years behind. [Cf: RH 02-16-05 para. 4] p. 158, Para. 7, [1905MS].

"God's law is to be vindicated, by the obedience of heart and mind, and by strong arguments. [Cf: RH 02-16-05 para. 5] p. 158, Para. 8, [1905MS].

"For a long time I have carried a heavy burden regarding the work to be done in Washington. Not one in a thousand of the people there knows what the Bible says about the Sabbath. The instruction given me is that the ten commandments should be printed in plain letters in a prominent place in the Review. Had these commandments been obeyed, the wickedness now seen in our world would never have existed. [Cf: RH 02-16-05 para. 6] p. 159, Para. 1, [1905MS].

"The time has come when the liberty of the church of Christ is endangered. Let it be a time also when true missionary work shall be done, in public ministry and in house-to-house labor. The oppression of Christ's church would apparently be a great victory for the side of transgressors of the Sabbath, and would cause rejoicing among evildoers. But nothing should discourage us. God has victory for his people. Let sanctified ability be brought into the work of proclaiming the truth for this time. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work. [Cf: RH 02-16-05 para. 7] p. 159, Para. 2, [1905MS].

"When all our ministers and physicians come into line, taking their stand under the bloodstained banner of Prince Emmanuel, we shall see an army of men and women going forth to work for Christ, speaking the word with holy boldness and power. [Cf: RH 02-16-05 para. 8] p. 159, Para. 3, [1905MS].

"Remind our people often of the work that may be done by the sale of our books and the distribution of tracts. Encourage them to sell the periodicals containing the message for this time. Our large books can

be sold in Washington and other cities in the East, if the canvassers will take up the work courageously. [Cf: RH 02-16-05 para. 9] p. 159, Para. 4, [1905MS].

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. 'Patriarchs and Prophets,' 'Daniel and the Revelation,' and 'Great Controversy' are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. [Cf: RH 02-16-05 para. 10] p. 159, Para. 5, [1905MS].

"When 'Patriarchs and Prophets' was first issued, it was neglected for a book easy to sell and more profitable to the publishers. Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday law movement would not be where it is today. [Cf: RH 02-16-05 para. 11] p. 159, Para. 6, [1905MS].

"I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church members also should humble their hearts before God, and cry aloud, and spare not. O that the Lord would imbue the members of his church with a sense of the importance of the responsibility of being laborers together with him!" Mrs. E. G. White. [Cf: RH 02-16-05 para. 12] p. 159, Para. 7, [1905MS].

From the North Side, we drove across the city to the neighborhood of the great Chicago University, to visit Brother R. Eason and his family, who are conducting the Drexel Avenue restaurant. We were pleased to hear of the interest that some of the students who patronize the restaurant manifest in the principles and belief of those who conduct it. We had a short talk with Brother Eason's sick daughter. My heart was made sad as I saw her unable to take part in the work in which she was so much interested. She made no complaint, but put her whole trust in the Lord, saying, "Thy will be done," yet hoping that her life might be spared, that she might help in the work so greatly needing to be done. [Cf: RH 02-16-05 para. 1] p. 160, Para. 1, [1905MS].

Brother Eason is doing a good work, and I pray that he may see many souls converted as the result of his efforts. Already some of those coming to the restaurant for their meals are interested in the truth for this time. [Cf: RH 02-16-05 para. 2] p. 160, Para. 2, [1905MS].

It is certainly a great blessing to students for them to be able to take their meals at a restaurant where they can get pure, wholesome food, free from grease, condiments, and stimulants. Far more good may be accomplished by this line of work than is generally supposed. Those engaged in it are obeying the command to sow beside all waters. [Cf: RH 02-16-05 para. 3] p. 160, Para. 3, [1905MS].

In our restaurants no opportunity for presenting the truth should be left unimproved. Free reading matter should be provided, and an occasional lecture on health topics should be given. The instruction that for years has been given me is that most earnest efforts should be

put forth by believers for those outside the church. Not only should the truth be proclaimed from the pulpit; the Lord's servants are to go forth into the highways and the byways, to seek for souls. Let our restaurant workers learn to make the best use of our periodicals, tracts, pamphlets, and books. [Cf: RH 02-16-05 para. 4] p. 160, Para. 4, [1905MS].

Late at night we took our places in the tourist sleeper that was to take us home to California over the Burlington, Rio Grande, and Southern Pacific Railways. [Cf: RH 02-16-05 para. 5] p. 160, Para. 5, [1905MS].

At Salt Lake we were met by several of our brethren, who urged us to remain with them for a few days. By a hard struggle the church in Salt Lake City has built a good meetinghouse. In a prominent part of the city our brethren are conducting a vegetarian cafe and a health food store; and all felt the need of counsel as to how to conduct the work in Utah. [Cf: RH 02-16-05 para. 6] p. 160, Para. 6, [1905MS].

This invitation we were obliged to refuse. We had cut short our work in Battle Creek because of the sickness of Sister Marian Davis, and had to hasten home as quickly as possible on her account. Our visit with the brethren at Salt Lake was a short one, but it was cheering to hear of the progress of our work in this citadel of Mormonism. [Cf: RH 02-16-05 para. 7] p. 160, Para. 7, [1905MS].

About half an hour's ride west from Ogden, we came to the shore of the great Salt Lake, and instead of skirting round the north end of the lake as we used to do, our train kept straight on in its westward course on a long embankment built across the lake. [Cf: RH 02-16-05 para. 8] p. 161, Para. 1, [1905MS].

From shore to shore the distance across the lake is thirty-one miles. For more than an hour the shores seemed far away and indistinct, the mountains looming up in the distance. By one hundred and three miles of new road that has been built, the line has been shortened nearly forty-four miles, and many steep grades are avoided. Three thousand men were employed on the work for more than a year, and the cost is said to have been four and a half million dollars. [Cf: RH 02-16-05 para. 9] p. 161, Para. 2, [1905MS].

All the way from Chicago the traffic along the lines seemed heavy, and from Ogden west the number of long passenger trains and freight trains was surprising. Waiting for trains to pass delayed us, and Friday morning we saw that we could not reach home before the Sabbath. So we stopped off at Reno, Nev., and spent the Sabbath with my granddaughters, Ella and Mabel White, who had recently gone there for the winter. Ella was teaching the church school, and Mabel was conducting a small kindergarten. On Sabbath I spoke to our people in their little meetinghouse, and met some who were at the campmeeting which I attended in Reno many years ago. [Cf: RH 02-16-05 para. 10] p. 161, Para. 3, [1905MS].

Some of our brethren and sisters in Battle Creek and other favored centers should be working in Nevada. [Cf: RH 02-16-05 para. 11] p. 161, Para. 4, [1905MS].



Death of Sister Marian Davis.--Sunday evening, October 9, we reached home, after an absence of nearly six months. We found Sister Davis very sick. For twenty-five years she had been a member of my family, and a most efficient helper in my literary work. She had been with me in Texas, California, Michigan, Europe, and Australia. A year ago last May, during the General Conference at Oakland, she caught a severe cold, which led to pneumonia. This brought her very low; but during the autumn she recovered, and carried on her work during the winter. Last summer her health began to fail rapidly, and the best care of physicians and nurses could not avail to restore her to health and strength. [Cf: RH 02-16-05 para. 12] p. 161, Para. 5, [1905MS].

On our arrival home, we found her weak and emaciated, unable to eat enough to sustain life and build up her strength. When we had been at home for about a week, she rallied a little, and for a few days we hoped for her recovery. But suddenly she failed, and on Tuesday, October 25, she closed her lifework. Her sister, Mrs. W. K. Kellogg, and her niece, Miss Beth Kellogg, were with her during the last six weeks of her sickness. At the funeral Elder H. A. St. John spoke words of comfort, and we laid our faithful helper away to rest in the St. Helena Cemetery. [Cf: RH 02-16-05 para. 13] p. 161, Para. 6, [1905MS].

Of Sister Davis it can truly be said, "She hath done what she could." All the energies of her being were freely given to the work she loved. Her quick appreciation of truth, and her sympathy for the seeker after truth, enabled her to work enthusiastically in preparing for the press the matter which the Lord has given me for his people. I miss her at the fireside, at the table, and at the family altar; but we sorrow not as those who have no hope. The time is not far when the trump of the Archangel shall sound, awaking all who sleep in Jesus to a life of endless joy. Mrs. E. G. White. [Cf: RH 02-16-05 para. 14] p. 162, Para. 1, [1905MS].

Friday morning, October 28, we left St. Helena for southern California. We had been at home less than three weeks, and the need of completing unfinished books was urgent. But there were two new sanitariums in southern California in which I was deeply interested, and I hoped to be able to help our brethren who had the burden of the work in arranging for the opening and successful operation of these two sanitariums. [Cf: RH 02-23-05 para. 1] p. 162, Para. 2, [1905MS].

We spent the Sabbath in Fresno. I spoke to the church there on Sabbath afternoon. The large meetinghouse was well filled, and the Lord helped me to bear my testimony. Here we met Dr. G. A. Hare, from Washington, who had been called back to his old home by the sickness of his mother. He told us of the advancement of the work at Takoma Park, and of the excellent place secured for treatment rooms in the city of Washington. [Cf: RH 02-23-05 para. 2] p. 162, Para. 3, [1905MS].

We intended to go on to Los Angeles Saturday night, but we were unable to secure accommodations on the train, so we stayed over, and on Sunday went to the Hanford-Lamore district, intending to spend the day visiting old friends. On our arrival there, we found a missionary convention in progress, and the brethren asked us to stay with them for a few days. This we consented to do, and I spoke each afternoon while I was there, twice in Hanford, once in Lamore, and once in Armona. [Cf: RH 02-23-05 para. 3] p. 162, Para. 4, [1905MS].

On Sunday afternoon, when I spoke at Hanford, the Lord gave me much liberty, and I think that a good impression was made. I dwelt especially on the words, "Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: RH 02-23-05 para. 4] p. 162, Para. 5, [1905MS].

I sought earnestly to carry the minds of those present from the things of this world to the things of eternity. I sought to impress them with the thought that those who are saved must now prepare for the heavenly mansions by washing their robes, and making them white in the blood of the Lamb. I urged the fathers present to realize the duty resting upon them to train their children for God. I told them that this work is of infinitely more importance than all the advantages that they gain by undue devotion to the things of this world. Those parents who set their affections on the things of earth rob themselves and their children of a place in the mansions that Christ has gone to prepare for those who love him. [Cf: RH 02-23-05 para. 5] p. 162, Para. 6, [1905MS].

It was at an infinite sacrifice that Christ redeemed the human race. But in his parting conversation with his disciples, he made no reference to the suffering that he had endured and must still endure. He did not speak of the humiliation that was before him, but sought to bring to their minds that which would strengthen their faith, leading them to look forward to the joys that await the overcomer. [Cf: RH 02-23-05 para. 6] p. 163, Para. 1, [1905MS].

Adam sinned, and his posterity became sinners. Christ came to this world, and died on the cross of Calvary, that human beings might not "perish, but have everlasting life." O how diligent and faithful we should be, in view of the great sacrifice that has been made for us! How earnestly we should strive to separate from all sin, and through Christ become partakers of the divine nature. [Cf: RH 02-23-05 para. 7] p. 163, Para. 2, [1905MS].

On Tuesday afternoon I spoke at Lamore. I spoke of the great opportunities offered God's people to present the truth for this time to those who know it not. This truth must be proclaimed throughout the world. It is positively necessary that we become more deeply interested in the work that must be done to prepare the way for the coming of the Lord. [Cf: RH 02-23-05 para. 8] p. 163, Para. 3, [1905MS].

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have little time to keep their souls refreshed and strengthened with the bread of heaven, of which they must eat daily if they would prepare for the future immortal life. [Cf: RH 02-23-05 para. 9] p. 163, Para. 4, [1905MS].

I endeavored to set before those present the necessity for strict economy in the outlay of means, that they may have something to bring to the Lord, saying, Of thine own we freely give thee. Thus they are to offer God thanksgiving for the blessings received from him. Thus, too, they are to lay up for themselves treasure beside the throne of God. Hear the words of the Great Teacher; "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 and steal: for where your treasure is, there will your heart be also." [Cf: RH 02-23-05 para. 10] p. 163, Para. 5, [1905MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! [Cf: RH 02-23-05 para. 11] p. 163, Para. 6, [1905MS].

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and Mammon. [Cf: RH 02-23-05 para. 12] p. 164, Para. 1, [1905MS].

"Therefore I say unto you, Take no thought"--no anxious, troubled, complaining thought--"for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? [Cf: RH 02-23-05 para. 13] p. 164, Para. 2, [1905MS].

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [Cf: RH 02-23-05 para. 14] p. 164, Para. 3, [1905MS].

In these words the great Master speaks to every one. There are many who spend upon dress large sums of money,--money that ought to be used in feeding and clothing those who are suffering from hunger and cold. Many of those for whom Christ died have but little even of the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion. [Cf: RH 02-23-05 para. 15] p. 164, Para. 4, [1905MS].

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. God's children should be neatly and tastefully clothed, but they should leave off all unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. [Cf: RH 02-23-05 para. 16] p. 164, Para. 5, [1905MS].

Parents, learn the lesson of self-denial, and teach this lesson to your children. Every dime that you can spare is needed now in the work that must be done. The necessities of the suffering must be relieved;

the naked must be clothed, and the hungry fed. The truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, we may all have a part in this great work. [Cf: RH 02-23-05 para. 17] p. 164, Para. 6, [1905MS].

We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention. There are higher interests at stake. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." [Cf: RH 02-23-05 para. 18] p. 164, Para. 7, [1905MS].

Christ gave himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that he has done, should we feel it a hardship to deny self? Shall we draw back from being partakers of Christ's sufferings? His death ought to stir every fiber of our being, making us willing to consecrate to his work all that we have and are. As we think of what he has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ? "I am crucified with Christ," the apostle declares; "nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: RH 02-23-05 para. 19] p. 164, Para. 8, [1905MS].

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to this. The Saviour died to redeem us from all iniquity, and to purify unto himself a peculiar people, zealous of good works. There is to be perfect conformity, in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him"--the hope of seeing Christ--"purifieth himself, even as he is pure." [Cf: RH 02-23-05 para. 20] p. 165, Para. 1, [1905MS].

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless his people, and strengthen their faith, and lead them onward to the heights to which they have not yet attained. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out his Spirit upon us, that we may be sanctified through the truth. He has given us his Word, that through obedience to its teachings we may be made holy. This is the will of God, even our sanctification. Mrs. E. G. White. [Cf: RH 02-23-05 para. 21] p. 165, Para. 2, [1905MS].

After four busy days spent at Hanford, Lamore, and Armona, we resumed our journey south, and reached Los Angeles on Thursday, November 3. At the restaurant and treatment rooms we were welcomed by Elder Burden and Dr. Simpson, and there we met Elders Santee, Healey, Simpson, and Adams. [Cf: RH 03-02-05 para. 1] p. 165, Para. 3, [1905MS].

The next day several of us went out to Glendale to see the large building that our people have recently purchased for a sanitarium. We found this building well adapted to sanitarium use, and conveniently located. The new electric streetcar line runs past the property. The

Glendale post office is but two blocks away. We found that double treatment rooms were being added to the building, and painting, plumbing, and plastering were going on. [Cf: RH 03-02-05 para. 2] p. 165, Para. 4, [1905MS].

Elder W. W. Simpson had been holding tentmeetings in the heart of the city of Los Angeles during a large part of the summer, and the large tent, then standing on Grand Avenue and Seventh Street, was being used by the church for their Sabbath meetings. Soon after our arrival, letters were sent to our people in the neighboring churches, suggesting that a general meeting be held at Los Angeles on Sabbath and Sunday. In response to this, two or three hundred brethren and sisters came in from surrounding towns, and these, with the believers in the city, filled the large tent on Sabbath morning. The Lord helped me to speak to this congregation of over a thousand souls, all of whom seemed much interested. At the close of my discourse, a collection amounting to seventy-five dollars was taken up for the work among the colored people of the Southern States. [Cf: RH 03-02-05 para. 3] p. 165, Para. 5, [1905MS].

In the churches that I visited in central and southern California, I made earnest appeals in behalf of this needy work, and I hope to hear that our churches throughout the land are becoming aroused to their duty to give the work for the colored people their continual support. [Cf: RH 03-02-05 para. 4] p. 165, Para. 6, [1905MS].

There were about six hundred present at the afternoon meeting, and Brethren Adams, Ballenger, Santee, and W. C. White presented the plans for the home missionary campaign, and three thousand copies of the four special numbers of *The Signs of the Times* were subscribed for. [Cf: RH 03-02-05 para. 5] p. 166, Para. 1, [1905MS].

On Sunday morning W. C. White presented some encouraging facts about the progress of our work in many lands. Then Elder Burden made a plea in behalf of the Glendale Sanitarium, presenting especially the need of furniture, that the beautiful building may soon be opened for patients. In response to this appeal, eight hundred dollars was subscribed for furniture, and one hundred dollars toward the purchase fund. [Cf: RH 03-02-05 para. 6] p. 166, Para. 2, [1905MS].

On Sunday afternoon I spoke again to a large congregation. At the close of my talk, W. C. White told the people of a letter that my son Edson had written me, saying that he had gathered together one hundred and sixty dollars toward the building of an orphanage for colored children, and pleading for my help in raising one hundred and forty dollars more, saying that with three hundred dollars he hoped to be able to put up one wing of the orphanage, and open it for the waiting, suffering orphans. A collection was taken, and sixty-five dollars was given for this blessed work. [Cf: RH 03-02-05 para. 7] p. 166, Para. 3, [1905MS].

Advancement in Los Angeles.--We rejoice to see that the work is moving forward in Los Angeles. The interest aroused by the meetings that Elder Simpson has been holding is remarkable. Night after night the large tent, holding two thousand persons, has been crowded. As a result of these meetings, a large number have taken their stand for the truth. [Cf: RH 03-02-05 para. 8] p. 166, Para. 4, [1905MS].

Elder Simpson presents the truth as it was presented in past years, illustrating his remarks by means of many charts. He explains the prophecies very clearly, showing plainly that the end of all things is at hand. The Lord certainly works with him, and I wish that there were hundreds of such workers in the field, proclaiming with the same earnestness and enthusiasm the last message of warning. [Cf: RH 03-02-05 para. 9] p. 166, Para. 5, [1905MS].

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 rests upon us of proclaiming the third angel's message with power in that city. And now, as we see that the Lord has blessed the labors 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 opportunities of the hour. Wherever such an interest is awakened as that which is now shown in Los Angeles, men of the best ability should be chosen to help in the effort. They should enter heartily into the work of visiting and holding Bible readings with those newly come to the faith, and with those who are interested, endeavoring 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: RH 03-02-05 para. 10] p. 166, Para. 6, [1905MS].

Much depends upon the work done by the members of the church in connection with and following the tentmeetings that shall be held in our cities. During the meeting, many, convicted by the Spirit, may be filled with a desire to begin the Christian life; but unless there is constant watchfulness on the part of the workers who remain to follow up the interest, the good impressions made on the minds of the people will become indistinct. The enemy, full of subtle reasoning, will take advantage of every failure on the part of God's workers to watch for souls as they that must give an account. [Cf: RH 03-02-05 para. 11] p. 167, Para. 1, [1905MS].

Earnest efforts must be made to lead men and women to place themselves on the Saviour's side. In this work there is need of divine help and of untiring vigilance. No one is to sleep at his post of duty. Every capability must be put to use to win for Christ a victory against the powers of darkness. [Cf: RH 03-02-05 para. 12] p. 167, Para. 2, [1905MS].

The voice of duty is the voice of God. The gospel demands from Christians unreserved consecration of soul and body. The Lord claims the highest service that men and women, aided by divine grace, can offer. In childhood, youth, and age, human beings of every rank, high and low, rich and poor, belong to God. They are to withhold nothing from him. Each one is to stand at his post of duty in the great enterprise of saving souls. [Cf: RH 03-02-05 para. 13] p. 167, Para. 3, [1905MS].

Those who present the truth are to enter into no controversy. They are to preach the gospel with such faith and earnestness that an interest will be awakened. By the words they speak, the prayers they offer, the

influence they exert, they are to sow seeds that will bear fruit to the glory of God. There is to be no wavering. The trumpet is to give a certain sound. The attention of the people is to be called to the third angel's message. Let not God's servants act like men walking in their sleep, but like men preparing for the coming of Christ. [Cf: RH 03-02-05 para. 14] p. 167, Para. 4, [1905MS].

[We give below some extracts from a communication from Mrs. E. G. White, dated February 15. This instruction ought to be studied by all our readers, and especially by the conference workers. Note the statement, "The Lord calls for action." It is evident that prompt and decided moves ought to be made to present this message to all the people. Every leader should plan wisely, and then command all his forces for service. Sister White writes:--] [Cf: RH 03-02-05 para. 1] p. 167, Para. 5, [1905MS].

Let those who have been trained for service now take their places quickly in the Lord's work. House-to-house laborers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of the truth. Singing and prayer and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, "Teaching them to observe all things whatsoever I have commanded you." Those who do this work must have a ready knowledge of the Scriptures. "It is written" is to be their weapon of defense. God has given us light on his Word that we may give it to our fellow men. The truth spoken by Christ will reach hearts. A "Thus saith the Lord" will fall upon the ear with power, and fruit will appear wherever honest service is done. [Cf: RH 03-02-05 para. 2] p. 167, Para. 6, [1905MS].

The Lord calls for action. The Sabbath question is being agitated in Washington, and while minds are stirred, there is an opportunity for our people everywhere to sow the seeds of truth. Should we neglect to take advantage of this time, we should miss a great opportunity for letting light from God's Word shine forth. The trumpet is to give a certain sound. [Cf: RH 03-02-05 para. 3] p. 168, Para. 1, [1905MS].

Christ's divinity is to be steadfastly maintained. When the Saviour asked his disciples the question, "Whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." Said Christ, "Upon this rock," not on Peter, but on the Son of God, "I will build my church; and the gates of hell shall not prevail against it." [Cf: RH 03-02-05 para. 4] p. 168, Para. 2, [1905MS].

Great is the mystery of godliness. There are mysteries in the life of Christ that are to be believed, even though they can not be explained. The finite mind can not fathom the mystery of godliness. [Cf: RH 03-02-05 para. 5] p. 168, Para. 3, [1905MS].

Christ is to be preached, not controversially, but affirmatively. Take your stand without controversy. Let not your words at any time be uncertain. The Word of the living God is to be the foundation of our faith. Gather up the strongest affirmative statements regarding the atonement made by Christ for the sins of the world. Show the necessity for this atonement, and tell men and women that they may be saved if they will repent and return to their loyalty to God's law. Gather all the affirmatives and proofs that make the gospel the glad tidings of

salvation to all who receive and believe on Christ as a personal Saviour. [Cf: RH 03-02-05 para. 6] p. 168, Para. 4, [1905MS].

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and might, be unto our God forever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." [Cf: RH 03-09-05 para. 1] p. 168, Para. 5, [1905MS].

Those whom the Lamb shall lead by the fountains of living waters, and from whose eyes he shall wipe away all tears, will be those now receiving the knowledge and understanding revealed in the Bible, the Word of God. To us has been given the privilege of receiving the wisdom that cometh from God, of seeing the beauty and the glories of that Word which lies at the foundation of all true knowledge. The Bible teaches us what a Christian ought to be, and what he ought to do. [Cf: RH 03-09-05 para. 2] p. 169, Para. 1, [1905MS].

We are to copy no human being. There is no human being wise enough to be our criterion. We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. He is the author and finisher of our faith. He is the pattern Man. His experience is the measure of the experience that we are to gain. His character is our model. Let us, then, take our minds off the perplexities and the difficulties of this life, and fix them on him, that by beholding we may be changed into his likeness. We may behold Christ to good purpose. We may safely look to him; for he is all-wise. As we look to him and think of him, he will be formed within, the hope of glory. [Cf: RH 03-09-05 para. 3] p. 169, Para. 2, [1905MS].

Let us strive with all the power that God has given us to be among the hundred and forty-four thousand. And let us do all that we can to help others to gain heaven. We are to have an intense interest in Christ Jesus; for he is our Saviour. He came to this world to be tempted in all points as we are, to prove to the universe that in this world of sin human beings can live lives that God will approve. [Cf: RH 03-09-05 para. 4] p. 169, Para. 3, [1905MS].

Think of how much it cost Christ to leave the heavenly courts, and take his position at the head of humanity. Why did he do this?--Because he was the only one who could redeem the fallen race. There was not a



human being in the world who was without sin. The Son of God stepped down from his heavenly throne, laid off his royal robe and kingly crown, and clothed his divinity with humanity. He came to die for us, to lie in the tomb as human beings must, and to be raised for our justification. He came to become acquainted with all the temptations wherewith man is beset. He rose from the grave, and proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." One equal with God passed through death in our behalf. He tasted death for every man, that through him every man might be a partaker of eternal life. [Cf: RH 03-09-05 para. 5] p. 169, Para. 4, [1905MS].

Christ ascended to heaven, bearing a sanctified, holy humanity. He took this humanity with him into the heavenly courts, and through the eternal ages he will bear it, as the One who has redeemed every human being in the city of God the One who has pleaded before the Father, "I have graven them upon the palms of my hands." The palms of his hands bear the marks of the wounds that he received. If we are wounded and bruised, if we meet with difficulties that are hard to manage, let us remember how much Christ suffered for us. Let us sit together with our brethren in heavenly places in Christ. Let us bring heaven's blessing into our hearts. [Cf: RH 03-09-05 para. 6] p. 169, Para. 5, [1905MS].

Our Saviour bore all that we are called upon to bear, so that no human being could say, "He does not know my suffering and my trials." In all our afflictions he was afflicted, and because of this, the Father has committed to him all judgment. [Cf: RH 03-09-05 para. 7] p. 170, Para. 1, [1905MS].

Satan declared that human beings could not live without sin. Christ passed over the ground where Adam stumbled and fell, and by a sinless life placed the human race on vantage ground, that every one might stand before the Father accepted in the Beloved. [Cf: RH 03-09-05 para. 8] p. 170, Para. 2, [1905MS].

The Saviour ascended to heaven to plead before the throne of God in our behalf. Just before his ascension he gave to his disciples the commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." To us as well as to the disciples this commission is given. We are to speak the things that Christ has commanded us. Let us not talk of the mistakes and defects of others. Let us speak the words that Christ has given us to speak. Let us seek for the blessings that Christ has placed within our reach, that we may be made capable of receiving more and still more of his grace, and that we may be filled with a living, active, growing faith,--a faith that believes the promise, "Lo, I am with you always, even unto the end of the world." Mrs. E. G. White. [Cf: RH 03-09-05 para. 9] p. 170, Para. 3, [1905MS].

From Los Angeles we went to San Diego, and spent three weeks, from November 7 to 28, at the Paradise Valley Sanitarium. [Cf: RH 03-16-05 para. 1] p. 170, Para. 4, [1905MS].

There are nearly three hundred Sabbath-keepers in San Diego County, settled mostly in San Diego, National City, Escondido, and San Pasqual. A general meeting was appointed to be held in the San Diego church, November 12 and 13. The brethren responded cheerfully, and the

commodious meetinghouse was well filled. Elders Santee, Healey, and Burden came down from Los Angeles County to take part with us and Elder F. I. Richardson in the general meeting, and to counsel about the work of our new sanitarium. [Cf: RH 03-16-05 para. 2] p. 170, Para. 5, [1905MS].

It had been announced that I would speak on Sabbath morning, but I was unable to fill my appointment. While traveling I had caught a severe cold, and could only whisper. Sunday afternoon was pleasant, and I attempted to speak. With great difficulty I spoke for about twenty minutes. Then Elder Healey gave a stirring discourse to the large audience that had assembled. [Cf: RH 03-16-05 para. 3] p. 170, Para. 6, [1905MS].

On Monday the attention of our brethren was given to the affairs of the Paradise Valley Sanitarium. They looked over the land and the buildings, and saw the improvements that were being made. All were surprised to find that so much had been done during the summer in preparing the building for occupancy, and with thankful hearts they entered into counsel concerning future plans and work. [Cf: RH 03-16-05 para. 4] p. 170, Para. 7, [1905MS].

A Review of Our Experiences.--During the spring of 1902 the attention of several of our brethren was called to the Paradise Valley Sanitarium building, which was erected for a sanitarium by Mrs. Mary L. Potts about twenty years ago. After being used for a few months, it lay idle for many years, and was then offered for sale at twenty thousand dollars, with encouragement that it might be purchased for fifteen thousand dollars cash. [Cf: RH 03-16-05 para. 5] p. 171, Para. 1, [1905MS].

In September, 1902, after the Los Angeles campmeeting, we spent a week in San Diego, and visited several places that were offered us for sanitarium work. In the building offered us by Mrs. Potts, it seemed to me we found about all that we could ask. Here was a well-constructed, three-story building of fifty rooms, with broad verandas, standing upon a pleasant rise of ground, and overlooking a beautiful valley. Many of the rooms are large and airy, and there is a stationary marble washbowl in most of the bedrooms. [Cf: RH 03-16-05 para. 6] p. 171, Para. 2, [1905MS].

Besides the main building, there is a good stable, and also a six-room cottage, which can be fitted up for helpers. The property is conveniently located, being less than seven miles from San Diego, and about a mile from the National City post office. [Cf: RH 03-16-05 para. 7] p. 171, Para. 3, [1905MS].

There are twenty acres of land. About one half of this had once been planted to fruit trees, but during the long drought that this country has suffered, all the trees died except the ornamental trees and shrubbery around the buildings, and about seventy olive trees on the terraces. [Cf: RH 03-16-05 para. 8] p. 171, Para. 4, [1905MS].

When we learned that the owners of this property had become so discouraged on account of the many years of drought that they were offering it for twelve thousand dollars, I said to our brethren, "I believe that the Lord has kept this place for us, and that he will open

the way for us to secure it. I never saw a building offered for sale that was better adapted for sanitarium work. If this place were fixed up, it would look just like places that have been shown me by the Lord." [Cf: RH 03-16-05 para. 9] p. 171, Para. 5, [1905MS].

A year before, light had been given me that our people in southern California must watch for opportunities to purchase such properties, and it seemed plain to me and to those who were with me that the opportunity of securing this place was a fulfilment of the encouragement given us, and published in the "Testimonies for the Church," Vol. VII, in the following words:-- [Cf: RH 03-16-05 para. 10] p. 171, Para. 6, [1905MS].

"As soon as possible sanitariums are to be established in different places in southern California. Let a beginning be made in several places. If possible, let land be purchased on which buildings are already erected. Then, as the prosperity of the work demands, let appropriate enlargement be made. . . . In southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work be carried forward on sensible, rational lines. Several small sanitariums are to be established in southern California, for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the invalids flocking to the health resorts of southern California." [Cf: RH 03-16-05 para. 11] p. 171, Para. 7, [1905MS].

In December we learned that this place could be purchased for eleven thousand dollars, and I encouraged Dr. Whitelock to take steps to secure it. But our leading brethren in the Southern California Conference were not ready to cooperate in the matter, and nothing was done. [Cf: RH 03-16-05 para. 12] p. 172, Para. 1, [1905MS].

In the summer of 1903 the property was offered to us for eight thousand dollars, and again we found that our brethren were not in a position to act. [Cf: RH 03-16-05 para. 13] p. 172, Para. 2, [1905MS].

The drought continued, and the owners of this property were very much discouraged. In January, 1904, Dr. Whitelock wrote me that the mortgages could be bought for six thousand dollars, and perhaps less. Again I advised our brethren connected with the medical work in southern California to secure the place. But I learned that they were not prepared to act. Then I laid the matter before Sister Gotzian, and she consented to join me in securing the place. Then we telegraphed an offer of four thousand dollars for the mortgages. Two days later a telegram was returned accepting the offer. Meanwhile a letter from other parties in San Diego was on its way to New York, offering six thousand dollars for the mortgages. [Cf: RH 03-16-05 para. 14] p. 172, Para. 3, [1905MS].

Shortly after we had secured the place, Elder and Mrs. J. F. Ballenger joined us in raising the amount to be paid for the property. [Cf: RH 03-16-05 para. 15] p. 172, Para. 4, [1905MS].

Having secured the place, we needed a manager, and we found one ready for the work. Brother E. R. Palmer and his wife, who had spent the

winter in Arizona, were in San Diego. Brother Palmer's bronchial trouble, which had brought him West, was being overcome, and they were willing to take charge of the work of fitting up the sanitarium building for use. [Cf: RH 03-16-05 para. 16] p. 172, Para. 5, [1905MS].

At first Brother Palmer had to work moderately and with great caution. His health would not admit of violent exertion, and our funds would not admit of hiring much help. He began the work cautiously, and the way opened for advance. [Cf: RH 03-16-05 para. 17] p. 172, Para. 6, [1905MS].

When we visited the place in November last, we found that much had been done during the summer. The building had been thoroughly repaired, inside and out, and painted outside. It had been fitted up with electric lights, and about one third of the rooms were furnished. By taking advantage of several sales of furniture by wealthy families leaving the country, first-class furniture had been secured at very low prices. [Cf: RH 03-16-05 para. 18] p. 172, Para. 7, [1905MS].

Our great anxiety about the place was the matter of an ample supply of water. Years ago, when the valley was prosperous, it depended upon the water of the mountain streams stored up by great dams, but as the result of the many years of drought, there was no water in the reservoirs to supply our needs. Some of our neighbors in the valley had good wells, but our place was a little to one side. The great question was, Can we get plenty of water by digging? [Cf: RH 03-16-05 para. 19] p. 172, Para. 8, [1905MS].

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! With an abundance of water our work could go forward, but without it, what should we do? 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?" [Cf: RH 03-16-05 para. 20] p. 173, Para. 1, [1905MS].

While this important question was pending, Prof. E. S. Ballenger and my son went to San Pasqual and Escondido to present to our people the encouragements that had attended the enterprise thus far, and the plan of organization that had been prepared, and to ask for their help. [Cf: RH 03-16-05 para. 21] p. 173, Para. 2, [1905MS].

All were glad to share the burden of making this sanitarium, as far as possible, a San Diego County enterprise, and they gave freely according to their ability. About fifteen hundred dollars was subscribed, and half of this was brought back for immediate use. [Cf: RH 03-16-05 para. 22] p. 173, Para. 3, [1905MS].

The very day of the return of Professor Ballenger and my son, with the evidence of the hearty, practical support of the people, the workers in the well struck a fine stream of good, pure 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: RH 03-16-05 para. 23] p. 173, Para. 4, [1905MS].

The workers at the sanitarium are all cheerful and hard working. Every morning and evening they have a season of worship. For a day or two after reaching there, I met with them, and enjoyed the privilege very much. The blessing of the Lord rested upon us, and I was very sorry when sickness prevented me from attending regularly. [Cf: RH 03-16-05 para. 24] p. 173, Para. 5, [1905MS].

When shall we open the place for patients? was a question often discussed. Several were impatiently waiting to enter, but how could we admit them while the house was being repainted inside, and while the large kitchen range was being set up? [Cf: RH 03-16-05 para. 25] p. 173, Para. 6, [1905MS].

One morning a lady came unannounced, and insisted upon staying. Others came before we were ready, and patients continued to come till there were twenty, and our workers were kept so busy that there has been no time as yet for a formal opening. [Cf: RH 03-16-05 para. 26] p. 173, Para. 7, [1905MS].

One evening, just before we left, a four-horse team drawing a large, heavy wagon, drove in, bringing gifts to the sanitarium from San Pasqual. In the load there were potatoes, squash, canned fruit, and two beautiful Jersey cows. [Cf: RH 03-16-05 para. 27] p. 173, Para. 8, [1905MS].

During the last three nights of my stay at this institution, much instruction was given me regarding the sanitariums which for years have been greatly needed, and which should long ago have been equipped and set in working order. 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 in their need. [Cf: RH 03-16-05 para. 28] p. 174, Para. 1, [1905MS].

The workers connected with our sanitariums are to be sympathetic, kind, and straightforward in their dealings with one another and with the patients. Their words and deeds are to be noble and upright. They are ever to receive from Christ light and grace and love to impart to those in darkness. By their efforts the sick, the sinful, the prodigals, who have left the Father's house, are to be encouraged to return. God's word to these workers is, "Lo, I am with you always, even unto the end of the world." "Fear not, neither be discouraged; for I am thy God." Mrs. E. G. White. [Cf: RH 03-16-05 para. 29] p. 174, Para. 2, [1905MS].

Sanitarium, Cal., March 6, 1905.--Dear Brethren and Sisters: There is a great work to be done in many cities. Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation. [Cf: RH 03-23-05 para. 1] p. 174, Para. 3, [1905MS].

I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings

toward the One Hundred Thousand Dollar Fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made. [Cf: RH 03-23-05 para. 2] p. 174, Para. 4, [1905MS].

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement. [Cf: RH 03-23-05 para. 3] p. 174, Para. 5, [1905MS].

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis. [Cf: RH 03-23-05 para. 4] p. 174, Para. 6, [1905MS].

The Takoma Park Sanitarium.--We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums. [Cf: RH 03-23-05 para. 5] p. 175, Para. 1, [1905MS].

Our sanitariums are one of the most successful means of reaching all classes of people. Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women may be placed under the care of God-fearing medical missionaries, and be treated without drugs. To these institutions will come those who have brought disease on themselves by improper habits of eating and drinking. These are to be taught the principles of healthful living. They are to be taught the value of self-denial and self-restraint. They are to be provided with a simple, wholesome, palatable diet, and are to be cared for by wise physicians and nurses. [Cf: RH 03-23-05 para. 6] p. 175, Para. 2, [1905MS].

Our sanitariums are the right hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the Great Physician, who will cooperate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. [Cf: RH 03-23-05 para. 7] p. 175, Para. 3, [1905MS].

There is most precious missionary work to be done in our sanitariums.

In them Christ and the angels work to relieve suffering caused by bodily disease. And the work is by no means to stop there. The prayers offered for the sick, and the opening of the Scriptures to them give them a knowledge of the great Medical Missionary. Their attention is called to him as the One who can heal all disease. They learn about the great gift of eternal life, which the Lord Jesus is longing to bestow on those who receive him. They learn how to prepare for the mansions that Christ has gone to prepare for those that love him. If I go away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." In the Word of God there are gracious promises, from which those who are suffering, whether in body or in mind, may receive comfort and hope and encouragement. [Cf: RH 03-23-05 para. 8] p. 175, Para. 4, [1905MS].

The plan to provide institutions for the proper care of the sick originated with the Lord. He has instructed his people that these institutions should be established. With them are to be connected intelligent, God-fearing physicians, who know how to treat the sick from the standpoint of the skilful Christian physician. These physicians are to be earnest and active, serving the Lord in their activity. They are to remember that they are working in the place and under the oversight of the Great Physician. They stand as guardians of the beings that Christ has purchased with his own blood, and it is therefore essential that they be governed by high, noble principles, carrying out the will of the divine Medical Missionary, who is ever watching over the sick and suffering. [Cf: RH 03-23-05 para. 9] p. 175, Para. 5, [1905MS].

He who is set as a guardian of the health of the sick should understand by experience the soothing power of the grace of Christ, so that to those who come to him for treatment he can impart in words the uplifting, health-giving power of God's own truth. A physician is not fit for medical missionary work until he has gained a knowledge of him who came to save perishing, sin-sick souls. If Christ is his teacher, if he has an experimental knowledge of the truth, he can hold up the Saviour before the sick and dying. [Cf: RH 03-23-05 para. 10] p. 176, Para. 1, [1905MS].

The sick note carefully the looks and words and acts of their physician, and as the Christian physician kneels beside the bedside of the sufferer, asking the Great Physician to take the case into his own hands, an impression is made upon the mind of the sick one that may result in the saving of his soul. [Cf: RH 03-23-05 para. 11] p. 176, Para. 2, [1905MS].

A sanitarium building is to be erected at Takoma Park, that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may be raised soon? The Lord will certainly bless those who will cheerfully return to him his own. Doors that were once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the One Hundred Thousand Dollar Fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are

praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised. [Cf: RH 03-23-05 para. 12] p. 176, Para. 3, [1905MS].

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel. [Cf: RH 03-23-05 para. 13] p. 176, Para. 4, [1905MS].

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light. Ellen G. White. [Cf: RH 03-23-05 para. 14] p. 176, Para. 5, [1905MS].

From San Diego we returned to Los Angeles, and on Tuesday, December 6, we went to Redlands for a few days' visit. A little way out from Los Angeles, the scenery became very uninteresting. We passed through much barren land. Here and there, the desert, by means of irrigation, had been converted into flourishing orange groves; but for miles and miles at a stretch the land was uncultivated. As we rode along, I remembered scenes presented to me years before, of barren land, such as that through which we were passing, being cultivated and improved, and, by irrigation, made to yield rich returns. I was instructed that this was an object lesson of the influence that the saving grace of Christ should have upon the hearts and lives of human beings. And had those to whom God has given the riches of the water of life, realized the responsibilities resting upon them as stewards of the grace of God, and gone forth as faithful missionaries into all the barren places of the earth, the wilderness would have been made to blossom as the garden of the Lord. [Cf: RH 03-30-05 para. 1] p. 176, Para. 6, [1905MS].

The dreary, uninviting appearance of the desert over which we were passing represented only too well the spiritual condition of many cities, towns, and country places,--a condition that might have been changed had those who know the truth put forth earnest, self-sacrificing efforts to impart light to others. [Cf: RH 03-30-05 para. 2] p. 177, Para. 1, [1905MS].

Places that have not yet been worked should long ago have heard the message. Those who are familiar with the teachings of God's Word, those who understand the things that Christ has commanded, are required, as stewards of his grace, to perform faithfully their appointed work. The means entrusted to them they are to use in opening new fields, in teaching those who would accept the truth were it presented to them in the way that Christ presented it when on this earth. All who have received the light of truth are held responsible to do their part in enlightening others. [Cf: RH 03-30-05 para. 3] p. 177, Para. 2, [1905MS].



Of the Saviour's work we read, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." [Cf: RH 03-30-05 para. 4] p. 177, Para. 3, [1905MS].

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: RH 03-30-05 para. 5] p. 177, Para. 4, [1905MS].

These words give an illustration of the way in which Jesus cultivated the soil of the heart. They point out clearly the work that we are to do, not in one place merely, but in every place. The light that God has graciously given us we are to communicate to many others. To every nation and kindred and tongue and people the warning message is to be given. [Cf: RH 03-30-05 para. 6] p. 177, Para. 5, [1905MS].

We are to learn from Christ the science of soul saving. He is the mighty Healer. In our work of preaching the gospel, we are to establish small sanitariums in many places. Sanitarium work is one very successful means of bringing the message of salvation through Christ to the attention of a large class of people who can be reached in no other way. Those from the higher walks of life will come to our sanitariums for treatment, and when they go away, they will tell others of the benefits they have received. Thus others will be induced to come. It is God's design that our sanitariums shall act an important part in giving the message of Christ's soon coming to those in the highways and the byways. [Cf: RH 03-30-05 para. 7] p. 177, Para. 6, [1905MS].

As we neared Redlands, the aspect of the country changed entirely. Cultivation and irrigation have transformed the desert into beautiful and fertile orange groves, which, at the time of our visit, were laden with fruit. On reaching Redlands, we went to the home of Brother and Sister E. S. Ballenger, where we were entertained during our stay. [Cf: RH 03-30-05 para. 8] p. 178, Para. 1, [1905MS].

In this short sketch I shall not attempt to describe Redlands. One morning we took a long drive over the city. We drove through a beautiful highland park, known as Smiley Heights. This was once barren hills, but it is now covered with orange groves and with a great variety of ornamental trees and shrubs. As we drove higher and higher up the mountainside, which was so beautifully adorned, we were charmed with the scenery. From the top of the hill, we obtained a fine view of the city of Redlands; and as I looked upon it, I realized that just such places had been presented to me in vision as places to which we must give special attention. I had been instructed that in places similar to this, we would have opportunity to establish sanitariums, and that by means of these institutions men and women would be taught the gospel of physical and spiritual healing. [Cf: RH 03-30-05 para. 9] p. 178, Para. 2, [1905MS].

On Sabbath morning I spoke in the pretty little church building that has recently been erected by our people in Redlands. There was a good attendance, some of the brethren and sisters from San Bernardino being present. The Lord gave me strength to speak for about thirty minutes. I felt so thankful for this; for I was just recovering from a four weeks' sickness. [Cf: RH 03-30-05 para. 10] p. 178, Para. 3, [1905MS].

The Lord blessed our meeting. In the evening another meeting was held, at which Brother Ballenger and W. C. White spoke of the Glendale Sanitarium and its needs, and invited those present to help in preparing the building for the reception of patients. The church members in Redlands are poor, but they gave liberally in response to this call. (To be concluded.) Mrs. E. G. White. [Cf: RH 03-30-05 para. 11] p. 178, Para. 4, [1905MS].

Years ago many places in southern California were presented to me as very important fields, needing earnest labor. While at Redlands, I recognized it as one of these places. Light was given me that the unworked condition of the cities of southern California is a dishonor to those who know the truth. Recently Elder Simpson held tentmeetings in Redlands, as a result of which many new members were added to the church. For this we praise the Lord. But there is still much to be done in Redlands. We need now to put forth earnest efforts in the cities of southern California. [Cf: RH 04-06-05 para. 1] p. 178, Para. 5, [1905MS].

On reaching Redlands we learned that Brother J. A. Bowles had died a few days before. I felt so sorry to think that I could not meet him once more and have prayer with him. As we passed by his flourishing orange grove, we thought of the kindness he had so often shown in sending us presents of oranges. Brother Bowles was a sincere Christian, and ever showed a deep interest in the work and cause of God. He rejoiced greatly when he saw souls accepting the truth. He is resting now, till the last trump shall sound, and the dead in Christ shall rise to meet their Lord in the air. [Cf: RH 04-06-05 para. 2] p. 178, Para. 6, [1905MS].

An announcement had been sent out that on Sunday morning at eleven o'clock I would speak in our church at Riverside. Sister Mccenterfer and I drove across with Brother Bowles's son and his wife. On the way we passed through miles and miles of orange groves. A wonderful work has been done in bringing water from the mountains and from wells, and irrigating the land so abundantly that it yields rich harvests of beautiful fruit. [Cf: RH 04-06-05 para. 3] p. 179, Para. 1, [1905MS].

On reaching the place of meeting, we found that here at Riverside, also, our people had recently built a beautiful house of worship. The church was well filled. Several not of our faith were present. I was able to speak for an hour, and all seemed interested. [Cf: RH 04-06-05 para. 4] p. 179, Para. 2, [1905MS].

For a year or two Dr. Leadsworth has been operating treatment rooms in Riverside; and at the close of the meeting, I went there to rest for a little while before taking the train for Redlands. Here we met Brother and Sister Towle, old friends from Maine. [Cf: RH 04-06-05 para. 5] p. 179, Para. 3, [1905MS].

On our way back to Redlands, as our train passed through miles of orange groves, I thought of the efforts that should be made in this beautiful valley to proclaim the truth for this time. I recognized this section of southern California as one of the places that had been presented to me with the word that it should have a fully equipped sanitarium. [Cf: RH 04-06-05 para. 6] p. 179, Para. 4, [1905MS].

Why have such fields as Redlands and Riverside been left almost unworked? As I looked from the car window, and saw the trees laden with fruit, I thought, Would not earnest, Christlike efforts have brought forth just as abundant a harvest in spiritual lines? In a few years these towns have been built up and developed, and as I looked upon their beauty and the fertility of the country surrounding them, there rose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been put forth for the salvation of souls. [Cf: RH 04-06-05 para. 7] p. 179, Para. 5, [1905MS].

The Lord would have brave, earnest men and women take up his work in these places. The cause of God is to make more rapid advancement in southern California than it has in the past. Every year thousands of people visit southern California in search of health, and by various methods we should seek to reach them with the truth. They must hear the warning to prepare for the great day of the Lord, which is right upon us. [Cf: RH 04-06-05 para. 8] p. 179, Para. 6, [1905MS].

In his work, Christ met the people where they were. Much of his public labor was done in Capernaum, a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest in their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and the great as well as the poor and lowly, and his lessons would be carried to other countries and into many households. Investigation of the prophecies would thus be excited, attention would be directed to the Saviour, and his mission would be brought before the world. [Cf: RH 04-06-05 para. 9] p. 179, Para. 7, [1905MS].

We are called upon by God to present the truth for this time to those who year by year come to southern California from all parts of America. Workers who can speak to the multitudes are to be located where they can meet the people, and give them the warning message. Ministers and canvassers should be on the ground, watching their opportunity to present the truth and to hold meetings. Let them be quick to seize opportunities to place present truth before those who know it not. Let them give the message with clearness and power, that those who have ears to hear may hear. [Cf: RH 04-06-05 para. 10] p. 180, Para. 1, [1905MS].

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. . . . This is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." [Cf: RH 04-06-05 para. 11] p. 180, Para. 2, [1905MS].

"Jerusalem, and all Judea, and all the region round about Jordan," went out to hear John the Baptist, "and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done today in southern California. Mrs. E. G. White. [Cf: RH 04-06-05 para. 12] p.

180, Para. 3, [1905MS].

"Elmshaven," Sanitarium, Cal., Jan. 11, 1905.--*To the Leaders in Our Work at Takoma Park*:--I exhort all who are connected with the work at Takoma Park to bring Christ into all that they do and say. Lift him up, higher and still higher, that by beholding him, you may be changed into the same image. To you, and to all others who believe in him, he becomes an inspiring force. To all who receive him he gives power to become the sons of God. Only by obtaining this power can we gain perfection of character. [Cf: RH 04-13-05 para. 1] p. 180, Para. 4, [1905MS].

We can be partakers of the divine nature. In the strength of the Redeemer, we can live pure, noble, helpful lives. Make yourselves acquainted with every detail of the life of Christ. Strive to become like the Saviour, who was meek and lowly and self-denying. He was inspired with the purest purposes. So must you be if ever you see the King in his beauty. Pure, unselfish love was the principle that governed all that he said and did. He has power to imbue us with the faith that works by love and purifies the soul. [Cf: RH 04-13-05 para. 2] p. 180, Para. 5, [1905MS].

I thank the Lord that we have men in charge of our work at Takoma Park who have taken a firm stand that they will not be corrupted in any of their transactions with worldly men. Thus business men will be convinced that the faith of Seventh-day Adventists is not a pretense or sham, but that it leads men to walk in the way of the Lord and to do his will. [Cf: RH 04-13-05 para. 3] p. 180, Para. 6, [1905MS].

I have been instructed that strong temptations will come to men who are connected with our institutions. The work we are called upon to do in Washington is to keep every jot and tittle of the law in surety and in strength, in might and in power. When worldly men present temptations to you, listen not to their offers, and accept not their bribes. I thank the Lord that you have not betrayed the sacred trusts committed to your hands. [Cf: RH 04-13-05 para. 4] p. 180, Para. 7, [1905MS].

Our physicians also will have opportunities to gain advantages for themselves, by following worldly policy. Let them distinctly tell those who offer these temptations that they will not enter into any worldly schemes. I rejoice to think that those who have charge of the work in Takoma Park are Christians, men who can teach the youth in their charge to do acceptable work. My brethren, let unselfishness and scrupulous integrity characterize all that you do. Do not allow your actions to be tainted with dishonesty. Work for time and work for eternity, remembering that the Lord sees and hears all that is said and done. His all-seeing eye examines every work. Never resort to the slightest dishonesty to gain an advantage. Do not buy or sell dishonestly. In all that you do, inquire, "Is this the way of the Lord?" Cherish a clear sense of what you must be and do in order to develop a character that is without spot or wrinkle or any such thing. It is the perfect man in Christ who meets God's ideal. The work of those who are guided and controlled by Christian motives will bear witness for God. Christ lived the very life that he requires his followers to live. [Cf: RH 04-13-05 para. 5] p. 181, Para. 1, [1905MS].

The Saviour has a deep contempt for all deception. The stern punishment meted out to Ananias and Sapphira shows this. Desiring to receive commendation for good deeds, yet unwilling to give all to God, they sold their possessions, and keeping back part of the price, laid the rest at the apostles' feet. They hoped to be thought liberal and self-denying, but the Holy Spirit read the deception, and sudden punishment came upon them. Today the same Spirit condemns all underhand dealing. All selfish meanness is to be put away from the character. This is the lesson that God would have us learn from the experience of Ananias and Sapphira. [Cf: RH 04-13-05 para. 6] p. 181, Para. 2, [1905MS].

There are virtues that are to be daily strengthened. A reverence for justice and equity is to be cultivated. He who permits in himself that which he condemns in others is doing himself a great wrong. [Cf: RH 04-13-05 para. 7] p. 181, Para. 3, [1905MS].

"Love as brethren, be pitiful, be courteous." Cherish a supreme reverence for justice and truth, and a hatred for all cruelty and oppression. Do unto others as you would wish them to do to you. God forbids you to favor self, to the disadvantage of another. [Cf: RH 04-13-05 para. 8] p. 181, Para. 4, [1905MS].

A terrible deception has taken possession of the Christian world. There is a high profession, but a dwarfed godliness. Let us so live that at last God can say to us, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." Our lives may show a steady spiritual growth. But I have seen that which makes me tremble-- men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. [Cf: RH 04-13-05 para. 9] p. 181, Para. 5, [1905MS].

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." [Cf: RH 04-13-05 para. 10] p. 181, Para. 6, [1905MS].

This is a time for every one to deal truly with his own case. "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 that is in heaven." [Cf: RH 04-13-05 para. 11] p. 182, Para. 1, [1905MS].

Daily, hourly, the leaders in the work are giving lessons to those with whom they are associated. My brethren, be reasonable in your every requirement, as men of intelligence, whom God has chosen. Let all that you do reveal the strictest integrity. Be true and faithful. Set an example that all may safely follow. Do not draw into the web of your character one thread of selfishness; for this would spoil the pattern. [Cf: RH 04-13-05 para. 12] p. 182, Para. 2, [1905MS].

As you advance in the work, you will find that there are many things that must receive careful consideration. Allow no shiftlessness. When a man is employed in the work of God, he is under obligation to use all his capabilities in the very best service that he can offer. He is to remember that God has hired him to work in his vineyard. Every woman is

to stand in her place, helping to perfect her own character and the characters of the members of her family. Father, mother, and children are to do honor to the principles of heaven, that the influence of angels may unite with their efforts in the preparation of character for the higher life. Ellen G. White. [Cf: RH 04-13-05 para. 13] p. 182, Para. 3, [1905MS].

I have a message to bear to our people. For weeks I have not been able to sleep for more than a few hours each night. I am thinking, praying, and planning for the work in Washington. Shall the work at the capital of our nation be hindered for lack of funds? Shall the number of laborers be limited to a very few, when many should be improving the present opportunity to call the attention of the people to the truth for this time? I pray that those of our people who have means to spare will at this time place it in the Lord's treasury, that his purpose for the advancement of his cause may be carried out. This is the Lord's opportune time for the working of Washington and the surrounding suburbs. [Cf: RH 04-20-05 para. 1] p. 182, Para. 4, [1905MS].

Night after night I am standing before the people, bearing a very positive testimony, and pleading with them to be wide-awake, and to take up the work of circulating our literature. I have seen men and women agitated in regard to present truth, and in need of some one to lead them into clearer light. Night after night I am urging our people to awake from their spiritual slumber, and do their utmost to help in this great crisis in the work in Washington. [Cf: RH 04-20-05 para. 2] p. 182, Para. 5, [1905MS].

God is looking down from his throne, and is sending his angels to this earth to cooperate with those who are teaching the truth. Read the record of the experience of Philip and the eunuch. "The angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Esaias the prophet. [Cf: RH 04-20-05 para. 3] p. 182, Para. 6, [1905MS].

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him. [Cf: RH 04-20-05 para. 4] p. 183, Para. 1, [1905MS].

"The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth; in his humiliation his judgment was taken away; and who shall declare his generation? for his life is taken from the earth. [Cf: RH 04-20-05 para. 5] p. 183, Para. 2, [1905MS].

"And the eunuch answered Philip, and said, I pray thee, Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. [Cf: RH 04-20-05 para. 6] p. 183, Para. 3, [1905MS].

"And as they went on their way, they came unto a certain water; and the eunuch saith, See, here is water; what doth hinder me to be baptized? And Philip saith, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. [Cf: RH 04-20-05 para. 7] p. 183, Para. 4, [1905MS].

"And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. [Cf: RH 04-20-05 para. 8] p. 183, Para. 5, [1905MS].

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Caesarea." [Cf: RH 04-20-05 para. 9] p. 183, Para. 6, [1905MS].

This incident shows the care that the Lord has over every mind that is susceptible to the truth. We see how closely the ministration of heavenly angels is connected with the work of the Lord's servants on this earth. [Cf: RH 04-20-05 para. 10] p. 183, Para. 7, [1905MS].

A burden was placed upon Philip to enter new places, to break up fresh ground. Direction was given him by an angel who was watching for every opportunity to bring men into connection with their fellow men. Philip was sent "toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." This brought him into touch with a man of wide influence, who, when converted, would communicate to others the light of truth. By the Lord's working through Philip, the man was convinced of the truth, and was converted and baptized. He was a highway hearer, a man of good standing, who would exert a strong influence in favor of the truth. [Cf: RH 04-20-05 para. 11] p. 183, Para. 8, [1905MS].

Today, as then, angels of heaven are waiting to lead men to their fellow men. An angel showed Philip where to find this man, who was so ready to receive the truth, and today angels of God will guide and direct the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts. [Cf: RH 04-20-05 para. 12] p. 184, Para. 1, [1905MS].

There is no place in America of greater importance than Washington. The recent developments in that place show that our brethren moved there none too soon. Angels of heaven directed their course in planting the standard of truth in Washington. Men of influence are being aroused to study the truth for this time. No opportunity should be left unimproved to establish the work firmly in this important place. And our efforts are not to stop there. In many cities the truth has not yet been proclaimed. Workers are to come to the front; men and women who are wise in reaching human minds are to be set at work in every place where there is an opening. Every one who is interested is to be judiciously labored for. The men in high places are to hear the message of truth. Angels of heaven will unite with the Lord's appointed ministers and medical missionaries, aiding them to exert on the minds of the people an influence in favor of the truth. [Cf: RH 04-20-05 para. 13] p. 184, Para. 2, [1905MS].

Philadelphia and other important places should be worked. Evangelists

should be finding their way into all the places where the minds of men are agitated over the question of Sunday legislation and of the teaching of religion in the public schools. It is the neglect of Seventh-day Adventists to improve these providential opportunities to present the truth that burdens my heart, and keeps me awake night after night. [Cf: RH 04-20-05 para. 14] p. 184, Para. 3, [1905MS].

Instruction has been given me that there is a withholding of the tithe that should be faithfully brought into the Lord's treasury, for the support of the ministers and missionaries who are opening the Scriptures to the people, and working from house to house. These workers are to do their best, as the Lord's lightbearers. As they walk humbly with God, angels of heaven will cooperate with them, making impressions on minds. In the past angels of God have stood beside his messengers, as they have raised the standard bearing the inscription, "The Commandments of God and the Faith of Jesus." The ministers and evangelists who are laboring in the Lord's vineyard, must be supported. We may have a part in the work by bringing to the storehouse means for the sustenance of the Lord's chosen ones. [Cf: RH 04-20-05 para. 15] p. 184, Para. 4, [1905MS].

In the place of complaining of the officers of the General Conference because they can not respond to the multiplied calls for men and means, let our church members bear a living testimony to the power of the truth by denying self, and giving liberally for the advancement of the work. Let our sisters save by refusing to put expensive trimmings on their garments. Let every unnecessary expense be cut down. Let every family bring their tithes and offerings to the Lord. [Cf: RH 04-20-05 para. 16] p. 184, Para. 5, [1905MS].

Most earnest work is now to be done in proclaiming the message of present truth. Every voice is now to harmonize; every believer is to unite in urging obedience to the law proclaimed from Sinai. Let us unite with the angels of heaven in presenting to our people in every place the necessity of paying a faithful tithe and of bringing to the Lord liberal gifts and offerings. [Cf: RH 04-20-05 para. 17] p. 185, Para. 1, [1905MS].

Never was there a more important time in the history of our work than at present. The message in the third chapter of Malachi comes to us, holding up before us the need of honesty in our relations to the Lord and his work. My brethren, the money that you use to buy and sell and get gain will be a curse to you if you withhold from the Lord that which is his. The means entrusted to you by the Lord for the advancement of his work should be used in sending the gospel to all parts of our world. [Cf: RH 04-20-05 para. 18] p. 185, Para. 2, [1905MS].

The curse of God will surely come upon those who rob him in tithes and offerings. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your



ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: RH 04-20-05 para. 19] p. 185, Para. 3, [1905MS].

Shall we not, as a people, come up to the help of the Lord, to the help of the Lord against the mighty? Shall we not with humble hearts confess our sins of neglect? Shall we not return unto the Lord his own? Then he will impart his goods to those who are faithful, that they may do still more for the advancement of his work. [Cf: RH 04-20-05 para. 20] p. 185, Para. 4, [1905MS].

Thousands upon thousands are perishing in sin, and a lack of means is hindering the proclamation of the truth that is to be carried to all nations, and kindreds, and tongues, and peoples. There are men ready to go forth as the Lord's messengers, but because of a lack of means in the treasury they can not be sent to the places where people are begging for some one to come and teach them the truth. [Cf: RH 04-20-05 para. 21] p. 185, Para. 5, [1905MS].

Our heaviest burden at the present time is for the work in Washington. Angels of God are cooperating with those who are lifting the standard of God's holy law in this important place. Will you help these faithful workers? Will you send in the means needed in order for the necessary buildings to be erected? Let the members of every church now do all in their power to raise the fund necessary for the completion of the buildings that are so much needed in Washington. The work must be quickly established at the capital of our nation. Will you not, my brethren and sisters, see that the necessary means are supplied for the accomplishment of this work? *St. Helena, Cal., March 28, 1905.* Mrs. E. G. White. [Cf: RH 04-20-05 para. 22] p. 185, Para. 6, [1905MS].

To the stewards and matrons, accountants and clerks, foremen and laborers, I would say: Let your stewardship and your service and all your business dealing be marked by strict integrity and the sanctifying influence of the truth, that others may take knowledge of you that you have been with Jesus, and have learned of him. Be faithful in all that you do. Let not one selfish, covetous act be recorded in the books of heaven against your name. Do not allow it to be seen that while you profess to be children of God, you are really serving the world. Serve God with heart and soul and mind and strength. Then angels of heaven will come close to you, and will lift up for you a standard against the enemy. [Cf: RH 04-27-05 para. 1] p. 186, Para. 1, [1905MS].

Give your whole heart and life to the service of him who gave himself for your redemption. Disappoint the enemy. Refuse to be his tool for the carrying out of his plans. Turn away from the financial advantages which he offers you, and which, if accepted, would prove a curse to your religious experience. Then you can say in the cleanness of your heart, "My soul shall make her boast in the Lord." Let there be in your lives no deceitful devising, no artifice, no underhand schemes and contrivings. Depart from all things that you would condemn in others. [Cf: RH 04-27-05 para. 2] p. 186, Para. 2, [1905MS].

Living Bible truth day by day will place you on vantage ground. Your face will be calm and peaceful, and your words will be, "I will greatly rejoice in the Lord, my soul shall be joyful in the Lord; for he hath

clothed me with the garments of his righteousness, and it is my salvation. He hath covered me with the robe of his righteousness." You will be able to give comfort and hope to others, because you have through your integrity glorified God. [Cf: RH 04-27-05 para. 3] p. 186, Para. 3, [1905MS].

You will walk carefully, lest you make crooked paths by which weak, struggling, halting souls shall be led out of the way. You will refuse to cooperate with worldly men to carry out worldly plans or policies. As you realize that you have a work to do for God, the temptations and allurements of the world will not tempt you from the path of equity and uprightness. The whole life will bear the testimony, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." "O my soul, thou hast said unto the Lord, Thou art God. The Lord is the portion of mine inheritance and of my cup" With the eye of faith you will behold the invisible, and the soul finds its strength in One who never fails. He is the joy of your life. [Cf: RH 04-27-05 para. 4] p. 186, Para. 4, [1905MS].

We are fighting a battle with the powers of darkness. The Bible is the rule of our life. This word is the light which is to guide us in all our perplexities. Make the Lord your counselor. When you are at work, the enemy may come to you with suggestions and temptations, hoping to lead you from the path of integrity. Do not listen to him. Look away from him to the One who has bought you with his life. Give yourself to Christ, trust in him, and he will give you strength to resist the enemy. [Cf: RH 04-27-05 para. 5] p. 186, Para. 5, [1905MS].

"If any man will come after me, let him deny himself, and take up his cross, and follow me." "Let no man seek his own, but every man another's wealth." "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." [Cf: RH 04-27-05 para. 6] p. 187, Para. 1, [1905MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Never forget that you belong to Christ. Let all your work, to the most minute detail, be such that he can approve. Do not, in order to gain worldly advantages, steal that which belongs to God. [Cf: RH 04-27-05 para. 7] p. 187, Para. 2, [1905MS].

Only by doing the will of God can we show that we possess true religion. Those who strive sincerely to break from the grasp of the enemy, and with full purpose of heart seek to know and obey the commandments of God, will be given power to become the sons and daughters of God. Their search after the things of heaven will be rewarded. [Cf: RH 04-27-05 para. 8] p. 187, Para. 3, [1905MS].

To the Students in the Training College.--To the students in the school I would say: Keep in the path of self-denial. Avoid all ungodly companionship. Seek daily for the faith that works by love and purifies the soul. You will find your safety in studying the Word of God with a sincerity that keeps Christ constantly before the mind as the example to be followed. Lift him up, the Man of Calvary, by purity of word and work; for thus you honor God. By true religion, revealed in the daily life, you and I and all who are striving for the crown of life, are to

bear witness for Christ. [Cf: RH 04-27-05 para. 9] p. 187, Para. 4, [1905MS].

He who is sanctified by the truth is strengthened to resist the assaults of those who have grown hardened in guilt. Shun the companionship of those who have not heeded the appeals of conscience. Let your light shine forth in Christlike words and deeds. Ask yourselves, What can I do to help those with whom I am brought in contact to resist temptation? What can I say to warn those who have not been taught to believe that the Lord is soon to come? [Cf: RH 04-27-05 para. 10] p. 187, Para. 5, [1905MS].

Earnest searching of the Scriptures, with a sincere desire to understand the truth, will receive a sure reward. An occasional glance into the Word is not enough. An occasional prayer is not enough. "Search the Scriptures," Christ said, "for in them ye think ye have eternal life: and they are they which testify of me." Make the Bible the man of your counsel. Only thus can you gain strength to overcome. Let your light shine forth in clear, constant, distinct rays. An occasional service done for the Master is not enough. Only by an unreserved consecration to Christ of all that you have and are can you win souls to him. [Cf: RH 04-27-05 para. 11] p. 187, Para. 6, [1905MS].

Let the students who are engaged in building do their work with thoroughness. Let them learn from their daily work lessons that will help them in their character building. Let them remember that in order to have perfect characters, they must make their work as perfect as possible. Into every line of this work let there be brought that stability which means true economy. [Cf: RH 04-27-05 para. 12] p. 187, Para. 7, [1905MS].

Students, eternal interests are before you. Work with heaven in view, remembering ever your character building. Keep a pocket Bible with you as you work, and improve every opportunity to commit to memory its precious promises. [Cf: RH 04-27-05 para. 13] p. 188, Para. 1, [1905MS].

"All things are yours; and ye are Christ's; and Christ is God's." God gave Christ to be the head over all things to the church. The Saviour loves the church with an everlasting love. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: RH 04-27-05 para. 14] p. 188, Para. 2, [1905MS].

Christ gave himself for the church 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 04-27-05 para. 15] p. 188, Para. 3, [1905MS].

Remember that Satan will not leave any one alone who is working to build up memorials for the Lord. "Watch and pray, that ye enter not into temptation." [Cf: RH 04-27-05 para. 16] p. 188, Para. 4, [1905MS].

From the Washington training college missionaries are to be sent forth to many distant lands. Let the students improve every opportunity to prepare for missionary work, while at the school. They are to be tested

and proved that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. [Cf: RH 04-27-05 para. 17] p. 188, Para. 5, [1905MS].

The Lord will surely bless all who seek to bless others. The school is to be so conducted that students and teachers will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will continually increase in wisdom and knowledge. We are to learn from the Book of books the principles by which we are to live and labor. By consecrating all our abilities to him who has the first right to them, we may ennoble all that is worthy of our attention. [Cf: RH 04-27-05 para. 18] p. 188, Para. 6, [1905MS].

The students who will get the most good out of life are those who live the word of God in their dealings with their fellow men. Those who receive to give will feel the greatest satisfaction in this life. Those who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies in our own selfish hearts. We are to bring brightness and blessing into the lives of others. We are to be channels through which God can let his goodness, mercy, and truth flow to the world. We are to be co-workers with Jesus Christ, imparting to others the blessings bestowed on us. Mrs. E. G. White. [Cf: RH 04-27-05 para. 19] p. 188, Para. 7, [1905MS].

God manifested his love for the world by sending his only begotten Son to save sinners. Christ took our nature, that through his grace we might be partakers of the divine nature. His divinity was bound up with humanity that humanity might stand on vantage ground with God. [Cf: RH 05-04-05 para. 1] p. 189, Para. 1, [1905MS].

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. [Cf: RH 05-04-05 para. 2] p. 189, Para. 2, [1905MS].

"Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that *the Father sent the Son* to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God. God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. [Cf: RH 05-04-05 para. 3] p. 189, Para. 3, [1905MS].

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. [Cf: RH 05-04-05 para. 4] p. 189, Para. 4, [1905MS].

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loves his brother

also." [Cf: RH 05-04-05 para. 5] p. 189, Para. 5, [1905MS].

We need to watch unto prayer, walking and working in constant dependence upon God. He in whose heart Christ is formed, he to whom Christ is the hope of glory, enlightening, sanctifying, strengthening, will be preserved from the false representations that will be made of God. [Cf: RH 05-04-05 para. 6] p. 189, Para. 6, [1905MS].

The false sentiments that prevail today are of the world; they belong to the world; they are worldly in spirit and character. The apostle declared, "We are of God: he that knoweth God heareth us." The teaching of the apostles is not to be set aside. Men are not to feel at liberty to speak disrespectfully of these teachings because they do not agree with all that they set forth. Those who teach the truth for this time must understand the Scriptures, that they may give the right interpretation of the Scriptures, exalting the principles of the truth, and in life and character revealing the spirit of the truth. God works with such ones as speak of the life and miracles of his Son. [Cf: RH 05-04-05 para. 7] p. 189, Para. 7, [1905MS].

He whose heart is filled with the love that proceeds from God, does not allow self-exaltation or dishonesty to find place in his life. He who is "born again," of the Spirit, reveals Christ in the daily life. He is upright in all his dealings. He does no sly, cunning, underhand work. The good fruit that appears in his life testifies to the condition of his heart. [Cf: RH 05-04-05 para. 8] p. 190, Para. 1, [1905MS].

Christ's true followers are made complete in him, because he gives them of his Spirit. The blessed hope of seeing Christ as he is, and being like him, works in mind and heart like a quickening power, cleansing away impurity and depravity. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him,--the hope of seeing Christ as he is--"purifieth himself, even as he is pure." [Cf: RH 05-04-05 para. 9] p. 190, Para. 2, [1905MS].

How wide the contrast between the ones thus described and those who, though professing the faith, have not the love of God in their hearts. The latter class have not been made Christian gentlemen by the purifying influence of the truth. They are transgressors of the law of God, and their work is opposed to the work of Christ. [Cf: RH 05-04-05 para. 10] p. 190, Para. 3, [1905MS].

Those who walk humbly with God are approved by him. Let us build ourselves up, through Christ, in the most holy faith. The truth of God alone is invincible. Those who profess to believe the Scriptures need now to know where they are standing. Christ will receive all who come to him confessing and forsaking their sins, and will give to them transformation of character. He offers to all the eternal-life insurance policy. The everlasting covenant is sealed with the blood of his crucifixion. Through his sacrifice on Calvary he makes peace for us. In him are hid the treasures of wisdom and knowledge. He is the divine storehouse of all light. He alone can prepare us to enter the gates of the holy city. Mrs. E. G. White. [Cf: RH 05-04-05 para. 11] p. 190, Para. 4, [1905MS].

Remarks by Mrs. E. G. White at the Opening of the Conference, Thursday Morning, May 11.--I want to say a few words at the beginning of this conference. I feel a deep and intense desire that those who have come to this meeting shall not occupy their minds in investigating other souls. The work resting upon us as individuals should be taken up at this meeting. We are living in the great day of atonement, when every person should confess his sins, that the conviction of the Spirit of God may come to his heart. If you think that there is something standing between you and God, go to him, and ask him to help you to make the confession necessary in order that the wrong, whatever may be its character, may be taken out of the way. And ask him to help you not to repeat the wrong. [Cf: RH 05-18-05 para. 1] p. 190, Para. 5, [1905MS].

It was a question with me whether I should venture to attend this meeting, because of the condition of my health. I decided that I would make no promises; I would wait and see what the will of the Lord was in the matter. Night after night I seemed to be bearing this testimony: that there are those in our churches who need at this time the deep movings of the Spirit of God upon their hearts; and I decided to come to the conference. [Cf: RH 05-18-05 para. 2] p. 190, Para. 6, [1905MS].

Some pass over their wrongdoings, or, if they have confessions to make, they think that they will not confess, because to do this would lessen the confidence that their brethren have in them. God wants us to look to him, and to him alone, and have everything straight between our souls and God. We need to seek the Lord with all our hearts, that we may find him; we need to come into close relation with the cross of Calvary. We need to see Christ hanging upon that cross, making an atonement for our sins. When we see and understand our relation to Calvary, we shall know for ourselves something of the grief which, because of sin, Christ knew for us. [Cf: RH 05-18-05 para. 3] p. 191, Para. 1, [1905MS].

How can we do this?--"Repent . . . and be converted." This is our only hope of salvation. We are to stand in a repentant, confessing attitude, and then joy will fill our hearts. [Cf: RH 05-18-05 para. 4] p. 191, Para. 2, [1905MS].

Just as soon as you are impressed that there is something standing between you and God, or between you and your brethren, leave your gift before the altar of prayer, and do that which Christ has said you must do in order for the wrong to be taken out of the way. This is the first work that is to be done in this conference, if we expect the blood of Jesus Christ to be efficacious in our behalf. If we confess and forsake our sins, we shall come into that close relation to Jesus to which reference is made in the seventeenth chapter of John. We shall be one with Christ. This is the evidence that we are to give to the world that God sent his Son to save sinners. This is the result of the influence of the grace of God upon human hearts; and when the conviction of sin comes, then the light of the glory of God will be revealed. If we have a living union with God, we shall hate the sin that separates the soul from God. [Cf: RH 05-18-05 para. 5] p. 191, Para. 3, [1905MS].

The Lord does not want us to bring a sorrowful tone into our meetings.

He desires praise. "Whoso offereth praise glorifieth me," he declares. We are to be always praising God. We need in our hearts the light of Christ; we need to know the joy of pardoned transgression and forgiven sin. If this joy is in us, we shall not be able to keep our lips closed during this conference, because we shall realize the greatness of the sacrifice made for us upon the cross. We shall realize that Christ bore our sins in his own body upon the tree. He was mocked and derided by those who ought to have received him. As he hung upon the cross, the leaders and rulers of the Jewish nation cried out: "He saved others; himself he can not save. If he be the King of Israel, let him now come down from the cross, and we will believe him." [Cf: RH 05-18-05 para. 6] p. 191, Para. 4, [1905MS].

When there are set before us things that are a cross for us to take up, we can never be one with Christ until we have lifted the cross. It may be the cross of confession, the cross of repentance, the cross of humiliation; but whatever it may be, let us remember that in lifting it, we are one with Christ, partakers of the divine nature. He suffered the agony, he endured the reproach, and he cried out, "My God, my God, why hast thou forsaken me?" It was because of our sins--because of your sins and mine--that he was thus afflicted. [Cf: RH 05-18-05 para. 7] p. 191, Para. 5, [1905MS].

When those in our churches commit sins, they should repent of them before God, and they should also repent of them before their brethren, asking the pardon that they will be willing to give. Then the light that shines from the face of Christ will shine upon them. Let us clear the King's highway; let us plead with God until we know that we have received pardon. He will give it to us. But if you cover up your sin, you will have less and less sense of its sinfulness, and you will go on in the same line. God will receive every one who will confess and forsake his sins, crucifying self by departing from iniquity. [Cf: RH 05-18-05 para. 8] p. 192, Para. 1, [1905MS].

The grace of the Lord Jesus Christ has been promised to all who will come to him in faith. You may say, I do confess my sins; but I do not feel any better. What has feeling to do with it? If you have confessed your sins if you have planted your feet on vantage ground, and are sorry for your sins, so sorry that you will not repeat them, you will receive pardon. Remember that when you sin, you wound afresh the One who gave his precious life for you, putting him to open shame. The world looks on, and says, "Ah, they are the ones who profess to believe that Christ is coming, and who profess to believe that the Lord forgives their sins; but do you see their conniving, their dishonesty, their sinfulness?" Christ is humiliated in the person of his saints. Let us not take that position. Let us consider that it is a noble thing to confess our faults, and to forsake them. [Cf: RH 05-18-05 para. 9] p. 192, Para. 2, [1905MS].

We expect to see the salvation of God in this meeting; but it will never come to those who cover up their wrongs, those who, catching perhaps a glimpse of light, think that it is all right, and that they have nothing more to do. You can never stand on vantage ground by taking that attitude. It is through the rectitude, the grace, revealed by the disciples of Christ, that the world is to be led to believe on him. This is to be the convincing power. In this our day of confession, this last great day of atonement, before the books shall be opened, and

every man shall be judged by the things written in the books, are we considering how we shall stand in the judgment, in that day when every deed is to be tried, and every act is to be brought into review before the heavenly universe? Let us not make play-work of our religious life. Is it not time that we believed that Christ died on Calvary, that he might forgive our sins and pardon our transgressions? [Cf: RH 05-18-05 para. 10] p. 192, Para. 3, [1905MS].

All through this meeting we want to hear voices saying, "He has pardoned my transgressions, he has forgiven my sins, and I am looking unto him, beholding him who is the author and finisher of our faith." We must stand where we shall not dare to take up a report against our brethren. Go right to the one you think has erred, and tell him his fault between him and you alone. Let this work be carried on, that there may be a coming closer and closer to God. Then you can speak of his pardon, and tell of his glory; and every voice can proclaim, "He has pardoned my transgressions, he has forgiven my sins, and I will praise him with heart, and soul, and voice." [Cf: RH 05-18-05 para. 11] p. 192, Para. 4, [1905MS].

All heaven is looking upon this company. All the heavenly angels are watching those assembled here. We greatly desire that the deep movings of the Spirit of God shall be felt upon human hearts. Last night I lay awake for hours, saying these very things. I could not keep them out of my mind. I was repeating the very words that I am speaking to you this morning. Clear the King's highway; take out the stumblingblocks; remove the rubbish; clear away the stones, that the Spirit of God may go through our midst, and that we may see the salvation of God as a lamp that burneth. That is what we need. We can not afford to cover up one sin. We want the richest blessing here; for trial is coming right upon us. Only a little while, only a short time, and every one will be severely tried. We want a daily renewal of the grace of God in our hearts, that we may climb the ladder of perfection step by step, rising higher and higher in the way that leads to heaven, to holiness, and to God. [Cf: RH 05-18-05 para. 12] p. 193, Para. 1, [1905MS].

May the Spirit of God come into our meetings. May we see of his salvation, and may his glory be revealed here. Let every voice be raised to glorify God, not to pick flaws in one another. It is an individual work that we are to do. When this work is done, we shall hear the high praises of God in the midst of the sermon. This will not disturb the preacher at all, because the truth makes its application to the heart, to the mind, and to the conscience, and you will know that the word being spoken is inspired by the Spirit of God. Let every one take a firm hold upon God, and depart from iniquity, and the Lord will make your feet to stand upon high and holy ground. [Cf: RH 05-18-05 para. 13] p. 193, Para. 2, [1905MS].

Development of the Interests at Washington.--Address by Mrs. E. G. White before the Conference, Tuesday Afternoon, May 16.--Our work for this time is a most solemn and important work. Let those who claim to believe the truth take into consideration the fact that unless the Holy Spirit is with them in the work which God has given them, they will lose a great blessing, and their efforts will be a failure. If there are those who think that it is their business to criticize the ones whom God has put in a certain place to open the way, that the truth shall be carried forward as it should be in the different places, let



them know that they are doing a work which God has not appointed them. If there are those here who cherish the spirit of criticism, this meeting will be of very little advantage to them. What we need at this very time is that the Spirit of God shall be manifested among us. [Cf: RH 05-25-05 para. 1] p. 193, Para. 3, [1905MS].

Each one of us has all that he can do to overcome his own faults. Search out your own defects, and ask God to help you. Do not, for Christ's sake, excuse yourself from doing the very work that God has called you to do for yourself, and instead busy yourself trying to set some one else right. If each of you will take hold of Number One right at this meeting, the salvation of God will be revealed in a most marked manner. If this army of people would seek the Lord with heart and mind and soul, they would have something to say that would bring light and blessing and joy into the meeting. [Cf: RH 05-25-05 para. 2] p. 193, Para. 4, [1905MS].

We are glad that we came to Washington a year ago, and spent some time here. We are thankful to the Lord that we know how the work started. I remember how, when we were living in the Carroll House, near the watertower, the workmen would come over at half-past five every morning for a season of prayer. As often as I could, I met with this little company, speaking encouraging words to them. I felt so thankful that they would take the time every morning to seek the Lord. At these meetings we had singing and prayer, and a short Bible study. Sometimes several prayers would be offered, and earnest testimonies would be borne. We had evidence that the sweet Spirit of God came in among us. And the one who had charge of those working on the school land said that he had never had a company of workers who were more willing and ready to do all that it was possible for them to do. When I heard this, I thanked God. [Cf: RH 05-25-05 para. 3] p. 194, Para. 1, [1905MS].

How the Lord Has Led.--It was with the greatest thankfulness that we watched the progress of the work; for we knew that the Lord had led us here. Do you not think that the building up of this work cost earnest thought? Do you not think that it meant diligent seeking of the Lord? If you have any inclination to pull the work here to pieces, and tell how it ought to have been done, I tell you that you should feel it your duty to see that you yourself are moving justly before God. [Cf: RH 05-25-05 para. 4] p. 194, Para. 2, [1905MS].

God has given to every man his work. He has given to every individual a certain work. If any of you have turned criticizer, you may be sure of one thing: that you will lose the blessing which you might have obtained had you rightly considered the work that your brethren have had to do in this new place. They have worked with all their strength to place things in such shape that the work could go forward. I have been given message after message for those who were standing at the head of the work here, for Elder Daniells and Elder Prescott, and for all connected with them in the work. The blessing of the Lord came upon me as I would write to them, saying, Be of good courage in the Lord. He is leading and guiding. He will bless you as you move forward. He will be your helper. [Cf: RH 05-25-05 para. 5] p. 194, Para. 3, [1905MS].

Suppose that our brethren had not come to Washington when they did. Suppose that they had dallied for six months or a year. What would have been the result?--The bill concerning Sunday legislation would have

been slipped right in, and I do not know how long or how severe a battle we should have had to fight. But in the mercy of God our brethren were able to forestall this movement, although, in order to do this, they had to neglect other pressing work. I can assure you that their hands and hearts were full. They prayed, they reached out to God, and they sent out tracts and pamphlets everywhere. And wherever this reading matter has gone, the light of the Sabbath truth has penetrated. Earnest work was done, and constantly our prayers ascended to God, that he would let his power rest upon every one engaged in the work. [Cf: RH 05-25-05 para. 6] p. 194, Para. 4, [1905MS].

A Burden for Souls.--Those connected with the work labored in harmony. They did not stop to find fault with one another. Every one tried to press the battle to the gates. We were far away at the time, but every morning and evening our petitions ascended to God for the work in Washington, that from this important place the light of Sabbath truth might shine forth. We prayed that God would put upon men a burden to enter the other cities that have been so long neglected. [Cf: RH 05-25-05 para. 7] p. 195, Para. 1, [1905MS].

God has men who understand the truth. If they would feel the burden of his work, and press forward, not waiting to have everything outlined before them, much more would be accomplished. If many of these gathered in Battle Creek, who have a knowledge of the truth, were scattered out into the different fields, and were working intelligently and earnestly for the Master in the neglected cities, many souls would be brought into the truth. I would give a great deal more for the education that is obtained through practical work than I would for that obtained by hearing, hearing, hearing, and doing nothing. There may be some who have done the work of the Lord in Battle Creek, but every time the matter is presented to me, the light given is that many should move out of Battle Creek, and out of other churches where large numbers of Sabbath keepers are congregated, and go to work for the Master. [Cf: RH 05-25-05 para. 8] p. 195, Para. 2, [1905MS].

There is a great work to be done, and we have felt so anxious, so full of hope and prayer, so full of earnest entreaty that the Lord would lead and guide. Night after night I have lain awake, unable to sleep, asking God for his mercy's sake to save those who are dying in their sins. The world is fast becoming as it was before the flood. My brethren and sisters, use your talent of speech, your influence, every jot of ability you have, in helping and strengthening others. Do not place your talents on the negative side, to discourage and dishearten others, but put your arms around those in need of help, and tell them that you will help them all you can. When the Holy Spirit rests upon you, you will understand what it means to have a burden for souls. [Cf: RH 05-25-05 para. 9] p. 195, Para. 3, [1905MS].

For many months I could not sleep past twelve o'clock. What was the matter?--The burden of the work in Washington was upon my mind. God had signified that the publishing work should be transferred from Battle Creek to Washington. He promised to demonstrate his power and grace, and this he has done. When the crisis regarding Sunday legislation came, our workers were right on the ground, prepared to act in a way that made them channels of light to others. If they had not been on the ground, the bill regarding Sunday legislation would have been pressed through, leaving our work in darkness and discouragement. [Cf: RH 05-

25-05 para. 10] p. 195, Para. 4, [1905MS].

I want those present at this meeting to realize that it has meant a hard struggle to bring the work in this place to its present state of advancement. The Lord God has been at work. My brethren, instead of criticizing what has been done, save your speech for the great cities that have not yet been worked, such as New Orleans, Memphis, and St. Louis. Go to these places and labor for the people, but do not speak a word of censure regarding those who have tried so hard to do everything in their power for the advancement of the work. Sometimes these workers would be almost discouraged, but we kept praying for them. Wherever I was, I would ask the prayers of God's people in their behalf. [Cf: RH 05-25-05 para. 11] p. 195, Para. 5, [1905MS].

Let those who have any complaint to make, go right to the Lord, and ask him to give them a place where they can show what great things they can do, or else humble their hearts before God, and thank him for what he has done. [Cf: RH 05-25-05 para. 12] p. 196, Para. 1, [1905MS].

Erection of Buildings.--I thank the Lord that I can meet you at this meeting. I am glad to see so many here. I know that the Lord is with those connected with this work. We were here when the buildings were first started, and we investigated everything as they went up. At the time, I was quite weak, but Brother Baird would take one of my arms and my son the other, and with their help I would walk up to where I could see what the foundation was, and how the walls were made. Again and again I went over the unfinished building, and as I now see some of them completed, I say, Thank the Lord with heart and soul and voice for what has been accomplished. I have felt almost afraid to touch this subject here, lest I should burst into tears before you all, I am so grateful to see so much done. I am glad to see such neat buildings. There is no extravagance, but everything has been done with thoroughness, as God has directed it to be. From the work on these buildings, the students have learned lessons which they can carry with them wherever they go. When I was here, I was so glad to see the workers, not discouraged, but thankful for an opportunity to work for the Lord. I looked with great satisfaction upon the work being done; for I knew that the blessing of God was resting upon the workers. [Cf: RH 05-25-05 para. 13] p. 196, Para. 2, [1905MS].

Opportunity after opportunity came to those in charge to gain advantage for the work. At one time they had a chance to buy lumber at so low a rate that thousands of dollars were saved. How was it that they were able to take advantage of this opportunity?--They had the money in their hands. [Cf: RH 05-25-05 para. 14] p. 196, Para. 3, [1905MS].

Yesterday I went for a short ride through the forest, and O, the trees--God's trees and God's forest--how beautiful they looked! The city is not the slightest temptation to me. And yet we must carry the truth to the cities. Tents are to be pitched in the most favorable places, and meetings held. Let our workers pray the Lord to open the way that they may enter the large cities of the South, and labor as men taking down trees in the forest, as men earning a large amount of money. For they are. One soul saved is worth more than the whole world. If we can but take hold upon the arm of the Lord, success will attend our efforts. Christ gave his life on Calvary's cross to make it

possible for human beings to be saved; and yet we are leaving the world without the knowledge of the truth that would make them wise unto salvation. What kind of an account will many have to settle with the Lord in the future? [Cf: RH 05-25-05 para. 15] p. 196, Para. 4, [1905MS].

I ask you never to find fault with what has been done here; for I have seen the angels of God working here, encouraging the workers, and leading them to lift their eyes to see their Redeemer and be strengthened. I have seen the angels of God on this ground with the youth and with the other workers. I have seen the power of God at work here, and I wish to tell you that I want this meeting to be an everlasting cure of your faultfinding and murmuring and trying to find some one to criticize. May God help us all to humble our hearts before him and be converted. [Cf: RH 05-25-05 para. 16] p. 196, Para. 5, [1905MS].

The Sanitarium and Educational Work.--There is a great work to be done here. Brethren Daniells, Prescott, Washburn, Colcord, Warren, and others, but especially Brethren Daniells and Prescott, have worked amid difficulties in the name of the Lord, and I know that the Spirit of God has been upon them. And though we have felt disappointed because means did not come in faster for the work in Washington, we have not complained, but have gone straight forward. The buildings have been put up as fast as possible. There is yet much to do. We must have a small sanitarium here, and we feel sure that the blessing of God will rest upon this branch of the work. The building will not be a large, expensive one, but just such as the Lord desires to see here. [Cf: RH 05-25-05 para. 17] p. 197, Para. 1, [1905MS].

It is the Lord's design that a training school shall be conducted on these grounds. If there is a place anywhere in our world where there should be a school for the training of our youth to be efficient missionaries, it is here, where there is such an important field to be worked. We must make every effort to have a school of the highest order. Provision will have to be made for the very young, and also for intermediate students, in this vicinity. And we must reach the highest possible standard of perfection in the work of preparing students for the school above. [Cf: RH 05-25-05 para. 18] p. 197, Para. 2, [1905MS].

Let the complaints come if they will. Those who complain will find that this brings them nothing but barrenness of soul; for we are moving under the direction of the One who has given the gospel commission, and we intend to carry the work forward. [Cf: RH 05-25-05 para. 19] p. 197, Para. 3, [1905MS].

I call upon those who have been held at Battle Creek to gird on the armor. It is high time that they went forth into needy fields to labor for the Lord. It is not pleasing to God for them to stay in a place that has been worked over and over again, encouraging others to drift into Battle Creek to become unbelievers in the Testimonies God has given to his people, or perhaps infidels. Those who are fully established in the truth may gain a good education there, but there are others who go away infidels. By some, the truths that lie at the very foundation of our faith are being sacrificed. [Cf: RH 05-25-05 para. 20] p. 197, Para. 4, [1905MS].

Our Periodicals.--God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. [Cf: RH 05-25-05 para. 21] p. 197, Para. 5, [1905MS].

Not long ago I took up a copy of the *Bible Echo*. As I looked it through, I saw an article by Elder Haskell and one by Elder Corliss. As I laid the paper down, I said, These articles must be reproduced. There is truth and power in them. Men spoke as they were moved by the Holy Spirit. [Cf: RH 05-25-05 para. 22] p. 198, Para. 1, [1905MS].

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,--the truths that have made us as a people what we are, leading us on step by step. [Cf: RH 05-25-05 para. 23] p. 198, Para. 2, [1905MS].

Early Experiences.--After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me. I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, his mission, and his priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. [Cf: RH 05-25-05 para. 24] p. 198, Para. 3, [1905MS].

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given. [Cf: RH 05-25-05 para. 25] p. 198, Para. 4, [1905MS].

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven. [Cf: RH 05-25-05 para. 26] p. 198, Para. 5, [1905MS].

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense. [Cf: RH 05-25-05 para. 27] p. 198, Para. 6, [1905MS].

Salvation in the Truth.--In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? [Cf: RH 05-25-05 para. 28] p. 199, Para. 1, [1905MS].

I want to tell you that Christ lives. He makes intercession for us, and he will save every one who will come to him in faith and obey his directions. But remember that he does not want you to give your energies to criticism of your brethren. Attend to the salvation of your own soul. Do the work God has given you. You will find so much to do that you will have no inclination to criticize some one else. Use the talent of speech to help and bless. If you do the work God has given you, you will have a message to bear, and you will understand what is meant by the sanctification of the Spirit. [Cf: RH 05-25-05 para. 29] p. 199, Para. 2, [1905MS].

Do not think that Satan is not doing anything. Do not think that his army is passive. He and his agencies are on the ground today. We are to put on the whole armor of God. Having done all, we are to stand, meeting principalities and powers and spiritual wickedness in high places. And if we have on the heavenly armor, we shall find that the assaults of the enemy will not have power over us. Angels of God will be round about us to protect us. I have the assurance of God that thus it will be. In the name of the Lord God of Israel I ask you to come up to the help of the Lord, to the help of the Lord against the mighty. If you do this, you will have on your side a strong helper, a personal Saviour. You will be covered with the shield of providence. God will make a way for you, so that you will never be overtaken by the enemy. I am praying that the power of the Saviour will be exerted in behalf of those who have entered into the temptations of the enemy. They are not standing under the broad shield of Omnipotence. My brethren, it is our privilege to stand under this shield. [Cf: RH 05-25-05 para. 30] p. 199, Para. 3, [1905MS].

A Talk by Mrs. E. G. White, Friday, May 19, at 10 A. M.--We feel very grateful to our Heavenly Father because he has moved by his Holy Spirit upon the minds of his people to give so liberally for the establishment of his work here in Washington. Every dollar of the money that has been

sent in is needed. If God's people knew as I do the necessities of the cause in different parts of the great harvest field, and if they felt as they should the urgency of the work, they would not permit of delay. I have seen workers on their knees, pleading with God to open the way for the truth to be proclaimed in places where souls, unwarned and unsaved, are perishing in their sins. There are houses of worship to be built, and in some places it is necessary that there be erected small sanitariums, that the higher classes may be reached. [Cf: RH 06-01-05 para. 1] p. 199, Para. 4, [1905MS].

There are those in the world upon whose hearts God is moving, and if they but knew the principles of present truth, they would heed the message for this time, and would go forth to give it to others. [Cf: RH 06-01-05 para. 2] p. 199, Para. 5, [1905MS].

The money that has been sent in for the work here is the Lord's. The gold and the silver are mine, he declares, and the cattle upon a thousand hills. God bids us deny ourselves in the expenditure of means, and put into his treasury the money thus saved. [Cf: RH 06-01-05 para. 3] p. 200, Para. 1, [1905MS].

I thank the Lord for these gifts. Those who have sent them are in so doing fastening themselves to God's work. As they give of their means, their interest in the progress of God's cause is deepened, and the act of giving thus becomes a double blessing. I feel so grateful for what has been done, because, in figures and representations, I have seen the necessity of help in foreign fields, and also in the Southern field; and I know that the Lord will move upon hearts in the large cities that have not yet been worked. We must not leave these cities unworked; but the very first necessity is right here in Washington. The work in this important place must be established. A publishing house must be erected here. God directed that the publishing work should be transferred from Battle Creek to this place. He will place his approval on the efforts made to carry forward his work on the lines that he has marked out. [Cf: RH 06-01-05 para. 4] p. 200, Para. 2, [1905MS].

The establishment of the work here in Washington is creating a widespread interest in other places. Tracts and pamphlets have been widely circulated, and when we begin to work in other cities, we shall find those who have been studying this literature. We shall find that they are not utterly ignorant of our truth, but that they have been studying the facts regarding the establishment of our work here. As people read of what has been done, they say, "That means work, and we must learn more of what this people is doing." [Cf: RH 06-01-05 para. 5] p. 200, Para. 3, [1905MS].

The work that has been done here would never have been accomplished had there not been a determined effort to press the battle to the gates. [Cf: RH 06-01-05 para. 6] p. 200, Para. 4, [1905MS].

I am thankful that the Lord has not left us in ignorance of how to gain his blessing. Read the eighth and ninth chapters of Second Corinthians, and you will find the whole matter outlined in a few words. Read how the believers came to the apostles, and laid their offerings at their feet, praying them with much entreaty that they would receive the gift. When God by his Spirit stirs the hearts of his people, leading them to see the necessities of his work, there will be

a denying of self, and gifts will flow into the treasury for the proclamation of the truth for this time. [Cf: RH 06-01-05 para. 7] p. 200, Para. 5, [1905MS].

If there are those who think that they are making large sacrifices for the work, let them consider the sacrifice that Christ made in their behalf. The human race was under sentence of death, but the Son of God clothed his divinity with humanity, and came to this world to live and die in our behalf. He came to stand against the host of fallen angels. We must have a Defender, and when our Defender came, he was clothed with humanity; for he must be subject to all the temptations wherewith man is beset, that he might understand how to deliver the godly out of temptation. He took his stand at the head of the fallen race, that men and women might be enabled to stand on vantage ground. [Cf: RH 06-01-05 para. 8] p. 200, Para. 6, [1905MS].

Christ did not come to this world with a legion of angels. Laying aside his royal robe and kingly crown, he stepped down from his high command, and for our sake became poor, that we through his poverty might be made rich. This was the plan laid in the heavenly courts. The Redeemer of mankind was to be born in poverty, and he was to be a worker with his hands. He labored with his father at the carpenter's trade, and into all that he did he brought perfection. His companions sometimes found fault with him because he was so thorough. What is the use of being so particular? they said. But he would work until he had brought what he was doing as near to perfection as he could, and then he would look up with the light of heaven shining from his face, and those who had criticized him would turn away ashamed of themselves. Instead of retaliating when found fault with, he would begin to sing one of the psalms, and before those who had found fault with him realized it, they, too, were singing. [Cf: RH 06-01-05 para. 9] p. 201, Para. 1, [1905MS].

Never should botch work of any kind be allowed in our institutions. Every student should be taught that in order to attain to perfection in character building, he must be faithful in the smallest duties appointed him. "Ye are God's husbandry, ye are God's building," and your work is to be done as in the sight of a holy God. Do your best, and heavenly angels will help you to carry the work on to perfection. [Cf: RH 06-01-05 para. 10] p. 201, Para. 2, [1905MS].

Who was He who came to our world to redeem the fallen race? Isaiah tells us: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: RH 06-01-05 para. 11] p. 201, Para. 3, [1905MS].

Let us make it known that provision has been made for our redemption. Christ left the heavenly courts, and came to this world to make an atonement for us. All who come to him in living faith will be enabled to stand on vantage ground. [Cf: RH 06-01-05 para. 12] p. 201, Para. 4, [1905MS].

As God's servants proclaim these things, Satan steps up to some who have itching minds, and presents his scientific problems. Men will be tempted to place science above God. But who by searching can find out



God? Men may put their own interpretation upon God, but no human mind can comprehend him. This problem has not been given us to solve. Let not finite man attempt to interpret Jehovah. Let none indulge in speculation regarding his nature. Here silence is eloquence. The omniscient One is above discussion. [Cf: RH 06-01-05 para. 13] p. 201, Para. 5, [1905MS].

Christ is one with the Father, but Christ and God are two distinct personages. Read the prayer of Christ in the seventeenth chapter of John, and you will find this point clearly brought out. How earnestly the Saviour prayed that his disciples might be one with him as he is one with the Father. But the unity that is to exist between Christ and his followers does not destroy the personality of either. They are to be one with him as he is one with the Father. By this unity they are to make it plain to the world that God sent his Son to save sinners. The oneness of Christ's followers with him is to be the great, unmistakable proof that God did indeed send his Son into the world to save sinners. But a loose, lax religion leaves the world bewildered and confused. [Cf: RH 06-01-05 para. 14] p. 201, Para. 6, [1905MS].

My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ. 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 with 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: RH 06-01-05 para. 15] p. 202, Para. 1, [1905MS].

In view of all that Christ has suffered for us, should we complain when we are called to endure self-denial and suffering? Would not this make God ashamed of us? Let us rejoice that it is our privilege to be partakers of Christ's suffering; for thus only can we be fitted to be partakers of his glory. [Cf: RH 06-01-05 para. 16] p. 202, Para. 2, [1905MS].

I thank God in behalf of those who have sent in their offerings to the work in Washington. I thank him for the privilege and satisfaction of knowing that there are hearts which are alive to the needs of the work of God, and are influenced by the Holy Spirit to give of their means for the advancement of this work. I thank God with heart and soul and voice. The work in this place is to be carried forward solidly. In the buildings that are put up, there is to be no extravagance, but the representation is to be such that those in the world will see that we understand what propriety is. [Cf: RH 06-01-05 para. 17] p. 202, Para. 3, [1905MS].

Brethren and sisters, let us have characters so pure and holy that Christ can with joy present us to the Father. Let us be filled with the living principles of the truth for this time. Let us live lives that will lead sinners to the Saviour. Christ carried his humanity with him into the heavenly courts, and all humanity can claim him as their representative. We may be made complete in him. How?--By becoming partakers of the divine nature. To be partakers of this nature means more than many of us realize. It means giving up one's own way, and following the path that Christ has marked out. As we become partakers of the divine nature, we escape the corruption that is in the world through lust. [Cf: RH 06-01-05 para. 18] p. 202, Para. 4, [1905MS].

Talk by Mrs. E. G. White, May 13, 1905.--"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." [Cf: RH 06-15-05 para. 1] p. 202, Para. 5, [1905MS].

I address those who have the light of the knowledge of Bible truth. Are you obeying the instruction given in the words I have read? Are you of one mind and one heart in Christ? [Cf: RH 06-15-05 para. 2] p. 202, Para. 6, [1905MS].

There are many points that might be dwelt upon, but there is one that I wish to speak about especially. It is regarding the necessity of our working together in unity. One year ago I visited this ground. It was then a wilderness. You can all see what God has enabled the workers to accomplish because they were of one mind. Every one has done all in his power to lift. And our people in the different States have sent in their gifts for the establishment of the work in Washington. [Cf: RH 06-15-05 para. 3] p. 202, Para. 7, [1905MS].

I well remember how, when we were living in the Carroll House, near the watertower, the young men working on the school land would meet together in a large room in this house at half-past five every morning for family worship. As we worshiped God together, we knew that the Holy Spirit was among us. We sought the Lord with the whole heart, and he came very near to us. We presented the promise, "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." Is not this assurance strong enough? We took this promise with us into the place of prayer, asking the Lord to lead and direct in the work to be done here. Only one year has passed since then, and much has been accomplished. [Cf: RH 06-15-05 para. 4] p. 203, Para. 1, [1905MS].

If there are any of you who have weak faith, remember that it is because you do not work on the affirmative side. It is of no use for us to think that we can carry forward the glorious work of God without strong, unfaltering faith. The world is fast becoming as it was in the days of Noah. Satan is working with intensity of effort, knowing that he has but a short time. Wickedness prevails to an appalling extent. God's people are but a handful, compared with the ungodly, and we can gain success only as we cooperate with the heavenly angels, who will go before all who press forward to do that which God has said should be done. [Cf: RH 06-15-05 para. 5] p. 203, Para. 2, [1905MS].

I thank the Lord for the privilege of speaking to so many at this meeting. When I think of all that God has done for us, I say, "Praise God, from whom all blessings flow." As the work is opened up in the various places, may we ever remember that we are to draw up in even cords. Those who have educated themselves to stand on the negative side should without delay repent and be converted. Let this conversion take place right on this ground. Remember that when you stand on the negative side, accusing and condemning, you make room for the agencies of the power of darkness. Precious time has to be spent in waging war against these agencies, because there were those who refused to stand on the affirmative side. [Cf: RH 06-15-05 para. 6] p. 203, Para. 3, [1905MS].

Is it not best to be in harmony with the God of heaven? When you see your brethren striving to press the battle to the gates, is it not best to say, "Advance, advance. Carry the work forward with greater power than ever before"? [Cf: RH 06-15-05 para. 7] p. 203, Para. 4, [1905MS].

"Let nothing be done through strife or vainglory." Satan is behind all strife and vainglory. Let us get out of his company, and stand with those who say, "Victory is for us, and we will cling to the arm of infinite power." [Cf: RH 06-15-05 para. 8] p. 203, Para. 5, [1905MS].

"In lowliness of mind let each esteem other better than themselves." If we would obey these words, we should find our work easier. We should find that we could accomplish very much more than we can when hindered by strife and discord. [Cf: RH 06-15-05 para. 9] p. 203, Para. 6, [1905MS].

"Look not every man on his own things, but every man also on the things of others." Do not try to gain every advantage for yourselves. I thank God for the evidence that our people are unselfishly trying to help in the establishment of the work in Washington. I am thankful that the school buildings are so nearly completed, and that we now have an institution in this place in which students may be trained for service. I pray that from this school young men and young women may be prepared to go forth into the world as consecrated missionaries. [Cf: RH 06-15-05 para. 10] p. 204, Para. 1, [1905MS].

"Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." [Cf: RH 06-15-05 para. 11] p. 204, Para. 2, [1905MS].

Laying aside his royal robe and kingly crown, Christ clothed his divinity with humanity, that human beings might be raised from their degradation, and placed on vantage ground. Christ could not have come to this earth with the glory that he had in the heavenly courts. Sinful human beings could not have borne the sight. He veiled his divinity with the garb of humanity, but he did not part with his divinity. A divine-human Saviour, he came to stand at the head of the fallen race, to share in their experience from childhood to manhood. That human beings might be partakers of the divine nature, he came to this earth, and lived a life of perfect obedience. [Cf: RH 06-15-05 para. 12] p. 204, Para. 3, [1905MS].

There is no need for the world to be as it is today--filled with war and bloodshed, violence and crime. Christ has made provision for the salvation of every soul. He gave his life for the life of the world, and John declares, "As many as received him, to them gave he power to become the sons of God." This is the gift of heaven to all who truly believe. In view of these things, how can men and women choose to receive the father of lies, and to cherish his spirit? [Cf: RH 06-15-05 para. 13] p. 204, Para. 4, [1905MS].

It is because human beings have chosen to listen to the tempter that we see men and women partaking of that which robs them of their reason.

In our large cities there are saloons on the right hand and on the left, tempting passers-by to indulge an appetite which, once established, is exceedingly hard to overcome. The youth should be trained never to touch tobacco or intoxicating drink. Alcohol robs men of their reasoning powers. Watch that man entering the saloon. His eye is bright, and his step steady. Watch him as he comes out. The brightness has gone from his eye, and as he walks, he staggers from side to side. He is drunk,--a specimen of the work done by the saloon. [Cf: RH 06-15-05 para. 14] p. 204, Para. 5, [1905MS].

The home of a drunkard tells the sad story of the evil wrought by the use of strong drink. Wretchedness and destitution reign, and often the wife and children suffer from cold and hunger. And yet the liquor traffic is legalized. Heaven sees it all. God keeps a record of the men robbed of their reason, and the homes made wretched, by the use of alcohol. In that great day when every man will be judged according to the deeds done in the body, what will those who have legalized the liquor traffic say in excuse for allowing these places of death to be kept open? [Cf: RH 06-15-05 para. 15] p. 204, Para. 6, [1905MS].

God grant that we may be wide-awake to this awful evil. May he help us to labor with all our power to save men and women and youth from this effort of the enemy to ensnare them. We do not take into the church those who use liquor or tobacco. We can not admit such ones. But we can try to help them to overcome. We can tell them that by giving up these harmful practises, they will make their families and themselves happier. Those whose hearts are filled with the Spirit of God will feel no need for stimulants. The Lord is high and lifted up, and his train fills the heavens. Those who are overcomers here will one day see him as he is; for we read, "We know that, when he shall appear, we shall be like him; for we shall see him as he is." They will sing the song of redemption in the heavenly courts. [Cf: RH 06-15-05 para. 16] p. 205, Para. 1, [1905MS].

Here in this world we are to gain a preparation for a life in the kingdom of God. Our youth must be trained to habits of strict temperance and self-denial. May God help us to stand in unity, warring against the powers of darkness that are pressing in on every side. [Cf: RH 06-15-05 para. 17] p. 205, Para. 2, [1905MS].

Christ has done everything in his power to redeem human beings. In our behalf he made an infinite sacrifice. For our sake he became poor, that we through his poverty might be made rich. Enduring riches, an eternal weight of glory, is the boon he offers to those who will accept him. Is it not a sufficient inducement? Will man strive against his Maker? [Cf: RH 06-15-05 para. 18] p. 205, Para. 3, [1905MS].

May God help us at this meeting to be converted. You may say, If we are church members, that does not belong to us. But does it not? What are you doing to lift up those who are fallen? There ought to be a thousand where now there is but one trying to prepare the way of the Lord, to make straight in the desert a highway for our God. We have great light. "Ye are the light of the world," Christ declared. It is by letting our light shine that we are to glorify God. Clear and distinct the light of present truth is to shine forth from God's people, piercing the darkness that envelops the world. [Cf: RH 06-15-05 para. 19] p. 205, Para. 4, [1905MS].

It is that light may shine forth that we are establishing institutions here. The school buildings are almost finished, and soon a sanitarium must be erected, to which we can bring the sick and afflicted, and tell them of Christ and his power to save. We should every one stand where we can uplift and bless. We are to speak words that will comfort and encourage. Brethren and sisters, train yourselves to speak in pleasant, agreeable tones. It does no harm, but good, to speak kindly, but to speak discourteously and roughly drives the holy angels away in sadness. [Cf: RH 06-15-05 para. 20] p. 205, Para. 5, [1905MS].

May God help us all to take a right position. May he help us not to spoil our lives and the lives of others by being unconsecrated. May he help us to conquer the inclination to follow the impulses of the unsanctified heart. We can not afford to follow these impulses. We are to be judged according to the deeds done in the body. [Cf: RH 06-15-05 para. 21] p. 205, Para. 6, [1905MS].

Being found in fashion as a man, Christ "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 06-15-05 para. 22] p. 206, Para. 1, [1905MS].

We are to confess Christ before the world because he gave his life for us. He died that we might receive strength to stand against the temptations by which we shall be beset. Those who receive Christ are made heirs of God and joint heirs with Christ to an immortal inheritance. [Cf: RH 06-15-05 para. 23] p. 206, Para. 2, [1905MS].

We have only a little while in which to prepare for the coming of our Lord Jesus Christ. We have not a moment to lose. We need to begin at once to gain a preparation to enter the courts above. God will help all who will help themselves. But if you sit down under Satan's shadow, and let him tempt you to look on the objectionable side, and to weaken the hands of those who are trying to carry forward the work of the Lord, how can you hope to gain the victory over temptation? You can not be a joint heir with Christ unless you have his spirit, and are determined to gain heaven at any cost. Those who regardless of all else, place themselves in God's hands, to be and do all that he would have them, will see the King in his beauty. They will behold his matchless charms, and, touching their golden harps, they will fill all heaven with rich music and with songs to the Lamb. [Cf: RH 06-15-05 para. 24] p. 206, Para. 3, [1905MS].

I am glad to hear the musical instruments that you have here. God wants us to have them. He wants us to praise him with heart and soul and voice, magnifying his name before the world. [Cf: RH 06-15-05 para. 25] p. 206, Para. 4, [1905MS].

I thank God that there are those here who have had an experience in self-denial and sacrifice. They know what it means to be counted fools for Christ's sake. But in heaven their names are recorded as those who love God and keep his commandments. [Cf: RH 06-15-05 para. 26] p. 206, Para. 5, [1905MS].

"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; holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain." [Cf: RH 06-15-05 para. 27] p. 206, Para. 6, [1905MS].

God would have us help one another to be of good cheer. Keep your eyes fixed on Jesus. By beholding, you will be changed into the same likeness, from character to character. [Cf: RH 06-15-05 para. 28] p. 206, Para. 7, [1905MS].

"Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all. For the same cause also do ye joy, and rejoice with me." [Cf: RH 06-15-05 para. 29] p. 207, Para. 1, [1905MS].

God wants you to praise him far more than you do. Read the Psalms, and you will see that by offering praise you glorify God. Educate the voice to offer him thanksgiving. Thus you will bring strength and courage to those around you. I pray that at the very beginning of this meeting the salvation of God may be revealed. Brethren and sisters, open the door of the heart and let the Saviour in. Then you will praise God with heart and soul and voice. I thank God that it is our privilege to use our voices in this service, to speak words in season to those that are weary. [Cf: RH 06-15-05 para. 30] p. 207, Para. 2, [1905MS].

While on my way to this meeting, I had the privilege of speaking to some of the Saviour's love. I asked one young man to give up the use of tobacco. "I can not," he said; "it is so soothing." "But," I said, "it is robbing you of your sense of right and wrong. You say that you are teaching in a Sunday school. What influence do you think your example of smoking has on the members of your class?" Before we left the car, he came to me, and told me that I must not be surprised to hear that he had given up the use of tobacco. I gave this young man a copy of "Steps to Christ," and he seemed much pleased with it. [Cf: RH 06-15-05 para. 31] p. 207, Para. 3, [1905MS].

God wants us to work for humanity. We have an onward work to do. Let us put on the whole armor of righteousness, revealing Christ in thought, word, and deed. Let us remember that we are laborers together with God. Brethren and sisters, let self be crucified, and let Christ live in you, the hope of glory. Keep reaching forward. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The work of righteousness is to be wrought in you through the mighty power that God has given. When in weakness and feebleness you say, "Lord, I lay hold upon thee," power from above will be given you. [Cf: RH 06-15-05 para. 32] p. 207, Para. 4, [1905MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." What were the words spoken as you took part in the solemn rite of baptism?--"In the name of

the Father, and of the Son, and of the Holy Spirit." You were buried with Christ in baptism, and raised to newness of life. And the three great powers of heaven pledged themselves to cooperate with you in your efforts to live the new life in Christ. Then should we not praise him with every breath? [Cf: RH 06-15-05 para. 33] p. 207, Para. 5, [1905MS].

Let us cast aside all murmuring and repining, and be filled with the spirit of praise. Let us draw in even cords with Christ. He is coming soon, and we must be ready to meet him in peace. Let us repent and be converted. Let us place ourselves on the altar of service. I beg of you, my brethren and sisters, to bring Christ into your hearts and into these meetings. Then there will be rejoicing such as you have never before heard, and you will be gaining a fitness for the heavenly home, where God's redeemed ones will sing the song of victory. [Cf: RH 06-15-05 para. 34] p. 207, Para. 6, [1905MS].

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." It is impossible for us to have Christ abiding in our hearts unless we constantly behold him. [Cf: RH 06-22-05 para. 1] p. 208, Para. 1, [1905MS].

"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin, because he is born of God." [Cf: RH 06-22-05 para. 2] p. 208, Para. 2, [1905MS].

In the second chapter of his epistle John says, "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." [Cf: RH 06-22-05 para. 3] p. 208, Para. 3, [1905MS].

This means that we have a world on our hands. It is of no use for us to think that we can follow our preferences or natural tendencies. We have a world on our hands, and we are to make known the saving principles of our Lord Jesus Christ,--the principles that have been committed to us to impart to the world. God wants us to be faithful stewards of the grace of Christ. [Cf: RH 06-22-05 para. 4] p. 208, Para. 4, [1905MS].

"Therefore the world knoweth us not, because it knew him not." It does not understand the principles that underlie our course of action. We must stand before God with a conscience void of offense. There are

wonderful privileges for every one of us. God never places before us a requirement without giving us the power to perform it. He never asks us to take one step in advance of him. He leads the way, and we are to follow after. Following him, we are in no danger of going astray. Thus only can we perfect a Christian character as stewards of the grace of God. [Cf: RH 06-22-05 para. 5] p. 208, Para. 5, [1905MS].

To us has been entrusted the truth of the gospel for this time. It is a wonderful, wonderful treasure, and the Lord desires us to have our eyes enlightened and our hearts quickened. He desires us to be nerved and strengthened by the power that he will give us if we will only be true to him. He desires every one of us to perfect a character after the divine similitude. The Christian who does not do this casts reflection on God. He dishonors his Saviour. Those who have access to the words written in the Scripture are without excuse if they do not apply these words to themselves, if they do not thus cleanse their hearts from sin. By the light shining from the throne of God upon our pathway, we shall be judged at the last great day. [Cf: RH 06-22-05 para. 6] p. 208, Para. 6, [1905MS].

"Woe unto thee, Chorazin! woe unto thee, Bethsaida!" Christ said; "for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." [Cf: RH 06-22-05 para. 7] p. 209, Para. 1, [1905MS].

To have light shining upon the pathway in the clearness of the gospel of Christ, as it has shone upon our pathway, is a fearful responsibility. We are to follow on step by step, with our eyes fixed on our Leader. He will not lead us one step out of the right way. [Cf: RH 06-22-05 para. 8] p. 209, Para. 2, [1905MS].

God gave Christ to our world to save us from eternal death. Behold him, behold him! Keep looking upon him till you reflect his image. Do not accept the words of any man, unless you can see that he is conformed to the divine image, because if you do, you sustain him in doing wrong; you sustain him by asking his counsel and following his directions. What we need is the word pure from the holy Bible. Christ has bidden us conform our lives to his life. We are to know what it means to keep the commandments of God in truth and righteousness. The love that was in the heart of Christ is to be in our hearts, that we may reveal it to those around us. We need to be daily strengthened by the deep love of God, and to let this love shine forth to those around us. [Cf: RH 06-22-05 para. 9] p. 209, Para. 3, [1905MS].

Brethren and sisters, you are to reveal this love from the very beginning of the married life. It is to be the guiding principle in the family. Let your children see that you are controlled by the Spirit of God. Every member of the family is to be brought under subjection to the will and way of God. [Cf: RH 06-22-05 para. 10] p. 209, Para. 4, [1905MS].

I want you to think of the education that is to be given in the home. This education begins with the parents. They are to build the home after the pattern that Christ has given them. They are to teach what Christ taught, to bless what Christ blessed, and to correct what Christ



corrected. Sin is not to dwell in the mortal bodies of those who have committed themselves, body and soul, to Christ. [Cf: RH 06-22-05 para. 11] p. 209, Para. 5, [1905MS].

There is no middle ground presented before us. The cross of Calvary is the great center of the plan of salvation; and we are to begin to crucify self at once, that we may be preparing for a place in the redeemed family in the heavenly courts. What we need is the saving power of the grace of Christ day by day. This saving grace is to begin its work in our homes. Not an angry word is to fall from the lips of parents. They are to be constantly under the influence of the Holy Spirit. They are to realize that they are the teachers of their children, and that they are to reveal the kindness, tenderness, and love of Christ. And yet they are not to overlook the faults of their children. They are not to gratify their wishes simply because they desire gratification. This is not the way to train children for God. Children are made happy by being brought under right control. The most unhappy children I have ever seen were those who had never been brought under control. [Cf: RH 06-22-05 para. 12] p. 209, Para. 6, [1905MS].

You may talk to your children about bringing them under the control of God, but it will not have any influence on them unless you first teach them to obey you, and unless they can see that you yourselves are under the control of God. [Cf: RH 06-22-05 para. 13] p. 210, Para. 1, [1905MS].

Parents, you have a church in your home, and God demands that you bring into this church the grace of heaven, which is beyond computation, and the power of heaven, which is without measure. You can have this grace and this power if you will. But you must educate yourselves in accordance with your baptismal vows. When you took these vows, you pledged yourself, in the name of the Father, the Son, and the Holy Spirit, that you would live unto God, and you have no right to break this pledge. The help of the three great powers is placed at your disposal. When in the name of Christ you ask for grace to overcome, it will be given you; for the promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Yes, seek God for aid. If you are in perplexity, do not go to your neighbors. Learn to carry your troubles to God. If you seek, you will find; if you knock, it will be opened unto you. But this means faith, faith, faith. Exercise living faith in Christ, and do not, I beg of you, step aside out of the right way. [Cf: RH 06-22-05 para. 14] p. 210, Para. 2, [1905MS].

Your home is to be an example of what a Christian home should be. You are to bring your children up in the nurture and admonition of the Lord. You are to overcome the faults which wrestle for the victory, and which, unless overcome, will separate you from God. [Cf: RH 06-22-05 para. 15] p. 210, Para. 3, [1905MS].

The father and mother are to be respected in the Christian home. The father is the priest and house-band of the home. The mother is the teacher of the little ones from their babyhood, and queen of the household. Never is she to be slighted. Never are careless, indifferent words to be spoken to her before the children. She is their teacher. In thought and word and deed the father is to reveal the religion of Christ, that his children may see plainly that he has a knowledge of

what it means to be a Christian. [Cf: RH 06-22-05 para. 16] p. 210, Para. 4, [1905MS].

Brethren and sisters, are you doing your God-given work in the home? Are you allowing your sons and daughters to shun the responsibilities that properly belong to them? Does your daughter sit at a musical instrument, while the mother does the cooking? Do the little ones go to the mother for everything, when the older ones ought to be taught to share the burden of caring for them, that the mother may have time to rest? Many mothers die years before their time because they have had to carry the burdens that ought to have been willingly borne by younger shoulders. [Cf: RH 06-22-05 para. 17] p. 210, Para. 5, [1905MS].

Children are to be educated to deny themselves. At one time, when I was speaking in Nashville, the Lord gave me light on this matter. It flashed upon me with great force that in every home there should be a self-denial box, and that into this box the children should be taught to put the pennies they would otherwise spend for candy and other unnecessary things. They are to be taught that there is a great work to be done for a needy, suffering people, even the colored people of the Southern States. To them we must present the truth for this time. We are to take up intelligently the work of helping them. A good work has already been done with these self-denial boxes, and let no one lift a finger to hinder this work. Let no one speak a discouraging word regarding it; for it is God's plan, and thus he has said that help should be sent to the work for the colored people. [Cf: RH 06-22-05 para. 18] p. 210, Para. 6, [1905MS].

You will find that as the children place their pennies in these boxes, they will gain a great blessing. They will tell the children of neighboring families what they are doing, and the way will open for these boxes to be placed in other homes. We are not to do anything to discourage this work. Every member of the family, from the oldest to the youngest, should practise self-denial. [Cf: RH 06-22-05 para. 19] p. 211, Para. 1, [1905MS].

As the children of such families grow up, they understand something about mission work, because they are taught what it means to deny self in order that souls may be brought into the truth. They are taught that the money which they save by denying themselves goes to relieve a race whom the great majority of people in this country seem largely to have forgotten. The colored people need help and education and training, and we are going to work to the point until a great work is accomplished. As long as God gives me breath, I shall bear my testimony regarding this matter. I thank God that he has means and ways by which self-denial can be taught in the family. Thus his people are to be taught how to do missionary work, how to go out and in simplicity open the Word of God to others. When questioned about their faith, they are able to state plainly and clearly the reasons of their faith. Such families bring into the church the influence of their home training. (To be concluded.) Mrs. E. G. White. [Cf: RH 06-22-05 para. 20] p. 211, Para. 2, [1905MS].

What we need is home religion,--the sanctification of the truth in the home life. We know in whom we have believed, but we do not half express it, and when we fail to give expression to our faith, we lose half the sense of what it means to give ourselves to God. To live for him means

sacrifice at every step. It means self-denial in the matter of dress. Much money is spent in the adornment of the person that ought to be devoted to the proclamation of the truth for this time. A world has been committed to us, and in the name of Christ Jesus, I ask you, my sisters, to dress plainly and neatly, but not for display. Do not try to follow every fashion. Get a good fashion, and keep it. Let all see that you have a nobler aim in life than following the ever-changing fashions of the world, that you are preparing for the higher life in the kingdom of God. [Cf: RH 06-29-05 para. 1] p. 211, Para. 3, [1905MS].

My brethren, build plainly and solidly the houses that you put up. We have no fault to find with the buildings here. Our institutions are to be a representation of the characters that we are to form. Everything about them is to be solid. God will help us as we try to carry out his will in our character building. [Cf: RH 06-29-05 para. 2] p. 211, Para. 4, [1905MS].

Christ came to our world without display. But today great displays are made every now and then. Thousands of dollars are expended right among our people in such displays, and this God forbids. That is not the way to get the truth before the people. Christ could have come to this world accompanied by thousands of angels, but he did not do this. He stepped down from his high command, and laying aside his royal robe and kingly crown, he came to this world in the garb of humanity, to live a life of perfect obedience, that human beings, receiving him as their Redeemer, might become partakers of the divine nature, and at last stand before God without spot or stain of sin. He died for us that we might be made worthy to enter through the gates of the holy city, and hear the welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Cf: RH 06-29-05 para. 3] p. 211, Para. 5, [1905MS].

In our work we are not to strive to make an appearance. We are to look unto Christ, beholding what manner of love the Father has bestowed upon us, that we should be called the sons of God. And what a joy, what a power, will be with us as we do this! It will not be merely the excitement of feeling, but a deep, abiding joy. We are to present the solid truths of the Word of God, that these truths may be impressed on the hearts of the people, and that men and women may be led to walk in the footsteps of the Redeemer. [Cf: RH 06-29-05 para. 4] p. 212, Para. 1, [1905MS].

When the Pharisees complained because Christ and his disciples ate with publicans and sinners, the Saviour said, "I came not to call the righteous, but sinners to repentance." He accepted the invitations given him to attend different gatherings, and every time he went to one of these places, he spoke words that reached forth to rescue the lost sheep. [Cf: RH 06-29-05 para. 5] p. 212, Para. 2, [1905MS].

May God help us so to act that his converting power may be seen among us. Parents and children are to act as if they were under God's discipline. In the home, under the direction of the great Counselor, they are to carry out the principles of heaven. God will be with them in their work, giving them victory after victory, if they will follow in the way of truth and righteousness. [Cf: RH 06-29-05 para. 6] p. 212, Para. 3, [1905MS].

O, how my soul longs after God,--to see him with his people, to see his power revealed in the heart, in the character, and in the home! [Cf: RH 06-29-05 para. 7] p. 212, Para. 4, [1905MS].

We need true religion in the church. It is God's purpose that we shall show that we are born again, and that we are working out in our lives the great, heaven-born principles of truth. Thus only can we gain eternal life in the kingdom of glory. But there are so few who are going out to proclaim the wonderful truth that we have received! Why do you not go out? Why do you not enter the different places that have not yet heard the truth? Do you say, I do not know how I should be supported? Christ told his disciples how they would be supported. He told them to go right into the homes of the people, and eat at their tables. He wants his workers today to come so close to the people that those for whom they are working will be bound to the one who speaks to them the word of life. There might be a thousand more laborers than there now are if God's people would deny themselves, and take up the cross and follow Jesus. What we need is the sanctification of the Holy Spirit, and we need it every day. What we need is men of prayer,--men who in quietness and humility, without any display or excitement, are overcoming self. [Cf: RH 06-29-05 para. 8] p. 212, Para. 5, [1905MS].

What we need at this meeting is to settle into the living principles of present truth. Satan is creeping in with his sophistry, to undermine the principles of our faith. You remember how, when Paul and Silas were teaching in a certain place, a woman met them, "and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation." This woman was possessed with a spirit of divination, and by soothsaying brought her masters much gain. Her influence had helped to strengthen idolatry. [Cf: RH 06-29-05 para. 9] p. 212, Para. 6, [1905MS].

"But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out that same hour." [Cf: RH 06-29-05 para. 10] p. 213, Para. 1, [1905MS].

But, you say, she spoke good words, and why should Paul rebuke her? It was Satan speaking through her, hoping to mingle his sophistry with the truths taught by those who were proclaiming the word of God. [Cf: RH 06-29-05 para. 11] p. 213, Para. 2, [1905MS].

The same danger exists today. The enemy is trying to bring in his sophistry through those who ought to be on their knees before God, praying for an understanding of what saith the Scriptures, that they may stand against the evil influences that fill the world. God desires scientific sophistry to be purged from every heart. He desires us to rebuke every evil devising, every evil work. If we allow such devising to go unrebuked, we shall have to suffer the consequences. [Cf: RH 06-29-05 para. 12] p. 213, Para. 3, [1905MS].

After the woman had been freed from the evil spirit, she became a follower of Christ. Her masters saw that their hope of gain was gone, and taking Paul and Silas, they brought them before the rulers, charging them with troubling the city. This caused an uproar. The multitude rose against the disciples, and the magistrates commanded that the prisoners should be beaten. They were then taken to prison,

and their feet were placed in the stocks. [Cf: RH 06-29-05 para. 13] p. 213, Para. 4, [1905MS].

Things looked very discouraging for the disciples, but Angels of God were with them, and they sang the praises of God in the prison. Could we have sung under such circumstances? They did. While they were singing, "suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. [Cf: RH 06-29-05 para. 14] p. 213, Para. 5, [1905MS].

"And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. [Cf: RH 06-29-05 para. 15] p. 213, Para. 6, [1905MS].

"Then he called for a light, and sprang in, and came trembling. and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. [Cf: RH 06-29-05 para. 16] p. 213, Para. 7, [1905MS].

"And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." [Cf: RH 06-29-05 para. 17] p. 213, Para. 8, [1905MS].

It looked as if their effort had been a failure, when they were in jail, with their feet in the stocks. But their effort resulted in the conversion of the jailer and all his household. [Cf: RH 06-29-05 para. 18] p. 214, Para. 1, [1905MS].

What we need is to hold fast to the living principles of the truth, whatever may be the consequences to us. We are not to accept one thread of sophistry from any doctor or minister or any one else. God is our teacher. And yet we are bound to unify. Christ has declared that we are to be one, even as he is one with the Father. But we are not to pick up sophistry from men whose lives are full of failures and mistakes and underhand working. God wants us to go to him for light, and to carry his presence with us wherever we go. [Cf: RH 06-29-05 para. 19] p. 214, Para. 2, [1905MS].

May the Lord impress his people that there is good religion in good management in the home. When this is done, we shall have men and women who understand the meaning of good management in the church. We shall have those who will stand as firm as a rock to principle. They will not try to gain all the advantages for a certain place, because they have an interest in that place. What God wants is men who are as true as steel to principle. Unless we have such men, we shall not know when the devising of the enemy comes. We shall not know when he speaks as he spoke through the woman in Paul's day. [Cf: RH 06-29-05 para. 20] p. 214, Para. 3, [1905MS].

We are to bring sound principles into the home, and into the church.

Every member of the family is to exert a right influence in the home, in the church, and in the world. Parents, I ask you, in the name of Jesus Christ of Nazareth, to begin to work in God's lines in your home. We desire to see the salvation of the Lord revealed in every home. I desire your homes to be such that angels of God can enter them, and work with you and your children. But if by harsh words and angry blows you are constantly sinning against God, the angels can not enter your home. Sadly they turn away, grieved that those for whom Christ has done so much should thus dishonor their Redeemer. [Cf: RH 06-29-05 para. 21] p. 214, Para. 4, [1905MS].

If parents have not a reformation to make in their homes, God has never spoken by me. They need to be partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: RH 06-29-05 para. 22] p. 214, Para. 5, [1905MS].

This is the last Sabbath that we shall be here together, and I want to know how many in this congregation are ready to take hold of the work of the Lord in advance lines, ready to spend their time hunting and fishing for souls. Christ did not place his fishermen-disciples in a school to be educated for his work. He took them to himself, bidding them follow him. They asked no questions, but followed him. Today men will go straight from our churches to work in the harvest field. They may never have laid on them the hands of ordination, but they will do a work for God, and none are to forbid them. [Cf: RH 06-29-05 para. 23] p. 214, Para. 6, [1905MS].

The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. [Cf: RH 06-29-05 para. 24] p. 214, Para. 7, [1905MS].

The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broader-minded. God wants us to carry out the principles of truth and righteousness. His work is to go forward in cities and towns and villages. [Cf: RH 06-29-05 para. 25] p. 215, Para. 1, [1905MS].

I wish to ask how many are willing to re-consecrate their hearts to God today. How many are willing to take the stand that they will no longer be lukewarm in their religious experience, neither cold nor hot? Christ wants you to be where the virtue of his life is taken into your life. How many during the meeting have been impressed by the truth, and are determined to obey it? [Cf: RH 06-29-05 para. 26] p. 215, Para. 2, [1905MS].

[The entire congregation arose.] [Cf: RH 06-29-05 para. 27] p. 215, Para. 3, [1905MS].

Will you in the name of the Lord take steps upward? Christ has placed one end of the ladder firmly on the earth. The ladder reaches to heaven, and you may climb round by round until at last you step off the topmost round into the kingdom of God. [Cf: RH 06-29-05 para. 28] p. 215, Para. 4, [1905MS].

I want you to remember that you have today pledged yourselves to live wholly for God. You have declared your determination to serve him. Let your lives be so pure and holy that Christ will not be ashamed to call you brethren. In such a day as ye think not, the Son of man cometh. Get ready to meet him in peace. Theories are being presented that say, My Lord delayeth his coming. But look at the world, at its wickedness. The life of no one is safe, except for God's protection. The world is fast becoming as Sodom and Gomorrah. It is fast becoming as it was in the days of Noah. We are to be as wholly consecrated to Christ and his service as the world is wholly given over to evil. The enemy will present his sophistries, with little fibers that would take hold of your experience and undermine your faith. I pray that your eyes may be anointed with the heavenly eyesalve, that you may discern what is truth and what is error. We need to put on the white garments of Christ's righteousness. We need to walk and talk with God. Mrs. E. G. White. [Cf: RH 06-29-05 para. 29] p. 215, Para. 5, [1905MS].

I know of nothing better to present to teachers and students than the instruction found in the first chapter of Second Peter. [Cf: RH 07-06-05 para. 1] p. 215, Para. 6, [1905MS].

"Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: RH 07-06-05 para. 2] p. 215, Para. 7, [1905MS].

Let the young men and young women who come to our schools, and those who have been set as guardians over them, remember that God calls on them to move steadily forward, to advance step by step, because Christ is their Saviour. The youth are to be taught to consecrate themselves, body and soul, to the service of Christ. While in school they are to impart as well as receive. They will find that by imparting truth, they will increase in a knowledge of Christ. They can be channels of light. Said Christ, "Ye are the light of the world." When you get a fresh thought from the Word of God or from your other studies, do not keep to yourself. Give to some one else that which has helped you. Remember that as surely as you live out the principles of truth, you will help yourself, and in helping yourself to climb the ladder of progress, you will show others the way. [Cf: RH 07-06-05 para. 3] p. 216, Para. 1, [1905MS].

"And beside this, giving all diligence, add to your faith virtue." Your faith is worthless without the virtue. Faith of the right kind brings virtue that is more valuable than gold or silver or precious stones. [Cf: RH 07-06-05 para. 4] p. 216, Para. 2, [1905MS].

"And to virtue knowledge." We have some knowledge of God, but not a hundredth part of what it is our privilege to have, because we do not walk in the light that, day by day, God is giving us. [Cf: RH 07-06-05 para. 5] p. 216, Para. 3, [1905MS].

You are to work on the plan of addition, and as you do this, the promise will be fulfilled. "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." As you live on the plan of addition, constantly adding to your fund of knowledge, and seeking to carry out the instruction you receive, you will gain strength to overcome temptation, and will be enabled to stand on vantage ground. Draw nigh to God, and he will draw nigh unto you. He will lift up for you a standard against the enemy. [Cf: RH 07-06-05 para. 6] p. 216, Para. 4, [1905MS].

"And to knowledge temperance." Each one must settle for himself the question of temperance. You are to put nothing into your lips that will overtax the digestive organs. This is necessary, if you would have a clear mind. Those who eat improper food are hindering themselves from making the advance steps that Christ expects them to make. Let not those who are older in years tempt the youth to eat anything but plain, simple food. When a great variety of rich food is eaten, a disturbance is created in the stomach, the thoughts are disturbed, and the intellect dulled. It is to be our study to make our eating and drinking such that we shall be enabled to offer to God the highest service. [Cf: RH 07-06-05 para. 7] p. 216, Para. 5, [1905MS].

"And to temperance patience." Temperance always leads to patience. Students, if you will take yourselves in hand, if you will practise temperance in all things, you will find wonderful help in Christ. You will watch well your words. Speech is a precious talent. You can speak fretfully, or you can speak pleasantly. Remember that it will not hurt your influence to speak pleasantly, but that it will sweeten your influence. If provoking words are spoken to you, do not utter a word. The best rebuke you can give the one who has uttered the provoking words is to keep silent until you can speak in a calm, pleasant voice. Try to gain control over yourself. This will help you to stand on vantage ground. Constantly keep God and his promises before your mind. Brace yourselves to habits of self-control. [Cf: RH 07-06-05 para. 8] p. 216, Para. 6, [1905MS].

"And to godliness brotherly kindness." O how much we need to cultivate brotherly kindness! [Cf: RH 07-06-05 para. 9] p. 217, Para. 1, [1905MS].

"And to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord and Saviour 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." He can not see the influence of his harsh, angry words, and his unchristlike course of action. [Cf: RH 07-06-05 para. 10] p. 217, Para. 2, [1905MS].

If students would read the Word of God more, and pray over it, the light of heaven would shine upon them. The Lord God does not want them to go round with long faces, unable to speak pleasant words. He wants them to be full of pleasantness. The youth and those who have charge of them need to have such a power of self-control that they will exert a cheerful, uplifting influence upon all with whom they come in contact. Then the angels of God can give them success in their work. [Cf: RH 07-06-05 para. 11] p. 217, Para. 3, [1905MS].



There are those whose characters are so frivolous that it seems impossible for them to keep their tongues from speaking evil; but notwithstanding this, maintain your self-control, and then, wherever you are, those who have charge over you will not have to control you, for you will control yourselves. Climb steadily upward on the ladder of progress, round by round, and at last you will step off the topmost round into the everlasting kingdom of our Lord and Saviour Jesus Christ. [Cf: RH 07-06-05 para. 12] p. 217, Para. 4, [1905MS].

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall *never fail*." Our eternal life insurance policy is found right in these words, and we want you to study them carefully. "Ye shall never fail." Ought we not, then, to work right to the point? [Cf: RH 07-06-05 para. 13] p. 217, Para. 5, [1905MS].

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Will you not pledge yourselves to God to serve him, and him alone? I do not ask you to pledge your word to one another. Pledge yourselves to God. Let him be the one who will hear the promise that you will press steadily forward in the way to heaven. Holy angels will watch over you, and the golden oil, which the two olive branches empty through the two golden pipes, for the perfection of the characters of God's people, will be imparted to you. [Cf: RH 07-06-05 para. 14] p. 217, Para. 6, [1905MS].

Those who have the guardianship of the youth need to cling to the mighty One. Those who will continue in the faith will obtain the eternal life insurance policy, which will give them a right to enter in through the gates into the city of God, and a right to eat of the fruit of the tree of life. Let us hold fast to God. Let us consecrate ourselves to the service of Christ. He will give us power to overcome. Of yourselves you can not create this power. Place yourselves as humble seekers at the feet of Jesus, and he will give you the strength you need. [Cf: RH 07-06-05 para. 15] p. 217, Para. 7, [1905MS].

I feel so glad that we could hold our meeting in a place where there are so many quiet retreats in which to pray. O, I have longed for this when I have been on campgrounds where there was no such opportunity! Get together in companies of two or three, and go off into some quiet place to seek the Lord. His promise is that where two or three are agreed together as touching anything, their prayer will be answered. Our God is close beside us. "Lo," he declares, "I am with you always, even unto the end of the world." Yoke up with Christ. Do not yoke up with human beings, and then think that because they are not perfect, you need not be. Link up with the One who is perfect, and who has power to sanctify you and give you a fitness to receive the life that measures with the life of God. [Cf: RH 07-06-05 para. 16] p. 218, Para. 1, [1905MS].

"Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover, I will endeavor that ye may be able after my decease to

have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice, which came from heaven, we heard, when we were with him in the holy mount." Today the voice of heaven will come to souls who are striving for the victory over sin. [Cf: RH 07-06-05 para. 17] p. 218, Para. 2, [1905MS].

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." God would have us take hold of the rich promises of his Word. Come to his feet, and plead with him for power. [Cf: RH 07-06-05 para. 18] p. 218, Para. 3, [1905MS].

A school has been established here in Takoma Park. The students who come to us are to receive a preparation for service that will be full of marrow and fatness. Angels of God will help every one who endeavors to conform his life to the life of Christ. Just as surely as the students grasp the hand of infinite power, that hand will lift them up. [Cf: RH 07-06-05 para. 19] p. 218, Para. 4, [1905MS].

We all need to gain greater victories than we have yet gained, and we may do this if we will reach high enough and cling close enough. You may say, "I do not feel as if God is blessing me." But what have your feelings to do with it? You have the promise. Move steadily forward, believing that God has heard your prayer, and that he will fulfil his word. Be determined that you will overcome, that you will not fail or be discouraged. Do not depend on feeling, but on God. Cast your helpless souls on Christ. Praise God with heart and voice, and glorify his name day by day. Mrs. E. G. White. [Cf: RH 07-06-05 para. 20] p. 218, Para. 5, [1905MS].

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." [Cf: RH 07-13-05 para. 1] p. 219, Para. 1, [1905MS].

There are those who are always seeking for something new. If they understood aright, they would realize that the newness that they need is that which comes from a daily growth in the knowledge of our Lord and Saviour Jesus Christ. Let us keep firm and unshaken our faith in the message that God has given us for these last days. The world is fast becoming as it was in the days of Noah. Christ declared that this would be the sign of the end,--men would be eating and drinking, planting and building, marrying and giving in marriage, until the day of the coming of the Son of man. His words mean far more than we have yet seen. Do not the events that have taken place show this? [Cf: RH 07-13-05 para. 2] p. 219, Para. 2, [1905MS].

"And truly our fellowship is with the Father, and with his Son Jesus Christ." All through the Scriptures, the Father and the Son are spoken

of as two distinct personages. You will hear men endeavoring to make the Son of God a nonentity. He and the Father are one, but they are two personages. Wrong sentiments regarding this are coming in, and we shall all have to meet them. [Cf: RH 07-13-05 para. 3] p. 219, Para. 3, [1905MS].

"And these things write we unto you, that your joy may be full." If we would apply the precious truth of God to our own individual cases, we should find such blessing, such consolation, that we should be ashamed to murmur and complain. Some have educated their tongues to utter complaints, and thus they lose many precious blessings that come with the exercise of patience. [Cf: RH 07-13-05 para. 4] p. 219, Para. 4, [1905MS].

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all." "God is light." How are his disciples to declare it?--Not with their lips merely, but in their lives. They themselves are to be "the light of the world." "Let your light so shine before men," Christ said, "that they may see your good works, and glorify your Father which is in heaven." [Cf: RH 07-13-05 para. 5] p. 219, Para. 5, [1905MS].

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." Every church member is to walk worthily of the high calling to which he has been chosen, having gained a living experience in the things of God. There is no need for us always to be babes in religious things. We are to grow up to the full stature of men and women in Christ. [Cf: RH 07-13-05 para. 6] p. 219, Para. 6, [1905MS].

"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." [Cf: RH 07-13-05 para. 7] p. 220, Para. 1, [1905MS].

We may pray for sanctification, but whether or not we get it depends on whether we walk in the light, reflecting light to those around us. My brethren and sisters, the salvation of your souls depends on the course that you pursue. If you fail of gaining eternal life, it will be because you have failed to keep the commandments of God. From the Word of God there shines light sufficient to guide us along every step of the way to heaven, and those who lose the way will be without excuse. [Cf: RH 07-13-05 para. 8] p. 220, Para. 2, [1905MS].

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." [Cf: RH 07-13-05 para. 9] p. 220, Para. 3, [1905MS].

In this world we are exposed to the temptations of the enemy, and because we do not depend on God as we should, we are continually sinning. There are those who, when they make mistakes, stand out in stubbornness, saying that they have not sinned, and refusing to confess. Those who say, "I never confess," will never see the kingdom of heaven unless they do confess. Read the prayer of confession that Daniel offered. He was called a man greatly beloved by God, and yet he

confessed that he as well as the people had sinned. [Cf: RH 07-13-05 para. 10] p. 220, Para. 4, [1905MS].

Those who make no acknowledgment of sin, those who refuse to confess because they think it would hurt their position and influence, will never be cleansed from unrighteousness unless they make a decided change in their attitude. We need the spirit of confession right here in this meeting. It would be surprising if none of those present had anything to confess. Brethren and sisters, will you not take the stumblingblocks out of the way, and clear the King's highway, that he may enter in among us? Then we shall see of the salvation of God, and the glory of the Lord will be revealed. [Cf: RH 07-13-05 para. 11] p. 220, Para. 5, [1905MS].

"My little children, these things write I unto you, that ye sin not. 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." "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." When we thus unite with Christ, we are gaining an experience that will be of more value to us than gold or silver or precious stones. [Cf: RH 07-13-05 para. 12] p. 220, Para. 6, [1905MS].

"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." [Cf: RH 07-13-05 para. 13] p. 220, Para. 7, [1905MS].

We are to lift the cross, and follow the steps of Christ. Those who lift the cross will find that as they do this, the cross lifts them, giving them fortitude and courage, and pointing them to the Lamb of God, who taketh away the sin of the world. [Cf: RH 07-13-05 para. 14] p. 221, Para. 1, [1905MS].

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth." [Cf: RH 07-13-05 para. 15] p. 221, Para. 2, [1905MS].

We can have something fresh to think of all the time. We have held communion with God as we have tried to understand the high privilege of being one with Christ. I am so thankful for the Word of God. I thank the Lord with heart and soul and voice. We have no need to be led astray. We have no need to seek for something new and strange from the lips of human beings. We have a science that is above all human science. Many will grasp false science, teaching it as truth. But we need not be led astray. God wants us to cherish the truth in the simplicity in which we have received it from Christ. (To be concluded.) Mrs. E. G. White. [Cf: RH 07-13-05 para. 16] p. 221, Para. 3, [1905MS].

"He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the

light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." [Cf: RH 07-20-05 para. 1] p. 221, Para. 4, [1905MS].

We are not to watch for an opportunity to find fault, if a brother does not speak exactly as we wish him to speak. Perhaps God does not want him to speak as you want him to. His words may cut you to the quick, but even then you are not at liberty to find fault. The talent of speech was given to us that we might speak, not words of faultfinding, but words of counsel, words of encouragement, words of reproof. Because we are not to find fault, this does not mean that we are to pass by things that are wrong, without saying a word. If you see one doing wrong, go right to him, and tell him his fault in the way outlined in the Scriptures. In the meekness of Christ tell him the truth, and you may save his soul from death. But if you gloss over the mistakes, leaving those who have made them to think that they have done nothing wrong, you must share in the punishment, because you were unfaithful to your trust. [Cf: RH 07-20-05 para. 2] p. 221, Para. 5, [1905MS].

If we desire to see the King in his beauty, we must here behave worthily. We must outgrow our childishness. When provocation comes, let us be silent. There are times when silence is eloquence. We are to reveal the patience and kindness and forbearance that will make us worthy of being called sons and daughters of God. We are to trust him, and believe on him, and rely upon him. We are to follow in Christ's steps. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "So shall he be my disciple." It may be a heavy cross to keep silent when you ought to. It may be a painful discipline; but let me assure you that silence does much more to overcome evil than a storm of angry words. [Cf: RH 07-20-05 para. 3] p. 221, Para. 6, [1905MS].

Here in this world we are to learn what we must be in order to have a place in the heavenly courts. We are to learn the lessons that Christ desires to teach us, that we may be prepared to be taken to the higher school in the courts above, where the Saviour will lead us beside the river of life, explaining to us many things that here we could not comprehend, and teaching us of the mysteries of God. There we shall see the glory of God as we have never seen it here. We get but a glimpse of the glory now, because we do not follow on to know the Lord. [Cf: RH 07-20-05 para. 4] p. 222, Para. 1, [1905MS].

John writes, "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." [Cf: RH 07-20-05 para. 5] p. 222, Para. 2, [1905MS].

Talk it, pray it, sing it, and remember that you must eat of the leaves of the tree of life here in this world, if you would know the healing power of the grace of God. When words are spoken that tempt you to feel provoked, ask the Lord Jesus to give you a taste of the healing brought by the tree of life. Get your mind on some subject of eternal interest, and it will be easy for you to keep still when you ought to

keep still, and to speak when you ought to speak. [Cf: RH 07-20-05 para. 6] p. 222, Para. 3, [1905MS].

"I write unto you, little children, because your sins are forgiven you for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one." [Cf: RH 07-20-05 para. 7] p. 222, Para. 4, [1905MS].

Are you not glad, young men, that this word of encouragement has been spoken to you? O, what a grand work is this,--to overcome the folly and wickedness that prevails in our world! Young men, God will watch over you, and will give you strength, if you will put on every piece of the armor, and be ready to resist the tempter when he seeks to lead you astray. We are striving for heaven, for a life that measures with the life of God. Keep your eyes fixed on the Author and Finisher of your faith. [Cf: RH 07-20-05 para. 8] p. 222, Para. 5, [1905MS].

"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." [Cf: RH 07-20-05 para. 9] p. 222, Para. 6, [1905MS].

"Because ye are strong." Do not spend your time reading magazines and novels. Read your Bible. You have many temptations to meet and overcome. You have a great truth to proclaim. Only by a constant study of the Word of God can you gain the strength needed for this work. Put novel reading out of your lives. You have none too much time in which to gain an understanding of what saith the Scriptures. The Lord wants the young men in his cause to stand where they are worthy of being entrusted with sacred responsibilities. [Cf: RH 07-20-05 para. 10] p. 222, Para. 7, [1905MS].

Do not encourage any appetite for stimulants. Eat only plain, simple, wholesome food, and thank God constantly for the principles of health reform. In all things be true and upright, and you will gain precious victories. [Cf: RH 07-20-05 para. 11] p. 223, Para. 1, [1905MS].

Remember that you can not overcome the wicked one unless you have on every piece of the armor. Do not be turned away from the truth by supposition or sophistry. If you once allow Satan to tamper with your mind, you will find that it is not easy to break away from him. But if you confess your sins before God, and take hold of his power, sophistry will have no power over you. [Cf: RH 07-20-05 para. 12] p. 223, Para. 2, [1905MS].

"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." There is a great work before us. There are cities to be warned. If you go forth into the work accompanied by the grace of God, success will attend your efforts. The power of heaven will be with you. The righteousness of Christ will go before you, and the glory of God will be your rearward. Let us thank God that provision has been made for every emergency. We can take hold of Christ's righteousness, pleading with him to cleanse us from all iniquity. [Cf: RH 07-20-05 para. 13] p. 223, Para. 3, [1905MS].

"For all that is in the world, the lust of the flesh, and the lust of

the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." He has carried on a faithful warfare against the enemy. He has built himself up in the most holy faith. [Cf: RH 07-20-05 para. 14] p. 223, Para. 4, [1905MS].

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." [Cf: RH 07-20-05 para. 15] p. 223, Para. 5, [1905MS].

Brethren and sisters, at all hazards we must hold fast to the truth. I am so glad that it is not yet too late for wrongs to be righted. I am so grateful for all the precious promises given us, that we may have courage and faith and hope, and that we may stand firm on the platform of eternal truth. [Cf: RH 07-20-05 para. 16] p. 223, Para. 6, [1905MS].

There is one thing that I want to ask those assembled at this conference to do: pray earnestly for the blessing of the Lord. I am glad to know that you are having early morning meetings. These meetings are of the highest value. Every time you come together at one of these meetings, lay your hearts open before God, and do not be afraid that your experience will be spoiled if you make confession. Take the stumblingblocks out of the way. May God give us light that will clear away everything which would prevent us from having that love for one another which we should have. [Cf: RH 07-20-05 para. 17] p. 223, Para. 7, [1905MS].

I want you to pray that God will give me strength; for I have received instruction from the Lord, and I want to give it to you. And pray also for yourselves. We want to see the glory of God at this meeting. May he help you to press to the light. Mrs. E. G. White. [Cf: RH 07-20-05 para. 18] p. 224, Para. 1, [1905MS].

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." [Cf: RH 07-27-05 para. 1] p. 224, Para. 2, [1905MS].

"Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh. [Cf: RH 07-27-05 para. 2] p. 224, Para. 3, [1905MS].

"Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his

coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." [Cf: RH 07-27-05 para. 3] p. 224, Para. 4, [1905MS].

Many professing Christians are cherishing the thought, "My lord delayeth his coming." They are becoming careless, and are following worldly policy. Eagerness to buy and sell and get gain is beclouding the spiritual vision. [Cf: RH 07-27-05 para. 4] p. 224, Para. 5, [1905MS].

Those whose business makes it necessary for them to come into contact with worldly men should stand constantly on guard, keeping strict watch over themselves, and praying always, lest the enemy take them unawares. To those of his followers who are of necessity compelled to deal with worldlings, God gives grace according to their need. If they stand ever on guard, special wisdom will be given them when they are obliged to be in the company of those who do not respect the Lord Jesus Christ. Their every transaction is to reveal the fact that they are Christians. They are to be kind and courteous, in all that they say and do, showing that they are under the control and discipline of God, that they are serving the Lord Jesus Christ. The followers of Christ are to be separate from the world in principles and interests; but they are not to isolate themselves from the world. "As thou hast sent me into the world," Christ said, "even so have I also sent them into the world." And he said again, "Ye are the light of the world." We are not to withdraw ourselves from the world in order to escape persecution. We are to abide among men, that the savor of divine love may be as salt to preserve the world from corruption. [Cf: RH 07-27-05 para. 5] p. 224, Para. 6, [1905MS].

Hearts that respond to the influence of the Holy Spirit are the channels through which God's blessings flow. Were those who serve God removed from the earth, and his Spirit withdrawn from among men, this earth would be left to desolation and destruction. Though the wicked know it not, they owe even the blessings of this life to the presence in this world of God's people, whom they despise and oppress. But if Christians are such in name only, they are as salt that has lost its savor. They are no influence for good in the world. Through their misrepresentation of God they are worse than unbelievers. [Cf: RH 07-27-05 para. 6] p. 225, Para. 1, [1905MS].

Without a living faith in Christ as a personal Saviour, it is impossible to make our influence felt in a skeptical world. We can not give to others that which we do not ourselves possess. It is in proportion to our own devotion and consecration to Christ that we exert an influence for the blessing and uplifting of mankind. If there is no actual service, no genuine love, no reality of experience, there is no power to help, no connection with heaven, no savor of Christ in the life. Unless the Holy Spirit can use us as agents through whom to communicate to the world the truth as it is in Jesus, we are as salt that has lost its savor. By our lack of the grace of Christ we testify to the world that the truth which we claim to believe has no sanctifying power, and thus, so far as our influence goes, we make of no effect the word of God. [Cf: RH 07-27-05 para. 7] p. 225, Para. 2,



[1905MS].

Following the instruction of Christ brings the sanctification of the Holy Spirit, and this enables men and women to reveal in spirit and word and deed the fragrance and the saving grace of the truth. If this transformation is not seen in the life, the actions will certainly make of no effect the principles of truth, which, if practised, would exert a saving influence upon unbelievers. [Cf: RH 07-27-05 para. 8] p. 225, Para. 3, [1905MS].

Those who study the Word of God, and day by day receive instruction from Christ, bear the stamp of heaven's principles. A high, holy influence goes forth from them. A helpful atmosphere surrounds their souls. The pure, holy, elevated principles that they follow enable them to bear a living testimony to the power of divine grace. [Cf: RH 07-27-05 para. 9] p. 225, Para. 4, [1905MS].

In all ages the "Spirit of Christ which was in them" has made God's true children the light of the people of their generation. Joseph was a lightbearer in Egypt. In his purity and benevolence and filial love, he represented Christ in the midst of a nation of idolaters. While the Israelites were on their way from Egypt to the promised land, the truehearted among them were a light to the surrounding nations. Through them God was revealed to the world. From Daniel and his companions in Babylon, and from Mordecai in Persia, bright beams of light shone out amid the darkness of the kingly courts. In like manner the disciples of Christ are set as lightbearers on the way to heaven; through them the Father's mercy and goodness are made manifest to a world enshrouded in the darkness of misapprehension of God. By seeing their good works, others are led to glorify the Father who is above; for it is made manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The divine love glowing in the heart, the Christlike harmony manifested in the life, are as a glimpse of heaven granted to men of the world, that they may appreciate its excellence. [Cf: RH 07-27-05 para. 10] p. 225, Para. 5, [1905MS].

The world watches to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who claim to believe advanced truth. The world is watching, ready to criticize with keenness and severity your words, your deportment, and your business transactions. Every one who acts a part in the work of God is watched, and is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly made on the minds of all with whom you have to do. [Cf: RH 07-27-05 para. 11] p. 226, Para. 1, [1905MS].

God has ordained that his work shall be presented to the world in distinct, holy lines. He desires his people to show by their lives the advantage of Christianity over worldliness. By his grace every provision has been made for us in all our transaction of business to demonstrate the superiority of heaven's principles over the principles of the world. We are to show that we are working upon a higher plane than that of worldliness. In all things we are to manifest purity of character, to show that the truth received and obeyed makes the receivers sons and daughters of God, children of the heavenly King, and that as such they are honest in their dealings, faithful, true, and upright in the small as well as the great things of life. Mrs. E. G.

White. [Cf: RH 07-27-05 para. 12] p. 226, Para. 2, [1905MS].

Christ intended that a greater work should be done in behalf of men than we have yet seen. He did not intend that such large numbers should choose to stand under the banner of Satan, and be enrolled as rebels against the government of God. The world's Redeemer did not design that his purchased inheritance should live and die in their sins. Why, then, are so few reached and saved?--It is because so many of those who profess to be Christians are neglecting their heaven-appointed mission. Thousands who know not God might today be rejoicing in his love if those who claim to serve him would work as Christ worked. [Cf: RH 08-03-05 para. 1] p. 226, Para. 3, [1905MS].

Read the instruction contained in Leviticus and Deuteronomy. There you will learn what kind of education was given to the families of Israel. While God's chosen people were to stand forth distinct and holy, separate from the nations that knew him not, they were to treat the stranger kindly. He was not to be looked down upon because he was not of Israel. The Israelites were to love the stranger, because Christ died as verily to save him as he did to save Israel. At their feasts of thanksgiving, when they recounted the mercies of God, the stranger was to be made welcome. At the time of harvest they were to leave in the field a portion for the stranger and the poor. So the strangers were to share also in God's spiritual blessings. The Lord God of Israel commanded that they should be received if they chose the society of those who knew and acknowledged him. In this way they would learn the law of Jehovah, and glorify him by their obedience. [Cf: RH 08-03-05 para. 2] p. 226, Para. 4, [1905MS].

So today God desires his children, both in spiritual and in temporal things, to impart blessings to the world. For every disciple of Christ in every age were spoken these precious words of the Saviour, "From within him shall flow rivers of living water." [Cf: RH 08-03-05 para. 3] p. 226, Para. 5, [1905MS].

Many of the youth, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction. Through intemperate habits, they bring upon themselves disease, and through greed to obtain money for sinful indulgences, they fall into dishonest practises. Health and character are ruined. Aliens from God, and outcasts from society, these poor souls feel that they are without hope either for this life or for the life to come. The hearts of the parents are broken. Men speak of these erring ones as hopeless; but God looks upon them with pitying tenderness. He understands all the circumstances that have led them to fall under temptation. This is a class that demands labor. [Cf: RH 08-03-05 para. 4] p. 227, Para. 1, [1905MS].

Not the youth only, but those of all ages who are in poverty and distress, sunken in sin, and weighed down with a sense of guilt, demand our assistance. It is the work of God's servants to seek for these souls, to pray for them and with them, and lead them step by step to the Saviour. What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half-starved, with

vice and depravity written on their faces. Families are herded together in miserable tenements, many of them in cellars reeking with dampness and filth. Children are born in these terrible places. Thus in years of infancy and youth, their eyes behold nothing attractive, nothing of the beauty of the natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the wretchedness and wickedness around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meet the eye and pervert the senses. And from these abodes of wretchedness piteous cries for food and clothing are sent out by many who know nothing about prayer. [Cf: RH 08-03-05 para. 5] p. 227, Para. 2, [1905MS].

While working for the poor, we should give attention also to the rich, whose souls are equally precious in the sight of God. The wealthy man needs to be labored for in the love and fear of God. Too often he trusts in his riches, and feels not his danger. The worldly possessions which the Lord has entrusted to men are often a source of great temptation. Thousands are thus led into sinful indulgences that confirm them in habits of intemperance and vice. Among the wretched victims of want and sin are found many who were once in possession of wealth. Men of different vocations and different stations in life have been overcome by the pollutions of the world, by the use of strong drink, by indulgence of the lusts of the flesh, and have fallen under temptation. While these fallen ones excite our pity and demand our help, should not some attention also be given to those who have not yet descended to these depths, but who are setting their feet in the same path? There are thousands occupying positions of honor and usefulness who are indulging habits that mean ruin to soul and body. Should not the most earnest efforts be made to enlighten them? [Cf: RH 08-03-05 para. 6] p. 227, Para. 3, [1905MS].

Ministers of the gospel, statesmen, authors, men of wealth and talent, men of vast business capacity and power for usefulness, are in deadly peril because they do not see the necessity of strict temperance in all things. They need to have their attention called to the principles of temperance, not in a narrow or arbitrary way, but in the light of God's great purpose for humanity. Could the principles of true temperance thus be brought before them, there are very many of the higher classes who would recognize their value and give them a hearty acceptance. [Cf: RH 08-03-05 para. 7] p. 228, Para. 1, [1905MS].

There is another danger to which the wealthy classes are especially exposed, and here also is a field for the work of the medical missionary. Multitudes who are prosperous in the world, and who never stoop to the common forms of vice, are yet brought to destruction through the love of riches. Absorbed in their worldly treasures, they are insensible to the claims of God and the needs of their fellow men. Instead of regarding their wealth as a talent to be used for the glory of God and the uplifting of humanity, they look upon it as a means of indulging and glorifying themselves. They add house to house and land to land, and fill their homes with luxuries, while want stalks the streets, and all about them are human beings in misery and crime, disease and death. Those who thus give their lives to self-serving are developing in themselves, not the attributes of God, but the attributes of Satan. [Cf: RH 08-03-05 para. 8] p. 228, Para. 2, [1905MS].

These men are in need of the gospel. They need to have their eyes turned from the vanity of material things to behold the preciousness of the enduring riches. They need to learn the joy of giving, the blessedness of being co-workers with God. [Cf: RH 08-03-05 para. 9] p. 228, Para. 3, [1905MS].

Persons of this class are often the most difficult of access, but Christ will open ways whereby they may be reached. Let the wisest, the most trustful, the most hopeful laborers seek for these souls. With the wisdom and tact born of divine love, with the refinement and courtesy that result alone from the presence of Christ in the soul, let them work for those who, dazzled by the glitter of earthly riches, see not the glory of the heavenly treasure. Let the workers study the Bible with them, pressing truth home to their hearts. [Cf: RH 08-03-05 para. 10] p. 228, Para. 4, [1905MS].

Such an appeal, made in the spirit of Christ, will not be thought impertinent. It will impress the minds of many in the higher classes. [Cf: RH 08-03-05 para. 11] p. 228, Para. 5, [1905MS].

By efforts put forth in wisdom and love, many a rich man may be awakened to a sense of his responsibility and his accountability to God. When it is made plain that the Lord expects them as his representatives to relieve suffering humanity, many will respond, and will give of their means and their sympathy for the benefit of the poor. When their minds are thus drawn away from their own selfish interests, many will be led to surrender themselves to God. With their talents of influence and means they will gladly unite in the work of beneficence with the humble missionary who was God's agent in their conversion. By a right use of their earthly treasure they will lay up "a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth." They will secure for themselves the treasure that wisdom offers, even "durable riches and righteousness." [Cf: RH 08-03-05 para. 12] p. 228, Para. 6, [1905MS].

Many have lost the sense of eternal realities, lost the similitude of God, and they hardly know whether they have souls to be saved or not. They have neither faith in God nor confidence in man. As they see one with no inducement of earthly praise or compensation come into their wretched homes, ministering to the sick, feeding the hungry, clothing the naked, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as his Word is opened. [Cf: RH 08-03-05 para. 13] p. 229, Para. 1, [1905MS].

As God's children devote themselves to this work, many will lay hold of the hand stretched out to save them. They are constrained to turn from their evil ways. Some of the rescued ones may, through faith in Christ, rise to high places of service, and be entrusted with responsibilities in the work of saving souls. They know by experience the necessities of those for whom they labor; and they know how to help them; they know what means can best be used to recover the perishing. They are filled with gratitude to God for the blessings they have received; their hearts are quickened by love, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their comforter, they find a new career opening before

them. Every one of these souls that is added to the force of workers, provided with facilities for service and with instruction as to how to save souls for Christ, becomes a colaborer with those who brought him the light of truth. Thus God is honored, and his work advanced. Mrs. E. G. White. [Cf: RH 08-03-05 para. 14] p. 229, Para. 2, [1905MS].

"These things saith he that hath the seven spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." [Cf: RH 08-10-05 para. 1] p. 229, Para. 3, [1905MS].

Among the people to whom this message was sent, there were those who had heard and been convinced by the preaching of John the Baptist, but who had lost the faith in which they once rejoiced. There were others who had received the truth from Christ's teaching, and who were once ardent believers, but who had lost their first love, and were without spiritual strength. They had not held the beginning of their confidence firm unto the end. They had a name to live, but as far as exerting a saving influence is concerned, they were dead. They had a form of godliness without the power. They quibbled about matters of no special importance, not given by the Lord as tests, till these matters became as mountains, separating them from Christ and from one another. [Cf: RH 08-10-05 para. 2] p. 229, Para. 4, [1905MS].

"These things saith he that hath the seven stars." These words show the origin of the message. Then a plain truth is stated: "I know thy works, that thou hast a name that thou livest, and art dead." With God outward show weighs nothing. The outward forms of religion, without the love of God in the soul, are utterly worthless. [Cf: RH 08-10-05 para. 3] p. 229, Para. 5, [1905MS].

"Be watchful, and strengthen the things which remain, that are ready to die." This is our work. There are many ready to die spiritually, and the Lord calls upon us to strengthen them. God's people are to be firmly united in the bonds of Christian fellowship, and are to be strengthened in the faith by speaking often to one another about the precious truths entrusted to them. Never are they to spend their time in accusing and condemning one another. [Cf: RH 08-10-05 para. 4] p. 230, Para. 1, [1905MS].

"If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." There must be a waking up among our people. Those who do not abound in the love of God will go into apostasy. They will lose their faith in the truth. [Cf: RH 08-10-05 para. 5] p. 230, Para. 2, [1905MS].

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Cf: RH 08-10-05 para. 6] p. 230, Para. 3, [1905MS].

There are today in the church of God those who do not discern their spiritual need, those who do not keep the pure principles of the truth uncontaminated by worldly influences. They are careless in regard to their spiritual standing. To them comes the urgent message, "Be

watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." Receive the messages of warnings brought by the Lord's ambassadors. Let not these warnings become dim in your memory. "Hold fast, and repent." [Cf: RH 08-10-05 para. 7] p. 230, Para. 4, [1905MS].

Divine grace can be forfeited by a misapplication of the rich treasure. Every minister, every teacher, every medical worker, is in positive need of the Holy Spirit. Let God's servants work in sincerity, with purity of motive. There is spiritual power for all who will seek for it with intensity of purpose. These will become partakers of the divine nature; for they have cooperated with God. Influence will be given them, to be increased by a right use. They will be given an enlargement of power proportionate to their desire to do the will of God. The influence given them will greatly increase their usefulness, unless they forfeit the blessing by selfishness, by a misuse of the entrusted gift. [Cf: RH 08-10-05 para. 8] p. 230, Para. 5, [1905MS].

Jesus declares that the Father is more willing to give the Holy Spirit to those who ask him than parents are to give good gifts to their children. The Holy Spirit understands man's every necessity. He will bestow upon the earnest seeker that for which he hungers and thirsts. The blessings that God has to bestow are unlimited. We can not comprehend their height and depth and breadth. All heaven is at the command of those who, realizing their lack of wisdom, come directly to the source of all wisdom. To such ones God gives liberally, and upbraids not. But let them ask in faith, nothing wavering. "He that wavereth is like a wave of the sea driven with the wind and tossed." The one who receives wisdom from on high is the one who holds fast to the promise, the one who feels his need, and will not be turned aside. [Cf: RH 08-10-05 para. 9] p. 230, Para. 6, [1905MS].

The Lord is greatly dishonored when wrong practises are carried on by the members of his church. These wrong practises arouse a spirit of alienation and strife and faultfinding. God sees beneath the surface. He reads the heart of every one, and he knows those who are following in evil ways. He says to all, "I know thy works." How many times those who are misusing the precious gifts of heaven, have read these words, and yet have made no change in the life. We must arouse from our spiritual slumber. We must be born again. There is a lamentable decay in Christian experience. A truly godly life is rarely seen. [Cf: RH 08-10-05 para. 10] p. 231, Para. 1, [1905MS].

"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." Because of their faith this honor is bestowed on them. In this life they did not boast, nor lift up their souls unto vanity. With intensity of desire, with a pure, holy faith, they grasped the promise of eternal riches. Their one desire was to be like Christ. Ever they kept the standard of righteousness uplifted. To them is given an eternal weight of glory, because on the earth they walked with God, keeping themselves unspotted from the world, revealing to their fellow beings the righteousness of Christ. Of them the Saviour declares, "They shall walk with me in white, in the world that I have prepared for them." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Cf: RH 08-10-05 para. 11]

p. 231, Para. 2, [1905MS].

"And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . .These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God. [Cf: RH 08-10-05 para. 12] p. 231, Para. 3, [1905MS].

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." Mrs. E. G. White. [Cf: RH 08-10-05 para. 13] p. 231, Para. 4, [1905MS].

I have been instructed by the Lord to call the attention of our people to the history of Solomon. From the record of his reign we may learn many lessons helpful in avoiding the paths that led to Israel's downfall. [Cf: RH 08-17-05 para. 1] p. 231, Para. 5, [1905MS].

The early life of Solomon was bright with promise. He chose the wisdom of God, and the glory of his reign excited the wonder of the world. He might have gone on from strength to strength, from glory to glory, ever approaching nearer the similitude of the character of God. [Cf: RH 08-17-05 para. 2] p. 232, Para. 1, [1905MS].

The Kingdom of Israel in Solomon's Time.--In the reigns of David and Solomon, Israel reached the height of her greatness. Solomon was anointed and proclaimed king in the closing years of his father David, who abdicated in his favor. After the death of David, "Solomon was king over all Israel." At this time "Judah and Israel were many, as the sand which is by the sea in multitude." [Cf: RH 08-17-05 para. 3] p. 232, Para. 2, [1905MS].

Extent of the Kingdom.--"Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. . . . He had dominion . . . over all the kings on this side the river [Euphrates]: and he had peace on all sides round about him. [Cf: RH 08-17-05 para. 4] p. 232, Para. 3, [1905MS].

"And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon." [Cf: RH 08-17-05 para. 5] p. 232, Para. 4, [1905MS].

"Hiram king of Tyre sent his servants unto Solomon; for he had heard

that they had anointed him king in the room of his father: for Hiram was ever a lover of David." [Cf: RH 08-17-05 para. 6] p. 232, Para. 5, [1905MS].

"Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." [Cf: RH 08-17-05 para. 7] p. 232, Para. 6, [1905MS].

The promise given to Abraham and repeated through Moses was fulfilled: "If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you." [Cf: RH 08-17-05 para. 8] p. 232, Para. 7, [1905MS].

Solomon's Opportunity.--The last great work of David, in his official position, was to call the attention of the people once more to their solemn relation to God as subjects of his theocracy. Summoning the princes of Israel, with the representative men from all parts of the kingdom, he delivered, in their presence, an inspired charge to his son, vesting him with kingly authority, and bidding him perform faithfully the duties devolving upon him. "Know thou the God of thy father," the aged monarch pleaded, "and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary: be strong, and do it." [Cf: RH 08-17-05 para. 9] p. 232, Para. 8, [1905MS].

Through obedience the Israelites could have stood at the head of the nations of the earth. God would have made them "high above all nations which he hath made, in praise, and in name, and in honor." "All the peoples of the earth," said Moses, "shall see that thou art called by the name of Jehovah; and they shall be afraid of thee." "The nations which shall hear all these statutes" shall say, "Surely this great nation is a wise and understanding people." [Cf: RH 08-17-05 para. 10] p. 233, Para. 1, [1905MS].

None understood these promises better than David. By his own experience he had learned how hard is the path of him who departs from God. He had felt the condemnation of the broken law, and had reaped the fruits of transgression; and his whole soul was moved with solicitude that the leaders of Israel should be true to God, and that Solomon should obey God's law, shunning the sins that had weakened his father's authority, embittered his life, and dishonored God. David knew that it would require humility of heart, a constant trust in God, and unceasing watchfulness, to withstand the temptations that would surely beset Solomon in his exalted station; for such prominent characters are a special mark for the shafts of Satan. [Cf: RH 08-17-05 para. 11] p. 233, Para. 2, [1905MS].

When he felt that death was approaching, the burden of David's heart



was still for Solomon and for the kingdom of Israel, whose prosperity must so largely depend upon the fidelity of her king. "And he charged Solomon his son, saying, I go the way of all the earth: be thou strong therefore, and show thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, . . . that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel." [Cf: RH 08-17-05 para. 12] p. 233, Para. 3, [1905MS].

O, what an opportunity was Solomon's! He was to be not merely a warrior, a statesman, and a sovereign, but a strong, good man, an example of fidelity, a teacher of righteousness. With tender earnestness David entreated Solomon to be manly and noble, and to show mercy and lovingkindness to his subjects. The many trying and remarkable experiences through which David had passed during his lifetime, had taught him the value of the nobler virtues, and led him to exclaim: "He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." [Cf: RH 08-17-05 para. 13] p. 233, Para. 4, [1905MS].

Had Solomon followed the divinely inspired instruction of his aged father, his reign might have been indeed a reign of righteousness, so beautifully described in the seventy-second Psalm:--A Reign of Righteousness-- "Give the king thy judgments, O God, And thy righteousness unto the king's son. He will judge thy people with righteousness, And thy poor with justice. The mountains shall bring peace to the people, And the hills, in righteousness. He will judge the poor of the people, He will save the children of the needy, And will break in pieces the oppressor. They shall fear thee while the sun endureth, And so long as the moon, throughout all generations. He will come down like rain upon the mown grass, As showers that water the earth. In his days shall the righteous flourish, And abundance of peace, till the moon be no more. He shall have dominion also from sea to sea, And from the River unto the ends of the earth. They that dwell in the wilderness shall bow before him; And his enemies shall lick the dust. The kings of Tarshish and of the isles shall render tribute: The kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; All nations shall serve him. For he will deliver the needy when he crieth, And the poor, that hath no helper. He will have pity on the poor and needy, And the souls of the needy he will save. He will redeem their soul from oppression and violence; And precious will their blood be in his sight: And they shall live; and to him shall be given of the gold of Sheba: And men shall pray for him continually; They shall bless him all the day long. There shall be abundance of grain in the earth upon the top of the mountains; The fruit thereof shall shake like Lebanon: And they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun: And men shall be blessed in him; All nations shall call him happy. "Blessed be Jehovah God, the God of Israel, Who only doeth wondrous things: And blessed be his glorious name forever; And let the whole earth be filled with his glory. Amen,

and Amen." [Cf: RH 08-17-05 para. 14] p. 233, Para. 5, [1905MS].

Solomon's entire history might have been in accordance with this inspired prophecy. Exalted to a position of sacred trust, he for a time heeded the wise counsels of David, and brought glory to the name of the God of Israel. But the later years of his reign were marred by pride, self-sufficiency, self-exaltation. Desire for political power and self-aggrandizement led him to form alliances with heathen nations. The silver of Tarshish and the gold of Ophir were procured at a terrible expense, even the sacrifice of integrity, the betrayal of sacred trust. Association with idolaters corrupted his faith. One false step led to another, until there was a breaking down of the barriers that God had erected for the safety of his people. [Cf: RH 08-17-05 para. 15] p. 234, Para. 1, [1905MS].

Gradually, yet surely, Solomon's life was corrupted by conformity to worldly customs. Looking to the standards of right followed by heathen nations, he began to lose sight of the standard of God's law. Uniting in marriage with worshipers of false gods, at last he gave himself up to idolatry. A character that had been pure and elevated, became marred and degraded. The mind that was once given to God, and inspired to write the precious words of wisdom found in the book of Proverbs,--that noble mind, through evil associations and constant indulgence, became weak in moral power. Solomon dishonored himself, dishonored Israel, and dishonored God. [Cf: RH 08-17-05 para. 16] p. 234, Para. 2, [1905MS].

Sad as is the story of Solomon's apostasy, it portrays the result of separation from God. One false step prepares the way for a second and a third, and every additional step is taken more easily than the last. It is our privilege to take heed to the God-given warning of Solomon's life. As followers of Christ, we are to honor our Master by studying and obeying his teachings. We are to manifest our love and fear of God by refusing to conform to the world's standard of right. Let us beware of departing from the simplicity of our faith. The Christian's standard of right must ever be the standard that is given in Holy Writ. Constantly we are to guard against every worldly influence that would weaken us in moral power. Mrs. E. G. White. [Cf: RH 08-17-05 para. 17] p. 234, Para. 3, [1905MS].

At the time when David committed to Solomon the affairs of the kingdom and the great work of building the temple he "assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem." [Cf: RH 08-24-05 para. 1] p. 234, Para. 4, [1905MS].

In the presence of the representative men bearing the responsibility of government throughout the kingdom of Israel, David delivered his dying charge. Sustained by the power that accompanies divine inspiration, he told them of his own desire to build the temple, and of the Lord's command that the work should be committed to Solomon his son. The divine assurance was, "Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, I will be his father." [Cf: RH 08-24-05 para. 2] p. 234, Para. 5, [1905MS].

King David, in the years of his prosperity, had provided an abundance of the most costly material,--gold, silver, onyx stones, and stones of divers colors; marble, and the most precious woods,--to be used in the construction of the temple. These valuable treasures were committed by him to Solomon. [Cf: RH 08-24-05 para. 3] p. 235, Para. 1, [1905MS].

"Be Strong, and Do It."--David gave Solomon minute directions for building the temple, with patterns of every part, and of all its instruments of service, as had been revealed to him by divine inspiration. These directions, so precisely given, were not left to be recalled by treacherous memory, but were carefully and minutely written out, and preserved for the guidance of the builders. [Cf: RH 08-24-05 para. 4] p. 235, Para. 2, [1905MS].

Solomon was still young, and he shrank from the weighty responsibilities that would devolve upon him in the erection of the temple and in the government of God's people. But David said to him, "Be strong and of good courage, and do it: fear not, nor be dismayed [by the greatness of the plans]: for the Lord God, even my God, will be with thee; he will not fail thee, nor forsake thee." "The Lord hath chosen thee to build a house for the sanctuary: be strong, and do it." [Cf: RH 08-24-05 para. 5] p. 235, Para. 3, [1905MS].

Freewill Offerings.--Again David appealed to the congregation: "Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for the Lord God." "I have prepared with all my might for the house of my God," he declared, and then he enumerated the materials he had gathered. More than this, he said, "I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the houses withal." "Who then," he asked of the assembled multitude that had brought their liberal gifts,--"who then is willing to consecrate his service this day unto the Lord?" [Cf: RH 08-24-05 para. 6] p. 235, Para. 4, [1905MS].

There was a ready response from the assembly. "The chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly, and gave for the service of the house of God of gold five thousand talents and ten thousand drams, and of silver ten thousand talents, and of brass eighteen thousand talents, and one hundred thousand talents of iron. And they with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord: and David the king also rejoiced with great joy." [Cf: RH 08-24-05 para. 7] p. 235, Para. 5, [1905MS].

A Prayer of Thanksgiving.--"Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor

come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. [Cf: RH 08-24-05 para. 8] p. 235, Para. 6, [1905MS].

"Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness." [Cf: RH 08-24-05 para. 9] p. 236, Para. 1, [1905MS].

"As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: and give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, and to build the palace, for the which I have made provision. [Cf: RH 08-24-05 para. 10] p. 236, Para. 2, [1905MS].

"And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped the Lord." [Cf: RH 08-24-05 para. 11] p. 236, Para. 3, [1905MS].

"Of Thine Own Have We Given Thee."--With deepest interest the king had gathered the rich material for building and beautifying the temple. He had composed the glorious anthems that in after-years should echo through its courts. Now his heart was made glad in God, as the chief of the fathers and the princes of Israel so nobly responded to his appeal, and offered themselves to the important work before them. And as they gave their service, they were disposed to do more. They swelled the offerings, giving of their own possessions unto the treasury. [Cf: RH 08-24-05 para. 12] p. 236, Para. 4, [1905MS].

David had felt deeply his own unworthiness in gathering the material for the house of God; and the expression of loyalty in the ready response of the nobles of his kingdom, as with willing hearts they dedicated their treasures to Jehovah, and devoted themselves to his service, filled him with joy. But it was God alone who had imparted this disposition to his people. He, not man, must be glorified. It was he who had provided the people with the riches of earth, and his Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if his love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected. [Cf: RH 08-24-05 para. 13] p. 236, Para. 5, [1905MS].

All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to develop and to test character,--to sound the depths of their love for him and their appreciation of his favors.

Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, "All things come of thee, and of thine own have we given thee." [Cf: RH 08-24-05 para. 14] p. 236, Para. 6, [1905MS].

It is an honor bestowed upon man that God should entrust to his keeping the riches of earth, and it is done that he may cooperate with God by using these precious gifts in advancing the Lord's work in the earth. None of us can do without the blessing of God, but God could do his work without the aid of man, if he should so choose. But this is not his plan; he has given to every man his work, and he trusts men as his stewards with treasures of wealth and of intellect. Whatever you render to God is, through his mercy and generosity, placed to your account as a faithful steward. But ever bear in mind, "Of thine own have we given thee." [Cf: RH 08-24-05 para. 15] p. 237, Para. 1, [1905MS].

This is not a work of merit on man's part. However wonderful the powers and abilities of man, he possesses nothing which God did not give him, and which he can not withdraw if these precious tokens of his favor are not appreciated and rightly applied. Angels of God, with perceptions unclouded by sin, recognize the endowments of Heaven as bestowed in order that they may be returned in such a way as to add to the glory of the great Giver. For one to use these God-given capabilities for self-gratification or to promote his own glory, dishonors the Creator. Brethren and sisters in Christ, God calls for the consecration to his service of every faculty he has given you. He wants you to say with David, "All things come of thee, and of thine own have we given thee." Mrs. E. G. White. [Cf: RH 08-24-05 para. 16] p. 237, Para. 2, [1905MS].

From Sinai, in awful grandeur, God proclaimed his law to Israel, that they might realize the high standard to which they were to attain. He presented to them the beauty and safety of obedience, declaring that only through obedience could they find peace and prosperity. He portrayed also the sure results of disobedience to his law. We who live in this period of the earth's history see the fulfilment of his warnings to Israel. In the stormy scenes taking place in our world, we see the result of the transgressions of God's law. [Cf: RH 08-31-05 para. 1] p. 237, Para. 3, [1905MS].

"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. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." [Cf: RH 08-31-05 para. 2] p. 237, Para. 4, [1905MS].

It was in mercy that the Lord destroyed those who had been led away by Baal-peor. Had they been permitted to live, their influence would have corrupted the whole congregation of Israel. The judgment that came on them was a warning to others not to disregard the honor and glory of God. Often the Lord speaks in judgment to repress iniquity. He sees and

rebukes the sins of those who disobey his laws, but he shows mercy to those who obey him. When their own inclinations would lead them into danger, he withholds from them that which they desire. [Cf: RH 08-31-05 para. 3] p. 237, Para. 5, [1905MS].

God chose Israel to be his own people, that, by adhering closely to his commandments, they might be to the world an illustration of the beauty of character, the moral power, and the virtue that might be attained through fearing and honoring him. He desired also to reveal through them the advantages that would come to those who, as his true sons and daughters, would walk in harmony with the principles of his law. In his dealing with men, God has often demonstrated that through the virtue obtained by obedience to the laws of heaven, human beings may gain a beauty of character that will fit them to be laborers together with him. [Cf: RH 08-31-05 para. 4] p. 238, Para. 1, [1905MS].

Purity of character will be distinctly revealed by all who truly follow Christ. In them will be seen the fulfilment of the promise, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." The psalmist thus describes the beauty and growth of the Christian: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." [Cf: RH 08-31-05 para. 5] p. 238, Para. 2, [1905MS].

Striking its roots deep down into the earth, the tree gains strength to withstand the tempest. So the Christian is to be "rooted and grounded" in the truth, that he may stand firm against the temptations of the enemy. He must have a continual renewal of strength, and he must hold firmly to Bible truth. Fables of every kind will be brought in to seduce the believer from his allegiance to God, but he is to look up, believe in God, and stand firmly rooted and grounded in the truth. [Cf: RH 08-31-05 para. 6] p. 238, Para. 3, [1905MS].

Keep a firm hold upon the Lord Jesus, and never let go. Have firm convictions as to what you believe. Let the truths of God's Word lead you to devote heart, mind, soul, and strength to the doing of his will. Lay hold resolutely upon a plain, "Thus saith the Lord." Let your only argument be. "It is written." Thus we are to contend for the faith once delivered to the saints. That faith has not lost any of its sacred, holy character, however objectionable its opposers may think it to be. [Cf: RH 08-31-05 para. 7] p. 238, Para. 4, [1905MS].

Those who follow their own mind and walk in their own way will form crooked characters. Vain doctrines and subtle sentiments will be introduced with plausible presentations, to deceive, if possible, the very elect. Are church members building upon the Rock? The storm is coming, the storm that will try every man's faith, of what sort it is. Believers must now be firmly rooted in Christ, or else they will be led astray by some phase of error. Let your faith be substantiated by the Word of God. Grasp firmly the living testimony of truth. Have faith in Christ as a personal Saviour. He has been and ever will be our Rock of Ages. The testimony of the Spirit of God is true. Change not your faith

for any phase of doctrine, however pleasing it may appear, that will seduce the soul. [Cf: RH 08-31-05 para. 8] p. 238, Para. 5, [1905MS].

The fallacies of Satan are now being multiplied, and those who swerve from the path of truth will lose their bearings. Having nothing to which to anchor, they will drift from one delusion to another, blown about by the winds of strange doctrines. Satan has come down with great power. Many will be deceived by his miracles. Those who accept his science will be among those to whom Christ addresses the words:-- [Cf: RH 08-31-05 para. 9] p. 239, Para. 1, [1905MS].

"These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent." [Cf: RH 08-31-05 para. 10] p. 239, Para. 2, [1905MS].

I entreat every one to be clear and firm regarding the certain truths that we have heard and received and advocated. The statements of God's Word are plain. Plant your feet firmly on the platform of eternal truth. Reject every phase of error, even though it be covered with a semblance of reality, which denies the personality of God and of Christ. [Cf: RH 08-31-05 para. 11] p. 239, Para. 3, [1905MS].

Of the Saviour, John says: "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, . . . full of grace and truth." [Cf: RH 08-31-05 para. 12] p. 239, Para. 4, [1905MS].

Jesus Christ is the Son of God. He was manifest in the flesh. What was his work in this world?--To put away sin by the sacrifice of himself on the cross of Calvary. He was tempted in all points as we are, yet without sin. By his prayers and strong supplications, he overcame. In his human nature, he perfected a character after the divine similitude. By a life of perfect obedience to every requirement of God, he procured redemption for all who will be obedient. The divine nature is imparted to those who receive and acknowledge him as their Saviour. They become partakers of the divine nature, overcoming the assaults of Satan and escaping the corruption that is in the world through lust. Christ energizes by his Spirit those who seek him with the whole heart. [Cf: RH 08-31-05 para. 13] p. 239, Para. 5, [1905MS].

Those who truly receive Christ are given power to become the sons of God. As they look to Jesus, they catch the divine rays of light, and are attracted by the loveliness and purity and goodness of the Saviour. They seek to copy his pleasantness, rather than the harsh violence manifested by those who disregard the laws of God. And as they keep before them the fear of God, and walk as obedient children, others will mark their Christlikeness of character, and will be drawn to the Saviour by the revelation of their love, their justice, and their mercy. Yet some will refuse to come to the Saviour, choosing darkness rather than light, because their deeds are evil. [Cf: RH 08-31-05 para. 14] p. 239, Para. 6, [1905MS].

Christ and his righteousness,--let this be our platform, the very life of our faith. That which he taught, we are to teach. His commission to his followers is: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." Mrs. E. G. White. [Cf: RH 08-31-05 para. 15] p. 240, Para. 1, [1905MS].

My heart has been made glad by the encouraging advancement of the Lord's cause in Nashville, Tenn. As a few tried, faithful workers in this city have labored perseveringly, God has gone before them in a most wonderful manner, and has opened the way for a great work to be done. Those who have advanced in faith, now see so many opportunities for establishing the truth firmly in Nashville that they feel like making an effort to arouse every believer in the third angel's message to meet the emergency and help them take advantage of these opportunities. I have the same desire; and so confident have I been regarding the willingness of our brethren and sisters throughout the churches in America to meet the situation nobly, that I have encouraged our brethren in the South to arise in the strength of God, and with faith and courage enter his opening providences. [Cf: RH 09-07-05 para. 1] p. 240, Para. 2, [1905MS].

The Lord has set the seal of his approval on the effort to establish memorials to his name in the city of Nashville. He has signified that from this important center, the light of the truth for this time shall radiate to every part of the Southern field. Nashville is a natural center for our work in the South. And the influence of the various educational and publishing institutions established there, makes the city a favorable place in which to carry on the various phases of our work. [Cf: RH 09-07-05 para. 2] p. 240, Para. 3, [1905MS].

In Nashville much interest is taken in the colored people. In and near the city are large schools for the colored people. The truth is to be brought before the white people of Nashville, including those who have given of their means and influence for the benefit of the colored race. They have taken a noble stand for the uplifting of this people. They should be given a representation of our work that will be an object lesson in genuine Christian education and medical missionary training. We are to do all that we can to remove from the minds of the people the prejudice the exists against our work. If the efforts we put forth are in accordance with God's will, many will be converted. [Cf: RH 09-07-05 para. 3] p. 240, Para. 4, [1905MS].

For the accomplishment of the work that should be done in Nashville the best talent is needed. In so important a center of influence, we need men who talk courage and faith,--men who never become discouraged,--men who cling to the Mighty One, and in his strength make decided efforts to advance,--men who believe that the God of Israel still lives and reigns, and that he will surely fulfil his word. And how thankful we should be that at this time there are in Nashville tried soldiers of the cross,--laborers of long experience, who with voice and pen are effectively proclaiming the vital truths of the third angel's message. God desires the gray haired pioneers, the men who acted a part in the work when the first, second, and third angels' messages were first given, to stand in their place in his work today. [Cf: RH 09-07-05 para. 4] p. 240, Para. 5, [1905MS].



The Nashville Meetinghouse.--For a long time the Sabbath keepers in Nashville have met for worship in a room in the publishing house. But some have felt that in order to give a correct impression regarding the exalted character of our faith, we ought in some way to provide for a church building. But considering the lack of means, it seemed impossible to secure a suitable house of worship. [Cf: RH 09-07-05 para. 5] p. 241, Para. 1, [1905MS].

About the time that Elder Haskell and his wife united with Elder Butler in labor at Nashville, the Lord instructed me in the night season to bear to the brethren and sisters in the South the following message:-- [Cf: RH 09-07-05 para. 6] p. 241, Para. 2, [1905MS].

"God would have the standard lifted higher and still higher. The church can not abridge her task without denying her Master. Meetinghouses must be built in many places. Is it economy to fail to provide in our cities places of worship where the Redeemer may meet with his people? Let us not give the impression that we find it too great an expense to provide properly for the reception of the heavenly Guest. [Cf: RH 09-07-05 para. 7] p. 241, Para. 3, [1905MS].

"In laying plans for building, we need the wisdom of God. We should not needlessly incur debt, but I would say that in every case all the money required to complete a building need not be in hand before the work is begun. We must often move forward by faith, working as expeditiously as possible. It is through a lack of faith that we fail of receiving the fulfilment of God's promises. We must work and pray and believe. We are to move forward steadily and earnestly, trusting in the Lord, and saying, 'We will not fail nor become discouraged.' [Cf: RH 09-07-05 para. 8] p. 241, Para. 4, [1905MS].

"Let our brethren in Nashville and in all parts of the South lay aside their doubts, and come over to the side of faith. Let them say, 'We will do our best. No longer will we question the work and ways of the Lord. From this time we will believe the word of the Lord, and obey his command to "arise and build," whether all the money required is in sight or not.' [Cf: RH 09-07-05 para. 9] p. 241, Para. 5, [1905MS].

"The Lord has instructed me that in some places there are buildings suitable for our work, and that we can secure these buildings at reasonable cost." [Cf: RH 09-07-05 para. 10] p. 241, Para. 6, [1905MS].

In the providence of God, about a year after our brethren received this message, and after they had decided that they could not afford to buy land and build a meetinghouse suitable for their needs, an opportunity came to them to purchase a good house of worship in a desirable location for five thousand dollars. The brethren made a careful examination of the property, and decided that it be purchased. The step required an exercise of faith; for no funds were in hand to make the first payment of one thousand dollars. Their great need led them to go forward, trusting in God for help. [Cf: RH 09-07-05 para. 11] p. 241, Para. 7, [1905MS].

The building is in need of some repairs, in order that it may correspond with the directions God has given regarding the places in

which his people meet to worship him. [Cf: RH 09-07-05 para. 12] p. 242, Para. 1, [1905MS].

The opportunity to purchase this church property is one fulfilment of the light given me by the Lord that to our people would be offered at a price far below the original cost, properties that could be used in our work. It was in the providence of God that our brethren obtained possession of this house of worship in Nashville. We are confident the means to pay for it will come in, because we have asked for it, and God has signified that it will be received by the workers in Nashville. [Cf: RH 09-07-05 para. 13] p. 242, Para. 2, [1905MS].

The Nashville Mission and Bible Training School.--Brother and Sister Haskell have rented a house in one of the best parts of the city, and have gathered round them a family of helpers, who day by day go out giving Bible readings, selling our papers, and doing medical missionary work. During the hour of worship, the workers relate their experiences. Bible studies are regularly conducted in the home, and the young men and young women connected with the mission receive a practical, thorough training in holding Bible readings and in selling our publications. The Lord has blessed their labors, a number have embraced the truth, and many others are deeply interested. [Cf: RH 09-07-05 para. 14] p. 242, Para. 3, [1905MS].

It was in this way that the fishermen who left their nets at the call of Christ were trained. A similar work should be done in many cities. The young people who go out to labor in these cities should be under the direction of experienced, consecrated leaders. Let the workers be provided with a good home, in which they may receive thorough training. The Lord has a precious, sacred work of soul-saving to be done in the world, and it is to be done now. This work is to be carried forward on a higher plane of individual responsibility than ever before. [Cf: RH 09-07-05 para. 15] p. 242, Para. 4, [1905MS].

The Tent Meeting.--For a long time the workers in Nashville have been searching for a suitable place in which to pitch a tent for a series of tent meetings. For months it seemed impossible for them to find a place, but recently the Lord opened the way for them to secure a good place, and the tent has been pitched, and the meetings opened. [Cf: RH 09-07-05 para. 16] p. 242, Para. 5, [1905MS].

The God of Israel has commanded that the work in the South shall go forward. How grateful we should be that he has placed in Nashville experienced workers who are determined to make a success of the work, surmounting all difficulties! So long as these workers keep their hands uplifted to heaven, the Lord will be their strength, their front guard and their rearward. [Cf: RH 09-07-05 para. 17] p. 242, Para. 6, [1905MS].

The Nashville Sanitarium.--Medical missions must be opened as pioneer agencies to prepare the way for the proclamation of the third angel's message in the cities of the South. O how great is the need for means to do this work! Gospel medical missions can not be established without financial aid. Every such mission calls for our sympathy, and for our means, that facilities may be provided to make the work successful. These institutions, conducted in accordance with the will of God, would remove prejudice, and call our work into favorable notice. The highest

aim of the workers is to be the spiritual health of the patients. Medical missionary work gives opportunity for carrying forward successful evangelistic work. It is as these lines of effort are united, that we may expect to gather the most precious fruit for the Lord. [Cf: RH 09-07-05 para. 18] p. 242, Para. 7, [1905MS].

For some time, Brethren Hayward and Hansen have been carrying on sanitarium work in a modest way in the heart of the city, and in a rented building a few miles out of the city. The difficulties and inconveniences against which they have had to contend have greatly retarded the work, making it doubly hard. [Cf: RH 09-07-05 para. 19] p. 243, Para. 1, [1905MS].

During my visit to the Southern field a year ago, we tried to find, near Nashville, a property suitable for a sanitarium. We examined several places, but arrived at no definite decision. Recently I have been rejoiced to learn that there has been found a desirable property four miles south of the city, and near the terminus of a streetcar line. In this tract there are thirty-three acres of land. Our brethren regard the location as an ideal site for a sanitarium. An ample supply of water comes from a lithia spring, pure, and clear as crystal. [Cf: RH 09-07-05 para. 20] p. 243, Para. 2, [1905MS].

Our brethren were able to buy this property for eight thousand seven hundred and fifty dollars, by paying cash. The amount was loaned to them by a brother in Kentucky. [Cf: RH 09-07-05 para. 21] p. 243, Para. 3, [1905MS].

A sanitarium building should soon be erected on this property. Our brethren must have help in order to build up this much-needed institution. The establishment of medical institutions in the South will make the work more expensive; but the importance of this line of effort can not be overestimated. [Cf: RH 09-07-05 para. 22] p. 243, Para. 4, [1905MS].

Our Opportunity.--And now, my dear brethren and sisters, how shall we relate ourselves, individually, to the work that is being carried forward in Nashville? My heart is stirred. I can not but feel the deepest sympathy for my brethren in the South, who have been laboring earnestly and untiringly to carry out the directions given that in Nashville the truth is to be proclaimed. Elder Haskell and his wife and Elder Butler have been and still are most earnest, self-denying workers in that field. They and their associates are advancing at the command of the Lord, in order that a knowledge of the truth for this time may be given to the people of Nashville and of the entire South. Shall not we encourage them to continue their aggressive work, by revealing our sympathy in a practical way? [Cf: RH 09-07-05 para. 23] p. 243, Para. 5, [1905MS].

In the name of the Lord, I now call upon the members of our churches in the North and South, the East and the West, to contribute liberally for the work at Nashville. Let the children act their part. The Lord will greatly bless you as you help this needy field. He expects those for whom he has made so great a sacrifice, to show their appreciation of his love by denying self for the good of others. [Cf: RH 09-07-05 para. 24] p. 243, Para. 6, [1905MS].

God has bestowed gifts on man, not capriciously, but with equality. To every man God has given talents according to his ability to use them. And it is his purpose that the different parts of his field shall receive the help that their needs demand. When his stewards act unselfishly, his work is advanced, and rejoicing is the result. [Cf: RH 09-07-05 para. 25] p. 243, Para. 7, [1905MS].

True Christians, whose interests are bound up with the interests of Christ, are pained to the heart as they see that by man's cupidity the Saviour is dishonored in the person of his saints. They are cut to the quick as they see their fellow men perishing in their sins, and precious opportunities to save them passing by unimproved because means for the carrying forward of the work of soul-saving are not available. [Cf: RH 09-07-05 para. 26] p. 244, Para. 1, [1905MS].

The workers in Nashville have not received the help that they should have had; and we now entreat you, my brethren and sisters, to send of your means to the workers there; for they are greatly in need of help. This morning I have been asking the Lord to move upon your hearts to do this, that his work in Nashville may not be delayed. I have faith and hope to believe that you will respond with gladness of heart. [Cf: RH 09-07-05 para. 27] p. 244, Para. 2, [1905MS].

A Prayer for Help.--We must all look to God. We must all present our necessities to Christ our Burden Bearer, the One who knows the great burdens that are borne by his servants in important centers, and who knows how greatly they need help. [Cf: RH 09-07-05 para. 28] p. 244, Para. 3, [1905MS].

I am pleading with God to enlighten our brethren in all matters, that they may understand the work that needs to be done just now in Nashville. My prayer is: "We come to thee, O thou Saviour of the world, pleading the promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' I ask sincerely, earnestly, because I believe thy word. Help our faithful, aged workers in Nashville, Tenn. I, thy dependent, believing child, take thy words, and call upon thee to open the hearts of thy people throughout the United States, and lead them to send in their offerings to Nashville now, just now. Help Elder Butler and Elder Haskell in their tent effort. Help them to secure means to pay for the meetinghouse and to set it in acceptable order, so that it will make a presentation corresponding with thy directions. Help thy servants to establish a sanitarium for the honor of thy name. [Cf: RH 09-07-05 para. 29] p. 244, Para. 4, [1905MS].

"In thy lessons to thy disciples thou didst say, 'What man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent?' Thou hast said, 'If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him.' [Cf: RH 09-07-05 para. 30] p. 244, Para. 5, [1905MS].

"My Heavenly Father, we ask thee in Christ's name to give to the workers in Nashville the things they so much need to advance thy work. Encourage the hearts of thy servants to do this work, to look to thee, to ask of thee the things they need, to believe in thee. Sustain their faith and courage. O, sustain their courage, and indite their prayers!

Keep them ever looking to thee, ever believing and receiving thy promised gifts. Keep them glad, hopeful, rejoicing, that their words may glorify thee. [Cf: RH 09-07-05 para. 31] p. 244, Para. 6, [1905MS].

"O Lord, I do believe. O Lord, thou wilt hear. Make thy servants strong in faith, strong in hope, strong in courage, mighty in word and deed to proclaim thy truth. Amen." Mrs. E. G. White. [Cf: RH 09-07-05 para. 32] p. 245, Para. 1, [1905MS].

The Responsibilities of Burden Bearers.--After King David, in the presence of the men in positions of responsibility in his kingdom, had outlined his plans regarding the building of the temple, he appealed to them to cooperate with Solomon in carrying forward this work. "Who," he asked of the assembled multitude, "is willing to consecrate his service this day unto the Lord?" [Cf: RH 09-14-05 para. 1] p. 245, Para. 2, [1905MS].

Willing Service.--The response came not only in liberal offerings of treasures to meet the expense of the building, but also in willing service in the various lines of God's work. Hearts were filled with a desire to return to the Lord his own, by consecrating to his service all the energies of mind and body. Those upon whom had been placed burdens of state, determined to labor heartily and unselfishly, using for God the skill and ability he had given them. [Cf: RH 09-14-05 para. 2] p. 245, Para. 3, [1905MS].

David's exhortation to Solomon, and his appeal to the burden bearers of the nation, should be kept in mind by those who are in positions of trust in the Lord's cause today. In this our day God's people will prosper only so long as they keep his precepts; and those who bear responsibilities are called upon to consecrate their service to the Lord. Conference officers, church officers, managers and heads of departments in our institutions, laborers in the field at home and abroad,--all are to render faithful service by using their talents wholly for God. The Lord is not pleased with halfhearted service. To him we owe all that we have and are. [Cf: RH 09-14-05 para. 3] p. 245, Para. 4, [1905MS].

Implicit Obedience.--To all engaged in his service, the Lord gives wisdom. The tabernacle to be borne from place to place in the wilderness, and the temple at Jerusalem, were built in accordance with special directions from God. Throughout the ages, God has been particular as to the design and the accomplishment of his work. In this age, he has given his people much light and instruction in regard to how his work is to be carried forward,--in an elevated, refined, conscientious manner; and he is pleased with those who in their service carry out his design. Only those who, feeling their own inefficiency, obey implicitly the Lord's commands, can be retained in his service. [Cf: RH 09-14-05 para. 4] p. 245, Para. 5, [1905MS].

Uzzah meddled with the ark, notwithstanding the plain command of the Lord to regard it with fear and trembling, and to keep it sacred. He had to be removed from the Lord's work. God changes not. Today he is just as desirous as in the days of Uzzah that men shall know his ways, and that they shall reverence the methods he has outlined for their guidance. They are to carry out the plans he has devised. When men feel

that it is unimportant to obey a "Thus saith the Lord" in carrying forward his work, but that their own plans should be followed, they thereby evidence unfitness for any position of trust in his cause. In every effort to advance the interests of his work, we must lose sight of self, and keep in view God's glory. [Cf: RH 09-14-05 para. 5] p. 245, Para. 6, [1905MS].

Satan's propositions appear to present great advantages, but they end in ruin. Over and over again men have found out by experience the result of choosing to follow the plans of men rather than the plans that God has made for us. Will not others gain wisdom from their experience? Let us be afraid of any plans that are not heaven-born. [Cf: RH 09-14-05 para. 6] p. 246, Para. 1, [1905MS].

Often the professed followers of Christ are found with hearts hardened and eyes blinded, because they do not obey the truth. Selfish motives and purposes take possession of the mind. In their self-confidence they suppose that their way is the way of wisdom. They are not particular to follow exactly the path that God has marked out. They declare that circumstances alter cases, and when Satan tempts them to follow worldly principles, they yield, and, making crooked paths for their feet, they lead others astray. The inexperienced follow where they go, supposing that the judgment of Christians so experienced must be wise. [Cf: RH 09-14-05 para. 7] p. 246, Para. 2, [1905MS].

Those in positions of responsibility who follow their own way are held responsible for the mistakes of those who are led astray by their example. "Shall I not judge for these things?" God asks. [Cf: RH 09-14-05 para. 8] p. 246, Para. 3, [1905MS].

There are those who think that they can improve upon the plan that the Lord has given; that they can mark out for themselves a course better than the course he has marked out for them. Such ones, choosing the things that be of men, harden their hearts against God's leading, and follow their own way. Unless they repent, the time will come when they will look upon the utter failure of their lifework. Man's wisdom, exercised without Christ's guidance, is a dangerous element. [Cf: RH 09-14-05 para. 9] p. 246, Para. 4, [1905MS].

Any recognition or exaltation gained apart from God is worthless; for it is not honored in heaven. To have the approval of men does not win God's approval. Those who would be acknowledged by God in the day of judgment, must here listen to his counsels and be governed by his will. Only thus can they receive the rich blessings that will fit them to receive his commendation. They must hold fast to the truth until the end, refusing to be drawn from their allegiance by any ambitious projects. [Cf: RH 09-14-05 para. 10] p. 246, Para. 5, [1905MS].

Stemming the Tide of Evil.--We have not realized fully the importance of studying the counsel given by the Lord, through David, to Solomon, regarding those who are unworthy of confidence. Those who prove untrue are to be dealt with in accordance with the wisdom that God will impart. Never are God's servants to look upon disaffection, scheming, and deception as virtues; those in responsibility are to manifest their decided disapproval of all unfaithfulness in business and spiritual matters. And they are to choose as counselors in every line of work, only those men in whom they can repose the utmost confidence. [Cf: RH

09-14-05 para. 11] p. 246, Para. 6, [1905MS].

In the sixteenth chapter of First Corinthians we read: "Watch ye, stand fast in the faith, quit you like men, be strong." Those who are elevated to official positions in the Lord's work are ever to guard against incurring the guilt of rash speech, of unfaithfulness, of betrayal of sacred trusts. And only so long as they discharge aright their responsibilities, are they to be retained in office. [Cf: RH 09-14-05 para. 12] p. 247, Para. 1, [1905MS].

Those who bear responsibilities must be wide-awake. It is not the man who drifts with circumstances, and who in an emergency indorses questionable moves, who wins the respect of his fellow men and the approval of heaven. It is the man who, like a rock meeting the tide, stands firm against evil who commands respect. In a crisis, when many are not fully decided as to the right course, the one who moves steadfastly in the path that God has marked out, with unshaken determination carrying out God's plans, is the one who wins confidence as a man fit to command. Those who occupy positions of responsibility should know what saith the Lord, and they should then stand unflinchingly for the right, stemming the tide of evil. Mrs. E. G. White. [Cf: RH 09-14-05 para. 13] p. 247, Para. 2, [1905MS].

Dear Brethren and Sisters: I greatly desire to impress your minds with the importance of doing what you can to help forward the work for the colored people in the Southern States. In this field there are thousands and thousands of negroes, many of whom are ignorant and in need of the gospel. Upon the white people of the United States the Lord has laid the burden of uplifting this race. But, as yet, Seventh-day Adventists have done comparatively little to help them. [Cf: RH 09-21-05 para. 1] p. 247, Para. 3, [1905MS].

There are many, many places in the South in which no earnest Christian effort has been made for the colored people. These unentered fields, in their unsightly barrenness, stand before heaven as a witness against the unfaithfulness of those who have had great light. When I think of the way in which this line of work has been treated, there comes over me an intensity of feeling that words can not express. 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: RH 09-21-05 para. 2] p. 247, Para. 4, [1905MS].

A few faithful laborers have made beginnings here and there. And among our brethren and sisters in the more favored fields of America, there are warm hearts beating in sympathy with the hearts of those who, with integrity and faithfulness, have bravely borne a burden of labor for the colored people, laying a foundation that will be as enduring as eternity. 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 the work in the South in its present condition. The people 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. [Cf: RH 09-21-05 para. 3] p. 247, Para. 5, [1905MS].

The Training of Workers.--For the accomplishment of the Lord's work among the colored people in the South, we can not look wholly to white laborers. We need, O, so much! colored workers to labor for their own people, in places where it would not be safe for white people to labor. Without delay, most decided efforts should be made to educate and train colored men and women to labor as missionaries. We must provide means for the education and training of Christian colored students in the Southern States, who, being accustomed to the climate, can work there without endangering their lives. Promising young men and young women should be educated as teachers. They should have the very best advantages. Those who make the fear of the Lord the beginning of wisdom, and give heed to the counsel of men of experience, can be a blessing, by carrying to their own people the light of present truth. Every worker who labors in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition. [Cf: RH 09-21-05 para. 4] p. 248, Para. 1, [1905MS].

It was for the education of Christian workers, that, in the providence of God, the General Conference purchased a beautiful farm of three hundred acres near Huntsville, Ala., and established an industrial training school for colored students. During the past two or three years I have often received instruction in regard to this school, showing what manner of school it should be, and what those who go there as students are to become. [Cf: RH 09-21-05 para. 5] p. 248, Para. 2, [1905MS].

All that is done by those connected with the Huntsville school, whether they be teachers or students, 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, regarding the fidelity with which this gift of land has been cared for. This is the Lord's farm, and it is to bear fruit to his glory. Heavenly angels will be able to read, in the thrift and painstaking effort revealed in the care of the farm, the story of the improvement made by the students themselves in character building. On this farm the students are to learn how to earn their living by honest work. Such a knowledge will be of inestimable value to them when they go forth to teach others of their race. [Cf: RH 09-21-05 para. 6] p. 248, Para. 3, [1905MS].

The students of the Huntsville school are to be given a training in many lines of service. All are to be taught the importance of practical Christianity. And they are to learn how to present the truth for this time to their own people. Not only are they to learn to do public work, but they should learn also the special value of house-to-house work in soul-saving. In carrying forward work among the colored people, it is not learned men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the



invitation, "Come; for all things are now ready." Those who beg at midnight for loaves for hungry souls, will be successful. It is a law of heaven that as we receive, we are to impart. [Cf: RH 09-21-05 para. 7] p. 248, Para. 4, [1905MS].

In all the Lord's arrangements, there is nothing more beautiful than his plan of giving to men and women a diversity of gifts. The church of God is made up of many vessels, both large and small. The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,-- the work of seeking to save souls ready to perish. There are many who have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in him. [Cf: RH 09-21-05 para. 8] p. 249, Para. 1, [1905MS].

The Lord says, I will take illiterate men, obscure men, and move upon them by my Spirit to carry out my purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear me. "Not by might, nor by power, but by my Spirit." We should give willing, devoted men every possible encouragement to go forward and in their humble way reveal their loyalty to principle and their integrity to God. Let them visit the people at their homes, and talk and pray with the unwarned regarding the soon-coming Saviour. Let them take a personal interest in those whom they meet. Christ took a personal interest in men and women while he lived on this earth. He was a true missionary everywhere he went. His followers are to go about doing good, even as he did. By personal efforts to meet the people where they are, coarse and rough though some of these people may be, humble household-missionaries and colporteurs may win the hearts of many to Christ. In their unpretentious way they can reach a class that ministers generally can not touch. [Cf: RH 09-21-05 para. 9] p. 249, Para. 2, [1905MS].

The Establishment of Schools.--No line of work will be of more telling advantage to the colored people in the Southern field than the establishment of small schools. Hundreds of mission schools must be established; for there is no method of giving the truth to these people so effectual and economical as these small schools. This line of work has been specially presented before me. But the work is almost at a standstill for the lack of money to provide facilities for the training of teachers, and for the building of schoolhouses, and for paying the wages of the teachers. [Cf: RH 09-21-05 para. 10] p. 249, Para. 3, [1905MS].

There are many who can not even read the divine Word; many are slaves of superstition; and yet through divine power these poor, ignorant beings, degraded by sin, may be saved, elevated, sanctified, ennobled. And in the Lord's estimation every soul saved is worth more than the wealth of the whole world. Those who are ignorant must be educated; and this means much. Instead of making superabundant provision for educating a few, we should devise ways and means of helping the many who are neglected and oppressed. [Cf: RH 09-21-05 para. 11] p. 249, Para. 4, [1905MS].

So far as possible, these mission schools for colored people should be established outside the cities. But in the cities there are many children who could not attend the schools that will be established out

of the cities; and schools should be opened for them. [Cf: RH 09-21-05 para. 12] p. 249, Para. 5, [1905MS].

The colored people need simple books. They have been left in ignorance when they should have been taught; left unconverted when every effort possible should have been put forth to rescue and save them. [Cf: RH 09-21-05 para. 13] p. 250, Para. 1, [1905MS].

This work will require talent, and, above everything else, the grace of God. The colored youth will be found to be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. Many of them have had no opportunity to learn how to take care of themselves. Those who for years have been working to help the colored people, know their needs; and they are the best fitted to begin schools for them. Colored teachers must work for the colored people, under the supervision of well-qualified men who have the spirit of mercy and love. How important it is, then, that we place our training school at Huntsville on vantage ground, so that many may be educated to labor as teachers of their own race! [Cf: RH 09-21-05 para. 14] p. 250, Para. 2, [1905MS].

Medical Missionary Work,--In no place is there greater need of genuine gospel medical missionary work than among the colored people in the South. Had such a work been done for them immediately after the proclamation of freedom, their condition today would have been very different. Medical missionary work must be carried forward for the colored people. Sanitariums and treatment rooms should be established in many places. These will open doors for the entrance of Bible truth. [Cf: RH 09-21-05 para. 15] p. 250, Para. 3, [1905MS].

This work will require devoted men and means, and much wise planning. Years ago we should have been training colored men and women to care for the sick. Plans should now be made to do a quick work. Let promising colored young men,--young men of good Christian character,--be given a thorough training for this line of service. Let them be imbued with the thought that in all their work they are to proclaim the third angel's message. Strong, intelligent, consecrated colored nurses will find a wide field of usefulness opening before them. [Cf: RH 09-21-05 para. 16] p. 250, Para. 4, [1905MS].

Christ, the great Medical Missionary, is our example. Of him it is written, that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He healed the sick, and preached the gospel. In his service, healing and teaching were linked closely together. To day they are not to be separated. The nurses who are trained in our institutions, are to be fitted to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing. [Cf: RH 09-21-05 para. 17] p. 250, Para. 5, [1905MS].

The Lord has instructed us that with our training schools there should be connected small sanitariums, that the students may have opportunity to gain a knowledge of medical missionary work. This line of work is to be brought into our schools as part of the regular instruction. Huntsville has been especially pointed out as a school in connection with which there should be facilities for thoroughly training

consecrated colored youth who desire to become competent nurses and hygienic cooks. We have delayed long enough the carrying out of this instruction. [Cf: RH 09-21-05 para. 18] p. 250, Para. 6, [1905MS].

Redeeming the Time.--My brethren and sisters, let us look at the destitution of this field. Let us consider the ignorance, the poverty, the misery, the distress of many of the people. They know but little in regard to Bible truth. They are unacquainted with the Lord Jesus Christ. And yet this field lies at our door! How selfish and inattentive we have been to our neighbors! We have passed them by, doing little to relieve their suffering. The condition of this field is a condemnation of our professed Christianity. [Cf: RH 09-21-05 para. 19] p. 251, Para. 1, [1905MS].

Let us now arise, and redeem the time. Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see of the needs of the millions of colored people in the South, calls us to our duty. We are not to become dispirited and disheartened over the outlook. The Lord lives and reigns. And he expects us to do our part, by training for service and by sustaining in the field those who are best fitted to labor for the colored people. To our every effort he will add his blessing. His faithful servants in charge of the various lines of work, will be given wisdom to discern talent, and to train an army of workers to labor with courageous perseverance for their own race. There is work to be done in many hard places, and out of these places laborers are to come. The field is opening in the Southern States, and many wise, Christian colored men and women will be called to the work. The Lord now gives us the opportunity of searching out these men and women, and of teaching them how to engage in the work of saving souls. When they go forth into the field, God will cooperate with them, and give them the victory. Ellen G. White. [Cf: RH 09-21-05 para. 20] p. 251, Para. 2, [1905MS].

*(To be Read in All the Churches on Sabbath, October 7.)*--Dear Brethren and Sisters: I am thankful that the General Conference has set apart the first Sabbath in October as a day upon which a general contribution will be taken up in all our churches for the advancement of the work among the colored people of the Southern States. I have great hope that this important work will receive substantial help as the result of this collection. I am working, praying, and hoping for this; and I shall leave the result with God. [Cf: RH 09-28-05 para. 1] p. 251, Para. 3, [1905MS].

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? [Cf: RH 09-28-05 para. 2] p. 251, Para. 4, [1905MS].

Over and over again the Lord has presented before me the pioneer work that must be done in new territory. When a difficult field is presented before me as one that must receive special attention. I understand that it is my duty to make this field my special burden, until, before the

earnest, continuous efforts put forth, the difficulties disappear, and the work is established. [Cf: RH 09-28-05 para. 3] p. 251, Para. 5, [1905MS].

The work among the colored people in the Southern field, with its encouraging and discouraging features, has been kept before me for many years. While in Australia, I earnestly called upon my brethren and sisters in America to awake to the responsibility resting upon them to carry the third angel's message to this neglected race. And since my return to this country, I have borne a similar message in every place where I have been. I have an intense interest in all that concerns the welfare of the work among the colored people. [Cf: RH 09-28-05 para. 4] p. 252, Para. 1, [1905MS].

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. And it is because of the neglect of our people to take hold of this work heartily, that the Lord has instructed me to continue making appeals in their behalf. [Cf: RH 09-28-05 para. 5] p. 252, Para. 2, [1905MS].

At one time I felt as if I could no longer bear the burden of this work. I thought that if men would continue to do as they have done, I would let matters drift, and let those who have so much confidence in their own plans go on as they chose to go. I intended merely to pray that the Lord would have mercy upon the ignorant and those who are out of the way. But I dared not lay down the burden; for in the visions of the night the Lord asked me the question: "Will you do that which many would be only too pleased to see you doing? Will you keep silent? Will your voice no longer be heard presenting clearly and distinctly the needs of this long-neglected field? If so, you yourself will share the reproach that rests on the ministers and people who have not done for the Southern field the work the Lord has given them to do, who have passed by on the other side those who are their neighbors, treating them with indifference and cruel neglect." [Cf: RH 09-28-05 para. 6] p. 252, Para. 3, [1905MS].

I know not how to describe the way in which the Southern field has been presented to me. In this field thousands and thousands of people are living in ignorance of the third angel's message, and they are right within the shadow of our doors. This field bears testimony to the neglect of a people who should have been wide-awake to work for the Master among all classes, but who have done very little for the colored people of the South. A little work has been done there, it is true; we have touched the field with the tips of our fingers; but not one hundredth part of the work has been done that should be done. God calls upon his people to stand in a right position before him, to heed the light given fifteen years ago--that the colored people be labored for and helped. [Cf: RH 09-28-05 para. 7] p. 252, Para. 4, [1905MS].

My brethren and sisters, I entreat you to arouse, and show a living interest in the unworked portions of the Lord's vineyard. Catch the spirit of the great Master Worker. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressionable? Christ placed himself on the altar of service, a living sacrifice. Why are we so unwilling to give ourselves to the work

to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done than we might have done to sow the seeds of truth. [Cf: RH 09-28-05 para. 8] p. 252, Para. 5, [1905MS].

To the members of our churches I am instructed to say once more, Take hold of this work now, at once, and resolutely put away all compliance with selfish desires. Come right to the merits of the case. The work among the colored people must be helped with an earnestness that is proportionate to its discouraging features. Many excuses present themselves for our not taking up this work, but these excuses are not prompted by the Holy Spirit. [Cf: RH 09-28-05 para. 9] p. 253, Para. 1, [1905MS].

The sentiment prevails in some minds that when colored people are given an education, they are spoiled for practical work. Of the education given in some schools this may be true to a certain extent; but it will not be so in the schools where the Bible is made the foundation of all education, and where the students are taught to work in the fear and love of God, as their Master worked. It will not be so where students follow the example of the One who gave his life for the life of the world. [Cf: RH 09-28-05 para. 10] p. 253, Para. 2, [1905MS].

There are among the negro race those who have superior natural intelligence, and who, if converted to Christ, could do a good work for their own people. Many should be given the opportunity of learning trades. And others are to be trained to labor as evangelists, Bible workers, teachers, nurses, hygienic cooks, and colporteurs. Many can be taught to be home missionaries. [Cf: RH 09-28-05 para. 11] p. 253, Para. 3, [1905MS].

We ask our people to enlarge their gifts, that the training of workers may be hastened, and that the various lines of work so greatly needed may be established without further delay. Every church member should awake to the responsibility resting upon him. The colored people are to be shown that God has not left them, but that he is working that they may receive an education that will enable them to read, believe, and do the words of Christ, catching his spirit, that in turn they may work for their own people. [Cf: RH 09-28-05 para. 12] p. 253, Para. 4, [1905MS].

Churches of believers are to be developed. Meetinghouses are to be built. Facilities for caring for the sick are to be provided. Small books specially prepared to meet the needs of the people, are to be given a wide circulation. In all the large cities of the South the light of present truth is to shine forth to the colored people. And in all parts of the field, the believers, by a wise use of the talent of speech and by practical Christian Help work, are to live out the truth before those who know it not. [Cf: RH 09-28-05 para. 13] p. 253, Para. 5, [1905MS].

The Lord has instructed me that those who are now carrying on work among the colored people can not remain in the field in a bare-handed condition, and do the work that is required. It will be necessary for them to receive help. The Lord has been calling upon his people in the

stronger conferences of the North, the East, and the West to sustain the Huntsville school by liberal gifts. We pray that he will put it into their hearts to respond nobly. And the smaller mission schools must also be sustained. In past years this line of work has been approved and blessed of heaven, and it must now be developed and strengthened. Means must be raised for establishing the medical missionary work also, and for training and supporting ministers and house-to-house workers. [Cf: RH 09-28-05 para. 14] p. 253, Para. 6, [1905MS].

Will our brethren awake to a realization of their responsibility? Will they give liberally, that the work in the South may be so established that it may be self-supporting? This world was established and is supported by the charity of a benevolent Creator. We are sustained by God's compassionate love. God is the donor of all we have. He calls upon us to return to him a portion of the abundance he has bestowed upon us. Think of the care he gives the earth, sending the rain and the sunshine in their season, to cause vegetation to flourish. It is the great Husbandman who gives life to the seeds planted in the earth. He bestows his favors on the just and on the unjust. Shall not the recipients of his blessings show their gratitude to him by giving of their bounties to help suffering humanity? [Cf: RH 09-28-05 para. 15] p. 254, Para. 1, [1905MS].

Greater liberality must be shown toward the work among the colored people, than has yet been shown. The families among us who have every comfort and convenience of life are to work out plans by which, through self-denial and self-sacrifice, they may help to accomplish what God has said should be accomplished. [Cf: RH 09-28-05 para. 16] p. 254, Para. 2, [1905MS].

There is before us a long-neglected duty,--the practise of self-denial and economy. In every transaction of life, we are to follow the example and reveal the spirit of the greatest Teacher the world has ever seen. He is our example in all things. When we follow his example, we shall let our light shine forth in good works. [Cf: RH 09-28-05 para. 17] p. 254, Para. 3, [1905MS].

I call upon our people in America to come up to the help of the Lord. Let those who can not do more, bring their mites; and let those who have been entrusted with more, bring larger offerings. We ask fathers and mothers to make gifts for the advancement of the work in the South, and we ask them to tell their children of the blessing they will receive if they will give of their pennies and nickels and dimes. [Cf: RH 09-28-05 para. 18] p. 254, Para. 4, [1905MS].

I present this matter to you, my brethren and sisters, and I ask you to do your best on the day that the General Conference has set apart as the time when gifts are to be made for work among the colored people. By willing liberality let us prepare the way for the laborers in the South to do a work of mercy for this people. I urge you in the name of the Lord to do something, and do it now. I pray that God will open your hearts, and help you to do justice to the needs of the work for the colored people. Ellen G. White. [Cf: RH 09-28-05 para. 19] p. 254, Para. 5, [1905MS].

The student of sacred history will observe that throughout the ages

God has distributed the responsibilities of the varied interests of his work in the earth among men whose talents fitted them for service, and who by training might become skilful in the service required. [Cf: RH 10-05-05 para. 1] p. 254, Para. 6, [1905MS].

During Jethro's visit to the camp of Israel, the Lord permitted him to see how heavy were the burdens that rested upon Moses. To maintain order and discipline among that vast, ignorant, and untrained multitude was indeed a stupendous task. Moses was their recognized leader and magistrate; and not only the general interests and duties of the people, but the controversies that arose among them, were referred to him. He had permitted this, for it gave him an opportunity to instruct them; as he said, "I do make them know the statutes of God, and his laws." [Cf: RH 10-05-05 para. 2] p. 255, Para. 1, [1905MS].

Jethro remonstrated against this, saying, "This thing is too heavy for thee; thou art not able to perform it thyself alone;" "thou wilt surely wear away;" and he counseled Moses to appoint proper persons as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens. They should be "able men, such as fear God, men of truth, hating covetousness." All matters of minor consequence were to be judged by the men placed over the smaller groups; matters of greater importance were to be carried to the higher officers; and the most difficult cases were still to be brought before Moses, who was to be to the people, said Jethro, "to God-ward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do." This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing order and system among the people. [Cf: RH 10-05-05 para. 3] p. 255, Para. 2, [1905MS].

Chosen Men for Special Duties.--Later, when the tabernacle was to be built in the wilderness, chosen men were specially endowed by God with skill and wisdom for the construction of the sacred building. And when it was completed, certain men were appointed to perform certain parts of the holy service. Moses, and Aaron and his sons, were to minister before the tabernacle of witness. "The Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood. . . . Ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel. . . . Thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a service of gift." [Cf: RH 10-05-05 para. 4] p. 255, Para. 3, [1905MS].

So particular was the Lord that this sacred work should be performed only by those whom he had appointed, that he declared: "The stranger that cometh nigh shall be put to death." Every worker was to know his place, and to perform faithfully the special duties committed to him; and he was to let alone that which another worker had been appointed to do. [Cf: RH 10-05-05 para. 5] p. 255, Para. 4, [1905MS].

To the Levites was committed the charge of the tabernacle and all that pertained thereto, both in the camp and on the journey. When the camp set forward, they were to strike the sacred tent; when a halting-place was reached, they were to set it up. No person of another tribe was

allowed to come near, on pain of death. The Levites were separated into three divisions, the descendants of the three sons of Levi, and each was assigned its special position and work. In front of the tabernacle, and nearest to it, were the tents of Moses and Aaron. On the south were the Kohathites, whose duty it was to care for the ark and the other furniture; on the north the Merarites, who were placed in charge of the pillars, sockets, boards, etc.; in the rear the Gershonites, to whom the care of the curtains and hangings was committed. [Cf: RH 10-05-05 para. 6] p. 255, Para. 5, [1905MS].

This plan of carefully apportioning special duties to certain men who were best fitted for these duties, had been carefully studied by David, and followed in his administration of the government of Israel; and now that Solomon was placed upon the throne, David gave particular attention to the perfection of the organization of all branches of the ministration of the priests and Levites, of the civil officers, and of the army. [Cf: RH 10-05-05 para. 7] p. 256, Para. 1, [1905MS].

"When David was old and full of days, . . . he gathered together all the princes of Israel, with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand. Of which, twenty and four thousand were to set forward the work of the house of the Lord; and six thousand were officers and judges: moreover four thousand were porters; and four thousand praised the Lord with the instruments." [Cf: RH 10-05-05 para. 8] p. 256, Para. 2, [1905MS].

The four thousand musicians, divided into twenty-four courses, were each led by twelve men especially instructed and skilful in the use of musical instruments. The work of the porters was also definitely arranged. [Cf: RH 10-05-05 para. 9] p. 256, Para. 3, [1905MS].

The priests were divided into twenty-four courses, and a full and accurate record was made regarding this division. Each course was thoroughly organized under its chief, and each was to come to Jerusalem twice a year, to attend for one week to the ministry of the sanctuary. [Cf: RH 10-05-05 para. 10] p. 256, Para. 4, [1905MS].

The Levites, whose duty it was to assist in the sanctuary service, were organized and allotted their part with similar precision. [Cf: RH 10-05-05 para. 11] p. 256, Para. 5, [1905MS].

The care of the treasures was put into the hands of trusty men. "Of the Levites, Ahijah was over the treasures of the house of God, and over the treasures of the dedicated things. . . . All the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated; . . . and all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruah, had dedicated; and whosoever had dedicated anything, it was under the hand of Shelomith, and of his brethren." [Cf: RH 10-05-05 para. 12] p. 256, Para. 6, [1905MS].

"And over the king's treasures was Azmaveth; . . . and over the storehouses in the fields, in the cities, and in the villages, and in the castles, was Jehonathan; . . . and over them that did the work of the field for tillage of the ground, . . . over the vineyards, . . .



over the increase of the vineyards for the wine cellars, . . . over the olive trees and the sycamore trees that were in the low plains, . . . over the herds that fed in Sharon, . . . over the herds that were in the valleys, . . . over the camels also, . . . over the asses, . . . and over the flocks," were placed men whose experience and training peculiarly fitted them for their respective duties. Thus many men of varied abilities were appointed "rulers of the substance which was King David's." [Cf: RH 10-05-05 para. 13] p. 256, Para. 7, [1905MS].

Diligence in Business.--In his work today, the Lord would be pleased to have those who are engaged in any part of his service, guard against the tendency to take upon themselves responsibilities that they are not called upon to bear. Some of his servants are to direct the business matters connected with his work in the earth; others are to look after the spiritual matters. Every laborer is to strive to do well his part, leaving to others the duties entrusted to them. [Cf: RH 10-05-05 para. 14] p. 257, Para. 1, [1905MS].

For years the Lord has been instructing us to choose wise men,--men who are devoted to God,--men who know what the principles of heaven are,--men who have learned what it means to walk with God,--and to place upon them the responsibility of looking after the business affairs connected with our work. This is in accordance with the Bible plan as outlined in the sixth chapter of Acts. We need to study this plan; for it is approved of God. Let us follow the Word. [Cf: RH 10-05-05 para. 15] p. 257, Para. 2, [1905MS].

It is a great mistake to keep a minister who is gifted with power to preach the gospel, constantly at work in business matters. He who holds forth the Word of life is not to allow too many burdens to be placed upon him. He must take time to study the Word and to examine self. If he closely searches his own heart, and gives himself to the Lord, he will better understand how to grasp the hidden things of God. [Cf: RH 10-05-05 para. 16] p. 257, Para. 3, [1905MS].

Let ministers and teachers remember that God holds them accountable to fill their office to the best of their ability, to bring into their work their very best powers. They are not to take up duties that conflict with the work that God has given them. 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 the work which they themselves acknowledge that God has placed in their hands. [Cf: RH 10-05-05 para. 17] p. 257, Para. 4, [1905MS].

The finances of the cause are to be properly managed by business men of ability; but preachers and evangelists are set apart for another line of work. Let the management of financial matters rest on others than those set apart for the work of preaching the gospel. Our ministers are not to be heavily burdened with the business details of the evangelical work carried on in our large cities. Those in charge of our conferences should find business men to look after the financial details of city work. If such men can not be found, let facilities be provided for training men to bear these burdens. [Cf: RH 10-05-05 para. 18] p. 257, Para. 5, [1905MS].

Men of experience in business lines, with a practical knowledge of bookkeeping, should be chosen to superintend the keeping of the

accounts in our institutions at home and abroad. If such men had been appointed in years past to superintend the financial affairs of our conferences and institutions, thousands of dollars would have been saved, and the efficiency of the ministry would not have been so greatly weakened by the burden of financial cares and perplexities that has too often fallen where it does not belong. [Cf: RH 10-05-05 para. 19] p. 257, Para. 6, [1905MS].

Close investigation of the business transactions in various departments of the cause, are to be frequently made. This work must not be neglected. Never are we to sanction any transactions that imperil the purity of the Lord's church, and of his institutions, which are his appointed instrumentalities. [Cf: RH 10-05-05 para. 20] p. 258, Para. 1, [1905MS].

Those in charge of the work have erred sometimes in permitting the appointment of men devoid of business tact and ability to manage important financial interests. A man's fitness for one position does not always qualify him to fill another position. Experience is of great value. The Lord desires to have men of intelligence connected with his work,--men qualified for various positions of trust in our conferences and institutions. Especially are consecrated business men needed,--men who will carry the principles of truth into every business transaction. Those placed in charge of financial matters should not assume other burdens,--burdens that they are incapable of bearing; nor is the business management to be entrusted to incompetent men. [Cf: RH 10-05-05 para. 21] p. 258, Para. 2, [1905MS].

Men of promise in business lines should develop and perfect their talents by most thorough study and training. They should be encouraged to place themselves where, as students, they can rapidly gain a knowledge of right business principles and methods. All may improve; no one needs to remain a novice. [Cf: RH 10-05-05 para. 22] p. 258, Para. 3, [1905MS].

If men in any line of work ought to improve their opportunities to become wise and efficient, it is those who are using their ability in the work of building up the kingdom of God in our world. In view of the fact that 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. All the religious service and every branch of business are to bear the signature of heaven. [Cf: RH 10-05-05 para. 23] p. 258, Para. 4, [1905MS].

"Holiness unto the Lord" is to be the motto of the laborers in every department. The human agent should strive to attain to perfection, that he may be an ideal Christian, complete in Christ Jesus. Mrs. E. G. White. [Cf: RH 10-05-05 para. 24] p. 258, Para. 5, [1905MS].

Our God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. [Cf: RH 10-12-05 para. 1] p. 258, Para. 6, [1905MS].

The Jewish Economy.--During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works

was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in his name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens;" and, lastly, officers who might be employed for special duties. [Cf: RH 10-12-05 para. 2] p. 258, Para. 7, [1905MS].

Reorganization at the Beginning of Solomon's Reign.--In planning for the administration of the affairs of the kingdom, after David abdicated in favor of Solomon, the aged king and his son and their counselors regarded it as essential that everything be done with regularity, propriety, fidelity, and dispatch. So far as possible, they followed the system of organization given Israel soon after the deliverance from Egypt. The Levites were assigned the work connected with the temple service, including the ministry of song and instrumental music, and the keeping of the treasures. [Cf: RH 10-12-05 para. 3] p. 259, Para. 1, [1905MS].

The men capable of bearing arms and of serving the king were divided into twelve courses of twenty-four thousand each. Over every course was a captain. "The general of the king's army was Joab." "The courses . . . came in and went out month by month throughout all the months of the year." Thus every group of twenty-four thousand served the king one month during each year. [Cf: RH 10-12-05 para. 4] p. 259, Para. 2, [1905MS].

David appointed Jonathan, his uncle, as "a counselor, a wise man, and a scribe;" Ahithophel also was "the king's counselor. . . . And after Ahithophel was Johoiada . . . and Abiathar." Hushai was "the king's friend." By his prudent example, the aged king taught Solomon that "in the multitude of counselors there is safety." [Cf: RH 10-12-05 para. 5] p. 259, Para. 3, [1905MS].

The thoroughness and completeness of the organization perfected at the beginning of Solomon's reign; the comprehensiveness of the plans for bringing the largest number possible of all the people into active service; the wide distribution of responsibility, so that the service of God and of the king should not be unduly burdensome to any individual or class,--these are lessons which all may study with profit, and which the leaders of the Christian church should understand and follow. [Cf: RH 10-12-05 para. 6] p. 259, Para. 4, [1905MS].

This picture of a great and mighty nation living in simplicity and comfort in rural homes, every person rendering willing and unsalaried service to God and the king for a portion of each year, is one from which we may gather many helpful suggestions. [Cf: RH 10-12-05 para. 7] p. 259, Para. 5, [1905MS].

Order in the Christian Church.--There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites his people,

Satan and his evil angels are very busy to undo this unity and to destroy it. [Cf: RH 10-12-05 para. 8] p. 259, Para. 6, [1905MS].

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization. [Cf: RH 10-12-05 para. 9] p. 259, Para. 7, [1905MS].

All who desire the cooperation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and unity of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder. All such evils are the result of Satan's studied effort to weaken our forces, to destroy courage, and to prevent successful action. God desires that his work shall be done with system and exactness, in order that he may place upon it the seal of his approval. [Cf: RH 10-12-05 para. 10] p. 260, Para. 1, [1905MS].

The Result of Organized Effort.--It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered. [Cf: RH 10-12-05 para. 11] p. 260, Para. 2, [1905MS].

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message. [Cf: RH 10-12-05 para. 12] p. 260, Para. 3, [1905MS].

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh shall glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [Cf: RH 10-12-05 para. 13] p. 260, Para. 4, [1905MS].

Our numbers gradually increased. The seed that was sown was watered of

God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable. [Cf: RH 10-12-05 para. 14] p. 260, Para. 5, [1905MS].

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand his will, and light was given to us by his Spirit, that there must be order and thorough discipline in the church,--that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law among God's people on the earth. [Cf: RH 10-12-05 para. 15] p. 261, Para. 1, [1905MS].

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave Testimony after Testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding us by his providence. We engaged in the work of organization, and marked prosperity attended this advance movement. [Cf: RH 10-12-05 para. 16] p. 261, Para. 2, [1905MS].

As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us. [Cf: RH 10-12-05 para. 17] p. 261, Para. 3, [1905MS].

Our work has steadily advanced. What is the secret of our prosperity?--We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual. [Cf: RH 10-12-05 para. 18] p. 261, Para. 4, [1905MS].

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity. [Cf: RH 10-12-05 para. 19] p. 261, Para. 5, [1905MS].

The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before him. The fewer rules and regulations that we can have, the better will be the effect in the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity. [Cf: RH 10-12-05 para. 20] p. 261, Para. 6, [1905MS].

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause. [Cf: RH 10-12-05 para. 21] p. 262, Para. 1, [1905MS].

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and his teaching in our past history. Mrs. E. G. White. [Cf: RH 10-12-05 para. 22] p. 262, Para. 2, [1905MS].

Solomon, in his youth, made David's choice his own. Pure and noble in character, he was named Jedidiah, the beloved of the Lord. Above every earthly good he desired a wise and understanding heart. Upon him there rested great burdens of state, which he felt unable to bear alone. Not only was he to strive to be a just ruler, but he was also to carry out the long-cherished plan of his father, by building a temple at Jerusalem. As he began to comprehend the magnitude of this special work, and of the duties connected with his kingly office, he sought the great Source of wisdom for divine guidance. [Cf: RH 10-19-05 para. 1] p. 262, Para. 3, [1905MS].

An Offering At Gibeon.--Early in his reign, King Solomon went with his chief counselors to Gibeon to offer sacrifices to God, and to reconsecrate himself to the Lord's service. In the time of Moses the Israelites were commanded to bring their sacrifices to the door of the tabernacle of the congregation. During David's reign the ark of the covenant had been brought to Jerusalem, and set "in the midst of the tent that David had pitched for it;" and there he "offered burnt offerings and peace offerings before the Lord." The old tabernacle of the congregation was still at Gibeon. David left "Zadok the priest, and his brethren the priests, before the tabernacle of the Lord in the high place that was at Gibeon, to offer burnt offerings unto the Lord upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the Lord, which he commanded Israel." [Cf: RH 10-19-05 para. 2] p. 262, Para. 4, [1905MS].

With "the captains of thousands and of hundreds," "the judges," and "every governor in all Israel, the chief of the fathers," Solomon "went to the high place that was at Gibeon; for there was the tabernacle of the congregation of God, which Moses the servant of the Lord had made in the wilderness. But the ark of God had David brought up from Kirjath-jearim to the place which David had prepared for it: for he had pitched a tent for it at Jerusalem. Moreover the brazen altar, that Bezaleel the son of Uri, the son of Hur had made, he put before the tabernacle of the Lord: and Solomon and the congregation sought unto it. And Solomon went up thither to the brazen altar before the Lord, which was at the tabernacle of the congregation, and offered a thousand burnt offerings upon it." [Cf: RH 10-19-05 para. 3] p. 262, Para. 5, [1905MS].

These sacrifices were offered by Solomon and his men in positions of trust, not as a formal ceremony, but as a token of their earnest desire for special help. They knew that they were insufficient, in their own strength, for the responsibilities entrusted to them. Solomon and his associates longed for quickness of mind, for largeness of heart, for tenderness of spirit. [Cf: RH 10-19-05 para. 4] p. 263, Para. 1, [1905MS].

A Noble Choice.--"In that night" "in Gibeon the Lord appeared to Solomon in a dream; . . . and God said, Ask what I shall give thee." [Cf: RH 10-19-05 para. 5] p. 263, Para. 2, [1905MS].

Solomon answered the Lord with these words: "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. [Cf: RH 10-19-05 para. 6] p. 263, Para. 3, [1905MS].

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that can not be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? [Cf: RH 10-19-05 para. 7] p. 263, Para. 4, [1905MS].

"And the speech pleased the Lord, that Solomon had asked this thing. [Cf: RH 10-19-05 para. 8] p. 263, Para. 5, [1905MS].

"And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honor, nor the life of thine enemies, neither yet has asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king;" "behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor," "such as none of the kings have had that have been before thee, neither shall there any after thee have the like." [Cf: RH 10-19-05 para. 9] p. 263, Para. 6, [1905MS].

"And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days." [Cf: RH 10-19-05 para. 10] p. 263, Para. 7, [1905MS].

God promised that as he had been with David, he would be with Solomon. If the king would walk before the Lord in uprightness, and if he would do all that God commanded him, his throne would be established, and his reign would be the means of exalting Israel as the light of the surrounding nations,--as "a wise and understanding people." [Cf: RH 10-19-05 para. 11] p. 263, Para. 8, [1905MS].

"And Solomon awoke; and, behold, it was a dream." [Cf: RH 10-19-05 para. 12] p. 264, Para. 1, [1905MS].

"Then Solomon came from his journey to the high place that was at Gibeon," "to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants." And Solomon "reigned over Israel." [Cf: RH 10-19-05 para. 13] p. 264, Para. 2, [1905MS].

An Understanding Heart.--The Lord imparted to Solomon the wisdom that he desired above earthly riches, honor, or long life. His petition for a quick mind, a large heart, and a tender spirit, was granted. He became the wisest of earthly monarchs, because God gave him superior wisdom and an understanding heart. [Cf: RH 10-19-05 para. 14] p. 264, Para. 3, [1905MS].

"And all Israel . . . feared the king: for they saw that the wisdom of God was in him, to do judgment." The hearts of the people were turned toward Solomon, as they had been to David, and they obeyed him in all things. Solomon "was strengthened in his kingdom, and the Lord his God was with him, and magnified him exceedingly." [Cf: RH 10-19-05 para. 15] p. 264, Para. 4, [1905MS].

For many years Solomon's life was marked with devotion to God, with uprightness and firm principle, and with strict obedience to God's commands. He directed in every important enterprise, and managed wisely the business matters connected with the kingdom. His faithfulness in carrying out the directions of God regarding the construction of the temple, resulted in the erection of the most magnificent building the world has ever seen,--a building that could not be excelled for



richness, beauty, and costly design; and this caused his fame to spread among the nations everywhere. [Cf: RH 10-19-05 para. 16] p. 264, Para. 5, [1905MS].

"God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about. [Cf: RH 10-19-05 para. 17] p. 264, Para. 6, [1905MS].

"And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. [Cf: RH 10-19-05 para. 18] p. 264, Para. 7, [1905MS].

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." [Cf: RH 10-19-05 para. 19] p. 264, Para. 8, [1905MS].

All nations acknowledged, and marveled at, Solomon's superior knowledge and wisdom, the excellence of his character, and the greatness of his power. Many came to him from distant parts of the world to see the manner of his government, and to receive instruction regarding the conduct of difficult affairs. The power of his understanding, the extent of his knowledge, the glory of his reign, commanded the wonder and admiration of the world. Mrs. E. G. White. [Cf: RH 10-19-05 para. 20] p. 264, Para. 9, [1905MS].

Counselors in Need of Wise Discernment.--At the beginning of his reign, when King Solomon was entrusted with many responsibilities connected with the Lord's work, his prayer was: "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." [Cf: RH 10-26-05 para. 1] p. 265, Para. 1, [1905MS].

Here is a lesson for those occupying positions of responsibility in God's cause today,--not only those in charge of large and varied interests, but those also who are entrusted with the lesser responsibilities. Officers of churches and Sabbath schools, leaders of small companies, laborers engaged in evangelistic work,--these are as verily in need of divine discernment as are officers of large conferences and institutions. [Cf: RH 10-26-05 para. 2] p. 265, Para. 2, [1905MS].

God is no respecter of persons. He who gave to Solomon the spirit of wise discernment, is willing today to impart wisdom to his children. The apostle James writes: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him, But let him ask in faith, nothing wavering." And Paul refers to teachers of truth who have faithfully studied the Scriptures, as "those who by reason of use have their senses exercised to discern both good and evil." [Cf: RH 10-26-05 para. 3] p. 265, Para. 3, [1905MS].

Solomon realized that he lacked discernment. It was his great need that led him to seek God for wisdom. In his heart there was no selfish aspiration for a knowledge that would exalt him above his brethren. He desired to do faithfully the work that had been committed to him, and he chose the gift that would be the means of causing his reign to redound to God's glory. [Cf: RH 10-26-05 para. 4] p. 265, Para. 4, [1905MS].

Receiving to Impart.--The Lord provides men and women with all that they need. And his gifts are bestowed upon those only who can make a proper use of them. To some he can grant greater discernment than to others, because he sees that they will use this gift to his glory. When a laborer desires heavenly wisdom more than he desires wealth, power, or fame, God will not disappoint him. Such a worker will learn from the Great Teacher not only what to do, but how to do it in a way that will meet the divine approval. [Cf: RH 10-26-05 para. 5] p. 265, Para. 5, [1905MS].

The man upon whom the Lord has bestowed special wisdom, will be enabled, by God's blessing, to train those with whom he is associated in labor to be quick of understanding, trustworthy, and true to principle. His consecrated zeal, his wise counsel, his piety, will be an inspiration to his fellow workers. They will be led, not to praise and exalt the human agent, nor to become dependent on him, but to go themselves to the Source of all true wisdom for the help they need. God has been greatly dishonored by those who lean upon human beings. He who has said to all who believe on him as a personal Saviour, "Lo, I am with you always, even unto the end of the world," will guide and teach those who recognize him as their leader and instructor. [Cf: RH 10-26-05 para. 6] p. 265, Para. 6, [1905MS].

Guarding the Purity of the Church.--As the work of God advances in our time, there is an increasing need of men of keen discernment,--men who know God and trust in him for their understanding,--men who are working for his name's glory. In the days of Israel men were set apart as judges, to decide regarding what was right, and what was wrong. Surrounded by corrupting influences, they endeavored faithfully to warn the people against the things that were wrong, and to exalt righteous principles, and thus to keep the cause of God from contamination with evil. His cause is just as sacred now as it was in ancient times. Today men in positions of trust, in every place, should be faithful guardians of the purity of the church and everything connected with it. We need, O so greatly! keen discernment and clear spiritual eyesight. In this day of sin and abounding iniquity, our eyes need to be anointed with the heavenly eyesalve, that we may see all things clearly. The great and solemn truths for this time, as outlined in the book of Revelation, are to be proclaimed to the world. Into the very designs and principles of the church these truths are to enter. [Cf: RH 10-26-05 para. 7] p. 266, Para. 1, [1905MS].

The interests of God's cause are sometimes imperiled by the unadvised movements of those who, cherishing self-esteem and seeking for self-glorification, lose sight of the object for which our institutions are established. Failing to realize the importance of bringing men and women to a knowledge of the truth for this time, they allow to enter these institutions wrong influences, which tend to disparage present truth, and to retard greatly the spiritual growth of the workers.

Institutions that were established for the specific purpose of extending the knowledge of the last message of mercy to be given in our world, should be kept free from every worldly, commercial influence. With sanctified judgment our brethren in responsibility must discern between good and evil, and be faithful to their God-given trust. [Cf: RH 10-26-05 para. 8] p. 266, Para. 2, [1905MS].

So long as he remains consecrated, a man whom God has endowed with wise discernment and unusual ability, will not manifest an eagerness to obtain high positions, to guide, to control, to rule. None upon whom have been placed sacred responsibilities, are to grasp at power as did Satan in the heavenly courts. Of necessity men must bear responsibilities; but instead of striving to gain the supremacy, every true laborer will pray for an understanding heart, that he may glorify God by discerning between good and evil. [Cf: RH 10-26-05 para. 9] p. 266, Para. 3, [1905MS].

The man at the head of any work in God's cause is to be a man of intelligence, a man capable of managing large interests successfully, a man of even temper, Christlike forbearance, and perfect self-control. He only whose heart is transformed by the grace of Christ, can be a proper leader. [Cf: RH 10-26-05 para. 10] p. 266, Para. 4, [1905MS].

The path of men in positions of trust 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 unconsecrated men who are boastful and who show a masterly independence, but the great Source of all wisdom. They are to be faithful workers, always laboring in co-partnership with the Master Worker. Strengthened and enlightened by him, they will stand firm against every unholy influence, and will discern the right from the wrong, the good from the evil. They will approve that which God approves. With earnestness they will strive to guard against the introduction or the maintenance of wrong principles in households, churches, institutions, and conferences. By maintaining a vital connection with heaven, they will ever be wise to discern between good and evil. Mrs. E. G. White. [Cf: RH 10-26-05 para. 11] p. 266, Para. 5, [1905MS].

The long-cherished plan of David to erect a temple to the Lord was wisely carried out by Solomon, who "determined to build an house for the name of the Lord." [Cf: RH 11-02-05 para. 1] p. 267, Para. 1, [1905MS].

Solomon's Letter to Hiram.--"Solomon sent to Hiram the king of Tyre," saying, "Thou knowest how that David my father could not build an house unto the name of the Lord his God for the wars which were about him on every side, until the Lord put them under the soles of his feet. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name." [Cf: RH 11-02-05 para. 2] p. 267, Para. 2, [1905MS].

"Behold, I build an house to the name of the Lord my God, to dedicate it to him, and to burn before him sweet incense, and for the continual

showbread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance forever to Israel. And the house which I build is great: for great is our God above all gods. But who is able to build him an house, seeing the heaven and heaven of heavens can not contain him? who am I then, that I should build him an house, save only to burn sacrifice before him? [Cf: RH 11-02-05 para. 3] p. 267, Para. 3, [1905MS].

"Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David my father did provide. [Cf: RH 11-02-05 para. 4] p. 267, Para. 4, [1905MS].

"Send me also cedar trees, fir trees, and algum trees, out of Lebanon: for I know that thy servants can skill to cut timber in Lebanon; and, behold, my servants shall be with thy servants, even to prepare me timber in abundance: for the house which I am about to build shall be wonderful great." "Thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians." "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." [Cf: RH 11-02-05 para. 5] p. 267, Para. 5, [1905MS].

Hiram's Reply.--"It came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said. Blessed be the Lord this day, which hath given unto David a wise son over this great people. And Hiram" "answered in writing, which he sent to Solomon," saying:-- [Cf: RH 11-02-05 para. 6] p. 267, Para. 6, [1905MS].

"Because the Lord hath loved his people, he hath made thee king over them. . . . Blessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord." [Cf: RH 11-02-05 para. 7] p. 267, Para. 7, [1905MS].

"I have considered the things which thou sentest to me for:" "and now I have sent a cunning man, endued with understanding, of Hiram my father's the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father. [Cf: RH 11-02-05 para. 8] p. 268, Para. 1, [1905MS].

"Now therefore the wheat, and the barley, the oil, and the wine, which my lord hath spoken of, let him send unto his servants: and we will cut wood out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem." [Cf: RH 11-02-05 para. 9] p. 268, Para. 2, [1905MS].

The Gathering of Material.--"So Hiram gave Solomon cedar trees and fir trees according to all his desire. [Cf: RH 11-02-05 para. 10] p. 268, Para. 3, [1905MS].

"And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year. [Cf: RH 11-02-05 para. 11] p. 268, Para. 4, [1905MS].

"And the Lord gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together. [Cf: RH 11-02-05 para. 12] p. 268, Para. 5, [1905MS].

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains; beside the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work. [Cf: RH 11-02-05 para. 13] p. 268, Para. 6, [1905MS].

"And the king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon's builders and Hiram's builders did hew them, and the stone squarers: so they prepared timber and stones to build the house." [Cf: RH 11-02-05 para. 14] p. 268, Para. 7, [1905MS].

The Building Erected.--"It came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel," "in the second day of the second month," that "Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David' had prepared in the thrashing floor of Ornan the Jebusite." [Cf: RH 11-02-05 para. 15] p. 268, Para. 8, [1905MS].

Of the inner temple,--the building containing the holy place and the most holy place,--we read: "The length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits." [Cf: RH 11-02-05 para. 16] p. 269, Para. 1, [1905MS].

"The house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." [Cf: RH 11-02-05 para. 17] p. 269, Para. 2, [1905MS].

"He built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling: and he covered them on the inside with wood, and covered the floor of the house with planks of fir." "The cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen." [Cf: RH 11-02-05 para. 18] p. 269, Para. 3, [1905MS].

The Most Holy Place.--"The oracle he prepared in the house within, to set there the ark of the covenant of the Lord. And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. [Cf: RH 11-02-05 para. 19] p. 269, Para. 4, [1905MS].

"So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold. [Cf: RH 11-02-05 para. 20] p. 269, Para. 5, [1905MS].

"And within the oracle he made two cherubims of olive tree, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits: both the cherubims were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without." "He garnished the house with precious stones for beauty." [Cf: RH11-02-05 para. 21] p. 269, Para. 6, [1905MS].

"For the entering of the oracle he made doors of olive tree: the lintel and side-posts were a fifth part of the wall. The two doors also were olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubims, and upon the palm trees. So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm trees and open flowers: and covered them with gold fitted upon the carved work." [Cf: RH 11-02-05 para. 22] p. 269, Para. 7, [1905MS].

"He made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon." [Cf: RH 11-02-05 para. 23] p. 270, Para. 1, [1905MS].

The Furniture of the Holy Place.--"Solomon made all the vessels that were for the house of God, the golden altar also, and the tables whereon the showbread was set; moreover the candlesticks with their lamps, that they should burn after the manner before the oracle, of pure gold; and the flowers, and the lamps, and the tongs, made he of gold, and that perfect gold; and the snuffers, and the basons, and the spoons, and the censers, of pure gold: and the entry of the house, the inner doors thereof for the most holy place, and the doors of the house of the temple, were of gold." [Cf: RH 11-02-05 para. 24] p. 270, Para. 2, [1905MS].

The Courts.--"He made before the house two pillars of thirty and five cubits high, and the chapter that was on the top of each of them was five cubits. And he made chains, as in the oracle, and put them on the heads of the pillars; and made an hundred pomegranates, and put them on the chains. And he reared up the pillars before the temple, one on the

right hand, and the other on the left; and called the name of that on the right Jachin, and the name of that on the left Boaz." [Cf: RH 11-02-05 para. 25] p. 270, Para. 3, [1905MS].

"The porch before the temple of the house, twenty cubits was the length thereof, according to the breadth of the house; and ten cubits was the breadth thereof before the house." [Cf: RH 11-02-05 para. 26] p. 270, Para. 4, [1905MS].

"He built the inner court with three rows of hewed stone, and a row of cedar beams." [Cf: RH 11-02-05 para. 27] p. 270, Para. 5, [1905MS].

"Furthermore he made the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass." [Cf: RH 11-02-05 para. 28] p. 270, Para. 6, [1905MS].

The Furniture of the Courts.--"Moreover he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof." This stood in the court of the priests. [Cf: RH 11-02-05 para. 29] p. 270, Para. 7, [1905MS].

"The pots also, and the shovels, and the fleshhooks, and all their instruments," he made "of bright brass." [Cf: RH 11-02-05 para. 30] p. 270, Para. 8, [1905MS].

"Also he made a molten sea of ten cubits from brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about." "It stood upon twelve oxen" cast of brass; "three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east." "And the thickness of it was an handbreadth, and the brim of it like the work of the brim of a cup, with flowers of lilies; and it received and held three thousand baths. . . . And he set the sea on the right side of the east end" of the court of the priests, "over against the south." [Cf: RH 11-02-05 para. 31] p. 270, Para. 9, [1905MS].

"He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in." [Cf: RH 11-02-05 para. 32] p. 271, Para. 1, [1905MS].

These vessels were cast "in the plain of Jordan, . . . in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance: for the weight of the brass could not be found out." [Cf: RH 11-02-05 para. 33] p. 271, Para. 2, [1905MS].

Completion of the Work.--"So was ended all the work that King Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord." "Thus Solomon finished the house of the Lord, . . . and all that came into Solomon's heart to make in the house of the Lord, . . . he prosperously effected." [Cf: RH 11-02-05 para. 34] p. 271, Para. 3, [1905MS].

"In the fourth year was the foundation of the house of the Lord laid, in the month Zif: and in the eleventh year, in the month Bul, which is

the eighth month, was the house finished throughout all the parts thereof, according to all the fashion of it. So was he seven years in building it." Mrs. E. G. White. [Cf: RH 11-02-05 para. 35] p. 271, Para. 4, [1905MS].

Beyond the inner veil of the wilderness-tabernacle built in the time of Moses, was the holy of holies, where centered the symbolic service of atonement and intercession. In this apartment was the ark, a chest of acacia wood, overlaid within and without with gold, and having a crown of gold about the top. It was made as a depository for the tables of stone, upon which God himself had inscribed the ten commandments. Hence it was called the ark of God's testament, or the ark of the covenant, since the ten commandments were the basis of the covenant made between God and Israel. [Cf: RH 11-09-05 para. 1] p. 271, Para. 5, [1905MS].

The cover of the sacred chest was called the mercy seat. This was wrought of one solid piece of gold, and was surmounted by golden cherubim, one standing on each end. One wing of each angel was stretched forth on high, while the other was folded over the body in token of reverence and humility. The position of the cherubim, with their faces turned toward each other, and looking reverently downward toward the ark, represented the reverence with which the heavenly host regard the law of God, and their interest in the plan of redemption. Above the mercy seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim, God made known his will. [Cf: RH 11-09-05 para. 2] p. 271, Para. 6, [1905MS].

Throughout the times of Moses and Joshua, and of the judges and kings of Israel, the ark of the covenant was regarded as a symbol of God's presence among his people. It was the ark that led the way for the hosts of Israel when they crossed the Jordan and entered the promised land. Surrounded by a halo of glory, the ark was borne around the walls of Jericho by priests clad in the dress denoting their sacred office. During the conquest of Canaan, Gilgal was the headquarters of the Jewish nation and the seat of the tabernacle. Afterward, Shiloh, a little town easy of access to all the tribes, was chosen as a place most suitable for the tabernacle of the congregation. [Cf: RH 11-09-05 para. 3] p. 271, Para. 7, [1905MS].

The ark remained at Shiloh for three hundred years, until, because of the sins of Eli's house, it fell into the hands of the Philistines, and Shiloh was ruined. Through the providence of God, the ark was returned, uninjured, to the Israelites, and was placed in the house of a Levite at Kirjath-jearim, nine miles distant from Jerusalem. There it remained for many years, until David, at the head of a triumphal procession, with sacrifices, and dancing, and music, brought the ark to Jerusalem, and deposited it in the tent that had been prepared for its reception. [Cf: RH 11-09-05 para. 4] p. 272, Para. 1, [1905MS].

The Transfer of the Ark to the Temple.--After Solomon had finished building the temple, he assembled the elders of Israel, and the most influential men among the people, to bring up the ark of the covenant of the Lord out of the city of David. These men consecrated themselves to God, and, with great solemnity and reverence, accompanied the priests who bore the ark. "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were



in the tabernacle, even those did the priests and the Levites bring up. And King Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude." [Cf: RH 11-09-05 para. 5] p. 272, Para. 2, [1905MS].

Solomon followed the example of his father David. Every six paces he sacrificed. With singing, and with music, and great ceremony, "the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above." [Cf: RH 11-09-05 para. 6] p. 272, Para. 3, [1905MS].

A most splendid sanctuary had been made, according to the pattern showed to Moses in the mount, and afterward presented by the Lord to David. In addition to the cherubim on the top of the ark, Solomon made two other angels of larger size, standing at each end of the ark, representing the heavenly angels guarding the law of God. It is impossible to describe the beauty and splendor of this sanctuary. Into this place the sacred ark was borne with solemn reverence by the priests, and set in its place beneath the wings of the two stately cherubim that stood upon the floor. [Cf: RH 11-09-05 para. 7] p. 272, Para. 4, [1905MS].

The sacred choir lifted their voices in praise to God, and the melody of their voices was accompanied by all kinds of musical instruments. And while the courts of the temple resounded with praise, the cloud of God's glory took possession of the house, as it had formerly filled the wilderness-tabernacle. "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord." [Cf: RH 11-09-05 para. 8] p. 272, Para. 5, [1905MS].

A "Shadow of Heavenly Things."--Like the earthly sanctuary built by Moses according to the pattern shown him in the mount, Solomon's temple, with all its services, was "a figure for the time then present, in which were offered both gifts and sacrifices;" its two holy places were "patterns of things in the heavens;" Christ, our great High Priest, is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened," and he looked within the inner veil, upon the holy of holies. Here he beheld, "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God. [Cf: RH 11-09-05 para. 9] p. 273, Para. 1, [1905MS].

In the ministration of the earthly tabernacle, which served "unto the

example and shadow of heavenly things," the holy of holies was opened only upon the great day of atonement, the typical day of judgment, set apart for the cleansing of the sanctuary. Therefore the announcement, "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament," points to the opening of the most holy place of the heavenly sanctuary, at the end of the twenty-three hundred days,--in 1844,--as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of the testament. [Cf: RH 11-09-05 para. 10] p. 273, Para. 2, [1905MS].

The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give to every one that asketh them a reason for the hope that is in them. [Cf: RH 11-09-05 para. 11] p. 273, Para. 3, [1905MS].

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged in by so many professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. The work of preparation is an individual work. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing. [Cf: RH 11-09-05 para. 12] p. 273, Para. 4, [1905MS].

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than sixty years this work has been in progress. Soon--none know how soon--it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Savior's admonition, "Watch and pray: for ye know not when the time is." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Cf: RH 11-09-05 para. 13] p. 274, Para. 1, [1905MS].

When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. At that time, Christ will declare: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be

holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Cf: RH 11-09-05 para. 14] p. 274, Para. 2, [1905MS].

The righteous and the wicked will still be living upon the earth in their mortal state--men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," says the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men. [Cf: RH 11-09-05 para. 15] p. 274, Para. 3, [1905MS].

"Watch ye therefore, . . . lest coming suddenly he find you sleeping." Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,--it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balance, and art found wanting." Mrs. E. G. White. [Cf: RH 11-09-05 para. 16] p. 274, Para. 4, [1905MS].

Several years had been spent in the building of the temple, and at last it was complete. And now, in order that this beautiful palace might indeed be, as David had declared, a dwellingplace "not for man, but for the Lord God," there remained the solemn ceremony of formally dedicating it to Jehovah and his worship. [Cf: RH 11-16-05 para. 1] p. 274, Para. 5, [1905MS].

The time chosen for the dedication was a most favorable one--the seventh month, when the people from every part of the kingdom were accustomed to assemble at Jerusalem to celebrate the feast of the tabernacles. This feast was pre-eminently an occasion of rejoicing. The labors of the harvest being ended, and the toils of the new year not yet begun, the people were free from care, and could give themselves up to the sacred, joyous influences of the hour. [Cf: RH 11-16-05 para. 2] p. 274, Para. 6, [1905MS].

At the time appointed, "a great congregation" from every part of the realm gathered at Jerusalem, and participated in the removal of the wilderness-tabernacle and all its holy furniture, including the ark of the testament, to the temple. [Cf: RH 11-16-05 para. 3] p. 275, Para. 1, [1905MS].

The hour for the dedicatory service revealed a scene of great splendor. Before the temple were assembled the hosts of Israel, and the richly clad representatives of many foreign nations. Solomon stood facing the great altar of burnt offering. The priests who had carried in the sacred furniture, came out of the holy place, and took the places assigned them in the court of the temple. The singers,--Levites "arrayed in white linen, having cymbals and psalteries and harps,"-- "stood at the east end of the altar, and with them an hundred and

twenty priests sounding with trumpets." [Cf: RH 11-16-05 para. 4] p. 275, Para. 2, [1905MS].

"It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God." [Cf: RH 11-16-05 para. 5] p. 275, Para. 3, [1905MS].

Solomon, realizing the significance of this cloud, declared: "The Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee, and a place for thy dwelling forever." [Cf: RH 11-16-05 para. 6] p. 275, Para. 4, [1905MS].

An Inspired Blessing.--"In the midst of the court" of the temple had been erected "a brazen scaffold," or platform, "five cubits long, and five cubits broad, and three cubits high;" and after ascending this, Solomon stood and lifted up his hands, and blessed the vast multitude before him. "And all the congregation of Israel stood." [Cf: RH 11-16-05 para. 7] p. 275, Para. 5, [1905MS].

"Blessed be the Lord God of Israel," Solomon exclaimed, "who hath with his hands fulfilled that which he spake with his mouth to my father David, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city among all the tribes of Israel to build an house in, that my name might be there; neither chose I any man to be a ruler over my people Israel: but I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel." [Cf: RH 11-16-05 para. 8] p. 275, Para. 6, [1905MS].

"Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:" "nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my name. And the Lord hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the Lord promised, and have built an house for the name of the Lord God of Israel. And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." [Cf: RH 11-16-05 para. 9] p. 275, Para. 7, [1905MS].

The Dedicatory Prayer.--Having pronounced this blessing upon the people, Solomon knelt upon the brazen scaffold, and in the presence and hearing of all the people before him, offered the dedicatory prayer. Lifting his hands toward heaven, the king offered an earnest and solemn petition to God, while the congregation were bowed with their faces to the ground. The king pleaded:-- [Cf: RH 11-16-05 para. 10] p. 276, Para. 1, [1905MS].

"O Lord God of Israel, there is no god like thee in the heaven, nor in the earth; which keepest covenant, and showest mercy unto thy servants,

that walk before thee with all their hearts: thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled it with thine hand, as it is this day. [Cf: RH 11-16-05 para. 11] p. 276, Para. 2, [1905MS].

"Now, therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. [Cf: RH 11-16-05 para. 12] p. 276, Para. 3, [1905MS].

"But will God in very deed dwell with men on the earth? behold, heaven and the heaven of heavens can not contain thee; how much less this house which I have built! Have respect therefore to the prayer of thy servant, and to his supplication, O Lord my God, to harken unto the cry and the prayer which thy servant prayeth before thee: that thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place. Harken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwellingplace, even from heaven; and when thou hearest, forgive. [Cf: RH 11-16-05 para. 13] p. 276, Para. 4, [1905MS].

"If a man sin against his neighbor, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness. [Cf: RH 11-16-05 para. 14] p. 276, Para. 5, [1905MS].

"And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house; then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers. [Cf: RH 11-16-05 para. 15] p. 276, Para. 6, [1905MS].

"When the heaven is shut up, and there is no rain, because they have sinned against thee; yet if they pray toward this place, and confess thy name, and turn from their sin, when thou dost afflict them; then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, when thou hast taught them the good way, wherein they should walk; and send rain upon thy land, which thou hast given unto thy people for an inheritance. [Cf: RH 11-16-05 para. 16] p. 276, Para. 7, [1905MS].

"If there be dearth in the land, if there be pestilence, if there be blasting, or mildew, locusts, or caterpillars; if their enemies besiege them in the cities of their land; whatsoever sore or whatsoever sickness there be: then what prayer or what supplication soever shall be made of any man, or of all thy people Israel, when every one shall know his own sore and his own grief, and shall spread forth his hands in this house: then hear thou from heaven thy dwellingplace, and forgive, and render unto every man according unto all his ways, whose

heart thou knowest (for thou only knowest the hearts of the children of men); that they may fear thee, to walk in thy ways, so long as they live in the land which thou gavest unto our fathers. [Cf: RH 11-16-05 para. 17] p. 277, Para. 1, [1905MS].

"Moreover concerning the stranger, which is not of thy people Israel, but is come from a far country for thy great name's sake, and thy mighty hand, and thy stretched out arm; if they come and pray in this house; then hear thou from the heavens, even from thy dwellingplace, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as doth thy people Israel, and may know that this house which I have built is called by thy name. [Cf: RH 11-16-05 para. 18] p. 277, Para. 2, [1905MS].

"If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee toward this city which thou hast chosen, and the house which I have built for thy name; then hear thou from the heavens their prayer and their supplication, and maintain their cause. [Cf: RH 11-16-05 para. 19] p. 277, Para. 3, [1905MS].

"If they sin against thee (for there is no man which sinneth not), and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly; if they return to thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and toward the city which thou hast chosen, and toward the house which I have built for thy name: then hear thou from the heavens, even from thy dwellingplace, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee. [Cf: RH 11-16-05 para. 20] p. 277, Para. 4, [1905MS].

"Now, my God, let, I beseech thee, thine eyes be open, and let thine ears be attent unto the prayer that is made in this place. Now therefore arise, O Lord God, into thy restingplace, thou, and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and let thy saints rejoice in goodness. [Cf: RH 11-16-05 para. 21] p. 277, Para. 5, [1905MS].

"O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant." [Cf: RH 11-16-05 para. 22] p. 277, Para. 6, [1905MS].

A Divine Token of Acceptance.--As Solomon ended his prayer, a miraculous fire "came down from heaven, and consumed the burnt offering and the sacrifices." The priests could not enter the temple, because "the glory of the Lord filled the house." "When all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshiped, and praised the Lord, saying, For he is good; for his mercy endureth forever." [Cf: RH 11-16-05 para. 23] p. 278, Para. 1, [1905MS].

The Closing Ceremonies.--"Then the king and all the people offered sacrifices before the Lord. And King Solomon offered a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep: so the king and all the people dedicated the house of God. And the priests waited on their offices: the Levites also with instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood. Moreover Solomon hallowed the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and the fat of the peace offerings, because the brazen altar which Solomon had made was not able to receive the burnt offerings, and the meat offerings, and the fat." [Cf: RH 11-16-05 para. 24] p. 278, Para. 2, [1905MS].

The Feast of the Tabernacles.--"Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt. And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days. And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel his people." Mrs. E. G. White. [Cf: RH 11-16-05 para. 25] p. 278, Para. 3, [1905MS].

*(Reading for Sabbath, December 9.)*--The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. David in his time saw the wickedness of the last days. He saw the law of God's kingdom trampled under foot, and in righteous indignation he exclaimed, "It is time for thee, Lord, to work: for they have made void thy law." [Cf: RH 11-23-05 para. 1] p. 278, Para. 4, [1905MS].

Men are now passing the boundary line, and the Lord is permitting the enemy to do his will. We hear of floods, of earthquakes, of storms by land and on the sea, blotting out hundreds of lives in a moment of time; but the end is not yet. The tread of the Lord will be heard upon the land and upon the water. For his own honor's sake, God is now about to repress iniquity. He will soon, very soon, vindicate the claims of his law. [Cf: RH 11-23-05 para. 2] p. 278, Para. 5, [1905MS].

The final overthrow of all earthly dominions is plainly foretold in the Word of truth. In the prophecy uttered when sentence from God was pronounced upon the last king of Israel, is given the message:-- [Cf: RH 11-23-05 para. 3] p. 279, Para. 1, [1905MS].

"Thus saith the Lord God; Remove the diadem, and take off the crown: . . . exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." [Cf: RH 11-23-05 para. 4] p. 279, Para. 2, [1905MS].

The crown removed from Israel passed successively to the kingdoms of Babylon, Medo-Persia, Greece, and Rome. God says, "It shall be no more, until he come whose right it is; and I will give it him." [Cf: RH 11-23-05 para. 5] p. 279, Para. 3, [1905MS].

That time is at hand. Today the signs of the times declare that we are standing on the threshold of great and solemn events. Everything in our world is in agitation. Before our eyes is fulfilling the Saviour's prophecy of the events to precede his coming: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." [Cf: RH 11-23-05 para. 6] p. 279, Para. 4, [1905MS].

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place--that the world is on the verge of a stupendous crisis. [Cf: RH 11-23-05 para. 7] p. 279, Para. 5, [1905MS].

Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture. [Cf: RH 11-23-05 para. 8] p. 279, Para. 6, [1905MS].

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof; . . . because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. . . . The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth." [Cf: RH 11-23-05 para. 9] p. 279, Para. 7, [1905MS].

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down." [Cf: RH 11-23-05 para. 10] p. 279, Para. 8, [1905MS].

"Alas, for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." [Cf: RH 11-23-05 para. 11] p. 280, Para. 1, [1905MS].

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." [Cf: RH 11-23-05 para. 12] p. 280, Para. 2, [1905MS].

To us who are standing on the very verge of the fulfilment of these great scenes, of what deep moment, of what living interest, are these



delineations of the things to come--events for which, since our first parents turned their steps from Eden, God's children have watched and waited, longed and prayed! [Cf: RH 11-23-05 para. 13] p. 280, Para. 3, [1905MS].

At this time, before the great final crisis, as before the world's first destruction, men are absorbed in the pleasures and the pursuits of sense. Engrossed with the seen and the transitory, they have lost sight of the unseen and the eternal. For the things that perish with the using, they are sacrificing imperishable riches. Their minds need to be uplifted, their views of life broadened. They need to be aroused from the lethargy of worldly dreaming. [Cf: RH 11-23-05 para. 14] p. 280, Para. 4, [1905MS].

A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work has been entrusted to those who know the truth for this time. [Cf: RH 11-23-05 para. 15] p. 280, Para. 5, [1905MS].

Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for thee, Lord, to work; for they have made void thy law." Let the servants of God weep between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." God has always wrought in behalf of his truth. The designs of wicked men, the enemies of the church, are subject to his power and his overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of his truth and his people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of his people, if they will call upon him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for his coming. [Cf: RH 11-23-05 para. 16] p. 280, Para. 6, [1905MS].

God's people should make mighty intercession to him for help now. And they must put their whole energies into the effort to proclaim the truth during the respite that has been granted. As they consecrate themselves unreservedly to God's service, a convincing power will attend their efforts to present the truth to others, and light will shine into many hearts. My brethren and sisters, sleep no longer on Satan's enchanted ground, but arouse, and call into requisition every resource for the proclamation of the message of mercy. The last warning is to be given "before many peoples, and nations, and tongues, and kings." [Cf: RH 11-23-05 para. 17] p. 280, Para. 7, [1905MS].

My heart is often burdened because so many who might work are doing nothing. They are the sport of Satan's temptations. Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved

away from this earth. The nations are angry with one another. Widespread preparations are being made for war. The night is at hand. Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. [Cf: RH 11-23-05 para. 18] p. 281, Para. 1, [1905MS].

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become utterly callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who having eyes, see not, and having ears, hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? [Cf: RH 11-23-05 para. 19] p. 281, Para. 2, [1905MS].

Every day that passes brings us nearer the end. We are one year nearer the judgment, nearer eternity, than we were at the beginning of 1905. Are we also nearer to God? Are we watching unto prayer? Another year of the time granted us for labor has rolled into eternity. Every day we have been associating with men and women who are judgment bound. Each day may have been the dividing line for some soul. Each day some one may have made the decision which will determine his future destiny. What has been our influence over these fellow travelers? What effort have we put forth to bring them to Christ? [Cf: RH 11-23-05 para. 20] p. 281, Para. 3, [1905MS].

Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. May God help us to work while the day lasts. [Cf: RH 11-23-05 para. 21] p. 281, Para. 4, [1905MS].

Unmistakable evidences point to the nearness of the end. The way must be prepared for the coming of the Prince of Peace. Let not our church members complain because they are so often called upon to give. What is it that makes the frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. My brethren and sisters, do not plead for retrenchment in evangelical work. So long as there are souls to save, our interest in the work of soul saving is to know no abating. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood; and all can give of their means for the carrying forward of foreign missions. [Cf: RH 11-23-05 para. 22] p. 281, Para. 5, [1905MS].

There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the fulfilment of the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to give of their means for the advancement of his work? Can they do this without severing their

connection with him? They may think thus to economize; but it is a fearful economy that places them where they are separated from God. [Cf: RH 11-23-05 para. 23] p. 282, Para. 1, [1905MS].

Let the Lord's people pay a faithful tithe, and let them, also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. The Lord has made us his stewards. He has placed his means in our hands for faithful distribution. He asks us to render to him his own. He has reserved the tithe as his portion, to be used in sending the gospel to all parts of the world. My brethren and sisters, confess and forsake your selfishness, and bring to the Lord your gifts and offerings. Bring him also the tithe that you have withheld. Come confessing your neglect. Prove the Lord as he has invited you to do. "I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land." [Cf: RH 11-23-05 para. 24] p. 282, Para. 2, [1905MS].

My brethren and sisters, it is too late to devote your time and strength to self-serving. Let not the last day find you destitute of the heavenly treasure. Seek to push the triumphs of the cross, seek to enlighten souls, labor for the salvation of your fellow beings, and your work will abide the trying test of fire. [Cf: RH 11-23-05 para. 25] p. 282, Para. 3, [1905MS].

"If any man's work abide . . . he shall receive a reward." Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. When John in his mortal state beheld the glory of God, he fell as one dead. He was not able to endure the sight. But when the children of God have put on immortality, they will "see him as he is." They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of heaven, there to praise God through all eternity. Mrs. E. G. White. [Cf: RH 11-23-05 para. 26] p. 282, Para. 4, [1905MS].

*(Reading for Thursday, December 14.)*--God chose a people for himself, and gave them the name of Christian. This is a royal name, given to those who join themselves to Christ. It is of this name that James is speaking when he says, "Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?" And Peter says, "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." [Cf: RH 11-23-05 para. 1] p. 282, Para. 5, [1905MS].

God expects those who bear the name of Christ to represent him in thought, word, and deed. Their thoughts are to be pure, and their words and deeds noble and uplifting, drawing those around them nearer to the Saviour. [Cf: RH 11-23-05 para. 2] p. 283, Para. 1, [1905MS].

In the life of the true Christian there is nothing of self. Self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the

service of others. [Cf: RH 11-23-05 para. 3] p. 283, Para. 2, [1905MS].

"Be ye therefore perfect," is God's word to us. And in order that we might obey this word, he sent his only begotten Son to this earth to live in our behalf a perfect life. We have before us his example; and the strength by which he lived this life is at our disposal. In thought, word, and act Jesus was sinless. Perfection marked all that he did. He points us to the path that he trod, saying, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: RH 11-23-05 para. 4] p. 283, Para. 3, [1905MS].

In a special sense Seventh-day Adventists have been set in this world as watchmen and lightbearers. To them has been entrusted the last message of mercy for a perishing world. On them is shining wonderful light from the Word of God. What manner of persons, then, ought they to be? [Cf: RH 11-23-05 para. 5] p. 283, Para. 4, [1905MS].

Our lives should show steady spiritual growth. But I have seen that which makes me tremble--men and women dwarfed in character, possessing the Word of God, which tells them what they must do in order to be saved, yet unsanctified and unholy. They do not enjoy the strength provided for every Christian, because they refuse to be Christlike. [Cf: RH 11-23-05 para. 6] p. 283, Para. 5, [1905MS].

It is the purpose of God to glorify himself in his people before the world. He longs to make them channels through which he can pour his boundless love and mercy. But are we what God would have us?--No, we are not. The members of our churches in every place need to examine themselves closely, and surrender their lives unreservedly to God. They need to grasp the offered gifts of heaven, and live out their love and gratitude. Did they do this, they would regard time as too precious to be spent in faultfinding and criticism. 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 11-23-05 para. 7] p. 283, Para. 6, [1905MS].

Let us come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Satan is working with intensity of purpose to enslave and destroy souls. Let us take a firm stand against him. He who is fully consecrated to the service of God will be made strong for the battle. He will be strengthened with "all might." He who feels his weakness, and wrestles with God as did Jacob, saying, "I will not let thee go, except thou bless me," will go forth with the fresh anointing of the Holy Spirit. The atmosphere of heaven will surround him. He will go about doing good. His influence will be a positive force in favor of the religion of Christ. [Cf: RH 11-23-05 para. 8] p. 283, Para. 7, [1905MS].

God calls for lightbearers, who will fill the world with the light and peace and joy that come from Christ. He calls for humble men, men who cherish a sense of their weakness, and who remember what the service of God demands of them--the propriety of speech and action which shows the power of the grace of Christ. Such ones will reveal in their lives the virtues of Christ's character. [Cf: RH 11-23-05 para. 9] p. 284, Para. 1, [1905MS].

There needs to be a deeper work of grace in the hearts of God's people. Less of self, and more of Christ, must be seen. Tests, close and sharp, are coming to all. The religion of the Bible must be interwoven with all that we do and say. Every business transaction must be fragrant with the presence of God. [Cf: RH 11-23-05 para. 10] p. 284, Para. 2, [1905MS].

The condition of things in this world bears unmistakable evidence that the end of all things is at hand. Men's hearts are filled with pride and selfishness. Theft and murder are common. And the world is not being warned as it should be. Thousands are perishing in sin, and the last message of mercy is yet to be proclaimed in the power of the Spirit. How little is being done in comparison with what must be done! Souls are perishing out of Christ. In the future men will be moved by the Spirit to leave their ordinary employment, and enter the fields in which the warning message has never been proclaimed. Many will be endued with power from on high. These workers will labor wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. This work men and women can take hold of for the love of Christ. [Cf: RH 11-23-05 para. 11] p. 284, Para. 3, [1905MS].

Time is precious. The destiny of souls is in the balance. God is holding back his judgments, waiting for the message to be sounded to all. There are many who have not yet heard the testing message of truth for this time. The last call of mercy is to be proclaimed throughout the earth. 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 agent of divine power. [Cf: RH 11-23-05 para. 12] p. 284, Para. 4, [1905MS].

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 the members of the church of God. The Lord calls upon those 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 shall come when Christ shall say "It is finished," the work for the saving of souls will not decrease, but will grow in importance. A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him. If they would improve every opportunity for doing good, doors for service would open before them. They would be called to bear greater responsibilities. [Cf: RH 11-23-05 para. 13] p. 284, Para. 5, [1905MS].

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in the life of Christ, must be seen in the lives of his servants. He left his home of security and peace, left the glory that he had with the Father, left his position on the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with his blood, the seed of life for a lost world. [Cf: RH 11-23-05 para. 14] p. 285, Para. 1, [1905MS].

In like manner his servants are to go forth to sow. The warning message is to be carried to all parts of the world. Our books are to be published in many different languages. With these books, humble, faithful men are to go forth as colporteur-evangelists, bearing the truth to many who would otherwise never be enlightened. Those who take up this line of work are to go prepared to do medical missionary work. The sick and suffering are to be helped. Many for whom this work of mercy is done will hear and accept the words of life. [Cf: RH 11-23-05 para. 15] p. 285, Para. 2, [1905MS].

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: RH 11-23-05 para. 16] p. 285, Para. 3, [1905MS].

Not all can go as missionaries to foreign fields, but all can live the Christlife where they are. All can give of their means for the support of workers in foreign fields. And all can engage in home missionary work. Let not parents forget the great mission field that lies before them in the home. In the children committed to her, every mother has a sacred charge from God. "Take this son, this daughter," God says, "and train it for me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever." [Cf: RH 11-23-05 para. 17] p. 285, Para. 4, [1905MS].

The light and glory that shines from the throne of God rests upon the faithful mother as she tries to educate her children to resist the influence of evil. [Cf: RH 11-23-05 para. 18] p. 285, Para. 5, [1905MS].

Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the intemperance, the folly, and the amusements of the world, and in proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God, to be used in winning souls to Christ. [Cf: RH 11-23-05 para. 19] p. 285, Para. 6, [1905MS].

My brethren and sisters, you have a voice, you have reason, you have capabilities, and the Lord calls upon you to make known his truth. Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make lasting impressions upon their minds. [Cf: RH 11-23-05 para. 20] p. 285, Para. 7, [1905MS].

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show them that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. [Cf: RH 11-23-05 para. 21] p. 286, Para. 1, [1905MS].

The gospel commission is never to lose its force on the minds of the people of God. Into the darkness of sin the light of truth is to shine, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church. [Cf: RH 11-23-05 para. 22] p. 286, Para. 2, [1905MS].

Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice, for the sake of others denying themselves of that which they have heretofore enjoyed, but have not really needed, they are God's helping hand. [Cf: RH 11-23-05 para. 23] p. 286, Para. 3, [1905MS].

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads. [Cf: RH 11-23-05 para. 24] p. 286, Para. 4, [1905MS].

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future, the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God, and showing them to men. [Cf: RH 11-23-05 para. 25] p. 286, Para. 5, [1905MS].

The message of salvation is not to be proclaimed in a few places only, but throughout the world. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ? [Cf: RH 11-23-05 para. 26] p. 286, Para. 6, [1905MS].

Ye churches of the living God, study the promises of the Saviour, and think of how your lack of faith, of spirituality, of divine power, is hindering the coming of Christ. If you would go forth to do the Lord's work, angels of heaven would go before you, preparing hearts to receive the gospel. Were every one of us a genuine missionary, the message for this time would be proclaimed speedily in all lands, to every nation and people and tongue. Are you individually workers together with God? If not, why not? [Cf: RH 11-23-05 para. 27] p. 287, Para. 1, [1905MS].

The kingdoms of this world are soon to become the kingdoms of our Lord and of his Christ. "The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever." There is to be a rapid and triumphant spread of the gospel. [Cf: RH 11-23-05 para. 28] p. 287, Para. 2, [1905MS].

"The Lord, whom ye seek, shall suddenly come to his temple. . . . Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver." Soon every man will be judged according to his deeds. [Cf: RH 11-23-05 para. 29] p. 287, Para. 3, [1905MS].

My brother, my sister, I urge you to prepare for the coming of Christ in the clouds of heaven. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with Christ. Prepare for the judgment, that when Christ shall come, to be admired in all them that believe, you may be among those who will meet him in peace. In that day the redeemed will shine forth in the glory of the Father and the Son. The angels, touching their golden harps, will welcome the King and his trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts, accompanied by his redeemed ones, the witnesses that his mission of suffering and sacrifice has not been in vain. Mrs. E. G. White. [Cf: RH 11-23-05 para. 30] p. 287, Para. 4, [1905MS].

The prayer offered by Solomon at the dedication of the temple breathed sentiments of loftiest piety blended with deepest humility. [Cf: RH 11-30-05 para. 1] p. 287, Para. 5, [1905MS].

In all that was said during the dedicatory services, Solomon sought to remove from the minds of those present the superstitions in regard to the Creator that had beclouded the minds of the heathen. He told them that the God of heaven is not like the gods of the heathen, who are confined to temples built for them, but that the true God would meet with his people by his Spirit when they should assemble at the house dedicated to his worship. The Lord visits his people in their homes, or wherever they may be, and cheers them by special revelations of his goodness. And in every place God's children have the privilege of worshipping their Heavenly Father. [Cf: RH 11-30-05 para. 2] p. 287, Para. 6, [1905MS].

Centuries later, Paul taught the same truth in these words: "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 nations of men" "life, and breath, and all things; . . . 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." [Cf: RH 11-30-05 para. 3] p. 288, Para. 1, [1905MS].

And the psalmist declares:--"Blessed is the nation whose God is the Lord; The people whom he hath chosen for his own inheritance. The Lord looketh from heaven; He beholdeth all the sons of men; From the place of his habitation he looketh forth Upon all the inhabitants of the earth." "He hath looked down from the height of his sanctuary." "The Lord hath prepared his throne in the heavens; And his kingdom ruleth over all." [Cf: RH 11-30-05 para. 4] p. 288, Para. 2, [1905MS].



"Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders: thou hast declared thy strength among the people." [Cf: RH 11-30-05 para. 5] p. 288, Para. 3, [1905MS].

Although God dwells not in temples made with hands, yet he honors with his presence the assemblies of his people. He has promised that when they come together to seek him, to acknowledge their sins, and to pray for one another, he will meet with them by his Spirit. But those who assemble to worship him should put away every evil thing. Unless they can worship him in spirit and truth and in the beauty of holiness, their coming together will be of no avail. [Cf: RH 11-30-05 para. 6] p. 288, Para. 4, [1905MS].

If God's people, when they assemble, will let him speak to them through his appointed agencies, all will be united in his service. "Give ear, O my people," he pleads, "to my law: incline your ear to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us. We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: that the generation to come might know them, even the children which should be born; who should arise and declare them to their children: that they might set their hope in God, and not forget the works of God, but keep his commandments: and might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God." [Cf: RH 11-30-05 para. 7] p. 288, Para. 5, [1905MS].

Words of Approval and of Warning.--After the close of the dedicatory ceremonies, "the Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this house that my name may be there forever: and mine eyes and mine heart shall be there perpetually." [Cf: RH 11-30-05 para. 8] p. 288, Para. 6, [1905MS].

If Israel had remained faithful and true to God, this glorious building would have stood forever, as a perpetual sign of God's especial favor to his chosen people. "The sons of the stranger," God declared, "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 for all people." And the Saviour himself, in referring to this scripture, declared that the temple was to have been known as "a house of prayer

for all nations." [Cf: RH 11-30-05 para. 9] p. 289, Para. 1, [1905MS].

In the night vision given Solomon, the Lord made very plain the path of duty before the king. "As for thee," he declared, "if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt observe my statutes and my judgments; then will I stablish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to be ruler in Israel." [Cf: RH 11-30-05 para. 10] p. 289, Para. 2, [1905MS].

How full are God's promises! Had Solomon continued to serve the Lord in humility, his reign would have been a powerful influence for good over the surrounding heathen nations,--nations that had been so favorably impressed by his father David's reign, and by the wise words and magnificent works of the earlier years of his own reign. God, in his mercy, foreseeing the terrible temptations that attend prosperity and worldly honor, tenderly warned Solomon against the sin of apostasy, and foretold the awful results of sin. [Cf: RH 11-30-05 para. 11] p. 289, Para. 3, [1905MS].

"If ye turn away," the Lord plainly declared, "and forsake my statutes and my commandments, which I have set before you, and shall go and serve other gods, and worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight, and will make it to be a proverb and a byword among all nations. And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, Why hath the Lord done thus unto this land, and unto this house? And it shall be answered, Because they forsook the Lord God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshiped them, and served them: therefore hath he brought all this evil upon them." [Cf: RH 11-30-05 para. 12] p. 289, Para. 4, [1905MS].

"Let Us Kneel Before the Lord Our Maker."--The prayer offered by Solomon during the dedication of the temple, was not made while he stood upon his feet. The king knelt in the humble position of a petitioner. [Cf: RH 11-30-05 para. 13] p. 289, Para. 5, [1905MS].

Herein is a lesson for God's people today. Our spiritual strength and our influence are not increased by conformity to a worldly attitude during prayer. In these perilous times, those who profess to be God's commandment-keeping people should guard against the tendency to lose the spirit of reverence and godly fear. [Cf: RH 11-30-05 para. 14] p. 289, Para. 6, [1905MS].

The Scriptures teach men how to approach their Maker,--with humility and awe, through faith in a divine Mediator. Let man come on bended knee, as a subject of grace, a suppliant at the footstool of mercy. Thus he is to testify that the whole soul, body, and spirit are in subjection to his Creator. [Cf: RH 11-30-05 para. 15] p. 290, Para. 1, [1905MS].

Both in public and in private worship, it is our duty to bow upon our knees before God when we offer our petitions to him. Jesus, our example, "kneeled down, and prayed." And of his disciples it is

recorded that they, too, "kneeled down, and prayed." Stephen "kneeled." Paul declared: "I bow my knees unto the Father of our Lord Jesus Christ." In confessing before God the sins of Israel, Ezra knelt. Daniel "kneeled upon his knees three times a day, and prayed, and gave thanks before his God." And the invitation of the psalmist is: "O come, let us worship and bow down: let us kneel before the Lord our Maker." [Cf: RH 11-30-05 para. 16] p. 290, Para. 2, [1905MS].

"What doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul?" "Fear ye not me? saith the Lord: will ye not tremble at my presence?" "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." [Cf: RH 11-30-05 para. 17] p. 290, Para. 3, [1905MS].

"Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. . . . The eye of the Lord is upon them that fear him, upon them that hope in his mercy." "By humility and the fear of the Lord are riches, and honor, and life." [Cf: RH 11-30-05 para. 18] p. 290, Para. 4, [1905MS].

"Wherefore . . . let us have grace, whereby we may offer service well-pleasing to God with reverence and awe." Mrs. E. G. White. [Cf: RH 11-30-05 para. 19] p. 290, Para. 5, [1905MS].

(The Glory of Solomon's Early Reign.)--The wealth and the wisdom of Solomon, the magnificent buildings and public works constructed during the early years of his reign, the energy and the piety revealed in word and deed, made a deep impression upon all Israel, and brought to him fame and honor from the surrounding nations. By his justice and magnanimity he won the loyalty of Israel, and the admiration of the rulers of many lands. [Cf: RH 12-07-05 para. 1] p. 290, Para. 6, [1905MS].

"God gave Solomon wisdom and understanding exceeding much. . . . He was wiser than all men; . . . and his fame was in all nations round about." Solomon took special interest in natural history, but his researches were not confined to any one branch of learning. Through diligent study of all created things, both animate and inanimate, he gained a clearer conception of the Creator. In the forces of nature, in the mineral and the animal world, and in every tree and shrub and flower, he saw a revelation of God's infinite wisdom; and as he sought to learn more and more, his knowledge of God and his love for him constantly increased. [Cf: RH 12-07-05 para. 2] p. 290, Para. 7, [1905MS].

The Tribute of Kings.--"And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year." [Cf: RH 12-07-05 para. 3] p. 291, Para. 1, [1905MS].

As the people from many lands visited Solomon, he taught them of God as the Creator of all things. These visitors returned to their homes with clearer conceptions of the God of Israel, and of his compassionate love for the human race. In the works of nature they now beheld an expression of his love and a revelation of his character; and many were

led to worship him as their God. [Cf: RH 12-07-05 para. 4] p. 291, Para. 2, [1905MS].

Never was Israel more greatly honored than during the first part of Solomon's reign. The righteousness and wisdom revealed by the king bore to all nations continual witness of the power of God. For a time the Israelites shone forth as the light of the world, showing, by their nobility of character, the greatness of Jehovah. [Cf: RH 12-07-05 para. 5] p. 291, Para. 3, [1905MS].

The Visit of the Queen of Sheba.--One of those deeply interested in Solomon's wisdom, the queen of Sheba, determined to "prove him with hard questions," and "came to Jerusalem," attended by a retinue of servants, with camels bearing "spices, and gold in abundance, and precious stones." [Cf: RH 12-07-05 para. 6] p. 291, Para. 4, [1905MS].

"And when she was come to Solomon, she communed with him of all that was in her heart." The queen talked with him of the mysteries of nature, and Solomon taught her of the God of nature, the great Creator, who dwells in the highest heaven and rules over all. "And Solomon told her all her questions: there was not anything hid from the king, which he told her not." [Cf: RH 12-07-05 para. 7] p. 291, Para. 5, [1905MS].

"When the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord; there was no more spirit in her." [Cf: RH 12-07-05 para. 8] p. 291, Para. 6, [1905MS].

"It was a true report," she acknowledged to the king, "which I heard in mine own land of thine acts, and of thy wisdom: howbeit I believed not their words, until I came, and mine eyes had seen it:" "and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom." [Cf: RH 12-07-05 para. 9] p. 291, Para. 7, [1905MS].

Recognizing the source of Solomon's wisdom and prosperity, the queen exclaimed: "Blessed be the Lord thy God, which delighted in thee to set thee on his throne, to be king for the Lord thy God: because thy God loved Israel, to establish them forever, therefore made he thee king over them, to do judgment and justice." [Cf: RH 12-07-05 para. 10] p. 291, Para. 8, [1905MS].

The queen "gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to King Solomon." [Cf: RH 12-07-05 para. 11] p. 292, Para. 1, [1905MS].

"King Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants." [Cf: RH 12-07-05 para. 12] p. 292, Para. 2, [1905MS].

"The Lips of the Wise Disperse Knowledge."--The real glory of Solomon's reign was not the surpassing wisdom, the fabulous riches, and

the far-reaching power and fame that were his. It was by a wise use of these gifts of heaven, in revealing to the world a knowledge of the King of kings, that Solomon brought glory to the name of the God of Israel. [Cf: RH 12-07-05 para. 13] p. 292, Para. 3, [1905MS].

With the passing of the years and the increase of his fame, Solomon sought to honor God by adding to his mental and spiritual strength, and by imparting to others the blessings he received. He realized that he had come into possession of a kingdom, and of power, wisdom, and glory, through the favor of Jehovah. None understood better than he that these gifts were bestowed in order that he might give to the world a knowledge of God. [Cf: RH 12-07-05 para. 14] p. 292, Para. 4, [1905MS].

It was to give in his own life a revelation of his Father's character, that Christ came in the form of humanity. In his life no ostentatious display, no act to gain applause, was ever witnessed. Christ was hid in God, and God was revealed in the character of his Son. To this revelation Jesus desired the minds of the people to be directed and their homage to be given. [Cf: RH 12-07-05 para. 15] p. 292, Para. 5, [1905MS].

Solomon's divinely given wisdom found expression in songs of praise, and in many inspired proverbs. In these writings are outlined principles of holy living and high endeavor,--principles that should govern every act of life,--principles that are heaven-born and that lead to godliness. The wide dissemination of these truths, and the recognition of God as the one to whom belongs all praise and honor, made Solomon's early reign most glorious. [Cf: RH 12-07-05 para. 16] p. 292, Para. 6, [1905MS].

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." [Cf: RH 12-07-05 para. 17] p. 292, Para. 7, [1905MS].

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding." "The fear of the Lord is the beginning of wisdom." "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." [Cf: RH 12-07-05 para. 18] p. 293, Para. 1, [1905MS].

O that Solomon had heeded in later years these wonderful words of wisdom that he was inspired to write! O that he who once declared that "the lips of the wise disperse knowledge," and who himself wisely taught the kings of the earth to ascribe to the King of kings the glory they desired to give him, had never with a "froward mouth," in "pride and arrogancy," taken to himself the glory due to God alone! Mrs. E. G. White. [Cf: RH 12-07-05 para. 19] p. 293, Para. 2, [1905MS].

*The Lord is soon to come. Wickedness and rebellion, violence and crime, are filling the world. The cries of the suffering and the*

*oppressed rise to God for justice. In the place of being softened by the patience and forbearance of God, the wicked are growing stronger in stubborn rebellion. The time in which we live is one of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon this holy law. [Cf: RH 12-14-05 para. 1] p. 293, Para. 3, [1905MS].*

*A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance. The warning message is to be sounded in all parts of the world. There must be no delay. The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and this work is entrusted to those who know the truth for this time. [Cf: RH 12-14-05 para. 2] p. 293, Para. 4, [1905MS].*

*Now is the time for us to lay hold of the arm of our strength. The prayer of David should be the prayer of pastors and laymen: "It is time for Thee, Lord, to work, for they have made void Thy law." Let the servants of God weep between the porch and the altar, crying, "Spare Thy people, O Lord, and give not Thine heritage to reproach." God has always wrought in behalf of His truth. The designs of wicked men, the enemies of the church, are subject to His power and His overruling providence. He can move upon the hearts of statesmen; the wrath of the haters of His truth and His people can be turned aside, even as the waters of a river could be turned, if thus he ordered it. Prayer moves the arm of Omnipotence. He who marshals the stars in order in the heavens, whose word controls the waves of the great deep--the same infinite Creator will work in behalf of His people, if they will call upon Him in faith. He will restrain all the forces of darkness, until the warning is given to the world, and all who will heed it are prepared for His coming. Mrs. E.G. White. [Cf: RH 12-14-05 para. 3] p. 293, Para. 5, [1905MS].*

*In the midst of Solomon's wonderful prosperity, lurked danger. The sins of his father David's later years, though sincerely repented of and sorely punished, had emboldened the people in transgression of God's commandments. Through association with surrounding nations, evil influences were gradually permeating the kingdom that had been so remarkably blessed. God was not inquired of. Wealth, with all its temptations, came in Solomon's day to a rapidly increasing number of the people. "The king made silver and gold at Jerusalem as plenteous as stones, and cedar trees made he as the sycamore trees that are in the vale for abundance." [Cf: RH 12-14-05 para. 1] p. 293, Para. 6, [1905MS].*

*Throughout the ages, riches and honor have been attended with much peril to humility and spirituality. It is when a man is prospered, when all his fellow men speak well of him, that he is in special danger. Man is human. Spiritual prosperity continues only so long as man depends wholly upon God for wisdom and for perfection of character. And those who feel most their need of dependence upon God are usually those who have the least amount of earthly treasure and human honor on which to depend. [Cf: RH 12-14-05 para. 2] p. 294, Para. 1, [1905MS].*

*The Commendation of Man.--There is danger in the bestowal of rich*

gifts or of words of commendation upon human agencies. Those who are favored by the Lord need to be on guard constantly, lest pride spring up and obtain the supremacy. He who has an unusual following, he who has received many words of commendation from the messengers of the Lord, needs the special prayers of God's faithful watchmen, that he may be shielded from the danger of cherishing thoughts of self-esteem and spiritual pride. Never is such a man to manifest self-importance, or attempt to act as a dictator or a ruler. Let him watch and pray, and keep his eye single to the glory of God. As his imagination takes hold upon things unseen, and he contemplates the joy of the hope that is set before him,--even the precious boon of life eternal,--the commendation of man will not fill his mind with thoughts of pride. And at times when the enemy makes special efforts to spoil him by flattery and worldly honor, his brethren should faithfully warn him of his dangers; for, if left to himself, he will be prone to make mistakes, and reveal human frailties. [Cf: RH 12-14-05 para. 3] p. 294, Para. 2, [1905MS].

In Solomon's day, as in ours, the very ones who praised and flattered and glorified the man of ability were the ones who failed to recognize and glorify God for the blessings he bestowed upon them through the human instrumentality. They praised the man; God was dishonored; and soon the Lord found the vessel he had ordained and used in his sacred service, becoming unclean. The sentiments, the spirit, and the likeness of the natural man began to appear, and he who once was doing God's will, became corrupted through human exaltation. Then the feebleness and weakness of man was revealed by the choice of injudicious friends, whose course helped the tempter to ensnare the man. The Lord allowed him to be ensnared, because he would not be counseled; he would walk in his own way. [Cf: RH 12-14-05 para. 4] p. 294, Para. 3, [1905MS].

Strength in Service.--The Lord places men in positions of responsibility to carry out not their own will, but God's will. He gives wisdom to those who seek him, and who depend upon him as their counselor. So long as men represent the pure principles of his government, he will continue to bless and maintain them as his instrumentalities to carry out his purposes concerning his people. He cooperates with those who cooperate with him. It is to the interest of all who act any part in God's service, to labor with exactitude and fidelity; for with distinctness is to be revealed the line of demarcation separating his people from the inhabitants of the world. He who remains true to principle will never be left by the Lord to become weak and discouraged. [Cf: RH 12-14-05 para. 5] p. 294, Para. 4, [1905MS].

The Lord's word to Solomon is applicable to every man who consents to assume responsibilities in any place in the Lord's work. Strength of character is to be honored by those who claim to keep the commandments and statutes of God. The solemn charges and appeals and promises, so large and full, that were made to Solomon, are made to every man who will stand in his lot and place to do the work that God has appointed him to. [Cf: RH 12-14-05 para. 6] p. 295, Para. 1, [1905MS].

In the Valley of Humiliation.--It is not the empty cup that we have trouble in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause much inconvenience, and may bring great depression; but it is prosperity that is dangerous to spiritual life. Unless the human subject is in

constant submission to the will of God, unless he is sanctified by the truth, and has the faith that works by love and purifies the soul, prosperity will surely arouse the natural inclination to presumption. [Cf: RH 12-14-05 para. 7] p. 295, Para. 2, [1905MS].

Our prayers need most to be offered for the men in high places. They need the prayers of the whole church, because they are entrusted with prosperity and influence. [Cf: RH 12-14-05 para. 8] p. 295, Para. 3, [1905MS].

In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But let every one who has a living connection with God pray for the men in positions of responsibility,--for those who are standing on a lofty pinnacle, and who, because of their exalted position, are supposed to have much wisdom. Unless such men feel their need of an Arm stronger than the arm of flesh to lean upon, unless they make God their dependence, their view of things will become distorted, and they will fall. Mrs. E. G. White. [Cf: RH 12-14-05 para. 9] p. 295, Para. 4, [1905MS].

For many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),--he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him worldwide fame,--he who had so often given wise counsel to others,--turned from the worship of the true God to bow before the idols of the heathen. [Cf: RH 12-21-05 para. 1] p. 295, Para. 5, [1905MS].

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success. [Cf: RH 12-21-05 para. 2] p. 295, Para. 6, [1905MS].

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." [Cf: RH 12-21-05 para. 3] p. 296, Para. 1, [1905MS].

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should



multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. Neither shall he multiply wives to himself, *that his heart turn not away*: neither shall he greatly multiply to himself silver and gold." [Cf: RH 12-21-05 para. 4] p. 296, Para. 2, [1905MS].

These plain warnings were familiar to Solomon. And for a time he heeded them. His greatest desire was to live and rule in accordance with the statutes given at Sinai. His manner of conducting the affairs of the kingdom was in striking contrast with the customs of the idolatrous nations of his time,--nations who feared not God, and whose rulers trampled under foot his holy law. [Cf: RH 12-21-05 para. 5] p. 296, Para. 3, [1905MS].

The beginning of Solomon's apostasy may be traced to his violation of the plain commandments of the Lord. God had given the king of Israel wonderful prestige in the surrounding nations. Had Solomon continued to trust the Lord fully, his fame and the greatness of his nation would have constantly increased. But he began, almost imperceptibly at first, to trust less and less in the guidance and blessing of God, and to put confidence in his own strength. This is seen in his effort to gain power and dignity by allying himself with the nations round about him. [Cf: RH 12-21-05 para. 6] p. 296, Para. 4, [1905MS].

In seeking to strengthen his relations with the powerful kingdom lying to the southward of Israel, Solomon ventured upon forbidden ground. He "made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." From a human point of view, this marriage, although contrary to the teachings of God's law, seemed to prove a blessing; for Solomon's heathen wife was converted, and united with him in the worship of the true God. Furthermore, Pharaoh rendered signal service to Israel by taking Gezer, slaying "the Canaanites that dwelt in the city," and giving it "for a present unto his daughter, Solomon's wife." Solomon rebuilt and fortified this city, and thus apparently greatly strengthened his kingdom along the Mediterranean seacoast. [Cf: RH 12-21-05 para. 7] p. 296, Para. 5, [1905MS].

The barrier was further broken by Solomon's marriage with other heathen princesses. He flattered himself that his wisdom and the power of his example would lead his wives from idolatry to the worship of the true God, and also that the alliances thus formed would draw the nations round about into close touch with the people of God. Vain hope! How fatal was Solomon's mistake in regarding himself strong enough to resist the influence of heathen associates! And how fatal, too, the deception that led Solomon to hope that a disregard of God's law on his part, would lead others to revere and obey its sacred precepts! [Cf: RH 12-21-05 para. 8] p. 297, Para. 1, [1905MS].

Alliances and commercial relations with many heathen nations brought Solomon renown, honor, and the riches of this world. He was enabled to bring gold from Ophir and silver from Tarshish in great abundance. More and more he came to regard luxury, self-indulgence, and the favor of the world as indications of greatness. Beautiful and attractive women were brought from Egypt, Phoenicia, Edom, Moab, and from many other places. These women were numbered by hundreds. Their religion was idol-worship, and they had been taught to practise cruel and degrading

rites. Infatuated with their beauty, the king neglected his duties to God and to his kingdom. His wives exerted a strong influence over him, and gradually prevailed on him to unite with them in their worship. [Cf: RH 12-21-05 para. 9] p. 297, Para. 2, [1905MS].

Solomon's course brought its sure penalty. His separation from God through communication with idolaters ruined him. As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. Association with idolaters corrupted his faith. The instruction that God had given to serve as a barrier for his safety,--"neither shall he multiply wives to himself, *that his heart turn not away: neither shall he greatly multiply to himself silver and gold,*"--was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse. [Cf: RH 12-21-05 para. 10] p. 297, Para. 3, [1905MS].

"It came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods." [Cf: RH 12-21-05 para. 11] p. 297, Para. 4, [1905MS].

On the southern eminence of the Mount of Olives,--opposite Mount Moriah, where stood the beautiful temple of Jehovah,--Solomon erected an imposing pile of buildings to be used as idolatrous shrines. To please his wives, he placed huge idols, unshapely images of wood and stone, amid the groves of myrtle and olive. There, before the altars of the heathen deities, were practised the most degrading rites of heathenism. [Cf: RH 12-21-05 para. 12] p. 297, Para. 5, [1905MS].

He who in his early reign had displayed so much wisdom and kingly sympathy in restoring a helpless babe to its unfortunate mother, fell so low as to consent to the erection of an idol to whom children were offered as living sacrifices. He who in his youth was endowed with discretion and understanding, and who in his strong manhood had been inspired to write, "There is a way which seemeth right unto a man, but the end thereof are the ways of death," in later years departed so far from purity as to countenance the licentious revolting rites connected with the worship of Chemosh and Ashtoreth. He who at the dedication of the temple had said to his people, "Let your heart therefore be perfect with the Lord our God," himself became an offender, in heart and life denying his own words. He mistook license for liberty. He tried, but at what cost, to unite light with darkness, Christ with Belial, purity with impurity, good with evil. [Cf: RH 12-21-05 para. 13] p. 298, Para. 1, [1905MS].

From being one of the greatest kings that ever wielded a scepter, whose wisdom made him renowned throughout the world, Solomon became a profligate,--the tool and slave of others. His character, once noble and manly, became enervated and effeminate. His faith in the living God

was shaken and supplanted by atheistic doubts. Unbelief marred his happiness, weakened his principles, and degraded his life; gloomy and soul-harassing thoughts troubled him night and day. The justice and magnanimity of his early reign were changed to despotism and tyranny. Poor, frail human nature! God can do but little for men who lose their sense of dependence upon him. Mrs. E. G. White. [Cf: RH 12-21-05 para. 14] p. 298, Para. 2, [1905MS].

(He That Soweth Iniquity Shall Reap Vanity.)--One of the most powerful influences that led to Solomon's apostasy, was the pride of prosperity. As wealth and worldly honor came to him, he at first remained humble, but after a time he began to lose sight of the Source of his unparalleled prosperity. This led to a wrong use of the talents of wealth and of influence. The gifts of heaven were perverted for selfish purposes. [Cf: RH 12-28-05 para. 1] p. 298, Para. 3, [1905MS].

Solomon's profligacy was accompanied by extravagance. For his first wife, Pharaoh's daughter, he built a magnificent palace "of costly stones . . . within and without, even from the foundation unto the coping." "Solomon was building his own house thirteen years." [Cf: RH 12-28-05 para. 2] p. 298, Para. 4, [1905MS].

"The House of the Forest of Lebanon."--"He built also [in Jerusalem] the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. . . . And there were windows in three rows, and light was against light in three ranks. . . . He made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits." [Cf: RH 12-28-05 para. 3] p. 298, Para. 5, [1905MS].

"King Solomon made two hundred targets of beaten gold: six hundred shekels of gold went to one target." "And three hundred shields made he of beaten gold; three hundred shekels of gold went to one shield. And the king put them in the house of the forest of Lebanon." [Cf: RH 12-28-05 para. 4] p. 298, Para. 6, [1905MS].

"All the drinking vessels of King Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold: none were of silver; it was not anything accounted of in the days of Solomon." [Cf: RH 12-28-05 para. 5] p. 299, Para. 1, [1905MS].

God's money, which should have been held in sacred trust for the benefit of the worthy poor, and for national improvements of permanent value, was selfishly absorbed in the king's ambitious projects. The suffering ones in Israel were not given proper food and clothing and shelter. In his proud heart the king cherished the desire to excel all other earthly kings in the magnificence of his court. [Cf: RH 12-28-05 para. 6] p. 299, Para. 2, [1905MS].

Solomon's Throne.--"He made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other." "Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other

upon the six steps: there was not the like made in any kingdom." [Cf: RH 12-28-05 para. 7] p. 299, Para. 3, [1905MS].

Military Equipment.--A striking illustration of the blinding influence of sin is seen in Solomon's disregard of the plain command of the Lord that the king of Israel should not "multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses." The record declares: "Solomon had horses brought out of Egypt." "They brought unto Solomon horses . . . out of all lands." "And Solomon had forty thousand stalls of horses for his chariots. . . Barley also and straw for the horses and dromedaries brought they unto the place where the officers were, every man according to his charge." [Cf: RH 12-28-05 para. 8] p. 299, Para. 4, [1905MS].

In the matter of military equipment, Solomon chose to follow unsanctified human judgment in the place of following the word of God. "A chariot came up and went out of Egypt for six hundred shekels of silver [over three hundred dollars], and an horse for an hundred and fifty [over seventy-five dollars]." "Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem." [Cf: RH 12-28-05 para. 9] p. 299, Para. 5, [1905MS].

"The king had at sea a navy of Tarshish with the navy of Hiram." [Cf: RH 12-28-05 para. 10] p. 299, Para. 6, [1905MS].

A Record of Folly.--The pride of prosperity brought separation from God. From the joy of divine communion Solomon turned to find satisfaction in the pleasures of sense. A word-picture portraying this experience is given, in the language of Solomon himself, in the book of Ecclesiastes. "I communed with mine own heart," he confesses, "saying, Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me. . . . And I gave my heart to know. . . madness and folly." "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure." [Cf: RH 12-28-05 para. 11] p. 299, Para. 7, [1905MS].

"I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly. . . . I made me great works; I builded me houses; I planted me vineyards: I made me gardens and orchards; . . . I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. . . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. . . . [Cf: RH 12-28-05 para. 12] p. 300, Para. 1, [1905MS].

"Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do: and, behold, all was vanity and vexation of spirit. . . . I saw that wisdom excelleth folly, as far as light excelleth darkness. . . . Then said I in my heart, As it happeneth to the fool, so it happeneth even to me. . . . I hated life.

. . . Yea, I hated all my labor which I had taken under the sun." [Cf: RH 12-28-05 para. 13] p. 300, Para. 2, [1905MS].

The National Revenues.--The enormous expense of establishing and maintaining a court of unrivaled splendor and Oriental profligacy, was met in part by the annual tribute of kings, and by the rich treasures brought from the East, from Tarshish, and from the land of Ophir, by the king's seagoing vessels sailing from Ezion-geber, and from Elath, "at the seaside in the land of Edom." Hiram "sent him by the hands of his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought them to King Solomon." "And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of almug trees, and precious stones." [Cf: RH 12-28-05 para. 14] p. 300, Para. 3, [1905MS].

"The king's ships went to Tarshish with the servants of Hiram: every three years once came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." [Cf: RH 12-28-05 para. 15] p. 300, Para. 4, [1905MS].

"The weight of the gold that came to Solomon in one year was six hundred and threescore and six talents of gold; besides that which chapmen and merchants brought. And all the kings of Arabia and governors of the country brought gold and silver to Solomon." [Cf: RH 12-28-05 para. 16] p. 300, Para. 5, [1905MS].

Even this enormous revenue did not prove sufficient to meet the lavish expenditures of the king and his court. And now pride, ambition, prodigality, and indulgence bore fruit in cruelty and exaction. The conscientious, considerate spirit that had actuated Solomon in all his dealings with his people during his early reign, was now sadly changed. From the wisest and most merciful of rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic. His passion for extravagant display led him to impose great burdens on the people. Tax after tax was levied on them, that means might be forthcoming to support the luxurious court. [Cf: RH 12-28-05 para. 17] p. 300, Para. 6, [1905MS].

The people began to murmur and complain. The respect and admiration they once cherished for their king was changed into disaffection and abhorrence. [Cf: RH 12-28-05 para. 18] p. 301, Para. 1, [1905MS].

National Apostasy.--Solomon's alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced. [Cf: RH 12-28-05 para. 19] p. 301, Para. 2, [1905MS].

In the rejection of the ways of God for the ways of men, the downfall of Israel began. Thus also it continued, until the Jewish people became a prey to the very nations whose practices they had chosen to follow. Mrs. E. G. White. [Cf: RH 12-28-05 para. 20] p. 301, Para. 3, [1905MS].

The men of the world are rushing on to their ruin. Their schemes and 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 by-ways. [Cf: Australasian Union Conference Record 03-15-05 para. 01] p. 301, Para. 4, [1905MS].

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, but 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 present truth. [Cf: Australasian Union Conference Record 03-15-05 para. 02] p. 301, Para. 5, [1905MS].

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 to families the words of life. They may expect success, for canvassers who go forth in the spirit of the Master have the companionship of heavenly angels. [Cf: Australasian Union Conference Record 03-15-05 para. 03] p. 301, Para. 6, [1905MS].

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 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 brothers 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: Australasian Union Conference Record 03-15-05 para. 04] p. 301, Para. 7, [1905MS].

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 now in darkness. Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and to be spent in His service. O, can we not remember 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. Mrs. E. G. White. [Cf: Australasian Union Conference

Record 03-15-05 para. 05] p. 302, Para. 1, [1905MS].

There are many urgent calls for means to open new fields. These calls must be answered; and those in the fields that have already been entered must make diligent efforts to carry forward the work entrusted to them. [Cf: Australasian Union Conference Record 04-15-05 para. 01] p. 302, Para. 2, [1905MS].

Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticise a man standing in a high position of responsibility because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with. In the confusion of many cares and many calls for help, he may make mistakes. Amongst the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it. [Cf: Australasian Union Conference Record 04-15-05 para. 02] p. 302, Para. 3, [1905MS].

We are all brethren and sisters. If Christ is by your side, filling you with His Spirit, you will appreciate the situation of the men who are loaded down with so many burdens, and will pray for them. [Cf: Australasian Union Conference Record 04-15-05 para. 03] p. 302, Para. 4, [1905MS].

If our church members will walk humbly with God, with contrite hearts, they will control their own feelings, and will not permit Satan to lead them to cherish thoughts and to speak words that will wound and bruise their own souls and the souls of others. They will not hurt the influence of those whom they ought to respect. [Cf: Australasian Union Conference Record 04-15-05 para. 04] p. 302, Para. 5, [1905MS].

But too often place is given to evil surmising and evil thinking. Under the influence of the suspicions that Satan has planted in the heart, very unjust things are said and done. Good and worthy actions seem to be tainted with evil. Men forget that sometimes their best intentions have been misunderstood, and that sometimes they have been as guilty as those they criticise, without discerning their danger. [Cf: Australasian Union Conference Record 04-15-05 para. 05] p. 302, Para. 6, [1905MS].

Let us be kind and pitiful and courteous. Let us not give undue prominence to our feelings. It is because our feelings are allowed to occupy the first place that there are so many unhappy differences among believers. Thus Christ is greatly dishonored. Let us, then, treat one another with true courtesy and respect. Should you think that your brother has made a mistake, and needs to be corrected, follow the directions given by Christ. Tell him his fault between him and thee alone. If he hears you, you have gained your brother, and have hidden a multitude of sins. [Cf: Australasian Union Conference Record 04-15-05 para. 06] p. 302, Para. 7, [1905MS].

Oh, we need so much the power of the Holy Spirit. We are not in heaven; we are in the midst of the turmoil and din and strife of this earth. Let us then put on Christ, and love as brethren. You may be full of energy and running over with zeal, but remember that this is of no avail unless your zeal and energy are tempered with the meekness and lowliness of Christ. Unless you learn in His school, you will make many mistakes. He invites us, as churches and individuals, to take His yoke upon us and learn of Him. The promise is, "Ye shall find rest unto your souls." [Cf: Australasian Union Conference Record 04-15-05 para. 07] p. 303, Para. 1, [1905MS].

God has a variety of workers, and He treats all impartially. He desires us to change the past order of things. He desires us to cease our evil thinking and evil speaking, and to put away our hasty words. We are to part forever with our cruel thoughts and feelings, and love as brethren. We are no longer to act like unmanageable, undisciplined children. "As He which hath called you is holy, so be ye holy in all manner of conversation." Give up now and forever all wrong habits. Take yourself to task. Discipline yourself. Lift the cross and deny self. Control yourself. Then there will be an opportunity for Christ to let His mind be in you. Your words will be sweet and pure. You will give no place to the enemy by giving way to evil thinking and evil speaking,-- his most successful means of keeping the church in a weak, unconverted state. [Cf: Australasian Union Conference Record 04-15-05 para. 08] p. 303, Para. 2, [1905MS].

Practical Christianity we must have, or we cannot enter heaven. Hearing and preaching the gospel is not enough. We must wear the yoke of Christ. We must learn of Him to be meek and lowly. We must be doers of the Word. "If ye know these things," Christ declares, "happy are ye if ye do them." "Be ye doers of the Word, and not hearers only, deceiving your own selves." Mrs. E. G. White. [Cf: Australasian Union Conference Record 04-15-05 para. 09] p. 303, Para. 3, [1905MS].

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. [Cf: Australasian Union Conference Record 05-15-05 para. 01] p. 303, Para. 4, [1905MS].

*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. . . . Let our lay members take up this line of service. By lending or selling books, by distributing papers and 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: Australasian Union Conference Record 05-15-05 para. 02] p. 303,



Para. 5, [1905MS].

*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 darkness and unbelief into His marvellous light. Reach out after those who are ready to perish and call their attention to the Lamb of God, which taketh away the sin of the world. [Cf: Australasian Union Conference Record 05-15-05 para. 03] p. 304, Para. 1, [1905MS].

I wish that all our people could see the many doors that are to open before them. Beside all waters we are to sow the seed of truth. O, how my soul is drawn out for sinners that they may be won for Christ! If those who have received the truth would exercise a living faith in Christ, if they would realize that they are to be His workers, wholly consecrated to His service, what a work might be done! [Cf: Australasian Union Conference Record 05-15-05 para. 04] p. 304, Para. 2, [1905MS].

*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: Australasian Union Conference Record 05-15-05 para. 05] p. 304, Para. 3, [1905MS].

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 work. Mrs. E. G. White. [Cf: Australasian Union Conference Record 05-15-05 para. 06] p. 304, Para. 4, [1905MS].

The right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might know "how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers." [Cf: Australasian Union Conference Record 09-01-05 para. 01] p. 304, Para. 5, [1905MS].

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances, reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work. [Cf: Australasian Union

Conference Record 09-01-05 para. 02] p. 304, Para. 6, [1905MS].

Corrupt Speech.--Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin. [Cf: Australasian Union Conference Record 09-01-05 para. 03] p. 304, Para. 7, [1905MS].

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation in profitable channels. [Cf: Australasian Union Conference Record 09-01-05 para. 04] p. 305, Para. 1, [1905MS].

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years, the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of sound speech that can not be condemned. This is one of the greatest and most responsible of their duties. [Cf: Australasian Union Conference Record 09-01-05 para. 05] p. 305, Para. 2, [1905MS].

As followers of Christ, we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to Him. [Cf: Australasian Union Conference Record 09-01-05 para. 06] p. 305, Para. 3, [1905MS].

The chief requisite of language is that it be pure and kind and true,--"the outward expression of an inward grace." God says, "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." And if such are the thoughts, such will be the expression. E. G. W. [Cf: Australasian Union Conference Record 09-01-05 para. 07] p. 305, Para. 4, [1905MS].

All are to a great extent under the influence of their own words. They

act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many by their own words are led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon one's self, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, though it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge one's self in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding, and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily-spoken words. [Cf: Australasian Union Conference Record 09-15-05 para. 01] p. 305, Para. 5, [1905MS].

Speak gently. Speak words of kindness and uplifting, for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God. [Cf: Australasian Union Conference Record 09-15-05 para. 02] p. 306, Para. 1, [1905MS].

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven. [Cf: Australasian Union Conference Record 09-15-05 para. 03] p. 306, Para. 2, [1905MS].

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? [Cf: Australasian Union Conference Record 09-15-05 para. 04] p. 306, Para. 3, [1905MS].

"Death and life are in the power of the tongue." [Cf: Australasian Union Conference Record 09-15-05 para. 05] p. 306, Para. 4, [1905MS].

In the Scriptures, backbiters are classed with the haters of God, "with inventors of evil things," with those who are without natural affection, implacable, unmerciful, "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." He whom God accounts a citizen of Zion is he that "speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor." [Cf: Australasian Union Conference Record 09-15-05 para. 06] p. 306, Para. 5, [1905MS].

God's Word condemns also the use of meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are corrupt in society and in the business world. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." [Cf: Australasian Union Conference Record 09-15-05 para. 07] p. 306, Para. 6, [1905MS].

"As a madman casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" [Cf: Australasian Union Conference Record 09-15-05 para. 08] p. 306, Para. 7, [1905MS].

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practices the youth should be taught to shun as we would shun the leprosy. [Cf: Australasian Union Conference Record 09-15-05 para. 09] p. 306, Para. 8, [1905MS].

In the use of language there is perhaps no error that old and young; are more likely to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." [Cf: Australasian Union Conference Record 09-15-05 para. 10] p. 306, Para. 9, [1905MS].

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance cannot undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing. "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." [Cf: Australasian Union Conference Record 09-15-05 para. 11] p. 307, Para. 1, [1905MS].

"Who is the wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom," My brethren and sisters, how are you employing the gift of speech? Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit, and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we cannot control the unruly member. Divine grace is our only hope. Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobleness of action and speech. "He that loveth pureness of heart, for the grace of his lips the king shall be his friends." Mrs. E. G. White. [Cf: Australasian Union Conference Record 09-15-05 para. 12] p. 307, Para. 2, [1905MS].

Faith and works are the two oars with which we are to make our way in the Christian life. The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, and their little bark going round and round, making no progress at all. Faith without intelligent works is dead. Faith in the healing power of God will not save unless it is combined with good works. [Cf: Australasian Union Conference Record 10-15-05 para. 01] p. 307, Para. 3, [1905MS].

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs, and injuring their power to assimilate the food required to sustain life. The stomach is often made to do at one meal the work of two or three

meals. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death frequently follows. Sin indeed lies at the door, which is the mouth. [Cf: Australasian Union Conference Record 10-15-05 para. 02] p. 307, Para. 4, [1905MS].

Let all heed the instruction which has been given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. Wake up to your responsibilities! [Cf: Australasian Union Conference Record 10-15-05 para. 03] p. 307, Para. 5, [1905MS].

When speaking to persons on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human body. We are His property, bought with a price--and what a price! [Cf: Australasian Union Conference Record 10-15-05 para. 04] p. 307, Para. 6, [1905MS].

Every organ, every fibre of our being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the flood. Those in this class will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits and that have no foundation in nature, and that become warring lusts. [Cf: Australasian Union Conference Record 10-15-05 para. 05] p. 308, Para. 1, [1905MS].

*Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world.* These are His peculiar people, zealous of good works. [Cf: Australasian Union Conference Record 10-15-05 para. 06] p. 308, Para. 2, [1905MS].

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of selfish indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomachs will create for them a malarious atmosphere wherever they may locate. Thus they bring upon themselves sufferings that no one can alleviate. [Cf: Australasian Union Conference Record 10-15-05 para. 07] p. 308, Para. 3, [1905MS].

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. [Cf: Australasian Union Conference Record 10-15-05 para. 08] p. 308, Para. 4, [1905MS].

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us to answer is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given to me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit? or shall I sacrifice myself to the world's ideas and practices?" [Cf: Australasian Union Conference Record 10-15-05 para. 09] p. 308, Para. 5, [1905MS].

It is our duty to study the laws that govern our being, and to conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies; for they are God's property. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Mrs. E. G. White. [Cf: Australasian Union Conference Record 10-15-05 para. 10] p. 308, Para. 6, [1905MS].

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: Australasian Union Conference Record 12-01-05 para. 01] p. 308, Para. 7, [1905MS].

Lend your neighbors some of our smaller books. If their interest is awakened, take 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 end." [Cf: Australasian Union Conference Record 12-01-05 para. 02] p. 309, Para. 1, [1905MS].

Let every one 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. Little missionary work is done, and what is the result? The truths that Christ gave are not taught. God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truths for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticise 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." [Cf: Australasian Union Conference Record 12-01-05 para. 03] p. 309, Para. 2, [1905MS].

Even while engaged in their daily employment, God's people can seek to lead others to Christ. And while doing this, they will have the

precious assurance that the Saviour is close beside them. They need not think they are left to their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work that they do for Christ brings a blessing to themselves. [Cf: Australasian Union Conference Record 12-01-05 para. 04] p. 309, Para. 3, [1905MS].

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? [Cf: Australasian Union Conference Record 12-01-05 para. 05] p. 309, Para. 4, [1905MS].

Fathers and mothers, be on guard. Let your conversation in the home be pleasant and encouraging. Always speak kindly, as if in the presence of Christ. Let there be no fault-finding, no accusing. Words of this kind wound and bruise the soul. It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfill his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored, but was not. Mrs. E. G. White. [Cf: Australasian Union Conference Record 12-01-05 para. 06] p. 309, Para. 5, [1905MS].

"'Elmshaven,' Sanitarium, Cal., Jan. 17, 1905. "Elder A. E. Place, "Dear Brother: I have recently learned in regard to the burning of a portion of the Melrose sanitarium. At first I felt almost overcome, but later I learned that only a part of the main building had been destroyed. I want you to see, my brother, that the Lord is good. Do not mourn over the loss, so long as the best part of the main building is saved. Thank the Lord that considerable of the furniture is saved, and above all, that no one was killed or hurt. [Cf: Atlantic Union Gleaner 02-01-05 para. 01] p. 309, Para. 6, [1905MS].

"Can you not do something to arouse our people in the East to arise and rebuild the sanitarium? I feel a deep anxiety that Boston shall hear the word of the Lord and the reasons of our faith . . . . *Let us regard the fire that has destroyed a part of the sanitarium as a blessing in disguise.* The Lord is in this cutting away the objectionable portion of the building. It was a fire-trap, and made but a poor representation. After considering the matter, I said, 'Amen, and amen. Refined and purified by fire.' [Cf: Atlantic Union Gleaner 02-01-05 para. 02] p. 310, Para. 1, [1905MS].

"Our people in the East are to do their part in helping to rebuild the destroyed portion of the building. May the Lord impress the hearts of those who have money to come up to his help, and *assist in the erection of a building that will be wholesome and safe and convenient.* Work to that point. [Cf: Atlantic Union Gleaner 02-01-05 para. 03] p. 310, Para. 2, [1905MS].

"I must close now for I am very weary. *I ask you to do all in your*

power to help Dr. Nicola in the erection of the buildings *that are essential* for the accommodation of patients. "Ellen G. White." [Cf: Atlantic Union Gleaner 02-01-05 para. 04] p. 310, Para. 3, [1905MS].

"'Elmshaven,' Sanitarium, Cal., Jan. 17, 1905. "Dear Brother and Sister Nicola: I have just read your letter giving the particulars of your loss by fire. We are sorry that you should lose one penny, but the part of the building that burned was objectionable in many ways. When I first saw it, I said to some one, 'If that part of the building could be taken away and a suitable addition put on, it would be a great blessing. This will have to be done in order for the institution to make a right representation.' [Cf: Atlantic Union Gleaner 02-01-05 para. 01] p. 310, Para. 4, [1905MS].

"I first read of the fire three days ago. That night I lay awake for hours. All the news we had regarding the matter was a short paragraph in one of our papers, and from reading it I feared that the whole building had been destroyed. A day or two later I received a fuller account which told us that only the old portions of the building had been burned. [Cf: Atlantic Union Gleaner 02-01-05 para. 02] p. 310, Para. 5, [1905MS].

"'The Lord is good; praise his holy name,' I said over and over again. He has mercifully saved every life, and has taken away an objectionable part of the building. I am glad that it has come about in this way. Had a proposition been made to tear that part of the building down, some would have regarded it as a great waste. Now you can have a suitable addition put on the building. It is an unfavorable time of the year to take up this work, but begin to rebuild as soon as you can. Be continually making preparations to this point. If much snow falls, I suppose you will have to wait. If I could help you financially, I certainly would; but I can not. I have had to borrow money recently myself. We must do our best. There is so much to do, and such a lack of means, that it almost looks as if we had to make bricks without straw. I will pray the Lord to open the way for you to rebuild in a way that will correspond with the rest of the buildings. I pray that God will bless all that you do, and that it may be well done. "Ellen G. White." [Cf: Atlantic Union Gleaner 02-01-05 para. 03] p. 310, Para. 6, [1905MS].

"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: Atlantic Union Gleaner 02-15-05 para. 01] p. 310, Para. 7, [1905MS].

"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: Atlantic Union Gleaner 02-15-05 para. 02] p. 311, Para. 1, [1905MS].

"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: Atlantic Union Gleaner 02-15-05 para. 03] p. 311, Para. 2, [1905MS].

"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: Atlantic Union Gleaner 02-15-05 para. 04] p. 311, Para. 3, [1905MS].

"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 cooperate with the conference offices in carrying the work forward; they are to lead out in it, training the students to engage successfully in it." [Cf: Atlantic Union Gleaner 02-15-05 para. 05] p. 311, Para. 4, [1905MS].

In a letter dated May 18, 1903, appears the following: [Cf: Atlantic Union Gleaner 02-15-05 para. 06] p. 311, Para. 5, [1905MS].

"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: Atlantic Union Gleaner 02-15-05 para. 07] p. 311, Para. 6, [1905MS].

In the days of the great Reformation, when the princes assembled at the Diet of Spires, in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the States of Germany accept the decree, and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the Reformation met together, and their unanimous decision was, "Let us reject the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled States. [Cf: Atlantic Union Gleaner 03-08-05 para. 01] p. 311, Para. 7, [1905MS].

The banner of truth which these reformers held aloft, God has in this last conflict committed to our hands. Those whom he has blessed with the knowledge of his word are held responsible for this great gift. [Cf: Atlantic Union Gleaner 03-08-05 para. 02] p. 311, Para. 8, [1905MS].

Those reformers whose protest has given us the name of Protestants, felt that God had called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs? In face of persecution and death, the truth was spread far and near. The word of God was carried to the

people; and all classes, high and low, rich and poor, learned and ignorant, eagerly studied it for themselves; and those who received the light became in their turn messengers to impart it. In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writings, scattered broadcast, stirred the world. [Cf: Atlantic Union Gleaner 03-08-05 para. 03] p. 312, Para. 1, [1905MS].

The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last warning message of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light! Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the living preacher can not come, the published truth can reach. Personal effort will accomplish far more than could be accomplished without it. [Cf: Atlantic Union Gleaner 03-08-05 para. 04] p. 312, Para. 2, [1905MS].

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercessions for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed "before many peoples, and nations, and tongues, and kings," and the promise is given, "Lo, I am with you always, even unto the end of the world." Mrs. E. G. White. [Cf: Atlantic Union Gleaner 03-08-05 para. 05] p. 312, Para. 3, [1905MS].

My brethren and sisters, do you plead for retrenchment in evangelical work? Read the closing verses of Matthew's Gospel, which contain the seal of the worker's commission. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Atlantic Union Gleaner 03-29-05 para. 01] p. 312, Para. 4, [1905MS].

This commission can not be fulfilled unless workers are educated and sent forth and sustained. [Cf: Atlantic Union Gleaner 03-29-05 para. 02] p. 312, Para. 5, [1905MS].

God's people are to sit together in heavenly places in Christ. So long as there are souls to save, their interest in the work of soul-saving is to know no abating. If we expect to feel in our lives the moisture and dew of heaven, we must improve every opportunity to strengthen

every line of work that will extend the knowledge of God in our world. "Neither pray I for these alone, Christ said, "but for them also which shall believe on me through their word." The truth for this time must be carried to those who have never heard it. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood. All can give of their means for the carrying forward of foreign missionary work. All can be partakers of the divine nature. [Cf: Atlantic Union Gleaner 03-29-05 para. 03] p. 313, Para. 1, [1905MS].

There is not a Christian in the world but that is the fruit of Christ's death. And he gave himself, not only for those now united with him, but for all human beings. [Cf: Atlantic Union Gleaner 03-29-05 para. 04] p. 313, Para. 2, [1905MS].

There are schools and meeting-houses to be built, and sanitariums to be established. There are new fields to be entered, and we must have your help. Shall we ignore the commission given us, and thus forfeit the promise accompanying the commission? Shall the people of God become careless and indifferent, and refuse to lay by of their means for the advancement of his work? Can they do this without severing their connection with him? They may think thus to economize, but it is a fearful economy that places them where they are separated from Christ. [Cf: Atlantic Union Gleaner 03-29-05 para. 05] p. 313, Para. 3, [1905MS].

Let God's people pay a faithful tithe, and let them also, from parents to children, lay aside for the Lord the money that is so often spent for self-gratification. Practice self-denial in the home, and then, when calls for help are made, you will have something to give. Let those who are poor give what they can. However small the offering may be, the Lord will recognize the self-sacrifice, and will bless the giver. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 03-29-05 para. 06] p. 313, Para. 4, [1905MS].

Sabbath after Sabbath many of you hear the voice of the living preacher, but how many feel the need of bringing the truth into your practical life? How many realize that light is given you that you may reflect it upon others? There is great need that the people should be educated that they may do the part of the work that has been appointed unto them to do; but the education of church-members has been neglected. If the minister would instruct his people, he might have an army to help him in diffusing the light when a crisis comes to the work. Each member of the church should do the work for which he is best adapted, and the work could be so arranged that everything would move off harmoniously, and the prosperity of a working church would be manifested in the vital interest which would spring up among those who put their energies into the cause of Christ. [Cf: Atlantic Union Gleaner 07-05-05 para. 01] p. 313, Para. 5, [1905MS].

When souls are first converted to the truth, they should be instructed as to what Christ expects from them in loving, whole-hearted service,-- that he invites them to be laborers in his moral vineyard. However trembling may be their efforts, however imperfect their work, they should be patiently and lovingly borne with; for if they are meek and lowly in heart, the Lord can turn what appears to be defeat into signal victory. Every soul born of the Spirit of God is to grow up into

Christ, the living head. Under apprenticeship to Christ, those who profess his name are to become apt scholars, learning how to cooperate with heavenly intelligencies in drawing souls to Christ. To every one the Lord has given his work. [Cf: Atlantic Union Gleaner 07-05-05 para. 02] p. 313, Para. 6, [1905MS].

But instead of doing the work the Lord has appointed to be done through human agencies, many are idling away the precious moments of probation. Satan has come in to preoccupy the field, and he has filled the hands of those who should have been laborers together with God, with work that causes him to exult, because the cause of Christ is left to languish by those who profess to be the followers of Jesus. The instruction of Paul to the Ephesians is applicable to us, and we should heed the exhortation. He says: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." "But unto every one of you is given grace according to the measure of the gift of Christ." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Cf: Atlantic Union Gleaner 07-05-05 para. 03] p. 314, Para. 1, [1905MS].

From the inspired words which we have quoted, we can see that many workers are needed in the cause of God, in order that the saints may be perfected. The reason of the weakness of the church is made manifest, for these workers are lacking. No man has entered into the work of educating the members as to the duties devolving personally upon them. Men should be trained for the work of training others, that order may be found in the church, and that each one may do for the Master according to his God-given ability. It is not a matter to be deplored that those who accept the truth are differently organized and endowed; for there is work for every one, and if the people of God reach to the measure of the fulness of Christ, there must be earnest work for the individual members of the body of Christ, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive, but speaking the truth in love, may grow up into him in all things, which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Mrs. E. G. White. [Cf: Atlantic Union Gleaner 07-05-05 para. 04] p. 314, Para. 2, [1905MS].

Much of the talent and ability of the church is left undeveloped, and is therefore lost to the work of God; but for all the ability that is not utilized in the cause, the church and the world are made to suffer. It is necessary that there should be a work of education carried on among the members of the church, that they may find their work, and may stand at their post of duty. Many ministers among us have been ambitious to preach acceptable sermons, but the work that would have most benefited the people has been left undone. The work of education must be accomplished, that every jot and tittle of ability may be

brought into service for Christ. As each member of the church acts his part, according to the ability God has given him, he will increase in aptitude, and by practice will become a strong, reliable worker for the Lord. [Cf: Atlantic Union Gleaner 07-12-05 para. 01] p. 314, Para. 3, [1905MS].

The efficiency that the Lord designs to see in his people has been sadly lacking in the church. How can we account for this? Have those who profess the name of Christ been truly converted? Have they consecrated to God their reason, their knowledge, their affections, their thoughts? Have they employed their talents of means and ability in the service of the Master? or have they devoted all their energies of mind and body to the building up of worldly enterprises? Jesus says to those who would be his disciples, "If any man 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 will lose his life for my sake, the same shall save it." He who is a child of God henceforth should look upon himself as a part of the cross of Christ, a link in the chain let down to save the world, one with Christ in his plan of mercy, going forth with him to seek and to save the lost. He is ever to realize that he has consecrated himself to God, and that in character he is to reveal Christ to the world. The self-denial, the self-sacrifice, the sympathy, the love that was manifested in the life of Christ, is to reappear in the life of the worker for God. Those who are laborers together with God will feel the need of wrestling in prayer for the endowment of the Holy Spirit. They will manifest the most tender solicitude for the erring, will make most earnest appeals to those who are out of Christ, and will bear much fruit to the glory of God, and will be known as the disciples of Christ. [Cf: Atlantic Union Gleaner 07-12-05 para. 02] p. 314, Para. 4, [1905MS].

Those who consecrate their all to God will not be left unmolested by the enemy of souls. Satan will come to them with his specious temptations, designing to allure them from their loyalty to God. He will present to them his bribe, as he did to Christ in the wilderness of temptation, saying, "All these things will I give thee, if thou wilt fall down and worship me." But what should be the answer of the Christian to all the temptations of the evil one? He should say, "I will not lend my influence in any way to the advancement of anything save the cause of Christ. I am not my own; I have been bought with a price. I am not to live to please myself; for I have been purchased, ransomed by the blood of Christ. It is not possible for me to give to Christ more than that which belongs to him; for every moment of my life belongs to him. I am his possession, a servant employed to do the will of my Master." This is the only position it is safe for us to occupy; and if the individual members of the church felt in this way, what a power would the church exert to draw and win souls to Christ. It is this half-hearted work, the effort to serve God and the devil at the same time, that leaves the church so destitute of the Spirit of God. Were the members of the church consecrated to God, were they in the unity of the Spirit, in the bond of peace, were they organized for the purpose of imparting to others an influence of good, the church would be indeed the light of the world. Should the individual members seek to represent Christ to the world in character and life, thousands would be attracted to the Saviour, who now have reason to criticize the words and works of those who profess the name of Christ. "For God, who commanded the light to shine out of darkness, hath shined in our

hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." [Cf: Atlantic Union Gleaner 07-12-05 para. 03] p. 315, Para. 1, [1905MS].

Each one of us is to stand where we shall be under the transforming influence of the grace of Christ, and then in our association one with another, we shall be able to impart and to receive the light of the Sun of Righteousness; for each member will be in harmony with Christ and with every other member, striving to attain to perfection of life and character through faith in him. Then shall we know how to sympathize with our brethren, to manifest forbearing love, and the very least will be united through vital connection with Christ to the working agencies that God has ordained for the dissemination of light and truth. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 07-12-05 para. 04] p. 315, Para. 2, [1905MS].

I have been deeply pained in seeing how little has been done to set the churches in order. Those who take delight in sermonizing, appoint sermon to succeed sermon in a series of meetings, and do not discern the character of work that should be done in order to strengthen the things that remain. The work that must be done is a work that will place every man in a position where he shall be able to do all in his power for the advancement of the kingdom of heaven. The Lord has given to the lay members as well as to the ministers their gift of reason and intelligence, their share of qualification for his work; and for the use of these talents, each one is responsible. God requires of all wholehearted devotion to his work. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: Atlantic Union Gleaner 07-19-05 para. 01] p. 315, Para. 3, [1905MS].

There are souls in our churches, who though humble in their endowments and acquirements, are still imbued with the Spirit of the Master, and they are ready to sacrifice life itself should it be required of them. These men can not be placed upon a salary, but they can be educated so that they can do work for the Master in their limited way. It is the duty of the ministers to see that such men are utilized; for while the Lord has a work for men to do in the sacred desk, this is not the whole of his work. When the church is in need of personal labor, then it is the minister's most essential duty to help the souls for whom he is to watch, as one who must give an account. The minister of the gospel should be an educator, that he may impress upon those for whom he labors, their responsibility to labor for others. He should prayerfully and lovingly help every member of the church to find his place in the work of God, that there may be laborers in the fields that are already white for the harvest. [Cf: Atlantic Union Gleaner 07-19-05 para. 02] p. 316, Para. 1, [1905MS].

The Lord has said, "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." On every hand, fields of usefulness are opening up; but a burden of perplexity rests upon those who should appoint laborers to go to the various stations of usefulness; for they look in vain for men and women fitted for these

responsibilities of the work. Is it not time that the members of the church were becoming educated to engage in missionary labor, that when a call is made for men and women to go forth into the harvest-field, there may be those who can respond to the call? saying, "We have given ourselves to Christ without reserve. We have educated ourselves and our households to habits of simplicity in dress and living. We are accustomed to self-denial, and realize that we belong to the Lord. We have no other desire than to do his will, and live not to please ourselves, but to win souls for the Master. We are ready to move to distant lands, and lift up the standard of Christ, and in simplicity and humility live out the truth." [Cf: Atlantic Union Gleaner 07-19-05 para. 03] p. 316, Para. 2, [1905MS].

"Jesus left his home in heaven, and came to this dark world to reach to the very depth of human woe, that he might save those who were ready to perish. This is the love he has shown to fallen man. But is the disciple above his Master, the servant greater than his Lord? If I am indeed a laborer together with God, shall I not be called upon to make some sacrifice for his cause? Will it be too great a sacrifice for any of Christ's followers to make to take the little possession entrusted to their care, and go to the dark places of the earth, where the people have never so much as heard of the truth, and in meekness and lowliness of heart, there make known to men what the Lord has done for the sons of men? [Cf: Atlantic Union Gleaner 07-19-05 para. 04] p. 316, Para. 3, [1905MS].

Those who have come together in church capacity can do one hundredfold more than they are now doing to let their light shine forth in the world. They are to come out from the world and to be separate, and to touch not the unclean, but to set their affections on things that are above. They are to live, not to please themselves, but to follow the example of Him who died for their redemption. They are cheerfully to bear the cross, fulfilling their mission to this world by shining as lights in the world, holding forth the word of God, and reckoning, as did Paul, that all they are called upon to suffer is but "light affliction which is but for a moment," that worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Mrs. E. G. White. [Cf: Atlantic Union Gleaner 07-19-05 para. 05] p. 316, Para. 4, [1905MS].

The salvation of children depends very much upon the course pursued by the parents. Children must be restrained, and their passions subdued, or God will surely destroy them in the day of his fierce anger; and the parents who have not controlled them will not be blameless. It is because the home training is defective that the youth are so unwilling to submit to proper authority. I am a mother. I know whereof I speak when I say that youth and children are not only safer but happier under wholesome restraint than when following their own inclinations. Parents, your sons and daughters are not properly guarded. They should never be permitted to go and come when they please, without your knowledge and consent. The unbounded freedom granted to children at this age has proved the ruin of thousands. How many are allowed to be in the streets at night; and parents are content to be ignorant of the associates of their children. Should a limb be broken or fractured, parents will try every means that love or wisdom can suggest to restore

the afflicted member to soundness. This is right, it is their duty; but the Lord requires that still greater tact, patience, and persevering effort be employed to remedy blemishes of the soul. [Cf: Atlantic Union Gleaner 09-06-05 para. 01] p. 317, Para. 1, [1905MS].

Mothers are accountable in a great degree for the health and lives of their children, and should become intelligent in regard to the laws upon which life and health depend. Parents should teach their children by example that health is to be regarded as the chiefest earthly blessing; that all pleasures and indulgences which will interfere with health are to be sacrificed. If the children are taught self-denial and self-control, they will be far happier than if they are allowed to indulge their desires for pleasure and extravagance in dress. [Cf: Atlantic Union Gleaner 09-06-05 para. 02] p. 317, Para. 2, [1905MS].

The world may clamor for our time and affections, fashion may invite our patronage, but the words of the apostle should be enough to lead Christian mothers from the indulgence in pride in dress and demoralizing amusements: "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." [Cf: Atlantic Union Gleaner 09-06-05 para. 03] p. 317, Para. 3, [1905MS].

Christian mothers should take their position on the platform of truth and righteousness; and when urged to unite with the world in patronizing fashions which are health-destroying and demoralizing, they should answer, "We are doing a great work, and can not be diverted from it. We are seeking to develop in our children sound, worthy, and beautiful characters, that they may bless the world with their influence, and may have immortal beauty and glory in the world to come. If children had such an example from their parents, it would have a saving influence upon their lives. [Cf: Atlantic Union Gleaner 09-06-05 para. 04] p. 317, Para. 4, [1905MS].

Children imitate their parents; hence great care should be taken to give them correct morals. Parents who are kind and polite at home, while at the same time they are firm and decided will see the same traits manifested in their children. If they are upright, honest, and honorable, their children will be quite likely to resemble them in these particulars. If they reverence and worship God, their children trained in the same way, will not forget to serve him also. [Cf: Atlantic Union Gleaner 09-06-05 para. 05] p. 317, Para. 5, [1905MS].

It is often the case that parents are not careful to surround their children with right influences. In choosing a home, they think more of their worldly interests than of the moral and social atmosphere, and the children form associations that are unfavorable to the development of piety and the formation of right character. Then parents allow the world to engross their time, strength, and thought; an apathy steals over the soul. The children are contaminated by evil communications, and the tenderness of soul they once felt dies away and is forgotten. [Cf: Atlantic Union Gleaner 09-06-05 para. 06] p. 318, Para. 1, [1905MS].

Parents who denounce the Canaanites for offering their children to Moloch, what are you doing? You are making a most costly offering to mammon; and then when your children grow up unloved and unlovely in



character, when they show decided impiety, and a tendency to infidelity, you blame the faith you profess because it was unable to save them. You are reaping that which you have sown,--the result of your selfish love of the world and neglect of the means of grace. You moved your families into places of temptation, and the ark of God, your glory and defense, you did not consider essential; and the Lord has not worked a miracle to deliver your children from temptation. [Cf: Atlantic Union Gleaner 09-06-05 para. 07] p. 318, Para. 2, [1905MS].

You who love God, take Jesus with you wherever you go; and, like the patriarchs of old, erect an altar to the Lord wherever you pitch your tent. If ever there was a time when every house should be a house of prayer, it is now; and yet in this time of fearful peril, some who profess to be Christians have no family altar. I know of nothing that causes me so great sadness as a prayerless home. The children show the result of this great neglect, for the fear of God is not before them. Parents should make a hedge about their children by prayer; they should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power. [Cf: Atlantic Union Gleaner 09-06-05 para. 08] p. 318, Para. 3, [1905MS].

There are homes where these principles are carried out,--homes where God is worshiped, and truest love reigns. From these homes, morning and evening, prayer ascends to God as sweet incense, and his mercies and blessings descend upon the suppliants like the evening dew. [Cf: Atlantic Union Gleaner 09-06-05 para. 09] p. 318, Para. 4, [1905MS].

God has promised to give wisdom to those who ask in faith, and he will do just as he said he would. He is pleased with the faith that takes him at his word. To-day he is just as ready to listen to the petitions of his people as he ever was. "Behold, the Lord's hand is not shortened, that it can not save; neither his ear heavy, that it can not hear." And if Christian parents seek him earnestly, he will fill their mouths with arguments, and for his name's sake, will work mightily in their behalf in the conversion of their children. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-06-05 para. 10] p. 318, Para. 5, [1905MS].

The mission of the church of Christ is to save perishing sinners. It is to make known the love of God to men, and to win them to Christ by the efficacy of that love. The truth for this time must be carried into the dark corners of the earth, and this work may begin at home. [Cf: East Michigan Banner 01-18-05 para. 01] p. 318, Para. 6, [1905MS].

The followers of Christ should not live selfish lives; but, imbued with the Spirit of Christ they should work in harmony with him. [Cf: East Michigan Banner 01-18-05 para. 02] p. 319, Para. 1, [1905MS].

God's Plan All Sufficient.--He has given his people a plan for raising sums sufficient to make the enterprise self sustaining. God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is of divine origin. In it are combined simplicity and utility, and it does not require depth of learning to understand and execute it. [Cf: East Michigan Banner 01-18-05 para. 03] p. 319, Para. 2, [1905MS].

All to Act a Part.--All may feel that they can act a part in carrying forward the precious work of salvation. Every man, woman, and youth may become a treasurer for God; and there would be no want of means with which to carry forward the great work of sounding the last message of warning to the world. [Cf: East Michigan Banner 01-18-05 para. 04] p. 319, Para. 3, [1905MS].

The treasury will be full if all adopt this system, and the contributors will be left none the poorer. Through every investment made they will become more wedded to the cause of present truth. They will be "laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [Cf: East Michigan Banner 01-18-05 para. 05] p. 319, Para. 4, [1905MS].

No Empty Treasury.--If the plan of systematic benevolence was adopted by every individual and fully carried out, there would be a constant supply in the treasury. The income would flow in like a steady stream constantly supplied by overflowing springs of benevolence. Alms-giving is a part of gospel religion. [Cf: East Michigan Banner 01-18-05 para. 06] p. 319, Para. 5, [1905MS].

Tithing Founded on Principle.--The special system of tithing was founded upon a principle which is as enduring as the law of God. This system of tithing was a blessing to the Jews, else God would not have given it to them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich himself but to be a great blessing to man. He saw that this system of beneficence was just what man needed. [Cf: East Michigan Banner 01-18-05 para. 07] p. 319, Para. 6, [1905MS].

Its Effect on the Church.--Those churches who are the most systematic and liberal in sustaining the cause of God are the most prosperous spiritually. [Cf: East Michigan Banner 01-18-05 para. 08] p. 319, Para. 7, [1905MS].

Priority of God's Claims.--All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which he has made with man is that he is to return to him the tenth of his possessions. God graciously entrusts his stewards with his treasures, but he lays his hand upon the tenth, saying, "This is mine." Just in proportion as God has given his property to man, so man is to pay a faithful tithe of all his substance. This distinct arrangement was made by *Jesus Christ himself*. [Cf: East Michigan Banner 01-18-05 para. 09] p. 319, Para. 8, [1905MS].

Eternal Results.--This work involves solemn and eternal results, and it is too sacred to be left to human impulse. We should not feel free to deal with this matter as we may choose. [Cf: East Michigan Banner 01-18-05 para. 10] p. 320, Para. 1, [1905MS].

Reserve Fund.--In answer to the claims of God, regular reserves should be set apart as sacred to his work. Besides the tithe God demands the first fruits of our increase as his. These he has reserved, in order that his work may be amply sustained, and that his servants may not be limited to a meager supply. The Lord's messenger's should not be handicapped in their work of holding forth the word of life. As they

teach the truth they should have means which they can invest for the advancement of the work which must be done at the right time, in order to have the best and most saving influence. Deeds of mercy must be done; the poor and suffering must be aided. Gifts and offerings should be appropriated for this purpose. Especially in new fields, where the standard of truth has never yet been uplifted, this work must be done. Mrs. E. G. White. [Cf: East Michigan Banner 01-18-05 para. 11] p. 320, Para. 2, [1905MS].

Full Treasury.--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: East Michigan Banner 02-01-05 para. 01] p. 320, Para. 3, [1905MS].

A Want and Why.--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: East Michigan Banner 02-01-05 para. 02] p. 320, Para. 4, [1905MS].

A Lesson from Eden.--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: East Michigan Banner 02-01-05 para. 03] p. 320, Para. 5, [1905MS].

Why are Means not Abundant.--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: East Michigan Banner 02-01-05 para. 04] p. 321, Para. 1, [1905MS].

No Excuse. Why?--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 cannot 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 to their own benefit. [Cf: East Michigan Banner 02-01-05 para. 05] p. 321, Para. 2, [1905MS].

God lays his hand upon all man's possessions, saying, "I am the owner of the universe, and these goods are mine. [Cf: East Michigan Banner 02-01-05 para. 06] p. 321, Para. 3, [1905MS].

Terrible Responsibility.--"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: East Michigan Banner 02-01-05 para. 07] p. 321, Para. 4, [1905MS].

An Appeal.--Let the neglected tithes be now brought in. Let the new year (shall we not say a quarter?) 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. (To be Continued.) [Cf: East Michigan Banner 02-01-05 para. 08] p. 321, Para. 5, [1905MS].

One More Chance.--The Lord is long-suffering and gracious, and he gave those who have done this wickedness another chance. "Return unto me," he says, "and I will return unto you." But they say, "Wherein shall we return?" Their means have been made to flow in channels of self-service and self-glorification, as if their goods were their own, and not lent treasures. Their perverted consciences have become so hard and unimpressible that they do not realize what great wickedness they have done in so hedging up the way that the cause of truth could not advance. Man, finite man, through using for himself the talents which God has reserved to publish salvation, to send the glad news of a Saviour's love to perishing souls, and hedging up the way by his selfishness, inquires: [Cf: East Michigan Banner 03-01-05 para. 01] p. 321, Para. 6, [1905MS].

Robbing God.--"Wherein have we robbed Thee? God answers, "In tithes and offerings. Ye are cursed with a curse for ye have robbed me, even this whole nation." The whole world is engaged in robbing God. With the money he has lent them they indulge in dissipation, in amusements, reveling feasting, and disgraceful indulgences. [Cf: East Michigan Banner 03-01-05 para. 02] p. 322, Para. 1, [1905MS].

To Judgment.--But God says, "I will come near you to judgment." The whole world will have an account to settle in that great day when every

one shall receive sentence according to his deeds. [Cf: East Michigan Banner 03-01-05 para. 03] p. 322, Para. 2, [1905MS].

A Blessing Pledged.--God pledges himself to bless those who will obey his commandments. "Bring ye all the tithes into the store-house that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the field, saith the Lord of Hosts." [Cf: East Michigan Banner 03-01-05 para. 04] p. 322, Para. 3, [1905MS].

Does This Mean You?--With these words of light and truth before them, how dare men neglect so plain a duty? How dare they disobey God when obedience to his requirements mean prosperity in temporal and spiritual things and disobedience means the curse of God? Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All he can do is to permit Satan to do his destroying work. We see calamities of every shape and in every degree coming upon the earth, and why,--The Lord's restraining power is not exercised. The world has disregarded the word of God. They live as though there were no God. Like the inhabitants of the Noachic world, they refuse to have any thought of God. Wickedness prevails to an alarming extent, and the earth is ripe for the harvest. "Your words have been stout against me, saith the lord. Yet ye say, what have we spoken so much against thee? Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of Hosts? And now we call the proud happy; yea, they that work wickedly are set up; yea, they that tempt God are even delivered." [Cf: East Michigan Banner 03-01-05 para. 05] p. 322, Para. 4, [1905MS].

Who Complain.--Those who withhold from God his own, make these complaints: The Lord asks them to prove him by bringing their tithe into his store-house, and to see whether he will not pour them out a blessing. But they cherish rebellion in their hearts, and complain of God, and at the same time they rob him, and embezzle his goods. When their sin is presented to them, they say, "I have had adversity; my crops have been poor; but the wicked are prospered. It does not pay to keep the ordinance of the Lord." But God does not want any to walk mournfully before him. Those who thus complain of God have brought their adversity on themselves. They have robbed God, and his cause has been hindered because the money which should have flowed into his treasury, was used for selfish purposes. [Cf: East Michigan Banner 03-01-05 para. 06] p. 322, Para. 5, [1905MS].

Disloyalty Shown.--They showed their disloyalty to God by failing to carry out his prescribed plan. When God prospered them, and they were asked to give him his portion, they shook their heads and could not see that it was their duty. They closed the eyes of their understanding, that they might not see it. They withheld the Lord's money, and hindered the work which he designed should be done. [Cf: East Michigan Banner 03-01-05 para. 07] p. 323, Para. 1, [1905MS].

Cause of Failure.--God was not honored by the use of his entrusted goods. Therefore he let the curse fall upon them, permitting the spoiler to destroy their fruits and to bring calamities upon them. [Cf:

East Michigan Banner 03-01-05 para. 08] p. 323, Para. 2, [1905MS].

Faithful Record Possible.--No one can excuse himself from paying his tithes and offerings to the Lord. Another year has nearly passed into eternity, with its burden of record. Let us look over the past year, and if we have not done our full duty willingly, heartily unto the Lord let us come up to the new year in making a faithful record to our God. Mrs. E. G. White. (To be Continued.) [Cf: East Michigan Banner 03-01-05 para. 09] p. 323, Para. 3, [1905MS].

Honest Tithing.--Not only does the Lord claim the tithe as his own, but he tells us how it should be reserved for him. He says, "Honor the Lord with thy substance, and with the first fruits of thine increase." This does not teach us that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. 1 Cor. 16:2, applies also to tithing. [Cf: East Michigan Banner 03-15-05 para. 01] p. 323, Para. 4, [1905MS].

Solemn Appeal.--There is a work to be done in the churches. A different testimony must go forth. I am terribly alarmed. Throughout the churches there is selfishness and sin, dishonesty, unbelief, criticism and fault-finding. It is high time to wake out of sleep. You who have long lost the spirit of prayer; pray, pray earnestly. Pity thy suffering cause; pity the church; pity the individual believers, thou Father of mercies. Take from us everything that defiles, deny us what thou wilt; but take not from us Thy holy spirit. [Cf: East Michigan Banner 03-15-05 para. 02] p. 323, Para. 5, [1905MS].

The Church's Needs.--The churches need to be impressed that it is their duty to deal honestly with the cause of God, not allowing the guilt of the worst kind of robbery to rest upon them--that of robbing God in tithes and offerings. Instead of bringing the work down to a low figure, it is your duty to bring the minds of the people to understand that "the laborer is worthy of his hire." [Cf: East Michigan Banner 03-15-05 para. 03] p. 323, Para. 6, [1905MS].

Shall it be Small Pay?--When settlements are made with the laborers in his cause, they should not be forced to accept small remuneration because there is a lack of means in the treasury. Many have been defrauded of their just dues in this way, and it is just as criminal in the sight of God, as for one to keep back the wages of one who is employed in any other regular business. It is the worst kind of generalship to allow a conference to stand still or to fail to settle its honest debts. There is a great deal of this done, and whenever this is done, God is displeased. [Cf: East Michigan Banner 03-15-05 para. 04] p. 323, Para. 7, [1905MS].

There has not been money in the treasury to supply ministers for the service of God. [Cf: East Michigan Banner 03-15-05 para. 05] p. 324, Para. 1, [1905MS].

Why should ministers be half-paid and at the same time talk so begrudgingly of that which they do receive? When this work shall cease in our churches, a living testimony will go forth from human lips, under the operation of the Holy Ghost. [Cf: East Michigan Banner 03-15-05 para. 06] p. 324, Para. 2, [1905MS].

Minister's Work.--The auditing committee has not always tried with most humble prayer for guidance, to act in every case towards the servants of Jesus Christ as they would toward the person of Christ, or as they themselves would wish to be treated. But said Christ, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." It is a very serious matter that men by the word of their mouth, and some in a hardened sang-froid manner, have decided that means shall go to the workers in the field. I will give you a chapter in my experience. We have found it necessary to build a home, and have hired carpenters, painters and others to do the several portions of the work. The master workman has two dollars per day, working eight hours only. As soon as the eight hours are over, the tools are laid aside and work ceases. [Cf: East Michigan Banner 03-15-05 para. 07] p. 324, Para. 3, [1905MS].

These men do not receive according to the amount of work done, but according to the hours worked. If a man is not an apt, quick workman, but loiters over his work, that is the loss of the one who pays him. Another may be a much quicker workman, showing that he has intelligence and can use it; his aptitude and correct judgment may be a treasure to him and a satisfaction to his employer, but he may receive only the same wages. After the week's work is done and payment made, the amount of work done has nothing to do with the sum received. A slow unprofitable man never thinks it his duty to make up for his want of sharp thought, but receives his pay as his right. These men have not the burden of dealing with human minds. Senseless material and building materials are all they are dealing with. They can hammer just as loud and energetic as they please, and it hurts not the soulless material. [Cf: East Michigan Banner 03-15-05 para. 08] p. 324, Para. 4, [1905MS].

But God's shepherds who are to watch as well as to labor for souls, as they that must give an account, can not work in this way, The chosen missionary must go forth under all circumstances, moving his family from place to place, and from country to country. This moving is expensive. In order to exert a good influence, the wife of the missionary must set a proper example in neat and tidy dress. Her children must be trained and educated with much painstaking effort, for everything must be made to tell in missionary lines. The laborer who represents Christ must dress plainly and yet properly, as becoming a minister of Christ. The ministers of our conference cannot say they have a home, for they are sometimes in this country and sometimes in that. The people for whom they labor are poor, but Christ came to preach the gospel to the poor. This is the work the Lord's shepherds are to do. [Cf: East Michigan Banner 03-15-05 para. 09] p. 324, Para. 5, [1905MS].

Money is consumed in traveling from place to place, in settling and unsettling every few months, in buying household goods and selling them again or venturing transportation. The entire family have no release from their efforts; for they must always appear cheerful and fresh, that they may bring sunshine into the minds of those who need help. Mrs. E. G. White. (To be Continued.) [Cf: East Michigan Banner 03-15-05 para. 10] p. 324, Para. 6, [1905MS].

The question has been asked me: "Are you employed by the General

Conference?" I am. "How many hours do you give?" Hours? God's servants keep no record of hours. We think not of counting our labor by hours. We must be ready in season and out of season to speak to this young man and that young woman, to write letters to those in peril and to hold interviews requiring the most earnest, anxious labor, praying for and with the erring and the tempted. [Cf: East Michigan Banner 03-29-05 para. 01] p. 325, Para. 1, [1905MS].

Those who write, as well as talk the truth, have double labor. The eight hour system finds no place in the program of the minister of God. He must watch his chance to minister; he must be ready to entertain visitors. He must keep up life and energy of character; for he cannot exert a pleasing, saving influence if he is languid. If he occupies responsible positions, he must be prepared to attend board and council meetings, spending hours of wearisome brain and nerve taxing labor, while others are asleep, in devising and planning with his co-laborers. Who among God's workers counts his hours of labor as do mechanics? Yet this kind of labor taxes the mind, and draws upon every fiber of the being in such a way as the common laborer cannot appreciate. "When do you find opportunity to throw off care and responsibility?" I am asked; and I answer, "At no period of time can I lay down the burden." [Cf: East Michigan Banner 03-29-05 para. 02] p. 325, Para. 2, [1905MS].

I wish my brethren to take this as a representation of the truth, and no fiction. Those who have a due appreciation of service, are God's minute men. He cannot say I am my own; I will do what I please with my time. No one who has given his life to God to work as his minister, lives unto himself. [Cf: East Michigan Banner 03-29-05 para. 03] p. 325, Para. 3, [1905MS].

Will my brethren consider these things which the Lord has brought before my mind, in a most impressive manner? Will those who have never carried the burden of such work, and who suppose the chosen and faithful ministers of God have an easy time, bear in mind that the sentinels of God are on duty constantly? Their labor is not measured by hours. [Cf: East Michigan Banner 03-29-05 para. 04] p. 325, Para. 4, [1905MS].

Rights to be Respected.--When their accounts are audited, if selfish men shall, with voice or stroke of pen, limit the worker in his wages, they discourage and depress him. Every minister must have a salvage to work upon, that he may have something with which to lead out in good enterprises, pushing the work with zeal. He tells us, "thou shalt not muzzle the ox that treadeth out the corn." This is a figure of those who work under the eye of God to advance his cause in lifting the minds of men from the contemplation of earthly things to heaven. These God loves, and he would have men respect their rights. [Cf: East Michigan Banner 03-29-05 para. 05] p. 325, Para. 5, [1905MS].

Duty Clear.--If the presidents and other laborers in our Conferences impress upon the minds of the people the character of the crime of robbing God, and if they have a true spirit of devotion and a burden of the work, God will make their labors a blessing to the people, and fruit will be seen as the result of their efforts. [Cf: East Michigan Banner 03-29-05 para. 06] p. 325, Para. 6, [1905MS].

Terrible Failure.--Ministers have failed greatly in their duty to so



labor with the churches. There is an important work to be done aside from preaching. Had this work been done as God designed it should be, there would have been many more laborers in the field than now are. And had the ministers done their duty in educating every member, whether rich or poor, to give as God has prospered him, there would be a full treasury from which to pay the honest debts to the workers; and this would greatly advance missionary work in all their borders. God has shown us that many souls are in danger of eternal ruin, through selfishness and worldliness; and the watchmen are guilty, for they have neglected their duty. This is a state of things Satan exults to see. [Cf: East Michigan Banner 03-29-05 para. 07] p. 326, Para. 1, [1905MS].

The light which the Lord has given me on this subject is that the means in the treasury for the support of the ministers in the different fields is not to be used for any other purpose. If an honest tithe were paid, and the money coming into the treasury was carefully guarded the ministers would receive a just wage. Mrs. E. G. White. (To be Continued.) [Cf: East Michigan Banner 03-29-05 para. 08] p. 326, Para. 2, [1905MS].

Situation Not Appreciated.--The auditing committee has often been composed of men who were farmers. These could dress in coarse clothing appropriate for the work they were doing. They raised all they needed as a family to subsist upon, and they knew not what the outlay of a minister must necessarily be when he goes out into a new field to labor for perishing souls. The minister must labor and pray. He must visit the different families. Frequently he finds the people so poor that they have little to eat, and no room in which to sleep. Often means have to be given to the very needy to supply their hunger and cover their nakedness. Then what injustice to have a company of men as auditing committee who by a dash of the pen will disappoint a distressed minister who is in need of every cent that he has been led to expect. The minister who labors should be sustained. But notwithstanding this, those who are officiating in this work see that there is not money in the treasury to pay the minister. The tithe money must be kept sacred. There are ministers who receive nothing for their labors; for there was no money to pay them. This I saw would be; for the management is wrong. [Cf: East Michigan Banner 04-12-05 para. 01] p. 326, Para. 3, [1905MS].

A Neglect.--Many presidents of State conferences do not attend to that which is their work,--to see that the elders and deacons of the churches do their work in the churches by seeing that a faithful tithe is brought into the treasury. This principle needs to be often brought before the men who are lax in their duty to God, and who are negligent and careless in bringing in their tithes, gifts, and offerings to God. "Will a man rob me?" "Wherein have we robbed thee?"--is a question asked by the unfaithful stewards. The answer comes plain and positive, "In tithes and offerings. Ye are cursed with a curse, for ye have robbed me, even this whole nation," Please read this whole chapter and see if words could be spoken that would be more plain and positive than these. [Cf: East Michigan Banner 04-12-05 para. 02] p. 326, Para. 4, [1905MS].

No Excuse.--They are so positive that no one who desires to understand his whole duty to God, needs to make any mistake in the matter. If men

offer any excuse as to why they do not perform this duty, it is because they are selfish, and have not the love and fear of God in their hearts. Those who plead that they cannot understand this plain and decisive statement--which if they are obedient, means so much to them, in blessings which will be received, when even the windows of heaven will be opened, and blessings poured out to overflowing--are not honest before God. Their excuse that they do not know the will of God, will be of no avail for them in the great day of judgment. [Cf: East Michigan Banner 04-12-05 para. 03] p. 326, Para. 5, [1905MS].

*A Call to Duty.-- Presidents of our conferences, do your duty; speak not your words, but a plain thus saith the Lord. Elders of churches, do your duty. Labor from home to home that the flock of God shall not be remiss in this great matter, which involves such a blessing or such a curse.* [Cf: East Michigan Banner 04-12-05 para. 04] p. 327, Para. 1, [1905MS].

*Every man who bears the message of truth to our churches must do his duty by warning, educating, rebuking. Any neglect of duty which is a robbery toward God, means a curse upon the delinquent.* [Cf: East Michigan Banner 04-12-05 para. 05] p. 327, Para. 2, [1905MS].

*A Word to Ministers and Elders.--The Lord will not hold guiltless those who are deficient in doing the work that he requires at their hands,--in seeing that the church is kept wholesome and healthy spiritually, and doing all their duty; in allowing no neglect which will bring the threatened curse upon his people. A curse is pronounced upon all who withhold the tithe from God.* [Cf: East Michigan Banner 04-12-05 para. 06] p. 327, Para. 3, [1905MS].

*This is not a request of man; it is one of God's ordinances, whereby his work may be sustained and carried on in the world. God help us to repent.* Mrs. E. G. White. (Concluded.) [Cf: East Michigan Banner 04-12-05 para. 07] p. 327, Para. 4, [1905MS].

*It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning.* [Cf: Bible Echo & Signs of the Times 11-13-05 para. 01] p. 327, Para. 5, [1905MS].

*Yet it might not be best to discard flesh food under all circumstances. In certain cases of illness and exhaustion--as when persons are dying of tuberculosis, or when incurable tumors are wasting the life forces--it may be thought best to use flesh food in small quantities. But great care should be taken to secure the flesh of healthy animals. The danger of contracting disease by eating flesh is increasing. It is a very serious question whether there is safety in using animal food at all. It would be better to discard it under all circumstances than to use that which is diseased.* [Cf: Bible Echo & Signs of the Times 11-13-05 para. 02] p. 327, Para. 6, [1905MS].

*When the use of flesh food is discontinued, there is often a sense of*

weakness, a lack of vigour. Many urge this as evidence that flesh food is essential; but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change. [Cf: Bible Echo & Signs of the Times 11-13-05 para. 03] p. 327, Para. 7, [1905MS].

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labour. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people, and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will, to a great degree, take the place of flesh food. But if the cooking is done by one whose main dependence is meat, she can encourage its use to an almost unlimited extent. [Cf: Bible Echo & Signs of the Times 11-13-05 para. 04] p. 327, Para. 8, [1905MS].

Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 11-13-05 para. 05] p. 328, Para. 1, [1905MS].

"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. The people today are to remember that the house of worship is God'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: Echoes from the Field 06-21-05 para. 01] p. 328, Para. 2, [1905MS].

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 necessary to keep these buildings in good repair, but this money is not to come from the tithe. [Cf: Echoes from the Field 06-21-05 para. 02] p. 328, Para. 3, [1905MS].

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 the tithe is to be applied. Those who make this use of the tithe are departing from God's arrangement. God will judge for these things. One reasons that the tithe may be appropriated for school purposes; still another would

reason that canvassers and colporteurs should be supported from the tithe, but a great mistake is made when the tithe is withdrawn from the object for which it is to be used--the support of the ministers. There should today be in the field one hundred well qualified laborers where now there is one. 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 far off. Those who proclaim the message of truth before great congregations, and who do house to house work, are doing double missionary work, and in no case are their salaries to be cut down. 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: Echoes from the Field 06-21-05 para. 03] p. 328, Para. 4, [1905MS].

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 before worked, have been given the instruction, "You must sustain yourselves. We have not the means with which to support you." This ought not to be if the tithe, with gifts and offerings, was 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. 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. 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' reserved portion. [Cf: Echoes from the Field 06-21-05 para. 04] p. 328, Para. 5, [1905MS].

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: Echoes from the Field 06-21-05 para. 05] p. 329, Para. 1, [1905MS].

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 heart-broken 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: Echoes from the Field 06-21-05 para. 06] p. 329, Para. 2, [1905MS].

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. 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 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 [Cf: Echoes from the Field 06-21-05 para. 07] p. 329, Para. 3, [1905MS].

We are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you." [Cf: The Gospel Herald 03-01-05 para. 01] p. 329, Para. 4, [1905MS].

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings. His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are. As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ. "I am crucified with Christ," the apostle Paul declared; nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me". [Cf: The Gospel Herald 03-01-05 para. 02] p. 329, Para. 5, [1905MS].

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful obedience. He died to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him purifieth himself, even as He is pure." [Cf: The Gospel Herald 03-01-05 para. 03] p. 330, Para. 1, [1905MS].

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that My joy might remain in you, and that your joy might be full." May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His word, that through obedience to its teachings, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification. Mrs. E. G. White. [Cf: The Gospel Herald 03-01-05 para. 04] p. 330, Para. 2, [1905MS].

Most decided efforts should be made to educate and train colored men and women to labor as missionaries in the Southern States. Christian

colored students should be preparing to give the truth to their own race. Those who make the fear of the Lord the beginning of their wisdom, and give heed to the counsel of men of experience, can be a great blessing to the colored race, by carrying to their own people the light of present truth. Every worker, laboring in humility and in harmony with his brethren, will be a channel of light to many who are now in the darkness of ignorance and superstition. [Cf: The Gospel Herald 04-01-05 para. 01] p. 330, Para. 3, [1905MS].

Instead of wondering whether they are not fitted to labor for white people, let our colored brethren and sisters devote themselves to missionary work among the colored people. There is an abundance of room for intelligent colored men and women to labor for their own people. Much work remains to be done in the Southern field. Special efforts are to be made in the large cities. In each of these cities there are thousands of colored people, to whom the last warning message of mercy must be given. Let the missionary spirit be awakened in the hearts of our colored church members. Let earnest work be done for those who know not the truth. [Cf: The Gospel Herald 04-01-05 para. 02] p. 330, Para. 4, [1905MS].

To every colored brother and sister I would say, Look at the situation as it is. Ask yourself, "In view of the opportunities and advantages granted me, how much do I owe to my Lord? How can I best glorify Him, and promote the interests of my people in the Southern States? How can I use to the best advantage the knowledge God has been pleased to give me? Should I not open my Bible and teach the truth to my people? Are there not thousands perishing for lack of knowledge, whom I can help if I submit myself to God, so that He can use me as His instrument? Have I not a work to do for my oppressed, discouraged fellows?" [Cf: The Gospel Herald 04-01-05 para. 03] p. 330, Para. 5, [1905MS].

The Southern field is suffering for workers. Will you pass by your people on the other side, or will you with a humble heart work to save the perishing? There is work you can do if you will humble yourself before God. Trusting in Him, you will find peace and comfort; but following your own way and your own will, you will find thorns and thistles, and you will lose the reward. [Cf: The Gospel Herald 04-01-05 para. 04] p. 330, Para. 6, [1905MS].

Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ's lines in meekness and lowliness, relying upon Him for strength. Understand the work the Lord gives you to do, and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man shall work. [Cf: The Gospel Herald 04-01-05 para. 05] p. 331, Para. 1, [1905MS].

There is the greatest need for all kinds of missionary work in the South. Without delay workers must be prepared for this field. Our people should now be raising a fund for the education of men and women in the Southern States, who, being accustomed to the climate, can work there without endangering the life. Promising young men and young women should be educated to become teachers. They should have the very best

advantages. Schoolhouses and meeting-houses should be built in different places, and teachers employed. In the small schools established, let colored teachers work for the colored people, under the supervision of well qualified men, who have the spirit of mercy and love. The white and the black teachers should unite in counsel. Then the white teachers are to work for the white people, and the colored teachers for the colored people. [Cf: The Gospel Herald 04-01-05 para. 06] p. 331, Para. 2, [1905MS].

Those who for years have been working to help the colored people, are best fitted to give counsel in regard to the opening of such schools. So far as possible, these schools should be established outside the cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be started in the cities as well as in the country. [Cf: The Gospel Herald 04-01-05 para. 07] p. 331, Para. 3, [1905MS].

The children and youth in these schools are to be taught something more than merely how to read. Industrial lines of work are to be carried forward. The students are to be provided with facilities for learning trades that will enable them to support themselves. This work will require talent, wisdom, experience, and, above everything else, the grace of God. The colored youth will be far more difficult to manage than the white youth, because they have not been taught from their childhood to make the best use of their time. There are many of them that have had no opportunity to learn how to take care of themselves. [Cf: The Gospel Herald 04-01-05 para. 08] p. 331, Para. 4, [1905MS].

Our churches in the North, as well as in the South, should do what they can to help support the school work for the colored children. The schools already established should be faithfully maintained. The establishment of new schools will require additional funds. Let all our brethren and sisters do their part whole-heartedly to place these schools on vantage-ground. [Cf: The Gospel Herald 04-01-05 para. 09] p. 331, Para. 5, [1905MS].

In addition to engaging in this line of school-work, our colored brethren may do a good work by establishing Mission Sunday Schools and Sabbath Schools among their own people,--schools in which the colored youth may be taught by teachers whose hearts are filled with love for souls. [Cf: The Gospel Herald 04-01-05 para. 10] p. 331, Para. 6, [1905MS].

Opportunities are continually presenting themselves in the Southern States, and many wise, Christian colored men will be called to the work. But for several reasons, white men must be chosen as leaders. We are all members of one body, and are complete only in Christ Jesus, who will uplift His people from the low level to which sin has degraded them, and will place them where in the heavenly courts they shall be acknowledged as laborers together with God. [Cf: The Gospel Herald 04-01-05 para. 11] p. 332, Para. 1, [1905MS].

There is work to be done in many hard places, and out of these hard places bright laborers are to come. Let the work be managed so that colored laborers will be educated to work for their own race. There are colored people who have talent and ability. Let us search out these men

and women, and teach them how to engage in the work of saving souls. God will co-operate with them, and give them the victory. [Cf: The Gospel Herald 04-01-05 para. 12] p. 332, Para. 2, [1905MS].

The ear of the Lord is open to the cries of those who are in His service. He has promised, "I will guide thee with Mine eye." Walk humbly with God, and ask Him to make your course of duty plain. When He speaks of His representatives, and asks them to be laborers together with Him, they will do the same kind of work that Jesus announced as His work when He stood up to read in the synagogue at Nazareth. He opened the book of the prophet Esaias and read, "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [Cf: The Gospel Herald 04-01-05 para. 13] p. 332, Para. 3, [1905MS].

The truth is now overcast in the world by the clouds of error that prevail on the right hand and on the left. He who can influence even the most lowly, and can win them to Christ, is co-operating with divine agencies in seeking to save that which is lost. In presenting to the sinner a personal, sin-pardoning Saviour, we reach a hand of sympathy and Christlike love to grasp the hand of one fallen, and, laying hold of the hand of Christ by faith, we form a link of union between the sinner and the Saviour. [Cf: The Gospel Herald 04-01-05 para. 14] p. 332, Para. 4, [1905MS].

The end is near, and every soul is now to walk carefully, humbly, meekly, with Christ Jesus. Our precious Saviour, from whom all the rays of truth radiate to the world through His light-bearers, wants us to put not our trust in princes, nor in the son of man, in whom there is no help; but to lean wholly upon Him. He says, "Without Me ye can do nothing." We need to look to Jesus constantly, in order that He may impress upon us His own lovely image. We are to behold the Lamb of God, which taketh away the sin of the world. Then we shall reveal Christ to our fellow-men. [Cf: The Gospel Herald 04-01-05 para. 15] p. 332, Para. 5, [1905MS].

"Present to the churches the true state of the long-neglected field, the long-neglected portion of My vineyard. There are hearts that will be touched and will respond. Call for means to come *directly to the workers in the Southern field*. I will impress hearts." [Cf: The Gospel Herald 04-01-05 para. 01] p. 332, Para. 6, [1905MS].

"*These instructions have not been revoked, and are still in force.*" [Cf: The Gospel Herald 04-01-05 para. 02] p. 332, Para. 7, [1905MS].

*Taken from a Private Letter to James Edson White.* I am instructed, as the Lord's messenger, to tell you to make God your trust, and to leave your perplexities in His hands. He will bring to pass His will. Now is your time to find rest of soul. Let not your dependence be in man, but in God. You must every moment make Him your trust. You, and all the Lord's people, have a work to do. We are to build the old waste places, and raise up the foundations of many generations. The great issue regarding the law of God will soon be upon us. We are to work as those who are called and chosen of God. Our influence is to be united with that of the great Physician in repairing the breach and restoring paths



to dwell in. We are to make a determined stand for the truth. Read the whole of the fifty-eighth chapter of Isaiah. [Cf: The Gospel Herald 04-01-05 para. 01] p. 333, Para. 1, [1905MS].

No one is to be idle now. Oh that those who have allowed continual differences to arise could see the loss they have thus sustained. Let us work on the plan given in the fifty-eighth of Isaiah. The instruction of this chapter shows what we are to do in co-operation with the great Master-worker. My son, do what you can to relieve the situation of the colored people of the South, and especially the situation of the colored people in Nashville. "Is not this the fast that I have chosen? to loose the bands of wickedness; to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house; when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh?" [Cf: The Gospel Herald 04-01-05 para. 02] p. 333, Para. 2, [1905MS].

This message is given to me to give to others everywhere. God abhors selfishness. Let every one of us abhor it. Let us deal justly and mercifully with every line of the work of God. Those who change the issue, as has so often been done, to shun the doing of the work laid out in this Scripture, will lose a most precious blessing. The Word of the Lord is sufficient. God calls us to action. Let us all take hold unitedly, with the will to do what God has said must be done. Success will attend those who co-operate with God *all the time*, not just once in a while, when it is for their advantage to do so. We are to regard it as a sacred privilege to work out the purposes of God. [Cf: The Gospel Herald 04-01-05 para. 03] p. 333, Para. 3, [1905MS].

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." What does this mean but that obstructions will be placed in the way, to hinder the advancement of the work which has been kept before the Lord's people for many years. [Cf: The Gospel Herald 04-01-05 para. 04] p. 333, Para. 4, [1905MS].

Are the souls for whom Christ has given His life cared for as they should be? Are those to whom He has entrusted His means moving consistently in relieving the oppressed? Are not the cries and complaints of the poor and needy entering the ears of the Lord God of hosts because His stewards are remiss in the work that they should do as His helping hand? Is not this evil in every church? "Cry aloud, spare not, lift up thy voice as a trumpet, and show my people their transgression, and the house of Jacob their sins." Let the present order of things be changed. [Cf: The Gospel Herald 04-01-05 para. 05] p. 333, Para. 5, [1905MS].

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." [Cf: The Gospel Herald 04-01-05 para. 06] p. 334, Para. 1, [1905MS].

God will not permit selfish adoration of some, while others, striving

with all their capabilities, are left unhelped, and are deprived of the blessings that more favored ones have. I call upon all to arouse to their responsibilities. The Lord Jesus has said, "Lo, I am with you always, even unto the end of the world." He takes observation, and writes in His book the deeds of His children here below. He sees when His faithful ones are put in the hardest places, and are permitted to do their God-given work under great disadvantages. He says, "Will I not judge for these things?" [Cf: The Gospel Herald 04-01-05 para. 07] p. 334, Para. 2, [1905MS].

"If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that 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: The Gospel Herald 04-01-05 para. 08] p. 334, Para. 3, [1905MS].

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: The Gospel Herald 04-01-05 para. 09] p. 334, Para. 4, [1905MS].

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." The messenger must deal faithfully with the great deception. He must convince the people of their sins. They are called the people of God, the house of Jacob. They bear an honorable title, and because of the high privileges bestowed on them, they have become self-exalted. This is their danger. Flatter them not, but open before them their defects of character, their neglect to honor God by self-denial and self-sacrifice, their failure to follow the example set them by the Saviour. [Cf: The Gospel Herald 04-01-05 para. 10] p. 334, Para. 5, [1905MS].

Said Christ, "My meat is to do the will of Him that sent Me, and to finish His work." "I seek not Mine own glory, but the glory of Him that sent Me." Let the people of God arouse to a sense of their deficiencies, and of the work that they must do. Let them break every yoke. Let them make their prayers practical. It is for the best good of the Lord's people that the sins and the defects caused by the enemy be plainly pointed out. [Cf: The Gospel Herald 04-01-05 para. 11] p. 334, Para. 6, [1905MS].

So long have some exalted themselves as supreme in wisdom that their sins are deceptive and delusive. They have not on the robe of Christ's righteousness, but it is not yet too late for wrongs to be righted. Let them repent and be converted, and bring mercy and justice and judgment into their lives. If they would receive the message of God, and do the merciful acts of Christ, they would live a new life. They would cease

all boasting, all falsifying, all evil speaking, and humble their hearts before God. They would obey the instruction given by Christ in the Old and New Testaments, remembering that in life and character they must be representatives of Christ. They would honor their Redeemer by daily living the new life,--a life hid with Christ in God. [Cf: The Gospel Herald 04-01-05 para. 12] p. 334, Para. 7, [1905MS].

Practical Christianity means, not working for God now and then, but continuously. It means being laborers together with God. A neglect to reveal this practical righteousness in our lives is a denial of the faith and of the power of God, and makes of but little effect His principles of Godliness. Such negligent Christians become fault-finders, at discord with their brethren, and pronouncing judgment against many good works. They are spiritual paralytics. [Cf: The Gospel Herald 04-01-05 para. 13] p. 335, Para. 1, [1905MS].

Those who thus refuse to exercise for Christ the capabilities and powers of the soul, are lukewarm Christians, neither cold or hot, and they are nauseating to Christ. He cannot endure their unsanctified traits of character. Their lives bear the evidence I do not care to confess. The confession may never be made until it is made in awful agony, when it is too late for wrongs to be righted. [Cf: The Gospel Herald 04-01-05 para. 14] p. 335, Para. 2, [1905MS].

Those who allow themselves to be deceived by the enemy, are held accountable by God for failing in a faithful discharge of duty. [Cf: The Gospel Herald 04-01-05 para. 15] p. 335, Para. 3, [1905MS].

These unfaithful stewards have aided in strengthening the deception that God designed should be broken. The testimony to be borne is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." There are those who are self-deceived, yet, for fear of hurting their feelings, their brethren permit them to go on, though feeling that their course is not in harmony with the will of the Lord. These deceived ones commit sins that they will not acknowledge to be sins. They may appear to be reformed in some things, but they are not doing thorough work in confession and repentance. Those who might have saved them, but did not, become in turn like them. Sentiments of a misleading character are presented. Sins are committed that are not acknowledged as sins. [Cf: The Gospel Herald 04-01-05 para. 16] p. 335, Para. 4, [1905MS].

God said to Isaiah, "Show My people their transgression." Let their sins appear as they are, whether or not they confess them, that the message of reproof sent them may be vindicated, and that God's faithfulness in warning them and condemning their wrong course of action may be shown. Evidence is to be given to the evil worker that the Lord knows the course followed by those who refuse to repent and be converted, that others may shun a similar course of affronting God and setting a wrong example. Those who make no difference between those who serve God with the whole heart, and those whom He has reproved, become a snare, and they lose their power of discernment. [Cf: The Gospel Herald 04-01-05 para. 17] p. 335, Para. 5, [1905MS].

There are plain, decided testimonies to be born under the power of the Holy Spirit, to men who will not see their own sins. Such ones are a snare to others, setting them an example that leads them to do

likewise. And when the word of the Lord comes to His messengers, as it came to Isaiah, then wrong must be called wrong, and the right must be presented as it is presented in the fifty-eighth chapter of Isaiah. [Cf: The Gospel Herald 04-01-05 para. 18] p. 335, Para. 6, [1905MS].

The reproof is to be given with the earnestness and faithfulness represented in the words, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." [Cf: The Gospel Herald 04-01-05 para. 19] p. 335, Para. 7, [1905MS].

"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 ordinance of justice; they take delight in approaching to God." God sends His message to lay bare the deception of these ones, lest others, and among them those entrusted with large responsibilities, shall become unworthy of their trust. The reproof, the messenger of God, must speak with earnestness, as to ears that are deaf, because those addressed do not want to be convinced. They want to stand as wise men, who make no mistakes. But they are under the power of the enemy, and bring in sentiments that are dishonoring to God. "Wherefore have we fasted, say they, and Thou seest not? Wherefore have we afflicted our soul, and Thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. 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: The Gospel Herald 04-01-05 para. 20] p. 336, Para. 1, [1905MS].

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye brake 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: The Gospel Herald 04-01-05 para. 21] p. 336, Para. 2, [1905MS].

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not." [Cf: The Gospel Herald 04-01-05 para. 22] p. 336, Para. 3, [1905MS].

These rich promises are to be fulfilled. The Lord will co-operate with men in all their works of reform, but their salvation depends on their cutting loose from the scientific falsehood of Satan. [Cf: The Gospel Herald 04-01-05 para. 23] p. 336, Para. 4, [1905MS].

"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." The Christian world has been drawn into a fallacy, and has been led to trample upon the law of Jehovah. The message of the immutability of His

law is to be proclaimed by all medical missionaries, and all ministers of the gospel. The foundation of many generations is the law of God, and in clear decided tones the message is to be given that the breach which has been made in the law of God is to be repaired. [Cf: The Gospel Herald 04-01-05 para. 24] p. 336, Para. 5, [1905MS].

"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 shall honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Cf: The Gospel Herald 04-01-05 para. 25] p. 336, Para. 6, [1905MS].

The command concerning the observance of the Seventh-Day Sabbath is still binding upon all the inhabitants of this earth. God has set apart this day as a sign between Him and His people of their loyalty. God's commandments never change; they are as enduring as eternity. The Lord has His messengers whom He bids to proclaim His law as changeless in its character. Those who obey this law will bear the seal of the living God. There is no sanctity in the first day of the week. The Seventh Day was set a part as a memorial of the work of creation. Every one is to look to God, the Creator of the heavens and the earth, for light and guidance, and Him alone are they to honor. [Cf: The Gospel Herald 04-01-05 para. 26] p. 337, Para. 1, [1905MS].

*From a personal letter from Mrs. E. G. White.* I send you from Washington the assurance that the protecting care of our Heavenly Father was over us during our long journey. I want you to know of the goodness and love of God. [Cf: The Gospel Herald 05-01-05 para. 01] p. 337, Para. 2, [1905MS].

I stood the trip remarkably well, and was stronger when I left the cars at Washington than when I got on board at San Francisco. During the first part of the trip, the train moved very gently and quietly. It was a pleasure to be on something that moved, and yet did not annoy me in moving. [Cf: The Gospel Herald 05-01-05 para. 02] p. 337, Para. 3, [1905MS].

I rested more during the journey than it would have been possible for me to rest in my own home; for had I remained at home, I fear that I would have been troubled by a constant regret that I had not exercised faith by starting out on the journey. [Cf: The Gospel Herald 05-01-05 para. 03] p. 337, Para. 4, [1905MS].

We traveled under the escort of Mr. Phillips, a very pleasant and obliging young man, who did all in his power to make us comfortable. He seemed to watch for opportunities to suggest something for my comfort and convenience. [Cf: The Gospel Herald 05-01-05 para. 04] p. 337, Para. 5, [1905MS].

All the way along through Texas and Louisiana the ground was brilliantly carpeted with wild flowers, and at every stop the train made some of the men would get out to gather flowers for those inside. [Cf: The Gospel Herald 05-01-05 para. 05] p. 337, Para. 6, [1905MS].

On Sabbath we had a song service. Brother Lawrence, who is a musician, led the singing. All the passengers in the car seemed to enjoy the service greatly; many of them joining in the singing. [Cf: The Gospel Herald 05-01-05 para. 06] p. 337, Para. 7, [1905MS].

On Sunday we had another song service, after which Elder Corliss gave a short talk, taking for his text the words. "Behold what manner of love the Father hath bestowed up on us that we should be called the sons of God." The passengers listened attentively, and seemed to enjoy what was said. [Cf: The Gospel Herald 05-01-05 para. 07] p. 337, Para. 8, [1905MS].

On Monday we had more singing, and we all seemed to be drawing closer together. [Cf: The Gospel Herald 05-01-05 para. 08] p. 337, Para. 9, [1905MS].

I dared not address the people, fearing that I would strain my vocal, organs. I knew that I would have to speak often during the General Conference, and that I must be guarded, and get all the rest that I could beforehand. [Cf: The Gospel Herald 05-01-05 para. 09] p. 338, Para. 1, [1905MS].

There was a larger number of passengers on the car than when we came East last year, but during the whole trip nothing occurred to mar the harmony. [Cf: The Gospel Herald 05-01-05 para. 10] p. 338, Para. 2, [1905MS].

During the journey I gave away several of my books, and those to whom I gave them were very much pleased. I gave a copy of "Christ's Object Lessons" to Mr. Phillips, and he seemed to appreciate the gift very highly. [Cf: The Gospel Herald 05-01-05 para. 11] p. 338, Para. 3, [1905MS].

On reaching Welch, La., we were met by about thirty of our people. In spite of the fact that the train stopped there for only a few minutes, several of the sisters pressed into the car, bringing me three boxes of beautiful flowers. I shook hands with the few who managed to get in, but how I did wish that the train would stop longer, so that I could have spoken to all who came. [Cf: The Gospel Herald 05-01-05 para. 12] p. 338, Para. 4, [1905MS].

At Atlanta, Brother R. M. Kilgore and several others met us. They were expecting us to spend the day with them, but as matters turned out, we were unable to do this. It was very pleasant indeed to meet these friends along the way, and we were sorry that we could not stay longer at each place. [Cf: The Gospel Herald 05-01-05 para. 13] p. 338, Para. 5, [1905MS].

We reached Washington at ten o'clock Tuesday morning. There was no one there to meet us; for our people had not been notified of our coming, so we went over to the Branch Sanitarium. Here we were given a hearty welcome. This Sanitarium is a beautiful place, in a very fine location. The building is rented furnished throughout, and the house and its appointments are just what is needed in a place like Washington. It is in the city, within easy access, and yet there is plenty of space on all sides. In front of the building, across the street, is a fine park, in which the patients can walk or sit, enjoying the precious sunshine.

[Cf: The Gospel Herald 05-01-05 para. 14] p. 338, Para. 6, [1905MS].

God can work wonders in preparing the way before us. I can but say, Praise the Lord, O my soul, and all that is within me bless His holy name, for the love and care that He has shown in opening the way for me to come to this Conference. I have nothing but words of encouragement to write regarding my journey across the continent. I had opportunities to give away some of my books, and to speak to some of my fellow-passengers regarding the goodness and love of God. Those with whom I talked seemed eager for opportunities to hear more. [Cf: The Gospel Herald 05-01-05 para. 15] p. 338, Para. 7, [1905MS].

There was one young man in our car with whom I became deeply interested. I made a strong effort to persuade him to give up the use of tobacco, and I have every encouragement to think that my effort was not in vain. I held myself in readiness to speak a word in season and out of season, here a [Cf: The Gospel Herald 05-01-05 para. 16] p. 338, Para. 8, [1905MS].

I can but feel that the Lord is in my coming to Washington at this time. I have a message to bear. God helping me, I will stand firm for the right, presenting truth unmixed with the falsities that have been creeping stealthily in. Those who are on the Lord's side will refuse to be drawn astray by false science, which makes a jingle of the true word of prophecy. May the Lord give me much of His grace, that in every word and act I may reveal the light of truth. [Cf: The Gospel Herald 05-01-05 para. 17] p. 339, Para. 1, [1905MS].

*[The following paragraphs are taken from a private letter from Mrs. E. G. White, dated July 5, 1903.]* [Cf: The Gospel Herald 06-01-05 para. 01] p. 339, Para. 2, [1905MS].

It has been presented to me that Satanic agencies are working in ways that man does not expect. At times he puts on the robes of an angel of light, and many receive him as such a being. If we will link ourselves closely with Christ, Satan will have no power to overcome us. As we draw near to God, He draws near to us, and lifts up for us a standard against the enemy. [Cf: The Gospel Herald 06-01-05 para. 02] p. 339, Para. 3, [1905MS].

I have been shown that some, even of those who teach the word of God, would be in great danger of being overcome. I saw some linking their arms in the arm of Satan, while he talked most earnestly with them, telling them of the many things that needed to be changed in the church. Afterward his words were repeated by those to whom he had talked. They were delighted with what seemed to them to be a clearer perception and better methods of working. [Cf: The Gospel Herald 06-01-05 para. 03] p. 339, Para. 4, [1905MS].

I say to all, "Be on your guard, for as an angel of light Satan is walking among every church, trying to win the members to his side." I am bidden to give to the people of God the warning, "Be not deceived; God is not mocked." [Cf: The Gospel Herald 06-01-05 para. 04] p. 339, Para. 5, [1905MS].

Christ explains in the parable of the Sower and the seed, the need of guarding against the enemy. "When any one heareth the word of the

kingdom, and understandeth it not," He says, "then cometh the wicked one, and catcheth away the seed which was sown in his heart." [Cf: The Gospel Herald 06-01-05 para. 05] p. 339, Para. 6, [1905MS].

After one has heard the truth, he is in great need of personal labor. Questions arise in his mind. Satan is watching for an opportunity to lead him to doubt. The enemy chooses agents whom he sends to him to misstate the words of the one who gave the message. "Then cometh the wicked one, and catcheth away that which was sown in the heart." The tempted one opens his mind to the evil agencies, and yields to the tempter. Thus Satan turns the truth of God into a lie. The one that was convicted loses the blessed influence that if cherished would have meant eternal life to him. Satan takes possession of the heart, and it becomes hardened through the deceitfulness of sin. [Cf: The Gospel Herald 06-01-05 para. 06] p. 339, Para. 7, [1905MS].

I have been in the South for five weeks, going from place to place, viewing the work, and seeing the needs of the field, We are making special efforts to help forward the work among the colored people. [Cf: The Gospel Herald 07-01-05 para. 01] p. 339, Para. 8, [1905MS].

Schools should be opened in many places, in which colored people can be educated to work for their own race. Mission Schools must be opened, in which old and young may be taught. [Cf: The Gospel Herald 07-01-05 para. 02] p. 340, Para. 1, [1905MS].

Treatment rooms and small Sanitariums must be established: for the people must be taught how to live healthfully. There is much suffering amongst them. [Cf: The Gospel Herald 07-01-05 para. 03] p. 340, Para. 2, [1905MS].

I present to you this portion of the Master's vineyard, which has been neglected, but which must be worked. I make an earnest appeal to all who love the Lord Jesus to do all they can to help at this important time. [Cf: The Gospel Herald 07-01-05 para. 04] p. 340, Para. 3, [1905MS].

The Lord instructed me that much could be accomplished by placing Self-Denial Boxes in the homes of our people. I acted upon the light given. I am glad to learn that the love of Christ has moved many hearts, and that so large a number have responded. My heart says, Thank God for the good results that have been seen. The money sent in from these Self-Denial Boxes helps in the accomplishment of the great and good work that we desire to see done. [Cf: The Gospel Herald 07-01-05 para. 05] p. 340, Para. 4, [1905MS].

Many should become interested in the work of placing these Boxes in homes. Ask old and young to aid the work for the colored people by placing these Boxes in every home possible. A blessing will surely follow the gifts of self-denial thus brought to the Master. [Cf: The Gospel Herald 07-01-05 para. 06] p. 340, Para. 5, [1905MS].

Tell the little ones about the work that is being done for the colored children, who have been so greatly neglected. Tell them that the money they put into the Self-Denial Boxes is used in giving colored children some of the blessings white children are so abundantly provided with. Schools are started, in which the colored children are told of the love



of Jesus. [Cf: The Gospel Herald 07-01-05 para. 07] p. 340, Para. 6, [1905MS].

Invite those not of our faith to do all they can for the advancement of this work. The Lord has placed the responsibility upon them. He expects them to act their part. As they have received, so they are to impart. *Nashville, Tenn., July 6, 1904.* [Cf: The Gospel Herald 07-01-05 para. 08] p. 340, Para. 7, [1905MS].

*Dear Brethren and Sisters:* I am greatly burdened because the money needed for the completion of our school and sanitarium at Takoma Park, comes in so slowly. The Lord has said that these institutions should be put in working order as soon as possible. We have no time to lose. [Cf: The Indiana Reporter 04-26-05 para. 01] p. 340, Para. 8, [1905MS].

I address all our church members. Not merely to a few, but to all, has the Lord entrusted talents, and from each one, according to his several ability, he expects returns. The rapidly increasing wickedness in the world testifies plainly that the end of all things is at hand. Every believer should now use his talents in the accomplishment of the work that must be done before the coming of the Lord. We are to labor diligently, earnestly, and unselfishly, looking to the Lord for success, and counting no sacrifice too great to make for his sake. [Cf: The Indiana Reporter 04-26-05 para. 02] p. 340, Para. 9, [1905MS].

My brethren and sisters, take hold without delay to supply the means needed for the completion of the work at Washington. If you will open your hearts to the influence of the Holy Spirit, this work can soon be accomplished. Let your piety and liberality be shown just now in the accomplishment of the work that must be done in Washington, and in the sending forth of missionaries to all parts of the world. Put your hearts into the effort, that soon the word may go forth that the needed means has been supplied, and that the work may go forward with joyful dispatch. [Cf: The Indiana Reporter 04-26-05 para. 03] p. 341, Para. 1, [1905MS].

The Lord has entrusted you with means to be used in *this very emergency*. The work being carried on at the capital of our nation concerns us all. Every believer has a part to act in helping to carry out the purposes of God for the establishment of his truth in that place. More than twenty years ago institutions should have been established in Washington. It is with deep regret that we think of how the work has been neglected. It must be neglected no longer. The erection of the necessary buildings must be carried forward without delay. Let not your zeal lessen till this work is accomplished. The training-school must be fully equipped, that those who come may receive a thorough training as evangelists, medical missionaries, and teachers. [Cf: The Indiana Reporter 04-26-05 para. 04] p. 341, Para. 2, [1905MS].

Unmistakable evidences point to the nearness of the end. The warning is to be given in clear, certain lines. The way must be prepared for the coming of the Prince of Peace in the clouds of heaven. There is much to be done in the cities that have not yet heard the truth for this time. Lift up the standard. Proclaim the last message of mercy to a fallen world. We are not to establish institutions to rival in size and splendor the institutions of the world; but in the name of the

Lord, with the untiring perseverance and unflagging zeal that Christ brought into his labors, we are to carry forward the work of the Lord. [Cf: The Indiana Reporter 04-26-05 para. 05] p. 341, Para. 3, [1905MS].

Notwithstanding the continual opposition of his own nation, Christ carried forward his work until they crucified him. He commissioned his disciples to press on in the work he had begun. "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: The Indiana Reporter 04-26-05 para. 06] p. 342, Para. 1, [1905MS].

These words outline our work. As a people, we greatly need to humble our hearts before God, pleading forgiveness for our neglect to fulfill the gospel commission. We have made large centers in a few places, leaving unworked many important cities. Let us now take up the work entrusted to us, and proclaim with power the message that is to arouse men and women to a sense of their danger. If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is. In all the cities of America there would be those who had been led to heed the message to obey the law of God. [Cf: The Indiana Reporter 04-26-05 para. 07] p. 342, Para. 2, [1905MS].

In some places the message regarding the observance of the Sabbath has been set forth with clearness and power, while other places have been left without warning. Will not those who know the truth awake to the responsibilities resting upon them? They can not afford to bury themselves in worldly enterprises or interests. They can not afford to neglect the commission given them by the Saviour. Let us be determined that the Washington Fund shall be closed during the General Conference. [Cf: The Indiana Reporter 04-26-05 para. 08] p. 342, Para. 3, [1905MS].

Paul wrote of the churches in Macedonia: "In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift." Shall not this be the testimony borne of our people at this time? Ellen G. White. [Cf: The Indiana Reporter 04-26-05 para. 09] p. 342, Para. 4, [1905MS].

During the council at College View we were well cared for at the Nebraska Sanitarium. [Cf: The Nebraska Reporter 02-28-05 para. 01] p. 343, Para. 1, [1905MS].

The sanitarium here is in a good location. It is away from the city with its temptations, and yet is so situated that people will learn of it and the nature of its work. It is surrounded by a good tract of land. Its proximity to the college is a decided advantage; for these two institutions, working together, may be a help one to the other. The college, the sanitarium, and the publishing house at College View are important institutions. We must ever remember that our sanitariums are established to do the highest work that mortals can undertake. A

sanitarium, from the highest to the lowest floor, should be provided with every improvement that can be secured for it, so that it may do the very best class of work. [Cf: The Nebraska Reporter 02-28-05 para. 02] p. 343, Para. 2, [1905MS].

The rooms assigned to us here are pleasant. The carpets and rugs on the floor are well selected. The chairs and other articles of furniture give the room a comfortable and homelike appearance; but there is nothing in the furniture to indicate an extravagant outlay of means. If all the rooms are as comfortably furnished, the institution will stand as an object lesson of what a sanitarium should be. But not all the facilities have yet been provided that will enable the institution to carry on its work with the highest degree of success. If our brethren in Nebraska will take the correct attitude towards this sanitarium, they can easily place it in a position that will enable it to gather in and help, physically and spiritually, all classes of patients. The Lord desires this sanitarium to be honored and sustained. If our Conference brethren will now do with courage what they can to help the sanitarium, its work will move onward and upward. [Cf: The Nebraska Reporter 02-28-05 para. 03] p. 343, Para. 3, [1905MS].

Let no one, by showing a spirit of criticism, seek to hinder those who are bearing the responsibilities in this institution, from improving its facilities. The rooms from the foundation to the upper story should be so nicely furnished as to indicate faith in the present and the future of our work. The Lord is glorified when the equipment and workings of an institution show good judgment. [Cf: The Nebraska Reporter 02-28-05 para. 04] p. 343, Para. 4, [1905MS].

Let our brethren unite in a study as to how improvements may be made, that the sick may be better provided for. The treatment rooms can be made more pleasant and attractive. Skill and workmanship might be profitably expended in improving the appearance of other parts of the building. These improvements may be simple, and need not require a large outlay of means. There should be a change in the mattresses on some of the beds. Some of the patients find the hard mattresses very uncomfortable. [Cf: The Nebraska Reporter 02-28-05 para. 05] p. 343, Para. 5, [1905MS].

When patients see that everything possible is done for their comfort, they will be more willing to pay for the conveniences afforded. Care in regard to the details will do much to make the guests cheerful and contented. [Cf: The Nebraska Reporter 02-28-05 para. 06] p. 344, Para. 1, [1905MS].

Let a united effort be made to build up and sustain this sanitarium, that it may have life and vitality. Our medical institutions are to be as the arm and hand of the message. The Lord desires the efforts put forth for the recovery of the sick to be a means of preparing them to receive the message of mercy. Time is short, and what is done must be done quickly. The Lord would have all use their influence to build up this institution, not to limit its power of doing good. Those who are connected with this branch of the Lord's work should be encouraged and strengthened by their brethren and sisters, that they may efficiently and cheerfully care for the sick and suffering. Every exertion should be put forth to make it possible for the physicians and nurses to do thorough work. The Lord would have His people in the Central Union

Conference arouse, and put forth a united effort to make the sanitarium at College View a praise in the earth, and a continual blessing to many, that from it there may shine forth the light of truth. [Cf: The Nebraska Reporter 02-28-05 para. 07] p. 344, Para. 2, [1905MS].

Let every helper begin to study what can be done in genuine Christian service right in the sanitarium. This will be the best medical missionary work they can possibly do. And the Lord will let His blessing rest upon the helpers if they will set all their powers at work to see how they can improve the condition and the appearance of the institution from the highest story to the lowest story. [Cf: The Nebraska Reporter 02-28-05 para. 08] p. 344, Para. 3, [1905MS].

What is a sanitarium? It is a place of healing; a place in which reforms are to be wrought out; a place in which young men and women are to receive an education in the use of the facilities that God has given for the benefit of suffering humanity. God has placed us in the world to bless one another, and we desire the sanitarium here to give the students in the school a representation of the highest kind of medical missionary work. God wants the students in the school and the nurses and helpers in the sanitarium to strive for perfection in all that they do. He desires each of us to perfect a Christian character. But in order to do this, we must live and work in the fear and love of God. [Cf: The Nebraska Reporter 02-28-05 para. 09] p. 344, Para. 4, [1905MS].

I am glad to see in front of the sanitarium such a beautiful field of greensward. This is attractive to the sick. They can go out of doors, breathe the fresh air, and enjoy the flowers that have been planted. This is well-pleasing to God. He looks with pleasure upon the flowers. When Christ was on earth He picked the flowers and gave them to the children, telling them to study them. "Consider the lilies of the field, how they grow," He said, "they toil not, neither do they spin: and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." I have seen the water-lily growing up through mud and filth, yet putting forth pure, spotless blossoms. One day as my husband and I were on the water, we saw some of these lilies. I said to him, "Reach down, and pull up a root if you can." This he did, and we saw how the beautiful flower was joined by a channeled stem to the root. This channeled stem struck down through the weeds and rubbish to the pure sands beneath, drawing thence the nourishment that gave life to the blossoms of spotless purity. [Cf: The Nebraska Reporter 02-28-05 para. 10] p. 345, Para. 1, [1905MS].

Thus we are to do. We are to separate from our lives all that is evil, that our characters may be pure and spotless. Let the children be taught these lessons. Let them be taught to refuse the evil and choose the good. They will always remember these lessons. [Cf: The Nebraska Reporter 02-28-05 para. 11] p. 345, Para. 2, [1905MS].

Let us consider more diligently and carefully the work of character-building. When Jesus was working at the carpenter's bench, some of His associates would sometimes deride Him because He took such pains with every detail. If the parts of what He was making did not fit perfectly, He would put more work on them. Some thought such scrupulous care needless. But thus Christ was teaching us the need of striving for perfection in all that we do. Our work is to be done so carefully that

God can say to us, "Well done, good and faithful servant." [Cf: The Nebraska Reporter 02-28-05 para. 12] p. 345, Para. 3, [1905MS].

This is a beautiful spot. I thank God that the sanitarium is located in so favorable a situation. Let every thing about these institutions at College View be orderly and presentable. And let the neatness and cleanliness of the institutions represent the characters of those who are connected with them. Mrs. E. G. White. [Cf: The Nebraska Reporter 02-28-05 para. 13] p. 345, Para. 4, [1905MS].

Sanitarium, California, November 20, 1905. I am instructed to say to those who edit our denominational papers that they are to print all the matter possible, dealing with the affirmative side of Bible truth. They are to give the trumpet a certain sound. Let every article that is printed in the *Review and Herald* be of a character that will reflect light and not the moral darkness of this world. Every column is to be filled with the precious truth. [Cf: The Nebraska Reporter 11-30-05 para. 01] p. 345, Para. 5, [1905MS].

Let not our brethren make use of the precious space in our denominational paper, to record incidents connected with the life of President Roosevelt, or his daughter, or any other member of his family. Such items of news will enlighten no one in regard to the truth. [Cf: The Nebraska Reporter 11-30-05 para. 02] p. 346, Para. 1, [1905MS].

Some of the articles, even those treating upon Bible subjects, should be made shorter. E. G. White. [Cf: The Nebraska Reporter 11-30-05 para. 03] p. 346, Para. 2, [1905MS].

Women are subject to serious maladies, and their sufferings are greatly increased by their manner of dress. Instead of preserving their health for the trying emergencies that are sure to come, they, by their wrong habits, too often sacrifice not only health, but life, and leave to their children a legacy of woe, in a ruined constitution, perverted habits, and false ideas of life. [Cf: Pacific Health Journal 05-01-05 para. 01] p. 346, Para. 3, [1905MS].

One of fashion's wasteful and mischievous devices is the skirt that sweeps the ground. Uncleanly, uncomfortable, inconvenient, unhealthful,--all this and more is true of the trailing skirt. [Cf: Pacific Health Journal 05-01-05 para. 02] p. 346, Para. 4, [1905MS].

It is extravagant, both because of the superfluous material required, and because of the needless wear on account of its length. And whoever has seen a woman in a trailing skirt, with hands filled with parcels, attempt to go up or down stairs, to enter a railway train, to walk through a crowd, to walk in the rain, or on a muddy road, needs no other proof of its inconvenience and discomfort. [Cf: Pacific Health Journal 05-01-05 para. 03] p. 346, Para. 5, [1905MS].

Its weight makes it unhealthful. Besides, as it gathers dampness from the dew, the rain, or the snow, it chills the ankles, which are often insufficiently clad, and thus causes colds or more serious illness. [Cf: Pacific Health Journal 05-01-05 para. 04] p. 346, Para. 6, [1905MS].

Even worse is its uncleanliness. Dragging through the filth of the street, it is a collector of poisonous, deadly germs. Many a death from diphtheria, tuberculosis, or other contagious disease, has been caused by the germs brought into the home on a trailing skirt. [Cf: Pacific Health Journal 05-01-05 para. 05] p. 347, Para. 1, [1905MS].

Another serious evil is the wearing of skirts so that their weight must be sustained by the hips. This heavy weight, pressing upon the internal organs, drags them downward, and causes weakness of the stomach, and a feeling of lassitude, inclining the wearer to stoop, which further cramps the lungs, making correct breathing more difficult. [Cf: Pacific Health Journal 05-01-05 para. 06] p. 347, Para. 2, [1905MS].

Of late years the dangers resulting from compression of the waist have been so fully discussed that few can be ignorant in regard to them; yet so great is the power of fashion that the evil continues. By this practise women and young girls are doing themselves untold harm. It is essential to health that the chest have room to expand to its fullest extent, so that the lungs may be enabled to take full inspirations. Compression, by making it impossible to take a full breath, leads to the injurious habit of breathing with a part of the lungs only. When the lungs are restricted, the quantity of oxygen received into them is lessened. The blood is not properly vitalized, and the waste, poisonous matter which should be thrown off through the lungs, is retained. In addition to this, the circulation is hindered; and the internal organs, cramped and crowded out of place, can not perform their work properly. [Cf: Pacific Health Journal 05-01-05 para. 07] p. 347, Para. 3, [1905MS].

Tight lacing does not improve the form. One of the chief elements in physical beauty is symmetry, the harmonious proportion of parts. And the correct model for physical development is to be found, not in the lay-figures displayed by French modistes, but in the human form as developed according to the laws of God in nature. God is the author of all beauty, and only as we conform to his ideal shall we approach the standard of true beauty. [Cf: Pacific Health Journal 05-01-05 para. 08] p. 347, Para. 4, [1905MS].

Another evil which custom fosters is the unequal distribution of the clothing, so that while some parts of the body have more than is required, others are insufficiently clad. The feet and limbs, being remote from the vital organs, should be especially guarded from cold by abundant clothing. It is impossible to have health when the extremities are habitually cold; for if there is too little blood in them, there will be too much in other portions of the body. Perfect health requires a perfect circulation; but this can not be had while three or four times as much clothing is worn upon the body, where the vital organs are situated, as upon the feet and limbs. [Cf: Pacific Health Journal 05-01-05 para. 09] p. 348, Para. 1, [1905MS].

The combined evils of tight lacing, long, dragging skirts, and an unequal distribution of the clothing, have caused an amount of suffering that is beyond estimate. No woman who values health, and who understands the effect of these practises, will follow any one of them. [Cf: Pacific Health Journal 05-01-05 para. 10] p. 348, Para. 2, [1905MS].

To dress in the manner described hinders the free use of the limbs, and many who thus dress, gradually give up healthful exercise. After going through all the details of an elaborate toilet, they are not inclined to exert themselves. The lack of vigorous exercise, especially in the open air, soon tells on the health. The system becomes weakened and relaxed, and the complexion sallow; and health and beauty disappear together. The sufferers may resort to cosmetics to restore the complexion; but these can not bring back the glow of health. And the physical condition that makes the skin dark and dingy, depresses the spirits, and destroys cheerfulness. A multitude of women are nervous and care-worn because they deprive themselves of the pure air that would make pure blood, and of the freedom of motion that would send the blood bounding through the veins, giving life, health, and energy. Many women have become confirmed invalids when they might have enjoyed health, and many have died of consumption and other diseases when they might have lived their allotted term of life had they dressed in accordance with health principles, and exercised freely in the open air. [Cf: Pacific Health Journal 05-01-05 para. 11] p. 348, Para. 3, [1905MS].

*Sensible Dress for Women.* In order to secure the most healthful clothing, the needs of every part of the body must be carefully studied. The character of the climate, the surroundings, the condition of health, the age, and the occupation of the individual must all be considered. The best under-clothing is the well-known combination suit. In cold climates the suit should be thick and warm, and should extend to the ankles and wrists; in very cold weather a second suit may be added. The feet should be protected from cold and dampness by warm stockings, and by easy-fitting, thick-soled shoes. [Cf: Pacific Health Journal 05-01-05 para. 12] p. 349, Para. 1, [1905MS].

When the limbs are properly clothed, only one or two skirts will be needed. These should not be so heavy as to impede the motion of the limbs, nor so long as to gather the dampness and filth of the ground. They, too, should be attached to an under waist, thus suspending the weight from the shoulders, and relieving the abdomen from all pressure. Every article of dress should fit easily, obstructing neither the circulation of the blood nor a free, full, natural respiration. Everything worn should be so loose that when the arms are raised, the clothing will be correspondingly lifted. No heavy draperies should be worn on the back, to induce heat and congestion in the sensitive organs that lie beneath. [Cf: Pacific Health Journal 05-01-05 para. 13] p. 349, Para. 2, [1905MS].

Women who are in failing health can do much for themselves by sensible dressing and exercise. When suitably dressed for outdoor enjoyment, let them exercise in the open air, carefully at first, but increasing the amount of exercise as they can endure it. By taking this course many of them might regain health, and live to take their share in the world's work. By Mrs. E. G. White. [Cf: Pacific Health Journal 05-01-05 para. 14] p. 349, Para. 3, [1905MS].

*How to Dress the Babies.* Mothers should dress their babies with reference to health. In the preparation of the little one's wardrobe, convenience and comfort should be sought before fashion or a desire to excite admiration. The mother often spends much time in embroidery and

fancy work to make the little garments beautiful, doing this unnecessary work at the expense of her own health and that of the child. She bends over sewing that severely taxes eyes and nerves, when she should be enjoying pleasant exercise; and often she does not realize her obligation to cherish her strength, that she may be able to meet the demands that will be made upon her. [Cf: Pacific Health Journal 06-01-05 para. 01] p. 349, Para. 4, [1905MS].

These garments which have consumed so much time are often wholly unfit to be placed on the little one, if its health is regarded. They are extravagantly long, preventing the free use of the muscles; and in addition, the body is girded with tight bands or waists, which hinder the action of the heart and lungs. [Cf: Pacific Health Journal 06-01-05 para. 02] p. 350, Para. 1, [1905MS].

Many mothers think it necessary to compress the bodies of their infants to keep them in shape, as if, without tight bandages, they would be in danger of falling to pieces or becoming deformed. Are lambs and other young animals deformed because nature is left to do her work unhindered?--No; they are delicately and beautifully formed, and need no bands to give them shape. And God has molded the forms of babies also, and supplied them with bones and muscles sufficient for their support and to guard the delicate organs and limbs, before committing them to a mother's care. The infant should be dressed so that its body will not be the least compressed after taking a full meal. But often its clothing is ingeniously arranged to make it miserably uncomfortable. [Cf: Pacific Health Journal 06-01-05 para. 03] p. 350, Para. 2, [1905MS].

Another wrong practise in the dressing of babies, which still prevails in some countries, is the custom of leaving bare the shoulders and arms. The air, coming in direct contact with the arms and circulating about the armpits, chills the sensitive portions of the body, and hinders the circulation of the blood. If the mother's neck and arms were thus exposed, she would shiver with cold; and how can she think that a delicate babe can endure the exposure? Some children may have at birth so strong a constitution that they can endure these exposures and live; but thousands of lives are sacrificed, and in tens of thousands of cases, the foundation is laid for a short invalid life, by bandaging the trunk and loading it with clothing while the shoulders and arms are left naked. The custom can not be too severely censured. [Cf: Pacific Health Journal 06-01-05 para. 04] p. 350, Para. 3, [1905MS].

Mothers who thus treat a tender infant can not expect it to be quiet and healthy. The child frets and cries, and the mother, thinking it must be hungry, feeds it; but food only increases its suffering. Tight bands allow it no room to breathe. It screams, struggles, and pants for breath, and yet the mother does not suspect the cause. [Cf: Pacific Health Journal 06-01-05 para. 05] p. 351, Para. 1, [1905MS].

The first garments to be worn by the child should be made of fine, soft material, with long sleeves, and little loose bodices, or waists, to support them from the shoulders. Thus warmth, protection, and comfort will be secured, and one of the chief causes of irritation and restlessness will be removed. The baby will have better health, and the mother will not find the care of her child so heavy a tax on her strength and time. [Cf: Pacific Health Journal 06-01-05 para. 06] p.



351, Para. 2, [1905MS].

*The Dress of Older Children.* The waists of growing girls should not be compressed, or the limbs left with but slight protection, at an age when the forces of nature need every advantage to enable them to perfect the physical frame. With this insufficient protection, the girls can not be out of doors much unless the weather is mild. So they are kept in, often in ill-ventilated rooms, for fear of the cold. If they were comfortably clothed, it would benefit them to exercise freely in the open air, summer or winter. [Cf: Pacific Health Journal 06-01-05 para. 07] p. 351, Para. 3, [1905MS].

Little boys also are often dressed so as to leave the lower limbs with far less protection than the upper part of the body. The limbs, being remote from the center of circulation, demand greater protection instead of less. They were not made to endure exposure, as was the face. [Cf: Pacific Health Journal 06-01-05 para. 08] p. 351, Para. 4, [1905MS].

The arteries that convey the blood to the extremities are large, providing for a sufficient quantity of blood to afford warmth and nutrition. But when the limbs are insufficiently clad, the arteries and veins become contracted. Double labor is thrown upon the heart to force the blood into these chilled extremities. Weakened by too great labor, the heart gradually fails in its efforts. The limbs are never so healthfully warm as other parts of the body, and they soon become habitually cold, and, through lack of nutrition, do not attain their natural development. The blood, chilled away from the extremities, is thrown back upon the brain, the lungs, and other vital organs, and inflammation or congestion is the result. [Cf: Pacific Health Journal 06-01-05 para. 09] p. 351, Para. 5, [1905MS].

Mothers who desire their boys and girls to possess the vigor of health, should dress them properly. Turn away from the fashion-plates, and study the human organism. It will require effort to break away from the chains of custom, and dress and educate the children with reference to health; but the result will amply repay the cost. When the children are properly dressed, they can go out in the open air, and enjoy health and happiness; and they will secure the physical development that will be a blessing to them to the end of life. By Mrs. E. G. White. [Cf: Pacific Health Journal 06-01-05 para. 10] p. 352, Para. 1, [1905MS].

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the food into blood, and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue. [Cf: Pacific Health Journal 07-01-05 para. 01] p. 352, Para. 2, [1905MS].

*Selection of Food* -- Those foods should be chosen that best supply the elements needed for building up the body. In this choice, appetite is not a safe guide. Through wrong habits of eating, the appetite has become perverted. Often it demands food that impairs health, and causes

weakness instead of strength. We can not be safely guided by the customs of society. The disease and suffering that everywhere prevail are largely due to popular errors in regard to diet. [Cf: Pacific Health Journal 07-01-05 para. 02] p. 352, Para. 3, [1905MS].

In order to know what are the best foods, we must study God's original plan for man's diet. He who created us, and who understands our needs, appointed Adam his food. "Behold," he said, "I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Gen. 1:29, A. R. V. [Cf: Pacific Health Journal 07-01-05 para. 03] p. 352, Para. 4, [1905MS].

Upon leaving Eden, to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." Gen. 3:18. [Cf: Pacific Health Journal 07-01-05 para. 04] p. 353, Para. 1, [1905MS].

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet. [Cf: Pacific Health Journal 07-01-05 para. 05] p. 353, Para. 2, [1905MS].

But not all foods, wholesome in themselves, are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons who follow sedentary pursuits. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities. [Cf: Pacific Health Journal 07-01-05 para. 06] p. 353, Para. 3, [1905MS].

Care should be taken to have all food in as good condition as possible. In the end, good food is the cheapest. Vegetables that are stale or of poor quality are likely to be unpalatable and unwholesome. So with fruits. Ripe and fresh, they are as wholesome as they are delicious; but green, partly decayed, or overripe fruit should never be eaten raw. When cooked, unripe fruit is less objectionable. So far as possible, however, we should use fruit in its natural state. The more we accustom ourselves to use it fresh from the tree, the greater will be our enjoyment of fruit, and the more benefit we shall receive from its use. [Cf: Pacific Health Journal 07-01-05 para. 07] p. 353, Para. 4, [1905MS].

For use in winter a liberal supply should be prepared by canning or drying. For canning, glass rather than tin cans should be used whenever possible. It is especially necessary that the fruit for canning should be in good condition. Use little sugar, and cook the fruit only long enough to insure its preservation. Thus prepared, it is an excellent substitute for fresh fruit. [Cf: Pacific Health Journal 07-01-05 para. 08] p. 354, Para. 1, [1905MS].

Nuts and nut foods are coming largely into use to take the place of flesh-meats. With nuts may be combined grains, fruits, and some roots, to make foods that are healthful and nourishing. Care should be taken, however, not to use too large a proportion of nuts. Those who realize ill effects from the use of nut foods may find the difficulty removed by attending to this precaution. It should be remembered, too, that some nuts are not so wholesome as others. Almonds are preferable to peanuts, but peanuts in limited quantities, used in connection with grains, are nourishing and digestible. [Cf: Pacific Health Journal 07-01-05 para. 09] p. 354, Para. 2, [1905MS].

When properly prepared, olives, like nuts, supply the place of butter and flesh-meats. The oil, as eaten in the olive, is far preferable to animal oil or fat. It serves as a laxative. Its use will be found beneficial to consumptives, and it is healing to an inflamed, irritated stomach. [Cf: Pacific Health Journal 07-01-05 para. 10] p. 354, Para. 3, [1905MS].

Persons who have accustomed themselves to a rich, highly stimulating diet, have an unnatural taste, and they can not at once relish food that is plain and simple. It will take time for the taste to become natural, and for the stomach to recover from the abuse it has suffered. But those who persevere in the use of wholesome food will, after a time, find it palatable. Its delicate and delicious flavors will be appreciated, and it will be eaten with greater enjoyment than can be derived from unwholesome dainties. And the stomach, in a healthy condition, neither fevered nor overtaxed, can readily perform its task. [Cf: Pacific Health Journal 07-01-05 para. 11] p. 354, Para. 4, [1905MS].

*Variety* -- In order to maintain health, a sufficient supply of good nourishing food is needed. But there should not be a great variety at any one meal; for this encourages overeating, and causes indigestion. [Cf: Pacific Health Journal 07-01-05 para. 12] p. 355, Para. 1, [1905MS].

It is not well to eat fruit and vegetables at the same meal. If the digestion is feeble, the use of both will often cause distress, and inability to put forth mental effort. It is better to have the fruit at one meal, and the vegetables at another. [Cf: Pacific Health Journal 07-01-05 para. 13] p. 355, Para. 2, [1905MS].

The meals should be varied. The same dishes, prepared in the same way, should not appear on the table meal after meal and day after day. The meals are eaten with greater relish, and the system is better nourished, when the food is varied. [Cf: Pacific Health Journal 07-01-05 para. 14] p. 355, Para. 3, [1905MS].

*Preparation of Food* -- It is wrong to eat merely to gratify the appetite, but no indifference should be manifested regarding the quality of the food, or the manner of its preparation. If the food eaten is not relished, the body will not be so well nourished. The food should be carefully chosen, and prepared with intelligence and skill. [Cf: Pacific Health Journal 07-01-05 para. 15] p. 355, Para. 4, [1905MS].

For use in bread-making, the superfine white flour is not the best. Its use is neither healthful nor economical. Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat. It is a frequent cause of constipation and other unhealthful conditions. [Cf: Pacific Health Journal 07-01-05 para. 16] p. 355, Para. 5, [1905MS].

The use of soda or baking-powder in bread-making is harmful and unnecessary. Soda causes inflammation of the stomach, and often poisons the entire system. Many housewives think that they can not make good bread without soda, but this is an error. If they would take the trouble to learn better methods, their bread would be more wholesome, and, to a natural taste, more palatable. [Cf: Pacific Health Journal 07-01-05 para. 17] p. 356, Para. 1, [1905MS].

In the making of raised or yeast bread, milk should not be used in place of water. The use of milk is an additional expense, and it makes the bread much less wholesome. Milk bread does not keep sweet so long after baking as does that made with water, and it ferments more readily in the stomach. [Cf: Pacific Health Journal 07-01-05 para. 18] p. 356, Para. 2, [1905MS].

Bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small, and so thoroughly baked that, so far as possible, the yeast germs shall be destroyed. When hot or new, raised bread of any kind is difficult of digestion. It should never appear on the table. This rule does not, however, apply to unleavened bread. Fresh rolls made of wheaten meal without yeast or leaven, and baked in a well-heated oven, are both wholesome and palatable. [Cf: Pacific Health Journal 07-01-05 para. 19] p. 356, Para. 3, [1905MS].

Grains used for porridge or "mush" should have several hours' cooking. But soft or liquid foods are less wholesome than dry foods, which require thorough mastication. Zwieback, or twice-baked bread, is one of the most easily digested and most palatable of foods. Let ordinary raised bread be cut in slices, and dried in a warm oven till the last trace of moisture disappears. Then let it be browned slightly all the way through. In a dry place this bread can be kept much longer than ordinary bread, and if reheated before using, it will be as fresh as when new. [Cf: Pacific Health Journal 07-01-05 para. 20] p. 356, Para. 4, [1905MS].

Far too much sugar is ordinarily used in food. Cakes, sweet puddings, pastries, jellies, jams, are active causes of indigestion. Especially harmful are the custards and puddings in which milk, eggs, and sugar are the chief ingredients. [Cf: Pacific Health Journal 07-01-05 para. 21] p. 356, Para. 5, [1905MS].

The free use of milk and sugar taken together should be avoided. If milk is used, it should be thoroughly sterilized; with this precaution there is less danger of contracting disease from its use. [Cf: Pacific Health Journal 07-01-05 para. 22] p. 357, Para. 1, [1905MS].

Butter is less harmful when eaten on cold bread than when used in cooking; but, as a rule, it is better to dispense with it altogether. Cheese is still more objectionable; it is wholly unfit for food. [Cf:

Pacific Health Journal 07-01-05 para. 23] p. 357, Para. 2, [1905MS].

Scanty, ill-cooked food depraves the blood by weakening the blood-making organs. It deranges the system, and brings on disease, with its accompaniment of irritable nerves and bad tempers. The victims of poor cookery are numbered by thousands and tens of thousands. Over many graves might be written: "Died because of poor cooking." "Died of an abused stomach." [Cf: Pacific Health Journal 07-01-05 para. 24] p. 357, Para. 3, [1905MS].

It is a religious duty for those who cook to learn how to prepare healthful food. Many souls are lost as the result of poor cookery. It takes thought and care to make good bread; but there is more religion in a loaf of good bread than many think. [Cf: Pacific Health Journal 07-01-05 para. 25] p. 357, Para. 4, [1905MS].

There are few really good cooks. Young women think that it is menial to cook and do other kinds of housework; and for this reason, many girls who marry and have the care of families have little idea of the duties devolving upon a wife and mother. They can read novels and play the piano, but they can not cook. [Cf: Pacific Health Journal 07-01-05 para. 26] p. 357, Para. 5, [1905MS].

Cooking is no mean science, and it is one of the most essential in practical life. It is a science that all women should learn, and it should be taught in a way to benefit the poorer classes. To make food appetizing and at the same time simple and nourishing, requires skill; but it can be done. Cooks should know how to prepare food in a simple and healthful manner, and so that it will be found more palatable, as well as more wholesome, because of its simplicity. [Cf: Pacific Health Journal 07-01-05 para. 27] p. 357, Para. 6, [1905MS].

Every women who is at the head of a family, and yet does not understand the art of healthful cooker, should determine to learn that which is so essential to the well-being of her household. In many places hygienic cooking schools afford opportunity for instruction in this line. She who has not the help of such facilities should put herself under the instruction of some good cook, and persevere in her efforts for improvement until she is mistress of the culinary art. [Cf: Pacific Health Journal 07-01-05 para. 28] p. 358, Para. 1, [1905MS].

Those who eat flesh are but eating grains and vegetables at second hand; for the animal receives from these things the nutrition that produces growth. The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct, by eating the food that God provided for our use. [Cf: Pacific Health Journal 09-01-05 para. 01] p. 358, Para. 2, [1905MS].

Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is rapidly increasing. Those who use flesh foods little know what they are eating. Often if they could see the animals when living, and know the quality of the meat they eat, they would turn from it with loathing. People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated. [Cf: Pacific Health Journal 09-01-05 para. 02] p. 358, Para. 3,

[1905MS].

The tissues of the swine swarm with parasites. Swine are scavengers, and this is the only use they were intended to serve. Never under any circumstances was their flesh to be eaten by human beings. It is impossible for the flesh of any living creature to be wholesome when filth is its natural element, and when it feeds upon every detestable thing. [Cf: Pacific Health Journal 09-01-05 para. 03] p. 358, Para. 4, [1905MS].

Often animals are taken to market, and sold for food, when they are so diseased that their owners fear to keep them longer. The very process of fattening them for market produces disease. Shut away from the light and pure air, breathing the atmosphere of filthy stables, perhaps fattening on decaying food, the entire body soon becomes contaminated with foul matter. [Cf: Pacific Health Journal 09-01-05 para. 04] p. 358, Para. 5, [1905MS].

Animals are often transported long distances and subjected to great suffering in reaching market. Taken from the green pastures, and traveling for weary miles over the hot, dusty roads, crowded into filthy cars, often for days deprived of food or water, feverish and exhausted, the poor creatures are driven to their death, that human beings may feast on the carcasses. [Cf: Pacific Health Journal 09-01-05 para. 05] p. 359, Para. 1, [1905MS].

When brought to the place of slaughter, some animals seem to realize what is to take place. They become maddened and furious. In this state they are killed, and their flesh is prepared for market. Such flesh is poisonous. [Cf: Pacific Health Journal 09-01-05 para. 06] p. 359, Para. 2, [1905MS].

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. The fish that are fed on the contents of the drains may pass into distant waters, and may be caught where the water is pure and fresh. Thus when used as food, they bring disease and death on those who do not suspect the danger. [Cf: Pacific Health Journal 09-01-05 para. 07] p. 359, Para. 3, [1905MS].

The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering. Many die of diseases wholly due to meat eating, while the real cause is not suspected by themselves or by others. [Cf: Pacific Health Journal 09-01-05 para. 08] p. 359, Para. 4, [1905MS].

The moral evils of a flesh diet are not less marked than the physical ills. Flesh food is injurious to health, and whatever affects the body has a corresponding effect on the mind and the soul. [Cf: Pacific Health Journal 09-01-05 para. 09] p. 359, Para. 5, [1905MS].

Think of the cruelty to animals that meat eating involves, and its effect on those who inflict and those who behold it -- how it destroys the tenderness with which we should regard these creatures of God. [Cf: Pacific Health Journal 09-01-05 para. 10] p. 359, Para. 6, [1905MS].

The intelligence displayed by many dumb animals approaches so closely to human intelligence that it is a mystery. The animals see and hear and love and fear and suffer. They use their organs far more faithfully than many human beings use theirs. They manifest sympathy and tenderness toward their companions in suffering. Many animals show an affection for those who have charge of them, far superior to the affection shown by some of the human race. They form attachments for man which are not broken without great suffering to them. [Cf: Pacific Health Journal 09-01-05 para. 11] p. 360, Para. 1, [1905MS].

What man with a human heart, who has ever cared for domestic animals, could look into their eyes, so full of confidence and affection, and willingly give them over to the butcher's knife? How could he devour their flesh as a sweet morsel? [Cf: Pacific Health Journal 09-01-05 para. 12] p. 360, Para. 2, [1905MS].

*Changing the Diet* -- It is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood. These elements are not so well or so fully supplied by a flesh diet. Had the use of flesh been essential to health and strength, animal food would have been included in the diet appointed man in the beginning. [Cf: Pacific Health Journal 09-01-05 para. 13] p. 360, Para. 3, [1905MS].

Yet it might not be best to discard flesh food under all circumstances. In certain cases of illness and exhaustion -- as when persons are dying of tuberculosis, or when incurable tumors are wasting the life forces -- it may be thought best to use flesh food in small quantities. But great care should be taken to secure the flesh of healthy animals. The danger of contracting disease by eating flesh is increasing. It is a very serious question whether there is safety in using animal food at all. It would be better to discard it under all circumstances than to use that which is diseased. [Cf: Pacific Health Journal 09-01-05 para. 14] p. 360, Para. 4, [1905MS].

When the use of flesh food is discontinued, there is often a sense of weakness, a lack of vigor. Many urge this as evidence that flesh food is essential: but it is because foods of this class are stimulating, because they fever the blood and excite the nerves, that they are so missed. Some will find it as difficult to leave off flesh eating as it is for the drunkard to give up his dram; but they will be the better for the change. [Cf: Pacific Health Journal 09-01-05 para. 15] p. 361, Para. 1, [1905MS].

When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. This is especially necessary in the case of those who are weak, or who are taxed with continuous labor. In some countries, where poverty abounds, flesh is the cheapest food. Under these circumstances the change will be made with greater difficulty; but it can be effected. We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome

foods that are inexpensive. In this matter very much depends on the cook. With care and skill, dishes may be prepared that will be both nutritious and appetizing, and will to a great degree, take the place of flesh food. But if the cooking is done by one whose main dependence is meat, she can encourage its use to an almost unlimited extent. [Cf: Pacific Health Journal 09-01-05 para. 16] p. 361, Para. 2, [1905MS].

Educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease. [Cf: Pacific Health Journal 09-01-05 para. 17] p. 361, Para. 3, [1905MS].

It is not time that all should aim to dispense with flesh foods? How can those who are seeking to become pure, refined, and holy, that they may have the companionship of heavenly angels, continue to use as food anything that has so harmful an effect on soul and body? How can they take the life of God's creatures that they may consume the flesh as a luxury? Let them, rather, return to the wholesome and delicious food given to man in the beginning, and practise themselves, and teach children to practise, mercy toward the dumb creatures that God has [Cf: Pacific Health Journal 09-01-05 para. 18] p. 361, Para. 4, [1905MS].

We may learn a precious lesson from the work of the farmer in cultivating his field. In order to reap a harvest, he must co-operate with God, the great Husbandman. His part is to prepare the ground and plant the seed, at the right time and in the right way. God gives the seed life. He sends the sunshine and the showers, and the seed springs up, "first the blade, then the ear, after that the full corn in the ear." If the farmer fails to do his part, the sun may shine, the dew and the showers may fall upon the soil, but there will be no harvest. And though the work of planting had been done, unless God sent the sunshine and the dew and the rain, the seed would never, never spring up and grow. [Cf: Pacific Union Recorder 01-05-05 para. 01] p. 362, Para. 1, [1905MS].

So, in the cultivation of the Christian graces, we must co-operate with God. His Word tells us to work out our own salvation; and it adds, "For it is God which worketh in you, both to will, and to do of our good pleasure." We have a part to act, and, as we act this part, God will surely co-operate with us. [Cf: Pacific Union Recorder 01-05-05 para. 02] p. 362, Para. 2, [1905MS].

Those who co-operate with God will constantly receive a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence. [Cf: Pacific Union Recorder 01-05-05 para. 03] p. 362, Para. 3, [1905MS].

Much prayer is necessary in co-operation with God. Our faith must grasp the glorious fact that God hears and answers the prayers of every sincere seeker for help. As the believer bows in supplication before God, and in humility and contrition offers his petition from unfeigned



lips, keeping his eyes fixed steadily on the Mediator of the new covenant, he loses all thought of self. His mind is filled with the thought of what he must have in order to build up a Christlike character. He prays, "Lord, if I am to be a channel through which Thy love is to flow day by day and hour by hour, I claim by faith the grace and power that Thou hast promised." He fastens his hold firmly on the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [Cf: Pacific Union Recorder 01-05-05 para. 04] p. 362, Para. 4, [1905MS].

How this dependence pleases the Master. How He delights to hear the steady, earnest pleading. How quickly the sincere, fervent prayer is recognized and honored. How intensely interested the heavenly angels are. "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" With wonderful, ennobling grace the Lord sanctifies the humble petitioner, giving him power to perform the most difficult duties. All that is undertaken is done as unto the Lord, and this elevates and sanctifies the lowliest calling. It invests with new dignity every word, every act, and links the humblest worker, the poorest of God's servants, with the highest of the angels in the heavenly court. [Cf: Pacific Union Recorder 01-05-05 para. 05] p. 362, Para. 5, [1905MS].

The salvation of human beings is a vast enterprise, that calls into action every attribute of the divine nature. The Father, the Son, and the Holy Spirit have pledged themselves to make God's children more than conquerors through Him that loved them. The Lord is gracious and longsuffering, not willing that any should perish. He has provided power to enable us to be overcomers. [Cf: Pacific Union Recorder 01-05-05 para. 06] p. 363, Para. 1, [1905MS].

How full of comfort and love are the words spoken by Christ to His disciples just before His trial and crucifixion. He was about to leave them, but He would not have them think that they were to be left helpless orphans. "It is expedient for you that I go away," He said; "for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. . . . He will guide you into all truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come. He shall glorify Me; for He shall receive of Mine, and shall show it unto you." Ellen G. White. [Cf: Pacific Union Recorder 01-05-05 para. 07] p. 363, Para. 2, [1905MS].

I have a special message to give to our people regarding the necessities of the work in the southern field, and especially regarding the necessities of the work in Nashville and Huntsville. A sanitarium near Nashville is greatly needed. Dr. Hayward and Brother Hansen have done, and are doing, a good work in Nashville, but they are in great need of better facilities. We had hoped the way would open for them to rent a roomy place near the city, but the way has not opened for them to do this. At present, they are working under great disadvantages, and they must have a building outside the city, with room enough to care for the patients who may come. [Cf: Pacific Union Recorder 01-12-05 para. 01] p. 363, Para. 3, [1905MS].

Brethren Sutherland and Magan and Sister Druillard, with other

faithful helpers, have begun school work on a farm about nine miles from Nashville. There is on this farm abundant room for both a school and a sanitarium. The two institutions would be a help to each other in carrying out the purposes of God for them. [Cf: Pacific Union Recorder 01-12-05 para. 02] p. 363, Para. 4, [1905MS].

Brethren Sutherland and Magan have done a noble, self-sacrificing work at Berrien Springs. They might have remained there, but they felt impressed to go to the South, and work for the people there. They thought that perhaps they might begin their school work in some retired place, but we felt that they should unite with their brethren near Nashville. [Cf: Pacific Union Recorder 01-12-05 para. 03] p. 363, Para. 5, [1905MS].

It is with pleasure that I think of the farm which they have purchased, and on which they are beginning school work. The Lord will open ways before the humble, self-denying workers connected with this school, and will make them a great blessing. He will give them success in the unselfish missionary work that is to be done. [Cf: Pacific Union Recorder 01-12-05 para. 04] p. 363, Para. 6, [1905MS].

I ask our people to come up to the help of the Lord, acting their part in helping forward the establishment of this school. We see what has been done in Berrien Springs by the blessing of the Lord. He gave courage and strength to those who were struggling with inconvenience and difficulty, and helped them to make the school a success. [Cf: Pacific Union Recorder 01-12-05 para. 05] p. 363, Para. 7, [1905MS].

And now, as Brethren Sutherland and Magan, with other educators, have gone to a new hard field, to do pioneer work, let us hold up their hands and do all in our power to encourage them. Let us help them to make the school they are establishing a sample of the work that must be done in the South. [Cf: Pacific Union Recorder 01-12-05 para. 06] p. 364, Para. 1, [1905MS].

The school at Berrien Springs is to be appreciated, and the very best talent is to be brought into it, that it may not deteriorate, but may continue to increase in efficiency. God has been the counsellor in the work done there, and our people should appreciate the self-sacrificing efforts that have been made in behalf of the work in that place. [Cf: Pacific Union Recorder 01-12-05 para. 07] p. 364, Para. 2, [1905MS].

Many easier fields might have been chosen by those who have gone from Berrien Springs to Nashville. But these workers did not seek easy fields. They resolved to do what they could to help where help was most needed. And we ask our people not to leave them without assistance. They have been given plain evidence that the farm which has been purchased is the place on which God would have them establish a school, and we call upon our people to help them in the great work that lies before them. [Cf: Pacific Union Recorder 01-12-05 para. 08] p. 364, Para. 3, [1905MS].

As I looked at the large vineyards owned by our people in central and southern California, I thought. How I wish that those who own these vineyards could see and appreciate the needs of our workers in Nashville; for then they would surely help them by sending them gifts of fruit. My brethren and sisters, will you not see what you can do to

help those who are just starting out in the establishment of a work that God has said must be done? Gifts of money or gifts of fruit would be greatly appreciated by the workers in these needy southern schools. I have reason to know that they need your assistance. If you will take hold to help them, the Lord will certainly reward your liberality. [Cf: Pacific Union Recorder 01-12-05 para. 09] p. 364, Para. 4, [1905MS].

I have done what I could. I have given over two tons of prunes to needy schools and missions. Who will join me in this work? Ellen G. White. [Cf: Pacific Union Recorder 01-12-05 para. 10] p. 364, Para. 5, [1905MS].

I long to see the work of God moving forward in solid lines, according to Bible instructions. I pray that the workers will place themselves under the guidance of God. I send to them the word of Paul: "I . . . beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavoring to keep the unity of the Spirit in the bond of peace." Among those who are working for God there must be no selfishness, no unholy ambition, no strife for the supremacy. They must walk and work in accordance with the requirements of God's Word. [Cf: Pacific Union Recorder 01-19-05 para. 01] p. 364, Para. 6, [1905MS].

God is watching all who are working for Him. He desires their work to be of such a character that He can place upon it His commendation. He desires to see among the workers a deep, earnest heart-service. He will impart His Spirit to all who will put the whole heart into the work they are doing for Him. [Cf: Pacific Union Recorder 01-19-05 para. 02] p. 364, Para. 7, [1905MS].

Finite man may be united to the infinite God. When we have a living connection with Him, His words will abide in us. We shall not be guided by feeling, but by the living principles of truth. "Speaking the truth in love," we shall "grow up into Him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." [Cf: Pacific Union Recorder 01-19-05 para. 03] p. 365, Para. 1, [1905MS].

Never become discouraged. In order to fight successfully, a soldier must have both strength and courage. And in God there is strength and courage sufficient for every worker. Be determined that you will be an overcomer. Constantly behold Jesus. Meditate on His character that, by beholding you may become changed into His image. [Cf: Pacific Union Recorder 01-19-05 para. 04] p. 365, Para. 2, [1905MS].

"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." There are many wiles of the devil, and you must be on your guard every moment." [Cf: Pacific Union Recorder 01-19-05 para. 05] p. 365, Para. 3, [1905MS].

Allow no cheapness to be seen in word or act. God's workers must be cleansed from the mildew of cheapness. Be sure that worldliness is not enfeebling your spirituality. [Cf: Pacific Union Recorder 01-19-05 para. 06] p. 365, Para. 4, [1905MS].

Make Christ your dependence. Thus you may every day be increasingly enriched by His love. But without Him you are helpless, utterly unable to subdue one sin, or to overcome the smallest temptation. May God help you to understand the words, "As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me." Connection with Christ is a positive necessity, if the fruit we bear is to be acceptable to God. Connection with Him results in purity of heart, in a faultless life. [Cf: Pacific Union Recorder 01-19-05 para. 07] p. 365, Para. 5, [1905MS].

What is the fruit for which God calls? "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." May God help us to bear this fruit, is my prayer. May He help us to put our capabilities and powers to a right use. Then we shall see things in their true bearing. Ellen G. White. [Cf: Pacific Union Recorder 01-19-05 para. 08] p. 365, Para. 6, [1905MS].

In every trying situation we are to ask, "Were Christ placed as I am, what would He do?" We are to choose to do as He would do. He has made it possible for us to do this. "He took not on Him the seed of angels, but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself has suffered being tempted, He is able also to succor them that are tempted." [Cf: Pacific Union Recorder 02-09-05 para. 01] p. 365, Para. 7, [1905MS].

Christ assumed human nature, that He might reach humanity, and at the same time through His divinity lay hold of divine power. He became a man, that men and women might become one with Him as He is one with the Father. While on this earth He was tempted and tried in all points like as we are. He says to every believing child, "Fear not; I have overcome the world. The victories that I gained make it possible for you to be more than a conqueror." [Cf: Pacific Union Recorder 02-09-05 para. 02] p. 365, Para. 8, [1905MS].

I present the rich and gracious assurance that by faith we may be partakers of the divine nature, having overcome the corruption that is in the world through lust. Christ has endured all the suffering and overcome all the temptations that we shall be called upon to endure and to overcome. He knows what it means to be tried and tested. [Cf: Pacific Union Recorder 02-09-05 para. 03] p. 366, Para. 1, [1905MS].

The lives of Christ's followers are to reveal the transforming power of His grace. Words of sympathy are to fall from their lips, strengthening, encouraging, and blessing the needy. Those whose hearts are filled with the love of Christ will express this love in word and deed. [Cf: Pacific Union Recorder 02-09-05 para. 04] p. 366, Para. 2, [1905MS].

God is in earnest with us. Those only who are converted will enter into the kingdom of heaven. What would we think of Christ manifesting no warmth of love, no disposition to help those in need? Yet many who profess to be His followers are cold and unsympathetic. They make little effort to help those with whom they come in contact. They are

not transformed in character. Their words show that they are not converted. They have none of Christ's tenderness. Their unamiable traits of character, their lack of sympathy, show that they have lost their first love. They need to repent and be converted; for Christ is greatly dishonored by their selfishness. The Saviour does not abide in their hearts, or they would be touched with the feeling of others' infirmities. They are self-centered, harsh, unaccommodating. [Cf: Pacific Union Recorder 02-09-05 para. 05] p. 366, Para. 3, [1905MS].

If, when Christ comes the second time, they are as they are now,--harsh in words, coarse in spirit, destitute of Christlike love,--their candlestick will be removed out of its place. They will not be ready to meet their Lord. O, that they would feel the necessity of putting on the Lord Jesus! O, that they would seek to understand what is due from man to his fellow man! [Cf: Pacific Union Recorder 02-09-05 para. 06] p. 366, Para. 4, [1905MS].

I tell you in the name of Jesus of Nazareth that there must be a reformation among us as a people. Unless men reveal Christlikeness in all their dealings with their fellow men, unless they obey the laws of heaven in every particular, they will never enter the city of God. There is no excuse for any one to fail. Christ's character is before all, for study and imitation. [Cf: Pacific Union Recorder 02-09-05 para. 07] p. 366, Para. 5, [1905MS].

If one does a piece of work that is not wholly perfect, shall his brethren pull it to pieces, speaking of it scathingly and contemptuously? The one who has made mistakes may be doing his very best. Did Christ treat the imperfect work of His disciples thus? If He should treat erring human beings as they too often treat one another, what would become of them? Well may we say, "Let us fall into the hands of the living God, rather than into the hands of men." God is too wise to err, and too good to do us harm. [Cf: Pacific Union Recorder 02-09-05 para. 08] p. 366, Para. 6, [1905MS].

Those who are connected with God's service should be sanctified, body, soul, and spirit, else they will mar God's work and put Christ to open shame. What does God's Word mean when it declares that Christ will present to Himself a church without spot or wrinkle or any such thing? It means that God's people can and must reach the standard of Christian perfection. But, in order to do this, they must learn of Christ His meekness and lowliness. [Cf: Pacific Union Recorder 02-09-05 para. 09] p. 366, Para. 7, [1905MS].

By the sacrifice of Christ, every provision has been made for believers to receive *all things* that pertain to life and godliness. The perfection of His character makes it possible for us to gain perfection. Ellen G. White. [Cf: Pacific Union Recorder 02-09-05 para. 10] p. 367, Para. 1, [1905MS].

The will of every human being should be under the discipline and control of God; for, uncontrolled, it is a dangerous element. Untold harm may be done if the enemy is allowed to take control of the human will. Those thus controlled follow a crooked, deceptive course. Their eyes are blinded. They can not see things in the light of God's Word. They are enslaved, bound to pursue a course that the Word of God will not justify. [Cf: Pacific Union Recorder 02-16-05 para. 01] p. 367,

Para. 2, [1905MS].

The will of a human being is not to be given into the control of any other man. It is to be united with the will of God. Then the Lord can use it to bring honor and glory to His name. [Cf: Pacific Union Recorder 02-16-05 para. 02] p. 367, Para. 3, [1905MS].

The Lord has purchased the will, the affections, the mind, the soul, the strength. Under the supervision of divine power, the will is to become strong, prompt, and firm. [Cf: Pacific Union Recorder 02-16-05 para. 03] p. 367, Para. 4, [1905MS].

If we will consent, God can and will so identify us with Himself, so mold our thoughts and aims, that when obeying His will, we are only carrying out the impulse of our own minds. Then we shall not desire to carry out unchristian desires; we shall be filled with an earnest determination to do the will of God. We shall not try to work in our own strength, and we shall guard strictly against self-exaltation. [Cf: Pacific Union Recorder 02-16-05 para. 04] p. 367, Para. 5, [1905MS].

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Christ, that He may accomplish the good that He purposes to do for us. He will unite with every one who will wear His yoke. He understands man, and has a full knowledge of the requirements of human nature. [Cf: Pacific Union Recorder 02-16-05 para. 05] p. 367, Para. 6, [1905MS].

Christ pleased not Himself. His whole life was the development of a pure, disinterested benevolence. He assumed human nature to show to the fallen world, to Satan and his synagogue, and to the heavenly universe, that human nature, united with the divine nature, could become entirely obedient to the law of God, that His followers could manifest the glory of God by their love and unity for one another, that they could give evidence that God has sent His Son to save sinners. [Cf: Pacific Union Recorder 02-16-05 para. 06] p. 367, Para. 7, [1905MS].

The Saviour rejoiced in the consciousness that He could and would do more for those who are humble and contrite than He has promised; for from Him would flow forth love and compassion, as clear as crystal, cleansing the soul-temple of those who would receive His grace. He rejoiced in the thought that His prayer that His church might be sanctified through the truth would be answered, that man would be moulded by the renovating, transforming influence of His Spirit. [Cf: Pacific Union Recorder 02-16-05 para. 07] p. 367, Para. 8, [1905MS].

The Saviour has a boundless love for every human being. In every one He sees infinite capacity for improvement. With divine energy and hope He greets those for whom He has given His life. He places within their reach the riches of eternal life. In His strength they can live a life rich in good works, filled with the power of the Spirit. But they must separate from all scheming, all dishonesty. [Cf: Pacific Union Recorder 02-16-05 para. 08] p. 368, Para. 1, [1905MS].

The grace of God alone can give you the experience that comes from a perfected character. God alone can enable you to walk before Him with a

perfect heart. The Holy One has given erring finite beings rules for their guidance. These rules form a standard from which there can be no sinless swerving. He who does not make God's will paramount has yet to learn the first principles of holiness. [Cf: Pacific Union Recorder 02-16-05 para. 09] p. 368, Para. 2, [1905MS].

Well-doing is possible only through the grace imparted by God. Your own wisdom is foolishness with God. Your only safety lies in a daily repentance, a daily refusal to deviate from the principles of truth. Ellen G. White. [Cf: Pacific Union Recorder 02-16-05 para. 10] p. 368, Para. 3, [1905MS].

The acceptance of truth is one of God's means of sanctification. The more clearly we understand the truth that He sends to us, and the more faithfully we obey it, the more humble shall we be in our own estimation, and the more exalted shall we be in the estimation of the heavenly universe. The more unselfish our efforts for God, the more Christlike will be their influence, and the greater will be the good they will accomplish. [Cf: Pacific Union Recorder 02-23-05 para. 01] p. 368, Para. 4, [1905MS].

There is a wide difference between the spirit of the world and the spirit of Christ. One leads to self-seeking, to striving for treasures that will be destroyed by the fires of the last day; the other leads to self-denial and self-sacrifice, to striving for the treasures that never perish. [Cf: Pacific Union Recorder 02-23-05 para. 02] p. 368, Para. 5, [1905MS].

The Holy Spirit, received by faith, breaks stubborn hearts. This is the soul and power of the sanctification of the truth, the source of the faith that works by love and purifies the heart. All true exaltation grows out of the humiliation developed in the life of Christ, shown by the wonderful sacrifice that He made to save perishing souls. He who is exalted by God must first humble himself. God has exalted Christ above every name that is named. But Christ first reached to the very depths of human woe, weaving Himself into the sympathies of the race by His meekness and gentleness. He has set an example that all who engage in his service are to follow. [Cf: Pacific Union Recorder 02-23-05 para. 03] p. 368, Para. 6, [1905MS].

"Learn of Me," said the greatest Teacher that the world has ever known. "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls." It is not enough for us to read the Word of God. The Scriptures are given for our instruction, and we are to search them carefully and diligently. We are to study the Word of God, comparing one portion with another. Scripture is the key that unlocks scripture. As we read and study and pray, there is beside us a divine Teacher, the Holy Spirit, enlightening our understanding, that we may comprehend the great truths of God's Word. [Cf: Pacific Union Recorder 02-23-05 para. 04] p. 368, Para. 7, [1905MS].

We are also to search our hearts carefully, to see if we really desire to understand the teaching of the Word of God. [Cf: Pacific Union Recorder 02-23-05 para. 05] p. 369, Para. 1, [1905MS].

We are to listen attentively to the words of the ministers of God, those chosen of Him and precious, whose opportunities for learning of

Him have been larger than our own. We are to respect and appreciate those who have a knowledge of His words, and who understand its application better than we do. [Cf: Pacific Union Recorder 02-23-05 para. 06] p. 369, Para. 2, [1905MS].

Holiness is within the reach of all who reach for it by faith, not because of their good works, but because of Christ's merits. Divine power is provided for every soul struggling for the victory over sin and Satan. [Cf: Pacific Union Recorder 02-23-05 para. 07] p. 369, Para. 3, [1905MS].

"The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." Knowledge of God brings power. It is by the virtue of the Word of God, as we put its truths into practice, that we are enabled to accomplish any good thing. Simplicity and godly sincerity win God's commendation. The grace of Christ revealed in the daily experience, shows that His words have been eaten, and have become a part of the life. [Cf: Pacific Union Recorder 02-23-05 para. 08] p. 369, Para. 4, [1905MS].

Go forward to perfection, living in the Word of God, the source of spiritual life. This Word is to be received unto the heart. Christ speaks of it as His flesh and blood. "Whoso eateth My flesh and drinketh My blood, hath eternal life;" He declares, "and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him." It is in obedience to God's Word that we find eternal life. Ellen G. White. [Cf: Pacific Union Recorder 02-23-05 para. 09] p. 369, Para. 5, [1905MS].

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: Pacific Union Recorder 03-02-05 para. 01] p. 369, Para. 6, [1905MS].

What motive for service does God present in His word to His workers, ministers and gospel medical missionaries?--"The great day of the Lord is near, it is near, and hasteth greatly." Before the coming of this great day, we are to proclaim to the world the last message of mercy, that men and women may be prepared for Christ's coming. This message is to be proclaimed in all the world, for a witness to all people, and then shall the end come. Can God's servants expect to have the peace of Christ while they hold back from doing the work that needs to be done? Can they who do little but censure and condemn those who are trying to work, expect the Saviour to bless them? [Cf: Pacific Union Recorder 03-02-05 para. 02] p. 369, Para. 7, [1905MS].

You strike too low, my brethren and sisters. 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 concerning you, even your sanctification." Is this your



will also? My brethren and sisters, 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. Deny self; lift the cross, and it will lift you. It will be to you a pledge of eternal life. Take up the work God has given you. Use your means in His service. Lay hold of the Word of promise. Work while the day lasts; for the night cometh in which no man can work. [Cf: Pacific Union Recorder 03-02-05 para. 03] p. 369, Para. 8, [1905MS].

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a heaven-sent, heaven-inspired messenger, to do a work in which angels can co-operate. Ellen G. White. [Cf: Pacific Union Recorder 03-02-05 para. 04] p. 370, Para. 1, [1905MS].

Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field, and to sustain foreign missionary work. Let us not become impatient because we are often asked to give a portion of the means entrusted to us, for the upbuilding of the cause of God. Just now the work in Washington demands our immediate consideration. Recent developments in Washington show that the removal of the General Conference offices to that city was a right move, and a move made none too soon. [Cf: Pacific Union Recorder 03-16-05 para. 01] p. 370, Para. 2, [1905MS].

As soon as the sum asked for the work in Washington is made up, other important cities must receive consideration. [Cf: Pacific Union Recorder 03-16-05 para. 02] p. 370, Para. 3, [1905MS].

Our churches have shown much liberality, but they have not done all that they are able to do. Some have carried very heavy burdens, but there are others who are not willing to deny self. I appeal to every family of believers in our land to consecrate themselves to the work of soul-saving, pledging' themselves to advance the Lord's work by every means within their power. Let the older ones repress the desire to gratify self, and let the children be taught to save their pennies for the Lord. Let parents take up the cross of self-sacrifice, which lies so plainly in the pathway to holiness. Let the young men and young women who are tempted to expend means to gratify self, say, "No! I will not rob the cause of God by spending money for that which is useless." [Cf: Pacific Union Recorder 03-16-05 para. 03] p. 370, Para. 4, [1905MS].

Let the students in our schools and the children in our Sabbath-schools be diligently trained in liberality. Short, interesting articles should be prepared for their study,--articles that will arouse in them a desire to give to the cause of God. The habit of liberality should grow with their growth and strengthen with their strength. They should early be taught to lay by their pennies, so that they will have something to give when God's servants make a call for help. Let them be taught that they can be the helping hand of the Lord by adding their gifts to the means placed in the treasury. The work to be done in our world should be kept before them, and they should be encouraged and helped to prepare themselves for active service. Let them be dedicated to God's service while the dew of youth is yet upon them. [Cf: Pacific Union Recorder 03-16-05 para. 04] p. 370, Para. 5, [1905MS].

Let not our church-members complain because they are so often called upon to give. What is it that makes frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? Shall we forget that we are laborers together with God? From every church, prayers should ascend to God for an increase of devotion and liberality. [Cf: Pacific Union Recorder 03-16-05 para. 05] p. 370, Para. 6, [1905MS].

Those whose hearts are knit together with the heart of Christ will be glad to do what they can to help the cause of God. They will say, "I will do my best. Whatever others may do, my duty is clear." They will rejoice in the continual expansion and advancement that means larger and more frequently-given offerings. Ellen G. White. [Cf: Pacific Union Recorder 03-16-05 para. 06] p. 370, Para. 7, [1905MS].

A sanitarium is greatly needed near the city of Washington. In the providence of God, such an institution will be the means of bringing a knowledge of the truth to those in high places. Sanitariums are the right hand of the gospel. In them the sick are to be taught that sin is the transgression of the law, and that it is this transgression that brings disease and suffering. In our sanitariums temperance in all its bearings is to be taught. Those who are suffering as the result of a wrong course of action are to be shown the necessity of reform in their habits of life. They have violated the laws of health. By the eating of flesh meat and of rich, highly-spiced food, they have injured the digestive organs, and if they would get well, they must adopt a simple, wholesome diet. [Cf: Pacific Union Recorder 03-23-05 para. 01] p. 371, Para. 1, [1905MS].

Those in charge of our sanitariums are to give clear instruction regarding these things. Medical missionaries are to be ministers of the gospel, showing the sick that by violating the laws of life and health, they are deranging the machinery of the body. There are many who do not realize the necessity of carefully guarding the living machinery. Their minds are to be aroused to the harm they are doing themselves by indulging in wrong habits, by intemperance in eating and drinking. They are to be shown the necessity of discarding the use of alcohol and tobacco in every form. Our physicians are to go to the root of the matter, showing that sickness and suffering do not come from God, but are the result of a wrong course of action. [Cf: Pacific Union Recorder 03-23-05 para. 02] p. 371, Para. 2, [1905MS].

Our sanitarium work opens doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing them healing of soul as well as healing of body. [Cf: Pacific Union Recorder 03-23-05 para. 03] p. 371, Para. 3, [1905MS].

A sanitarium is needed at Takoma Park, that this work may be carried forward. Will not those who have means regard it as a privilege to give something toward this work, that the needed fund may soon be raised? The Lord will certainly bless those who will cheerfully return to Him His own. [Cf: Pacific Union Recorder 03-23-05 para. 04] p. 371, Para. 4, [1905MS].

I call upon our people, while the way is still open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the one hundred thousand dollar fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and He calls upon those who have means to bring their gifts to the treasury for the advancement of His work. Ellen G. White. [Cf: Pacific Union Recorder 03-23-05 para. 05] p. 371, Para. 5, [1905MS].

"The slumbering faculties of the Jewish people are to be aroused. . . . Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. . . . Many of the Jewish people will by faith receive Christ as their Redeemer." [Cf: Pacific Union Recorder 03-23-05 para. 01] p. 371, Para. 6, [1905MS].

All who labor in the cause of God in any capacity should be wholehearted in the work. There is a lesson for us in the experience of Gideon's army. Those whose hearts were in the work were so earnest that they would not stop to kneel by the brook to drink, but dipped up the water in their hands, as they hurried on to the battle, and these are the ones whom God used. Those who made deliberate preparations to drink, and took their time for it, were sent back to their homes. The Lord God of Israel is watching every worker, to see whether he is in earnest, whether he carries upon his heart the burden of souls. God sees whether His servants touch these living interests with the ends of their fingers, or whether they grasp them with all their might. If all had the interest that Knox felt when he cried, "Give me Scotland, or I die!"--a wrestling with God that will not be denied--the Lord would work with their efforts, and would give them souls for their hire. They would not be lifted up because of their success, nor would they for a moment fear that some one else would receive the credit due to them. But they would be so grateful to God for the souls saved that His praise would be in their hearts and on their lips day and night. It is such workers that God will make mighty in His cause. [Cf: Pacific Union Recorder 06-22-05 para. 01] p. 371, Para. 7, [1905MS].

We are altogether too faithless, and too narrow in our views. Gideon's army prevailed, not because of their numbers, but because in living faith they followed the special directions of God. If we make narrow plans, we shall see very little accomplished. Many efforts, though made at great expense, have been in a large measure unsuccessful because they did not meet the wants of the time or the place. For years we have sought to impress upon our people the necessity of working more intelligently. God would have us realize constantly that those around us are the purchase of the blood of Christ, and that it depends very much upon our deportment and manner of labor whether these souls are saved or lost. [Cf: Pacific Union Recorder 06-22-05 para. 02] p. 372, Para. 1, [1905MS].

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as though they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. Our laborers should be very careful not to give

the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,--to call the attention of the people to the precious truths of God's Word. There are many of these which are dear to all Christians. There is common ground, upon which we can meet people of all denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement. [Cf: Pacific Union Recorder 06-22-05 para. 03] p. 372, Para. 2, [1905MS].

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have His servants, old and young, continually improving, learning better how to minister to the wants of all. [Cf: Pacific Union Recorder 06-22-05 para. 04] p. 372, Para. 3, [1905MS].

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without the law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." [Cf: Pacific Union Recorder 06-22-05 para. 05] p. 372, Para. 4, [1905MS].

We must learn to adapt our labors to the condition of the people,--to meet men where they are. Mrs. E. G. White. [Cf: Pacific Union Recorder 06-22-05 para. 06] p. 372, Para. 5, [1905MS].

Those who are appointed to open the work in new fields should be careful that their defects are not exalted as virtues, thus retarding the work of God. These are testing truths that we are bringing before the people, and in every effort they should be presented in their real beauty. The laborer should not throw about the truth the peculiarities of his own character or manner. Keep self in the background; let it be lost sight of in Jesus. Let the work of God bear the impress of the divine. [Cf: Pacific Union Recorder 06-29-05 para. 01] p. 372, Para. 6, [1905MS].

Much has been lost for want of wise methods of labor. Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people? These men are responsible to God just in proportion to the talents entrusted to them. Where much is given, much will be required. Should there not be deeper study and much more prayer for wisdom, that we may learn how to reach these classes? Should not wisdom and tact be used to reach these souls, who, if truly converted, will be polished instruments in the hands of God to reach others? If we can win to Christ and the truth souls to whom God has intrusted large capabilities, our influence will through them be constantly extending, and will become a far-reaching power for good. [Cf: Pacific Union Recorder 06-29-05 para. 02] p. 373, Para. 1, [1905MS].

God has a work to be done which the workers have not yet fully comprehended. Ministers and the world's wise men are to be tested by the light of present truth. The Third Angel's Message is to be set before them judiciously, in its true dignity. There must be most earnest seeking of God, most thorough study; for the mental powers will be taxed to the utmost in laying plans which will place the work of God on a more elevated platform. [Cf: Pacific Union Recorder 06-29-05 para. 03] p. 373, Para. 2, [1905MS].

After most earnest effort has been made to bring the truth before those whom God has intrusted with large responsibilities, be not discouraged if they reject it. Truth was rejected in the days of Christ. [Cf: Pacific Union Recorder 06-29-05 para. 04] p. 373, Para. 3, [1905MS].

When the importance of reaching the higher classes is urged, let none receive the idea that the poor and unlearned are to be neglected. Right methods of labor will not in any sense exclude these. It was one of the evidences of Christ's Messiahship that the poor had the gospel preached to them. We should study to give all classes an opportunity to understand the special truths for this time. When our labors are so conducted as to reach only the lower classes, we may fail in benefiting even these. If our efforts are so conducted as to include the upper classes, we shall be more successful in reaching the lower also. [Cf: Pacific Union Recorder 06-29-05 para. 05] p. 373, Para. 4, [1905MS].

Be sure to maintain the dignity of the work by a well-ordered life and godly conversation. Never be afraid of raising the standard too high. The spirit of Jesus should pervade the soul of the worker; it is the pleasant, sympathetic words, the manifestation of disinterested love for their souls, that will break down the barriers of pride and selfishness, and show the unbelievers that we have the love of Christ, and then the truth will find its way to the heart. This is our work, and the fulfilling of God's plan. Courtesy, refinement, Christian politeness must be cherished. Endeavor not to offend any unnecessarily. All should seek to have the softening, subduing influence of the Spirit of God, Christlike tenderness, and love for souls. [Cf: Pacific Union Recorder 06-29-05 para. 06] p. 373, Para. 5, [1905MS].

Those who are sent out to labor together, should put self away, lay aside their own peculiarities, and seek to unite, heart and soul, in carrying out God's will. In order to work to advantage, they must work in harmony. When laborers are associated together who decidedly vary, both in natural disposition and character, and in their manner of labor, each will need to keep a careful watch over his own strong traits of character, and to exercise the meekness of Christ, or he will be in danger of drawing apart from the others. Such a separation would retard the work and dishonor God. No move should be made independently or in opposition to one another. Pray together; counsel together in humility, willing to be instructed. This will bring you where God will be your counselor. [Cf: Pacific Union Recorder 06-29-05 para. 07] p. 373, Para. 6, [1905MS].

As laborers together with God, you should come close to one another. Precious lessons of love, confidence, respect for one another, must be given, both in and out of the desk. You must live that which you teach.

Remember that the new converts look to you for an example. Work for your own souls until self is subdued, until Christ recognizes His image in you. The most impressive lesson that you can give to those whom you educate, will be that of a Christlike character. [Cf: Pacific Union Recorder 06-29-05 para. 08] p. 374, Para. 1, [1905MS].

Be careful to maintain the elevated character of the missionary work. Let all, both men and women, be constantly inquiring, "What am I? and what ought I to be?" Let all consider that they can not give to others what they do not possess themselves; therefore they should not settle down content with their natural ways and habits, seeking to make no change for the better. Paul says he had not attained, but "I press toward the mark." There must be constant reformation, unceasing advancement. Unless the workers are constantly seeking for higher attainments, they will greatly hinder one another in the work. Changes will be constantly occurring, new duties will arise, new fields of labor will open, and united, thoroughly organized effort alone can bring success. [Cf: Pacific Union Recorder 06-29-05 para. 09] p. 374, Para. 2, [1905MS].

In our work heretofore there has been too much of a disposition to put the light under a bushel, rather than on a candlestick, where it might give light to all that are in the house. Let no special efforts be made to exalt the men, but seek to magnify the work. Bring your minds up to appreciate its greatness. Let not your own narrow plans and limited ideas be allowed to shape your methods of working in God's cause. We are not to imitate the world's manner of dealing, but to reveal the generous, unselfish spirit of Christ. Study carefully the Word of God, the instructions given to ancient Israel, and let all arrangements be such as rightly to represent Him in whose cause you labor. Mrs. E. G. White. [Cf: Pacific Union Recorder 06-29-05 para. 10] p. 374, Para. 3, [1905MS].

He who is called of God to be a co-laborer with the Master should put all his energies to the accomplishment of so sacred a work. 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 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: Pacific Union Recorder 07-06-05 para. 01] p. 374, Para. 4, [1905MS].

Laborer for God, when weary and heavy laden, flee to Christ who has promised you rest. He is the burden-bearer; He is your strength. Never allow yourself to believe that you are in 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 be able to wage successfully the great warfare of life. [Cf: Pacific Union Recorder 07-06-05 para. 02] p. 374, Para. 5, [1905MS].

Keep the spirit humble as that of a little child. 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 defense 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: Pacific Union Recorder 07-06-05 para. 03] p. 375, Para. 1, [1905MS].

Jesus 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 go about their Master's work. [Cf: Pacific Union Recorder 07-06-05 para. 04] p. 375, Para. 2, [1905MS].

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 burning with the love of God, only a mind active by constant study of eternal interests, can properly set forth the beauties of the truth of God. [Cf: Pacific Union Recorder 07-06-05 para. 05] p. 375, Para. 3, [1905MS].

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, "Well done, thou good and faithful servant." Mrs. E. G. White. [Cf: Pacific Union Recorder 07-06-05 para. 06] p. 375, Para. 4, [1905MS].

"Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." [Cf: Pacific Union Recorder 07-20-05 para. 01] p. 375, Para. 5, [1905MS].

This is one of the most earnest and contrite prayers on record, and the Lord's response is, "A new heart also will I give you, and a new spirit will I put within you." [Cf: Pacific Union Recorder 07-20-05 para. 02] p. 375, Para. 6, [1905MS].

"Create in me a clean heart." This is beginning right, at the very foundation of Christian character; for out of the heart are the issues of life. If all, ministers and people, would see to it that their hearts are right with God, we should see much larger results from the labor put forth. The more important and responsible your work, the greater necessity that you have clean hearts. The needed grace is provided, and the power of the Holy Spirit will work with every effort you make in this direction. If every child of God would seek Him earnestly and perseveringly, there would be a greater growth in grace. Dissensions would cease; believers would be of one heart and one mind; purity and love would prevail in the churches. By beholding, we become changed. The more you contemplate the character of Christ, the more you

will become conformed to His image. Come to Jesus just as you are, and He will receive you, and put a new song into your mouth, even praise to God. [Cf: Pacific Union Recorder 07-20-05 para. 03] p. 375, Para. 7, [1905MS].

God will hear the prayer of faith; but the sincerity of our prayers will be made manifest in our harmony with the great moral standard which will test every man's character. We need to open our hearts to the influence of the Spirit, and to realize its transforming power. The reason why you do not receive more of the saving help of God is that the channel of communication between heaven and your own souls is clogged by worldliness, love of display, and desire for supremacy. While some are conforming more and more to the world's customs and maxims, we should be molding our lives after the divine model. And our covenant-keeping God will restore unto us the joys of His salvation, and uphold us by His free Spirit. [Cf: Pacific Union Recorder 07-20-05 para. 04] p. 376, Para. 1, [1905MS].

"Then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." The nearer we live to God, the more we shall be able to accomplish for our fellowmen, for the Lord will work with our efforts. Your hearts are too cold and unimpressible; they should be all aglow with the love of Jesus. While hungering and thirsting after salvation yourselves, you will have a longing desire to aid in saving precious souls; and your humble, pathetic appeals to those out of Christ will move hearts. You should carry the truth to homes. Show those in error that you love them. Indifference here is sin. There should be fewer long sermons, and more time spent in visiting, in making personal efforts for souls. Self-denying labor is needed, and will result in great good, but it has been sadly neglected. [Cf: Pacific Union Recorder 07-20-05 para. 05] p. 376, Para. 2, [1905MS].

Let labor for souls become a part of your life. Go to the homes of those even who manifest no interest. While mercy's sweet voice invites the sinner, work with every energy of heart and brain, as did Paul, who "ceased not to warn every one night and day with tears." In the day of God, how many will confront us, and say, "I am lost! I am lost! And you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul within my reach with prayers and tears and warnings." [Cf: Pacific Union Recorder 07-20-05 para. 06] p. 376, Para. 3, [1905MS].

Ministers, teach the people how to work. Tell them that their usefulness does not depend so much on wealth or learning or power as on a willing mind, their consecration to Christ and His cause. In times past God has used humble men, and because of their faith and devotion, they have often accomplished more than many more pretentious laborers. They realized their weakness and dependence upon God; and by letters, by tracts, by personal efforts in appeals and warnings, by a well-ordered life and godly conversation, they turned many from error to truth, from the path of transgression to obedience to God's law. The mighty power of grace worked with them, and success attended their efforts. "God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised, hath God chosen, yea, and the things that are not, to bring to naught things which are: that no flesh should glory in His [Cf: Pacific Union Recorder 07-20-05 para. 07] p. 376, Para. 4,



[1905MS].

More decided efforts are to be put forth in southern California. There is a great work to be done in this field. We have done all in our power to advance the work there, and now that this sanitarium property in San Diego County has been purchased, we call upon our brethren and sisters to aid us in properly equipping the institution that it may do successful work. Ask those who have been entrusted with the Lord's money to make gifts to the sanitarium, that it may be prepared to do the work that must be done for the sick and suffering. [Cf: Pacific Union Recorder 08-10-05 para. 01] p. 376, Para. 5, [1905MS].

"Brethren and sisters, I plead with you to help forward our sanitarium work. The Paradise Valley Sanitarium is in need of assistance. We have evidence that the money expended there has been used wisely and well. The strictest economy has been shown in all that has been done; an advantage has been taken of every opportunity to save means. I know that the work of this sanitarium must be carried forward. [Cf: Pacific Union Recorder 08-10-05 para. 02] p. 377, Para. 1, [1905MS].

"During the two visits that I have made to the institution, I realized that the Spirit of the Lord was in the sanitarium, and that the work is being carried forward in a way that will glorify God. Those in charge of the institution are doing all in their power to make it all that the Lord desires it should be. [Cf: Pacific Union Recorder 08-10-05 para. 03] p. 377, Para. 2, [1905MS].

"In establishing sanitariums we are carrying out the purposes of God. This work is the work of God. Through the means of our sanitariums the sick and suffering in the high-ways and by-ways of life are to learn the healing power of Christ. [Cf: Pacific Union Recorder 08-10-05 para. 04] p. 377, Para. 3, [1905MS].

"My brethren and sisters, I ask you to help us in preparing the Paradise Valley Sanitarium to do the best service--the work that will tell for time and eternity. I ask you, my dear friends, to help us in this time of need, and I believe that you will." [Cf: Pacific Union Recorder 08-10-05 para. 05] p. 377, Para. 4, [1905MS].

In the days of Nehemiah, after the restoration of the holy city and of the temple service, the Israelites made a "sure covenant" with the Lord, promising with an 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." [Cf: The Southern Review 01-03-05 para. 01] p. 377, Para. 5, [1905MS].

This reformation was not permanent. Nehemiah himself, returning from an extended visit to the Persian court, found a sad state of affairs. With characteristic zeal he sought to purify the church from its wickedness. So prompt and thorough were his efforts that "all Judah" brought "the tithe of the corn and the new wine and the oil unto the treasuries." But after his death the Israelites again forgot God. [Cf: The Southern Review 01-03-05 para. 02] p. 377, Para. 6, [1905MS].

To Malachi, the last of the Old Testament writers, was given "the burden of the word of the Lord to Israel" regarding the evils that had crept in. In his message to erring Israel we read:-- [Cf: The Southern

Review 01-03-05 para. 03] p. 377, Para. 7, [1905MS].

"I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us?" [Cf: The Southern Review 01-03-05 para. 04] p. 377, Para. 8, [1905MS].

The Lord answers:-- [Cf: The Southern Review 01-03-05 para. 05] p. 377, Para. 9, [1905MS].

"Was not Esau Jacob's brother? . . . Yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever." [Cf: The Southern Review 01-03-05 para. 06] p. 377, Para. 10, [1905MS].

In delivering his message of reproof, the prophet begins with the priests who were dishonoring God by their sinful course. As the mouthpiece of Jehovah, he declares:-- [Cf: The Southern Review 01-03-05 para. 07] p. 378, Para. 1, [1905MS].

"A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say,-- [Cf: The Southern Review 01-03-05 para. 08] p. 378, Para. 2, [1905MS].

"Wherein have we despised thy name?" [Cf: The Southern Review 01-03-05 para. 09] p. 378, Para. 3, [1905MS].

"Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts." [Cf: The Southern Review 01-03-05 para. 10] p. 378, Para. 4, [1905MS].

The words that follow have special reference to the selfishness manifested by those who should be examples of liberality:-- [Cf: The Southern Review 01-03-05 para. 11] p. 378, Para. 5, [1905MS].

"Who is there even among you that would shut the doors for naught? neither do ye kindle fire on mine altar for naught. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand." [Cf: The Southern Review 01-03-05 para. 12] p. 378, Para. 6, [1905MS].

To-day, as in the days of Malachi, there are ministers who labor, not because they dare not do otherwise, not because the woe is upon them, but for the wages they are to receive. [Cf: The Southern Review 01-03-05 para. 13] p. 378, Para. 7, [1905MS].

It is entirely wrong to hire every errand that is done for the Lord. The treasury of the Lord has been drained by those who have been only an injury to the cause. If ministers give themselves wholly to the work of God, and devote all their energies to building up his cause, they will have no lack. As regards temporal things, they have a better portion than their Lord, and better than his chosen disciples, whom he sent forth to save perishing man. Our great Exemplar, who was in the brightness of his Father's glory, was despised and rejected of men. Reproach and falsehood followed him. His chosen disciples were living examples of the life and spirit of their Master. They suffered stripes and imprisonment; and it was finally their portion to seal their ministry with their blood. [Cf: The Southern Review 01-03-05 para. 14] p. 378, Para. 8, [1905MS].

When ministers are so interested in the work that they love it as a part of their existence, then they can say, Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: The Southern Review 01-03-05 para. 15] p. 378, Para. 9, [1905MS].

"The elders which are among I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Mrs. E. G. White. [Cf: The Southern Review 01-03-05 para. 16] p. 379, Para. 1, [1905MS].

From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." [Cf: The Southern Review 01-10-05 para. 01] p. 379, Para. 2, [1905MS].

The prophetic words of Malachi have been meeting their fulfilment in the proclamation of the Lord's truth to the Gentiles. God, in his infinite wisdom, chose Israel as the depository of priceless treasures of truth for all nations. He gave them his law as the standard of the character they were to develop before the world, before angels, and before the unfallen worlds. They were to reveal to the world the laws of the government of heaven. By precept and example they were to bear a decided testimony for the truth. The glory of God, his majesty and power, were to be revealed in all their prosperity. They were to be a kingdom of priests and princes. God furnished them with every facility for becoming the greatest nation on the earth. [Cf: The Southern Review 01-10-05 para. 02] p. 379, Para. 3, [1905MS].

Through disloyalty, God's chosen people developed a character exactly

the opposite of the character he desired them to develop. They placed their own mold and superscription upon the truth. They forgot God, and lost sight of their high privilege as his representatives. The blessings they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow-men of religious guidance and a holy example. Like the inhabitants of the antediluvian world, they followed out every imagination of their evil hearts. Thus they made sacred things appear a farce, saying, "The temple of the Lord, the temple of the Lord, are these," while at the same time they were misrepresenting God's character, dishonoring his name, and polluting his sanctuary. [Cf: The Southern Review 01-10-05 para. 03] p. 379, Para. 4, [1905MS].

Long and patiently God bore with his people. Through Jeremiah he declared to the impenitent nation: "The Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear." [Cf: The Southern Review 01-10-05 para. 04] p. 379, Para. 5, [1905MS].

As a last resource, God sent his Son, saying, "They will reverence my Son." But they rejected him. Christ bore a plain message regarding their impenitence, and pronounced their doom. "Woe unto you!" he exclaimed, "for ye build the sepulchers of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers; for they indeed killed them, and ye build their sepulchers. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the [Cf: The Southern Review 01-10-05 para. 05] p. 379, Para. 6, [1905MS].

Paul and Barnabas declared to the Jews, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." [Cf: The Southern Review 01-10-05 para. 06] p. 380, Para. 1, [1905MS].

To-day God's faithful people are giving a message of mercy to a world as yet unwarned of Christ's soon-coming. John prophesies of an angel flying "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." [Cf: The Southern Review 01-10-05 para. 07] p. 380, Para. 2, [1905MS].

The gospel invitation is to be given to all the world,--"to every nation, and kindred, and tongue, and people." The last message of warning and mercy is to lighten the whole earth with its glory. It is to reach all classes of men, rich and poor, high and low. As surely as this message shall be proclaimed in all the earth, so surely shall be fulfilled the prophecy given through Malachi: "From the rising of the sun, even unto the going down of the same, my name shall be great among

the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." Mrs. E. G. White. *Sanitarium, Napa Calif.* [Cf: The Southern Review 01-10-05 para. 08] p. 380, Para. 3, [1905MS].

The whole worship of ancient Israel was a promise, in figures and symbols, of Christ; and it was not only a promise, but an actual provision, designed by God to aid millions of people by uplifting their thoughts to the One who was to manifest himself to the world. [Cf: The Southern Review 01-17-05 para. 01] p. 380, Para. 4, [1905MS].

In losing sight of the sacredness of the temple service, and of its deep significance, the priests of Israel greatly dishonored the name of God. Referring to the reproach brought upon his name, God, through Malachi, declared to those who stood in the temple courts: "Ye have profaned it, in that ye say, The table of the Lord is polluted, and the fruit thereof, even his meat, is contemptible." [Cf: The Southern Review 01-17-05 para. 02] p. 380, Para. 5, [1905MS].

Continuing, the prophet asserted: "Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen." [Cf: The Southern Review 01-17-05 para. 03] p. 380, Para. 6, [1905MS].

"And now, O ye priests, this commandment is for you. If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yea, I have cursed them already, because ye do not lay it to heart." [Cf: The Southern Review 01-17-05 para. 04] p. 380, Para. 7, [1905MS].

In our day, workers who have been following a wrong course must make a decided reformation, else the blessings they have received will be turned into a curse. And this reformation can be made only by untiring perseverance. Wrongs are not righted, nor is character transformed, by a few feeble, intermittent efforts. Sanctification is not the work of a day or a year, but of a life-time. Without continual efforts and constant endeavor, there can be no real advancement in the divine life, no attainment of the victor's crown. [Cf: The Southern Review 01-17-05 para. 05] p. 381, Para. 1, [1905MS].

The Lord requires of all who profess to be his people, far more than they give him. He expects believers in Christ Jesus to reveal to the world, in word and deed, the Christianity that was exemplified in the life and character of the Redeemer. If the word of God is enshrined in their hearts, they will give a practical demonstration of the power and purity of the gospel. The testimony thus borne to the world is of much more value than sermons, or professions of godliness that do not reveal good works. Let those who name the name of Christ remember that individually they are making an impression favorable or unfavorable to Bible religion, on the minds of all with whom they come in contact. [Cf: The Southern Review 01-17-05 para. 06] p. 381, Para. 2, [1905MS].

Plain is the message borne by the Lord through his servant Malachi:--  
[Cf: The Southern Review 01-17-05 para. 07] p. 381, Para. 3, [1905MS].

"Ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. [Cf: The Southern Review 01-17-05 para. 08] p. 381, Para. 4, [1905MS].

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For 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. [Cf: The Southern Review 01-17-05 para. 09] p. 381, Para. 5, [1905MS].

"But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." [Cf: The Southern Review 01-17-05 para. 10] p. 381, Para. 6, [1905MS].

In the days of Israel, the enemy infused into the minds of men subtle sentiments derogatory to the character of God. With Satanic cunning he invented theories to ensnare all classes. Christ himself, as a teacher sent from God, came to separate truth from error, doubt, tradition, superstition,--from the mass of rubbish that man had piled upon it. By his teachings Christ reset truth in the framework of God's own law, and caused it to shine in its original, heavenly luster. [Cf: The Southern Review 01-17-05 para. 11] p. 381, Para. 7, [1905MS].

To-day the enemy of all truth is working as never before to make of no effect the binding precepts of God's law. His theories and suggestions are presented so ingeniously, so plausibly, that the so-called Christian world have taken their stand under his banner. By pen and by voice they are endeavoring to tear down the standard of God's government, and in its place to erect a human, theoretical standard. [Cf: The Southern Review 01-17-05 para. 12] p. 381, Para. 8, [1905MS].

To false teachers in our day, as well as to those living in Malachi's time, are spoken the words: -- [Cf: The Southern Review 01-17-05 para. 13] p. 382, Para. 1, [1905MS].

"Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. . . . [Cf: The Southern Review 01-17-05 para. 14] p. 382, Para. 2, [1905MS].

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." [Cf: The Southern Review 01-17-05 para. 15] p. 382, Para. 3, [1905MS].

"Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" [Cf: The Southern Review 01-17-05 para. 16] p. 382, Para. 4, [1905MS].

In reply, the God of judgment himself declares: -- [Cf: The Southern Review 01-17-05 para. 17] p. 382, Para. 5, [1905MS].

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. [Cf: The Southern Review 01-17-05 para. 18] p. 382, Para. 6, [1905MS].

"But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and a purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. [Cf: The Southern Review 01-17-05 para. 19] p. 382, Para. 7, [1905MS].

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me. saith the Lord of hosts." Mrs. E. G. White. [Cf: The Southern Review 01-17-05 para. 20] p. 382, Para. 8, [1905MS].

As foreshadowed in the type, and foretold in the Scriptures, Christ, at the time appointed, entered the most holy place of the temple of God in heaven. He is represented by the prophet Daniel as coming at this time to the Ancient of days: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came"--not to the earth, but--"to the Ancient of days, and they brought him near before him." [Cf: The Southern Review 01-24-05 para. 01] p. 382, Para. 9, [1905MS].

This coming is foretold also by the prophet Malachi: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." The coming of the Lord to his temple was sudden, unexpected, to his people. They were not looking for him there. They expected him to come to the earth, "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel." [Cf: The Southern Review 01-24-05 para. 02] p. 383, Para. 1, [1905MS].

Shortly after the fulfilment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. Students of prophecy came to the conclusion that the time of the end was at hand. In the book of Daniel they read: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Thinking that the earth

was the sanctuary, they understood that the cleansing foretold in Dan. 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844. [Cf: The Southern Review 01-24-05 para. 03] p. 383, Para. 2, [1905MS].

This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gausson and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe. [Cf: The Southern Review 01-24-05 para. 04] p. 383, Para. 3, [1905MS].

But the people were not yet ready to meet their Lord. There was still a work of preparation to be accomplished for them. Light was to be given, directing their minds to the temple of God in heaven; and as they should by faith follow their High Priest in his ministration there, new duties would be revealed. Another message of warning and instruction was to be given to the church. [Cf: The Southern Review 01-24-05 para. 05] p. 383, Para. 4, [1905MS].

Says the prophet: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver: 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." Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. This work is more clearly presented in the messages of Revelation 14. [Cf: The Southern Review 01-24-05 para. 06] p. 383, Para. 5, [1905MS].

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." The church which our Lord at his coming is to receive to himself will be "a glorious church, not having spot, or wrinkle, or any such thing," "fair as the moon, clear as the sun, and terrible as an army with banners." [Cf: The Southern Review 01-24-05 para. 07] p. 384, Para. 1, [1905MS].

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and



against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Jude refers to the same scene when he says, "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." This coming, and the coming of the Lord to his temple, are distinct and separate events. [Cf: The Southern Review 01-24-05 para. 08] p. 384, Para. 2, [1905MS].

The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement. [Cf: The Southern Review 01-24-05 para. 09] p. 384, Para. 3, [1905MS].

Another class firmly held that the Lord had led them into their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14. Mrs. E. G. White. [Cf: The Southern Review 01-24-05 para. 10] p. 384, Para. 4, [1905MS].

He shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former times." [Cf: The Southern Review 02-07-05 para. 01] p. 384, Para. 5, [1905MS].

In this scripture is portrayed a refining, purifying process, to be carried on in the hearts of men by the Lord of hosts. The process is most trying to the soul, but it is only by this means that the dross can be removed. Of necessity we must endure trials; for through these we are brought close to our heavenly Father, in obedience to his will, that we may render to him an offering in righteousness. [Cf: The Southern Review 02-07-05 para. 02] p. 384, Para. 6, [1905MS].

"In the world ye shall have tribulation," Christ declares, "but in me ye shall have peace." Pride, selfishness, evil passions, and love of worldly pleasure must all be overcome; therefore God sends afflictions to test and prove us, and show us that these evils exist in our characters. We must overcome through his strength and grace, that we may be partakers of the divine nature. "Our light affliction," Paul writes, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Affliction, temptation, adversity, and our other varied trials, are the means by which God refines and sanctifies us. [Cf: The Southern Review 02-07-05 para. 03] p. 384, Para. 7, [1905MS].

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy." [Cf: The Southern Review 02-07-05 para. 04] p. 385, Para. 1, [1905MS].

There is a high standard to which we are to attain if we would be children of God, noble, pure, holy, and undefiled; and a refining process is necessary if we would reach this standard. How would this refining be accomplished if there were no difficulties to meet, no obstacles to surmount, nothing to call out patience and endurance? These trials are not the smallest blessings in our experience. They are designed to nerve us to determination to succeed. We are to use them as a heaven-appointed means of gaining decided victories over self, instead of allowing them to hinder, oppress, and destroy us. [Cf: The Southern Review 02-07-05 para. 05] p. 385, Para. 2, [1905MS].

Character will be tested. Christ will be revealed in us if we are indeed branches of the Living Vine. Under every circumstance in life we shall be patient, kind, forbearing, and cheerful. Day by day and year by year we shall conquer self and develop a noble heroism. This is our allotted task; but it cannot be accomplished without resolute decision, unwavering purpose, continual watchfulness, unceasing prayer, and constant help from Christ. [Cf: The Southern Review 02-07-05 para. 06] p. 385, Para. 3, [1905MS].

Every Christian has a personal battle to fight. Every one must win his own way, through struggles and discouragements. Those who decline the struggle lose the strength and joy of victory. No one, not even God, can carry us to heaven unless we make the necessary effort on our part. We must expel the unlovely natural traits that make us unlike Jesus, and allow him to put his attributes into our lives. While God works in us to will and to do of his own good pleasure, we must work in harmony with him. [Cf: The Southern Review 02-07-05 para. 07] p. 385, Para. 4, [1905MS].

The religion of Christ transforms the heart. It makes the worldly-minded man heavenly-minded. Under its influence the selfish man becomes unselfish, because this is the character of Christ. The dishonest, scheming man becomes upright, so that it is second nature to him to do to others as he would have others do to him. The profligate is changed from impurity to purity. He forms correct habits; for the gospel of Christ has become to him a savor of life unto life. [Cf: The Southern Review 02-07-05 para. 08] p. 385, Para. 5, [1905MS].

The Master sees wherein we need to be purified for his heavenly kingdom. He will not leave us in the furnace until we are wholly consumed. As a refiner and purifier of silver, he is beholding his children, watching the process of purification, until he shall discern his image reflected in us. Although we often feel affliction's flame kindling about us, and at times fear that we shall be utterly consumed, yet the lovingkindness of God is just as great toward us at these times as when we are free in spirit and triumphing in him. The furnace is to purify and refine, but not to consume and destroy. God in his providence would try us, to purify us as the sons of Levi, that we may offer to him an offering in righteousness. Mrs. E. G. White. [Cf: The

Southern Review 02-07-05 para. 09] p. 385, Para. 6, [1905MS].

To Conference Officers: Dear Brethren,--The question has been asked, Should the Southern 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 Southern 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: The Southern Review 02-07-05 para. 01] p. 386, Para. 1, [1905MS].

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 Southern 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: The Southern Review 02-07-05 para. 02] p. 386, Para. 2, [1905MS].

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: The Southern Review 02-07-05 para. 03] p. 386, Para. 3, [1905MS].

Money intended for this field should 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 field. [Cf: The Southern Review 02-07-05 para. 04] p. 386, Para. 4, [1905MS].

Let those who have had success in the circulation of the *Signs* and the *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: The Southern Review 02-07-05 para. 05] p. 386, Para. 5, [1905MS].

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 far as possible. Mrs. E. G. White. [Cf: The Southern Review 02-07-05 para. 06] p. 386, Para. 6, [1905MS].

It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning; great is thy faithfulness." [Cf: The Southern Review 02-14-05 para. 01] p. 386, Para. 7, [1905MS].

In the days of Malachi God gave his people words of reproof, warning, and instruction, but those who should have profited by these messages, seemed to continue their violation of right principles. Patiently the Lord dealt with them. "Even from the day of your fathers," he declared, "ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." [Cf: The Southern Review 02-14-05 para. 02] p. 386, Para. 8, [1905MS].

It would seem that every heart would have responded to this invitation. The God of heaven pleaded with his erring children to return to him, that they might again co-operate with him in carrying forward his work in the earth. But they remained impenitent. Self-vindication is apparent in their response, "Wherein shall we return?" [Cf: The Southern Review 02-14-05 para. 03] p. 387, Para. 1, [1905MS].

The Lord revealed to his people their special sin. "Will a man rob God?" he asked. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquired, "Wherein have we robbed thee?" [Cf: The Southern Review 02-14-05 para. 04] p. 387, Para. 2, [1905MS].

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." [Cf: The Southern Review 02-14-05 para. 05] p. 387, Para. 3, [1905MS].

The Lord has been greatly dishonored by the failure of the church to impart of their means for the advancement of the work which he desires to see going forward with power. I entreat my brethren and sisters throughout the world to awaken to the responsibility that rests upon them to pay a faithful tithe. Do not allow lax principles to lead you to rob God. Keep a faithful account with your Creator. Realize fully the importance of being just with him who has divine foreknowledge. Let every one search his heart diligently. Let him look up his accounts, and find out how he stands related to God. [Cf: The Southern Review 02-14-05 para. 06] p. 387, Para. 4, [1905MS].

He who gave his only begotten Son to die for you, has made a covenant with you. He gives you his blessings, and in return he requires you to bring him your tithes and offerings. No one will ever dare to say that there was no way in which he could understand in regard to this matter. God's plan regarding tithes and offerings is definitely stated in the third chapter of Malachi. God calls upon his human agents to be true to the contract he has made with them. "Bring ye all the tithes into the storehouse," he says, "that there may be meat in mine house." [Cf: The Southern Review 02-14-05 para. 07] p. 387, Para. 5, [1905MS].

Duty is duty, and should be performed for its own sake. But the Lord has compassion upon us in our fallen condition, and accompanies his commands with promises. He calls upon his people to prove him, declaring that he will reward obedience with the richest blessings. "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." [Cf: The Southern Review 02-14-05 para. 08] p. 387, Para. 6, [1905MS].

This message has not grown weak because of its age. It is just as binding now as when first given, and just as fresh in its importance as God's gifts are fresh and continual. There is no difficulty in understanding our duty in the light of the word of God,--this message given by his holy prophet. We are not left to stumble along in the darkness of ignorance. The truth is plainly stated, and it can be clearly understood by all who wish to be honest in the sight of God. [Cf: The Southern Review 02-14-05 para. 09] p. 387, Para. 7, [1905MS].

The subject of tithes and offerings has not been dwelt upon as it should have been. Men are not naturally inclined to be benevolent, but to be sordid and avaricious, and to live for self. And Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty, and rob God in tithes and offerings. But not one is excused in this matter. "Let every one of you lay by him in store, as God hath prospered him." The poor and the rich, the young men and women who earn wages,--all are to lay by a portion; for God claims it. The spiritual prosperity of every member of the church depends on personal effort and strict fidelity to God. [Cf: The Southern Review 02-14-05 para. 10] p. 388, Para. 1, [1905MS].

Can we not reason from cause to effect? Can we not see that because of our slothfulness in trading on the Lord's goods, because of our selfishness in refusing to return to him his own portion, his work is retarded? There is not means enough in the treasury to sustain God's laborers in the field of service. Christ looks upon a vineyard unworked, a world unwarned, with wickedness increasing on every hand. Men and women are spending the Lord's goods in selfish gratification, preparing for the fearful punishment that must come upon them unless they repent. [Cf: The Southern Review 02-14-05 para. 11] p. 388, Para. 2, [1905MS].

The treasury must be supplied with funds, that Christian missions may be set in operation and supported. Schools must be established, that the youth may be prepared to stand at the last day. The multitudes going to ruin must be labored for. For the accomplishment of this good work the gifts of God's people are needed. Let church-members do their very best in this matter. Withhold not your offering because it is small. If it is given with a willing mind and an understanding heart, the Lord will accept it, and in his hands it will be many times increased. [Cf: The Southern Review 02-14-05 para. 12] p. 388, Para. 3, [1905MS].

If all will act their part, the barrenness of the Lord's vineyard will no longer speak in condemnation of those who profess to follow Christ. The third angel's message is to be heard in all places. Economize! Strip yourselves of pride. Give to God your earthly treasure. Give what you can now, and as you co-operate with Christ, your hand will open to give still more. And God will refill your hand, that the treasure of truth may be taken to many souls. He will give to you, that you may give to others. Mrs. E. G. White. [Cf: The Southern Review 02-14-05 para. 13] p. 388, Para. 4, [1905MS].

The promise of special protection and prosperity to those who faithfully heed the Lord's instruction regarding tithes and offerings,

was not a new message, delivered first by Malachi. Early in the history of the Israelites, the Lord, through Moses, covenanted with his people that if they would obey his commandments, he would give them rain in due season, the land should yield her increase, and the trees of the field should yield their fruit. He promised that their threshing should reach unto the vintage, and their vintage unto the sowing-time, and that they should eat their bread to the full, and dwell in their land safely. But if they disregarded his requirements, he would deal with them entirely contrary to all this. His curse should rest upon them in place of his blessing. He would break their pride of power, and would make the heavens over them as iron and the earth as brass. "Your strength shall be spent in vain; for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me," "then will I also walk contrary unto you." [Cf: The Southern Review 02-21-05 para. 01] p. 388, Para. 5, [1905MS].

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God." [Cf: The Southern Review 02-21-05 para. 02] p. 389, Para. 1, [1905MS].

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: The Southern Review 02-21-05 para. 03] p. 389, Para. 2, [1905MS].

These words should be as distinctly stamped upon every soul as if written with a pen of iron. Obedience brings its reward, disobedience its retribution. [Cf: The Southern Review 02-21-05 para. 04] p. 389, Para. 3, [1905MS].

To-day, as in the days of the Jewish nation, God's prospering hand attends the obedient. And those whom the Lord blesses are ever to be mindful of his mercies. Their gifts are to be in accordance with the blessings received. But many whom God prospers manifest base ingratitude to him. When blessings rest upon them, and their substance is increased, they make these bounties as cords to bind them to the love of their possessions; they allow worldly business to take control of their affections and their entire being. Turning the blessings of God into a curse, they serve their own temporal interests to the neglect of God's requirements. [Cf: The Southern Review 02-21-05 para. 05] p. 389, Para. 4, [1905MS].

Those who are selfishly withholding their means need not be surprised if God's hand scatters their possessions. That which should have been devoted to the advancement of his work and cause, but which has been withheld, may in various ways be taken away. God will come near to them in judgments. Many losses will be sustained. God can scatter the means he has lent to his stewards, if they refuse to use it to his glory. Some may have none of these losses to remind them of their remissness in duty, but their cases may be the more hopeless. [Cf: The Southern

Review 02-21-05 para. 06] p. 389, Para. 5, [1905MS].

It is a solemn thought that by our present course we are deciding our eternal destiny. Let those who know the truth practice the truth, remembering that the fear of the Lord is the beginning of wisdom, and is of more value than all the treasure the world contains. The world is the Lord's vineyard. To every one of us the Master says, "'Go work to-day in my vineyard.' As I have cared for you, so you are to care for the honor of my name." [Cf: The Southern Review 02-21-05 para. 07] p. 389, Para. 6, [1905MS].

God blesses the work of men's hands, that they may return to him his portion. He gives them the sunshine and the rain; he causes vegetation to flourish; he gives health, and ability to acquire means. Every blessing comes from his bountiful hand, and he desires men and women to show their gratitude by returning him a portion in tithes and offerings,--in thank-offerings, in free-will offerings, in trespass-offerings. They are to devote their means to his service, that his vineyard may not remain a barren waste. They are to study what the Lord would do were he in their place. They are to take all difficult matters to him in prayer. They are to reveal an unselfish interest in the building up of his work in all parts of the world. [Cf: The Southern Review 02-21-05 para. 08] p. 389, Para. 7, [1905MS].

Money and goods, houses and lands,--these the Lord has entrusted to his human agents for the advancement of his work. Those who use in his service the talents that have been lent them, are following in Christ's footsteps. Their unselfish course hastens forward the work the Lord desires to accomplish. [Cf: The Southern Review 02-21-05 para. 09] p. 390, Para. 1, [1905MS].

Those who think that they can please God by obeying some other law than his, and by performing works other than those which the gospel has enjoined, are mocking God. They are insulting the Holy One of Israel. Warning after warning is given in the last message of mercy to the world. Appeal after appeal is made. The worst of sinners are to hear the call. All are to be given a final test. Loath to give up, sorrowful, yet hoping. Christ knocks at the door of the heart. [Cf: The Southern Review 02-21-05 para. 10] p. 390, Para. 2, [1905MS].

God's people are to maintain the elevated character of his work. They are to carry forward this work in his lines. Christ is their pattern, and he says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Let us remember that we are laborers together with God. He has made us his stewards, to prove us and to try us, even as he proved and tried ancient Israel. Mrs. E. G. White. [Cf: The Southern Review 02-21-05 para. 11] p. 390, Para. 3, [1905MS].

When the people of God were about to build the sanctuary in the wilderness, extensive preparations were made. Costly materials were collected, and among them was much gold and silver. As the rightful owner of all their treasures, the Lord called for these offerings from the people; but he accepted only those that were given freely. The people offered willingly, until the word was brought to Moses: "The people bring much more than enough for the service of the work, which the Lord commanded to make." And the proclamation was made to all the congregation: "Let neither man nor woman make any more work for the

offering of the sanctuary. So the people were restrained from bringing; for the stuff they had was sufficient for all the work to make it, and too much." [Cf: The Southern Review 02-28-05 para. 01] p. 390, Para. 4, [1905MS].

The Lord requires that we return to him, in tithes and offerings, a portion of the goods he has lent us. He accepts these offerings as an act of humble obedience on our part, and a grateful acknowledgment of our indebtedness to him for all the blessings we enjoy. Then let us offer willingly, saying, with David, "All things come of thee, and of thine own have we given thee." Withholding more than is meet tends to poverty. [Cf: The Southern Review 02-28-05 para. 02] p. 390, Para. 5, [1905MS].

God will bear long with some; he will test and prove all; but his curse will surely follow the selfish, world-loving professor of truth. God knows the heart; every thought and every purpose is open to his eye. He says, "Them that honor me I will honor, and they that despise me shall be lightly esteemed." He knows whom to bless, and who are deserving of his curse. He makes no mistakes; for angels are keeping a record of all our words and works. [Cf: The Southern Review 02-28-05 para. 03] p. 390, Para. 6, [1905MS].

"God loveth a cheerful giver," and those who love him will give freely and cheerfully when by so doing they can advance his cause and promote his glory. The Lord never requires his people to offer more than they are able; but according to their ability to give, he is pleased to accept and bless their thank-offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices he is well pleased, while those that are offered grudgingly are an offence to him. When churches or individuals have no heart in their offerings, but would limit the cost of carrying forward the work of God, and gauge it by their own narrow views, they show decidedly that they have no living connection with God. They are at variance with his plan and manner of working, and he cannot bless them. [Cf: The Southern Review 02-28-05 para. 04] p. 390, Para. 7, [1905MS].

All that you have and are belongs to God. Then will you not say from the heart, "All things come of thee, and of thine own have we given thee"? "Honor the Lord with thy substance, and with the first-fruits of all thine increase." As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." [Cf: The Southern Review 02-28-05 para. 05] p. 391, Para. 1, [1905MS].

Thus Paul exhorted his Corinthian brethren to show Christian beneficence. And in his epistle to Timothy he wrote: "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: The Southern Review 02-28-05 para. 06] p. 391, Para. 2, [1905MS].

Liberality is not so natural to us that we gain this virtue by accident. It must be cultivated. We must deliberately resolve that we



will honor God with our substance; and then we must let nothing tempt us to rob him of the tithes and offerings that are his due. We must be intelligent, systematic, and continuous in our acts of charity to men, and in our expressions of gratitude to God for his bounties to us. [Cf: The Southern Review 02-28-05 para. 07] p. 391, Para. 3, [1905MS].

We should regularly reserve something for God's cause, that he may not be robbed of the portion which he claims. This is too sacred a duty to be left to chance, or to be controlled by impulse or feeling. When we rob God, we rob ourselves also; we give up the heavenly treasure for the sake of having more of this earth. This is a loss that we cannot afford to sustain. [Cf: The Southern Review 02-28-05 para. 08] p. 391, Para. 4, [1905MS].

Presented in a spirit of reverence and gratitude, our gifts are recognized in heaven above. It is the humility, the thankfulness, the reverence with which the gifts are offered, that make them a sweet-smelling savor, acceptable to God. We should ever remember that he is not indebted to us for that which we return to him. He is the One to whom we owe our all. [Cf: The Southern Review 02-28-05 para. 09] p. 391, Para. 5, [1905MS].

"This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore *keep and do them with all thy heart, and with all thy soul.*" Mrs. E. G. White. [Cf: The Southern Review 02-28-05 para. 10] p. 391, Para. 6, [1905MS].

They that feared the Lord," writes the prophet Malachi, "spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." [Cf: The Southern Review 03-07-05 para. 01] p. 391, Para. 7, [1905MS].

To the Christian is granted the joy of gathering rays of eternal light from the throne of glory, and of reflecting these rays not only on his own path, but on the paths of those with whom he associates. By speaking words of hope and encouragement, of grateful praise and kindly cheer, he may strive to make those around him better, to elevate them, to point them to heaven and glory, and to lead them to seek, above all earthly things, the eternal substance, the immortal inheritance, the riches that are imperishable. [Cf: The Southern Review 03-07-05 para. 02] p. 391, Para. 8, [1905MS].

"Rejoice in the Lord alway," says the apostle; "and again I say, Rejoice." Wherever we go, we should carry an atmosphere of Christian hopefulness and cheer; then those who are out of Christ will see attractiveness in the religion we profess; unbelievers will see the consistency of our faith. We need to have more distinct glimpses of heaven, the land where all is brightness and joy. We need to know more of the fulness of the blessed hope. If we are constantly "rejoicing in hope," we shall be able to speak words of encouragement to those whom we meet. "A word spoken in due season, how good is it!" Souls are perishing for the lack of personal labor. [Cf: The Southern Review 03-07-05 para. 03] p. 392, Para. 1, [1905MS].

Not alone in daily association with believers and unbelievers are we to glorify God by speaking often one to another in words of gratitude

and rejoicing. As Christians, we are exhorted not to forsake the assembling of ourselves together, for our own refreshing, and to impart the consolation we have received. In these meetings, held from week to week, we should dwell upon God's goodness and manifold mercies, upon his power to save from sin. In features, in temper, in words, in character, we are to witness that the service of God is good. Thus we proclaim that "the law of the Lord is perfect, converting the soul." [Cf: The Southern Review 03-07-05 para. 04] p. 392, Para. 2, [1905MS].

Our prayer and social-meetings should be seasons of special help and encouragement. Each one has a work to do to make these gatherings as interesting and profitable as possible. This can best be done by having a fresh experience daily in the things of God, and by not hesitating to speak of his love in the assemblies of his people. If you allow no darkness or unbelief to enter your hearts, they will not be manifest in your meetings. [Cf: The Southern Review 03-07-05 para. 05] p. 392, Para. 3, [1905MS].

Do not gratify the enemy by dwelling upon the dark side of your experience; trust Jesus more fully for help to resist temptation. If we thought and talked more of Jesus, and less of ourselves, we should have much more of his presence. If we abide in him, we shall be so filled with peace, faith, and courage, and shall have so victorious an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. These precious acknowledgments to the praise of the glory of his grace, when supported by a Christlike life, have an irresistible power, which works for the salvation of souls. [Cf: The Southern Review 03-07-05 para. 06] p. 392, Para. 4, [1905MS].

The bright and cheerful side of religion will be represented by all who are daily consecrated to God. We should not dishonor our Lord by a mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. The enemy is well pleased to have souls depressed, downcast; he desires unbelievers to gain wrong impressions regarding the effect of our faith. But God desires the mind to take a higher level. He desires every soul to triumph in the keeping power of the Redeemer. [Cf: The Southern Review 03-07-05 para. 07] p. 392, Para. 5, [1905MS].

The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." "I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto thee, and thou hast healed me. . . . Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness." [Cf: The Southern Review 03-07-05 para. 08] p. 392, Para. 6, [1905MS].

In the gracious blessings which our heavenly Father has bestowed upon us, we may discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child. When we study the divine character in the light of the cross, we see mercy, tenderness, and forgiveness blended with equity and justice. In the language of John we exclaim, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the

sons of God." We see in the midst of the throne One bearing in hands, and feet, and side the marks of the suffering endured to reconcile man to God, and God to man. Matchless mercy reveals to us a Father, infinite, dwelling in light unapproachable, yet receiving us to himself through the merits of his Son. The cloud of vengeance which threatened only misery and despair, in the reflected light from the cross reveals the writing of God: "Live, sinner, live! ye penitent and believing souls, live! I have paid a ransom." [Cf: The Southern Review 03-07-05 para. 09] p. 393, Para. 1, [1905MS].

We must gather about the cross. Christ and him crucified must be the theme of contemplation, of conversation, and of our most joyful emotion. We should have special praise services for the purpose of keeping fresh in our thoughts everything that we receive from God, and of expressing our gratitude for his great love, and our willingness to trust everything to the Hand that was nailed to the cross for us. In these meetings we should learn to talk the language of Canaan, to sing the songs of Zion. By the mystery and glory of the cross we can estimate the value of man, and then we shall see and feel the importance of working for our fellow men, that they may be exalted to the throne of God. Mrs. E. G. White. [Cf: The Southern Review 03-07-05 para. 10] p. 393, Para. 2, [1905MS].

Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. [Cf: The Southern Review 03-14-05 para. 01] p. 393, Para. 3, [1905MS].

"But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [Cf: The Southern Review 03-14-05 para. 02] p. 393, Para. 4, [1905MS].

As the children of Israel, God's favored people, persisted in rebellion, notwithstanding the warnings and reproofs he had sent them, they were challenged to prepare to meet their God. By his appointed agents the Lord had sent them message after message which they had only despised and rejected, and now they must prepare to meet his retributive judgments. They would not prevail against him; for "lo, He that formeth the mountains, and createth the wind, and declared unto man what is his thought; that maketh the morning darkness, and treadeth down the high places of the earth, the God of hosts is his name." As an offended Judge, the Lord would execute his judgments upon his impenitent people. If they would escape his vengeance, they must humble their hearts, and confess their sins. [Cf: The Southern Review 03-14-05 para. 03] p. 393, Para. 5, [1905MS].

Malachi was inspired to give this prophecy not only for the instruction of Israel, but "for our admonition, upon whom the ends of the world are come." [Cf: The Southern Review 03-14-05 para. 04] p. 393, Para. 6, [1905MS].

With earnest longing, God's people await the tokens of their coming King. As the watchmen are accosted, "What of the night?" the answer is

given unflinchingly, "'The morning cometh, and also the night.' Light is gleaming upon the clouds above the mountain-tops. Soon there will be a revealing of his glory. The Sun of Righteousness is about to shine forth. The morning and the night are both at hand,--the opening of endless day to the righteous, the settling down of eternal night to the wicked." [Cf: The Southern Review 03-14-05 para. 05] p. 394, Para. 1, [1905MS].

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." [Cf: The Southern Review 03-14-05 para. 06] p. 394, Para. 2, [1905MS].

"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." [Cf: The Southern Review 03-14-05 para. 07] p. 394, Para. 3, [1905MS].

At the coming of Christ the wicked are blotted from the face of the whole earth,--consumed with the spirit of his mouth, and destroyed by the brightness of his glory. Christ takes his people to the city of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad [Cf: The Southern Review 03-14-05 para. 08] p. 394, Para. 4, [1905MS].

For a thousand years, Satan will wander to and fro in the desolate earth, to behold the results of his rebellion against the law of God. The Revelator, after presenting the scenes of the Lord's second coming and the destruction of the wicked, prophesies of Satan's imprisonment, and declares that "he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." [Cf: The Southern Review 03-14-05 para. 09] p. 394, Para. 5, [1905MS].

During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. Daniel declares that when the Ancient of days came, "judgment was given to the saints of the Most High." At this time the righteous reign as kings and priests unto God. John in the Revelation says, "I saw thrones, and they sat upon them, and judgment was given unto them." "They shall be priests of God and of Christ, and shall reign with him a thousand years." It is at this time that, as foretold by Paul, "the saints shall judge the world." In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Satan also and evil angels are judged by Christ and his people. [Cf: The Southern Review 03-14-05 para. 10] p. 394, Para. 6, [1905MS].

At the close of the thousand years the second resurrection will take place. Then the wicked will be raised from the dead, and appear before God for the execution of "the judgment written." Thus the Revelator, after describing the resurrection of the righteous, says, "The rest of the dead lived not again until the thousand years were finished." [Cf: The Southern Review 03-14-05 para. 11] p. 394, Para. 7, [1905MS].

The wicked receive their recompense in the earth. "Upon the wicked he

shall rain quick burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. The wicked "shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." All are punished "according to their deeds." [Cf: The Southern Review 03-14-05 para. 12] p. 394, Para. 8, [1905MS].

In the cleansing flames the wicked are at last destroyed, root and branch,--Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah. [Cf: The Southern Review 03-14-05 para. 13] p. 395, Para. 1, [1905MS].

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin. [Cf: The Southern Review 03-14-05 para. 14] p. 395, Para. 2, [1905MS].

Restored to the tree of life in the long-lost Eden, the redeemed will "grow up" to the full stature of the race in its primeval glory. The last lingering trace of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God;" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager expectation, but never fully understood. Mrs. E. G. White. [Cf: The Southern Review 03-14-05 para. 15] p. 395, Para. 3, [1905MS].

The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. This prophecy is introduced with the admonition, "Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." [Cf: The Southern Review 03-21-05 para. 01] p. 395, Para. 4, [1905MS].

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." [Cf: The Southern Review 03-21-05 para. 02] p. 395, Para. 5, [1905MS].

This prophecy was fulfilled by John the Baptist; for the Saviour himself declared to his disciples, "Elias is come already." Upon hearing this, the disciples "understood that he spake unto them of John the Baptist." [Cf: The Southern Review 03-21-05 para. 03] p. 395, Para. 6, [1905MS].

In every stage of this earth's history God has had his agencies to carry forward his work, which must be done in his appointed way. John the Baptist had a special work, for which he was born and to which he was appointed,--the work of preparing the way of the Lord. [Cf: The Southern Review 03-21-05 para. 04] p. 395, Para. 7, [1905MS].

The mission and the work of John the Baptist were specified by the angel of the Lord, as recorded by Luke: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." The Holy Ghost was to be upon him. [Cf: The Southern Review 03-21-05 para. 05] p. 395, Para. 8, [1905MS].

The wilderness-ministry of John the Baptist was a most striking, literal fulfilment of prophecy. Isaiah had foretold his work as "the voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." [Cf: The Southern Review 03-21-05 para. 06] p. 395, Para. 9, [1905MS].

John, as a prophet, stood forth as God's representative, to show the connection between the law and the prophets and the Christian dispensation. Like Malachi, he pleaded with the Jews: "Remember ye the law of Moses, . . . with all the statutes and judgments." His work and ministry pointed back to the law and the prophets, while he, at the same time, pointed the people forward to Christ as the Saviour of the world. He called upon them to "behold the Lamb of God, which taketh away the sin of the world." [Cf: The Southern Review 03-21-05 para. 07] p. 396, Para. 1, [1905MS].

The forerunner of Christ lifted up his voice in the wilderness of Judea, crying, "Repent ye; for the kingdom of heaven is at hand. For this is he which was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord." "Make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. . . . O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! behold, the Lord will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom." [Cf: The Southern Review 03-21-05 para. 08] p. 396, Para. 2, [1905MS].

In the spirit, and with the power, of Elijah, John the Baptist denounced the corruptions of the Jews, and reproved their prevailing sins. His discourses were plain, pointed, and convincing. Many were brought to repentance, and, as evidence of their repentance, were baptized by him in Jordan. This was the work necessary in order to prepare the way for the earthly ministry of Christ. [Cf: The Southern Review 03-21-05 para. 09] p. 396, Para. 3, [1905MS].

The work of John the Baptist, and the work of those who in the last days go forth in the spirit and power of Elijah to arouse the people from their apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The messengers of God who bear the last message of warning to be given to the world, are to prepare the way for Christ's second advent, as John prepared the way

for his first advent. In this preparatory work, "every valley shall be exalted, and every mountain shall be made low; and the crooked shall be made straight, and the rough places plain;" for history is to be repeated, and once again "the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." [Cf: The Southern Review 03-21-05 para. 10] p. 396, Para. 4, [1905MS].

In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to his people, through the instruments he has chosen, and he would have all heed the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; "for the kingdom of heaven is at hand." Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear,-- "Prepare to meet thy God." [Cf: The Southern Review 03-21-05 para. 11] p. 396, Para. 5, [1905MS].

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done. [Cf: The Southern Review 03-21-05 para. 12] p. 397, Para. 1, [1905MS].

Look at the picture that the world presents to-day. Dishonesty and fraud, violence and bloodshed, are seen on every hand. The widows and the fatherless are often robbed of their all. The theater, the race-track, and questionable amusements of every kind engage the attention of multitudes. In many churches sins have become fashionable. They are glossed over and excused. The right hand of fellowship is given to the very men who bring in false theories and sentiments. Right principles are no longer cherished. The conscience has become insensible to the counsel and reproofs that have been given. Messages calling for repentance are unheeded. [Cf: The Southern Review 03-21-05 para. 13] p. 397, Para. 2, [1905MS].

In this time of well-nigh universal apostasy, God calls upon his messengers to proclaim his law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the ten commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent. Resolution, self-denial, and consecrated effort are required of every laborer. Alertness and consecrated zeal must take the place of listless indifference. The prayerful, earnest appeals that come from a heart imbued with the spirit that actuated Elijah, will bring conviction to the honest in heart. [Cf: The Southern Review 03-21-05 para. 14] p. 397, Para. 3, [1905MS].

"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 Southern Review 03-21-05 para. 15] p. 397, Para. 4, [1905MS].

"Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. He which testifieth these things saith, Surely I come quickly. Amen, Even so, come, Lord Jesus." Mrs. E. G. White. [Cf: The Southern Review 03-21-05 para. 16] p. 397, Para. 5, [1905MS].

By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. But with too many of the people, obedience was not prompted by love. The motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They did not become the light of the world, but shut themselves away from the world in order to escape temptation to idolatry. [Cf: The Southern Review 03-28-05 para. 01] p. 397, Para. 6, [1905MS].

In the instruction given through Moses, God had placed restrictions upon their association with idolaters; but this teaching had been misinterpreted. It was intended to prevent them from conforming to the practice of the heathen. But it was used to build up a wall of separation between Israel and all other nations. The Jews looked upon Jerusalem as their heaven, and they were actually jealous lest the Lord should show mercy to the Gentiles. [Cf: The Southern Review 03-28-05 para. 02] p. 397, Para. 7, [1905MS].

After their return from Babylon, much attention was given by the Jewish leaders to religious instruction. All over the country, synagogues were erected, in which the law was expounded by the priests and scribes. And schools were established, wherein were to be taught not only the arts and sciences, but also the principles of righteousness. But these agencies became corrupted. During the captivity, many of the people had received heathen ideas and customs, and these were brought into their religious service. In many things they conformed to the practices of idolaters. [Cf: The Southern Review 03-28-05 para. 03] p. 398, Para. 1, [1905MS].

As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. This service had been instituted by Christ himself. In every part it was a symbol of him; and it had been full of vitality and spiritual beauty. But the Jews lost the spiritual life from their ceremonies, and clung to the dead forms. They trusted to the sacrifices and ordinances themselves, instead of trusting him to whom they pointed. In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they became, the less they manifested the love of God. They measured their holiness by the multiplicity of their ceremonies, while their hearts were filled with pride and hypocrisy. [Cf: The Southern Review 03-28-05 para. 04] p. 398, Para. 2, [1905MS].

Those who desired to serve God, and who tried to observe the rabbinical precepts, toiled under a heavy burden. They found it impossible to obey all the minute and burdensome injunctions made by man, and hence they could find no rest from the accusings of a troubled



conscience. Thus Satan worked to discourage the people, to lower their conception of the character of God, and to bring the faith of Israel into contempt. He hoped to establish the claim put forth when he rebelled in heaven,--that the requirements of God were unjust, and could not be obeyed. Even Israel, he declared, was unable to keep the law. [Cf: The Southern Review 03-28-05 para. 05] p. 398, Para. 3, [1905MS].

While the Jews desired the advent of the Messiah, they had no true conception of his mission. They sought, not redemption from sin, but deliverance from the Romans. They looked for the Messiah to come as a conqueror, to break the oppressor's power and exalt Israel to universal dominion. Thus the way was prepared for them to reject the Saviour. [Cf: The Southern Review 03-28-05 para. 06] p. 398, Para. 4, [1905MS].

At the time of the birth of Christ the Jewish nation was chafing under the rule of her foreign masters, and racked with internal strife. The Jews had been permitted to maintain the form of a separate government; but nothing could disguise the fact that they were under the Roman yoke, or reconcile them to the restriction of their power. [Cf: The Southern Review 03-28-05 para. 07] p. 398, Para. 5, [1905MS].

The Romans claimed the right of appointing and removing the high priest, and the office was often secured by fraud, bribery, and even murder. Thus the priesthood became more and more corrupt. Yet the priests still possessed great power, and they employed it for selfish and mercenary ends. The people were subjected to their merciless demands, and were also heavily taxed by the Romans. This state of affairs caused widespread discontent. Popular outbreaks were frequent. Greed and violence, distrust and spiritual apathy, were eating out the very heart of the nation. [Cf: The Southern Review 03-28-05 para. 08] p. 398, Para. 6, [1905MS].

Hatred of the Romans, and national and spiritual pride, led the Jews still to adhere rigorously to their forms of worship. The priests tried to maintain a reputation for sanctity by scrupulous attention to the ceremonies of religion. The people, in their darkness and oppression, and the rulers, thirsting for power, longed for the coming of One who would vanquish their enemies and restore the kingdom to Israel. They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ's first advent, and misapplied those that speak of the glory of his second coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires. [Cf: The Southern Review 03-28-05 para. 09] p. 399, Para. 1, [1905MS].

The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts selfish and world-engrossed were untouched by the joy that thrilled all heaven. Only a

few were longing to behold the Unseen. To these heaven's embassy was sent. Mrs. E. G. White. [Cf: The Southern Review 03-28-05 para. 10] p. 399, Para. 2, [1905MS].

In the writings of the prophets are portrayed scenes that, although hoary with age, appear to us in the freshness and power of new revelations. Through faith we understand that these records of God's dealings with his people in past ages have been preserved in order that we may discern the lessons God desires to teach us by present-day experiences. [Cf: The Southern Review 04-04-05 para. 01] p. 399, Para. 3, [1905MS].

Living, as we are, in no less momentous a period than that just prior to Christ's second advent, we need to be especially careful to avoid making mistakes similar to those made by the Jews living in the time of Christ's first advent. [Cf: The Southern Review 04-04-05 para. 02] p. 399, Para. 4, [1905MS].

Like the Jewish leaders, who gradually devised a formal system of worship, in which the importance of unessential matters was greatly magnified, some men are now in danger of losing sight of the important truths applicable to this generation, and of seeking for those things that are new, strange, entrancing. [Cf: The Southern Review 04-04-05 para. 03] p. 399, Para. 5, [1905MS].

There is need of cherishing elevated principles. Those who search after and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be sought after as truth. [Cf: The Southern Review 04-04-05 para. 04] p. 399, Para. 6, [1905MS].

There are many who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." We must let the foundation principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them. [Cf: The Southern Review 04-04-05 para. 05] p. 399, Para. 7, [1905MS].

In this age of error, of day-dreaming and reverie, we need to learn the first principles of the doctrine of Christ. Let us strive to be able to say with the apostle, "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ." The Lord calls upon us to follow high and noble principles. [Cf: The Southern Review 04-04-05 para. 06] p. 400, Para. 1, [1905MS].

Truth, present truth, is all that the word of God represents it to be. The Lord would have his people keep themselves from all superfluities, from all that tends to mysticism. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure that means life eternal to the receiver. In the word there are the most precious truths. These will be found by those who study with earnestness; for heavenly angels will direct the search. [Cf: The Southern Review 04-04-05 para. 07] p. 400, Para. 2, [1905MS].

Referring to those who are now living upon the earth, Paul declared: "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." [Cf: The Southern Review 04-04-05 para. 08] p. 400, Para. 3, [1905MS].

How significant, how soul-stirring, is the charge Paul gave at the time he prophesied concerning those who would not endure sound doctrine: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: *Preach the word*; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." [Cf: The Southern Review 04-04-05 para. 09] p. 400, Para. 4, [1905MS].

Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth's history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God's sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. The doctrine of the incarnation is invested with a soft radiance. They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be unable to understand the mystery of godliness, but those who have not hesitated to take up the cross and follow Jesus, will see light in God's light. Mrs. E. G. White. [Cf: The Southern Review 04-04-05 para. 10] p. 400, Para. 5, [1905MS].

It was Christ himself who spoke through Moses to the children of Israel:-- [Cf: The Southern Review 07-25-05 para. 01] p. 400, Para. 6, [1905MS].

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever." [Cf: The Southern Review 07-25-05 para. 02] p. 400, Para. 7, [1905MS].

The Sabbath command is part of the law engraven on tables of stone by the finger of God, a part of that great law which we should study and obey. We should diligently study all of God's word, that we may proclaim with power the message that is to be given in these last days. [Cf: The Southern Review 07-25-05 para. 03] p. 401, Para. 1, [1905MS].

Many of those upon whom the light of the Saviour's self-sacrificing life is shining refuse to live in accordance with his will. They are not willing to live a life of sacrifice for the good of others. They desire to exalt themselves. But God calls for true, steadfast workers, whose lives will counteract the influence of those who are working against him. They are to keep their eyes fixed on Jesus, the author and finisher of their faith. He is the source of all light, the fountain of all blessing. [Cf: The Southern Review 07-25-05 para. 04] p. 401,

Para. 2, [1905MS].

God calls upon his workers, in this age of diseased piety and perverted principle, to reveal a healthy, influential spirituality. My brethren and sisters, this God requires of you. Every jot of your influence is to be used on the side of Christ. [Cf: The Southern Review 07-25-05 para. 05] p. 401, Para. 3, [1905MS].

It behooves every soul whose life is hid with Christ in God to come to the front now, and to contend for the faith once delivered to the saints. Truth must be defended and the kingdom of God advanced as they would be were Christ in person on this earth. [Cf: The Southern Review 07-25-05 para. 06] p. 401, Para. 4, [1905MS].

When the Holy Spirit controls the minds of our church-members, there will be seen in our churches a much higher standard in speech, in ministry, in spirituality, than is now seen. The church-members will be refreshed by the water of life, and the laborers, working under one Head, even Christ, will reveal their Master in spirit, in word, in deed, and will encourage one another to press forward in the grand, closing work in which we are engaged. There will be a healthy increase of unity and love, which will bear testimony to the world that God sent his Son to die for the redemption of sinners. Divine truth will be exalted; and as it shines forth as a lamp that burneth, we shall understand it more and still more clearly. [Cf: The Southern Review 07-25-05 para. 07] p. 401, Para. 5, [1905MS].

The testing truth for this time is not the fabrication of any human mind. It is from God. It is genuine philosophy to those who appropriate it. Christ became incarnate in order that we, through belief of the truth, might be sanctified and redeemed. Let those who hold the truth in righteousness arouse, and go forth, shod with the preparation of the gospel of peace, to proclaim the truth to those who know it not. Let them make straight paths for their feet, lest the lame be turned out of the way. [Cf: The Southern Review 07-25-05 para. 08] p. 401, Para. 6, [1905MS].

We are now to prepare the way for our coming King. [Cf: The Southern Review 07-25-05 para. 09] p. 401, Para. 7, [1905MS].

In every movement Christ's followers are to reveal their regard for Christian principles,--loving God supremely, and their neighbor as themselves; reflecting light and blessing on the pathway of those who are in darkness; comforting those who are cast down; sweetening the bitter waters for their fellow-pilgrims. [Cf: The Southern Review 07-25-05 para. 10] p. 401, Para. 8, [1905MS].

Let us increase in a knowledge of the truth, giving all praise and glory to him who is One with the Father. Let us seek most earnestly for the heavenly anointing, the Holy Spirit. Let us have a pure, growing Christianity, that in the heavenly courts we may at last be pronounced complete in Christ. [Cf: The Southern Review 07-25-05 para. 11] p. 402, Para. 1, [1905MS].

"Behold, the Bridegroom cometh! Go ye out to meet him!" Lose no time now in rising and trimming your lamps. Lose no time in seeking perfect unity with one another. We must expect difficulties. Trials will come.

Christ, the captain of our salvation, was made perfect through suffering. His followers will encounter the enemy many times, and will be severely tried; but they need not despair. Christ says to them, "Be of good cheer; I have overcome the world." [Cf: The Southern Review 07-25-05 para. 12] p. 402, Para. 2, [1905MS].

The following lines seem to portray the Christian warfare:--"I thought that the course of the Christian to heaven Would be bright as the summer, and glad as the morn. Thou show'dst me the path; it was dark and rough,--All rugged with rock, all tangled with thorn. I dreamed of celestial rewards and renown; I asked for the palm branch, the robe, and the crown; I asked, and Thou show'dst me a cross and a grave." Mrs. E. G. White [Cf: The Southern Review 07-25-05 para. 13] p. 402, Para. 3, [1905MS].

Extracts.--The workers in Nashville need encouragement that they have never received. The way in which the work there has been treated by some has made wounds that should now be healed. The Lord will not vindicate one vestige of selfishness. He calls upon men to act under his supervision. [Cf: The Southern Review 08-29-05 para. 01] p. 402, Para. 4, [1905MS].

The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South. These matters have been presented to me in such a way that I see my duty clearly. In the name of the Lord, I, as his messenger, call upon the leaders of the people in his cause to do the works of righteousness. The souls of the people in Nashville are just as precious in the sight of the Lord as the souls of the people in Washington. The light of truth is to shine forth as brightly from Nashville as from Washington. The necessity at Nashville is at the present time far greater than it is at Washington. Right is right. Justice must be shown to the Southern field. God sees a selfishness working for the mastery that must be overcome. [Cf: The Southern Review 08-29-05 para. 02] p. 402, Para. 5, [1905MS].

I am bidden to say that selfishness and any form of injustice must not find a place in our work. Let the brethren repent before the Lord for any selfishness that has come in toward the work in the Southern States. This matter has been presented to me three times, and I was instructed that five thousand dollars ought to have been placed in Elder Haskell's hands before he left the conference grounds. All ye are brethren. . . . Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but is to go forward in straight, clear lines. [Cf: The Southern Review 08-29-05 para. 03] p. 402, Para. 6, [1905MS].

Brother Butler, Brother Haskell, and his wife and others are laboring hard and earnestly, and are wrestling with many difficulties; and they must be given assistance. Souls in Nashville are as precious as souls in Washington. The conditions in Nashville make the work of the laborers doubly hard. If those in other parts of the field who have been highly favored by God do not awake to the true situation, the Lord will visit them for their difference. [Cf: The Southern Review 08-29-05

para. 04] p. 403, Para. 1, [1905MS].

Brethren Sutherland and Magan have been trying to advance in their school work, but while the means was flowing into Washington, they were exhorted to patience. They have made as much headway as possible. [Cf: The Southern Review 08-29-05 para. 05] p. 403, Para. 2, [1905MS].

Recently a beautiful sanitarium site of thirty-five acres was chosen, not far from Nashville. On this site a sanitarium building must be put up soon. For a long time Dr. Hayward and his co-workers have been struggling on in the face of many difficulties. They must be helped. I give this instruction to you as it was given to me. [Cf: The Southern Review 08-29-05 para. 06] p. 403, Para. 3, [1905MS].

I was instructed that I must present before them ( *i. e.*, the leading brethren) (Elder Daniells, Elder Prescott, Elder Washburn, and Elder Evans.) the self-denying labors of Elders Haskell and Butler, and say, Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work, and have ever sacrificed for the truth's sake. [Cf: The Southern Review 08-29-05 para. 07] p. 403, Para. 4, [1905MS].

Moreover, I was instructed that I must call attention to the history of our first work among the people when these aged pioneers were men of earnest, enduring action. These men have their work to do, an important work. Even in their age their testimony and their endeavors bear witness that the wheels of providence are not constructed to stand still or roll backward. In their labor is their happiness. It is not work that wears men out, but sadness, anxiety, and worry. If Elder Haskell and Elder Butler break down, it will be because of the heavy perplexity that has come upon them in trying, without sufficient means or helpers, to accomplish the urgent work before them in the Southern field. [Cf: The Southern Review 08-29-05 para. 08] p. 403, Para. 5, [1905MS].

The great Medical Missionary, who has purchased men with the price of his own blood, knows what it means to work under discouragement and perplexity. He carried many burdens, and his untiring labors made him very weary. . . . [Cf: The Southern Review 08-29-05 para. 09] p. 403, Para. 6, [1905MS].

Elder Butler and Elder Haskell are to be given the assistance and the advantages that will make their efforts successful. They are to be sustained in their labors. The Lord would have those of his people who are willing to give of their means for the advancement of his work now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished had the sanitarium work been built up, and had the necessary schools been established. [Cf: The Southern Review 08-29-05 para. 10] p. 403, Para. 7, [1905MS].

The Lord's tried servants in Nashville are becoming worn out with disappointment. Few realize the value of these staunch old soldiers. Sometimes they are not given the credit due them. . . . [Cf: The Southern Review 08-29-05 para. 11] p. 404, Para. 1, [1905MS].

These matters are first in my mind, for they have been reviewed and repeated since last Sabbath evening. In this letter I can give only a jot of the history of the self-denial with which the work was carried forward in the beginning, and how earnestly the laborers worked to meet emergencies. [Cf: The Southern Review 08-29-05 para. 12] p. 404, Para. 2, [1905MS].

Elder Haskell has labored unselfishly and untiringly to raise money for the General Conference and for the *Review and Herald* and other institutions. His persevering, self-sacrificing zeal carried him long distances through the heat of summer and the cold of winter. On one occasion he drove a long distance in the winter in Minnesota. I think it was there that he froze his hands, causing himself great suffering, but he got the money that was needed. Though weary and worn, he had no thought of laying down the armor, but fought his way through every difficulty. [Cf: The Southern Review 08-29-05 para. 13] p. 404, Para. 3, [1905MS].

Of Elder Haskell and Elder Butler God says, "I will guide them, I will put my grace in their hearts. Because they have not been turned away from the truth, to give heed to seducing spirits, but have stood firm, declaring the message given them, they are to be highly esteemed. They will not exchange the faith that they have boldly and fervently declared, for another doctrine which is not true." [Cf: The Southern Review 08-29-05 para. 14] p. 404, Para. 4, [1905MS].

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement, in point of financial assistance, in their work in the Southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this needy field. [Cf: The Southern Review 08-29-05 para. 15] p. 404, Para. 5, [1905MS].

Over and over again the light has been given that a special work is to be done in Huntsville. Those who are rooted and grounded in the truth, in all its bearings, are to be placed in charge of the work. A beginning has been made on the orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people. [Cf: The Southern Review 08-29-05 para. 16] p. 404, Para. 6, [1905MS].

A small sanitarium should also be established in connection with the Huntsville School. The sanitarium building should not be of a shoddy character. Neither should it be narrow and contracted. It should be built substantially, and there should be in it a room for the physician and nurses, to carry on the work of healing the sick and giving patients and students an education in regard to the right principles of living. [Cf: The Southern Review 08-29-05 para. 17] p. 404, Para. 7, [1905MS].

I now make a call that means shall be sent direct to Nashville, that the fruit of the gospel in good works may appear. The work there is to be supervised by men who understand what needs to be done, and who have

learned how to economize. [Cf: The Southern Review 08-29-05 para. 18] p. 405, Para. 1, [1905MS].

The work in the South must now receive attention. It has stood in an unfinished condition long enough. I now expect that the necessities of this work will be seen and understood, and that our people everywhere will be encouraged to send donations, great and small, to Nashville. The workers there have waited patiently until the Washington fund should be made up. This fund has been made up, and help should now be given to Nashville to carry forward the work that must be accomplished. Ellen G. White. [Cf: The Southern Review 08-29-05 para. 19] p. 405, Para. 2, [1905MS].

At this time our means and our influence are called for to sustain the work that our brethren in Nashville are carrying forward. Nashville has been chosen as a center for the work of the South. The Lord has gone before the laborers in this city and has given them favor with the people. In his providence the publishing work has been established there, and a beginning has been made in sanitarium work. For over a year Elder Haskell and his wife, with faithful associates, have conducted a city mission and Bible training school, with increasing success. And just recently the Lord in his providence has given our brethren there a commodious meeting-house and a beautiful tract of land for sanitarium purposes. The way has also at last opened for carrying on tent-meetings in the city, and the beginning of a series of public meetings has brought joy to the hearts of our workers. [Cf: The Southern Review 09-05-05 para. 01] p. 405, Para. 3, [1905MS].

All of these advance movements require means. The Lord has signified that our brethren and sisters in the North and the South, the East and the West, shall with willing liberality prepare the way before our Nashville brethren. The men of long experience who have been placed in this important center are to be given an opportunity to bring the light of present truth to the attention of thousands. [Cf: The Southern Review 09-05-05 para. 02] p. 405, Para. 4, [1905MS].

But the help that God sends his servants is sent most freely when his people faithfully and self-sacrificingly act their part in his service. We are to do our best, and then lay our heart's desires before the great Burden-bearer, saying, "Lord, we can do no more. Grant us the help that we so much need in order to advance thy work." It is then that God moves upon the hearts of his servants in other places to send men and means for the advancement of his work. [Cf: The Southern Review 09-05-05 para. 03] p. 405, Para. 5, [1905MS].

In a special sense does the responsibility of supporting the Nashville work rest upon the members of our churches throughout the Southern States. My dear brethren and sisters, you can do much more than you have done to help. I ask you to study diligently the appeals that are being published in the *Review and Herald* and the *Southern Watchman* in behalf of the Southern field, and then rise nobly to the opportunity now presented of establishing the work firmly in Nashville. [Cf: The Southern Review 09-05-05 para. 04] p. 405, Para. 6, [1905MS].

*Australia as an Example.* While I was in Australia the Lord instructed me to appeal to the churches in America for assistance in helping to establish the work in that field across the broad waters of the



Pacific. But these appeals did not slacken the efforts of our people in Australasia. Many gave more than they were really able to give. The field was a most needy one and the poverty of the people was great; but in their liberalities the church-members excelled their brethren and sisters in America. A faithful tithe was paid, and the offerings were most liberal. The Lord blessed their efforts, and his cause prospered, to the glory of his name. [Cf: The Southern Review 09-05-05 para. 05] p. 406, Para. 1, [1905MS].

*Evangelistic Work Needed.* The evangelistic work that is now being carried forward in Nashville is a sample of the work that must be done in many other Southern centers. Nothing will stir the South like taking hold of the work in new places. The cities are to be entered. Let workers press into the unwarned cities and proclaim the truth of Christ's soon coming. In every place where the work is begun the standard of truth is to be lifted higher and still higher. The fields in the South need faithful, persevering workers, not merely preachers, but those who can minister. [Cf: The Southern Review 09-05-05 para. 06] p. 406, Para. 2, [1905MS].

*The Need of Diligence.* Our church-members in the South need to arouse and work as never before for God, studying his word and praying earnestly for guidance. As they do this, God will give them light. My brethren and sisters, you have a voice, you have reason, you have capabilities in a greater or less degree; and the Lord calls upon you to work for those in darkness. Visit your neighbors and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus will open the door of their hearts and will make upon their minds lasting impressions. [Cf: The Southern Review 09-05-05 para. 07] p. 406, Para. 3, [1905MS].

Keep up the work. Be laborers together with God. Go forth two and two into the harvest field. Let not church-members be so busy about their own affairs that they have no time to work for the Lord. Let not our sisters spend precious hours adorning their own and their children's clothing. How much more pleasing to God it would be if that time were spent in opening the word of God to those in darkness. [Cf: The Southern Review 09-05-05 para. 08] p. 406, Para. 4, [1905MS].

*Christ our Pattern.* My sisters, Christ is your pattern. He could have come to our world clothed in his royal robes, but he came in poverty and humiliation. Christians will never try to make a display in dress. "If any man will come after me," the Saviour said, "let him deny himself and take up his cross and follow me: so shall he be my disciple." Self-indulgence and conformity to the world are always at variance with the principles of the gospel of Christ. Save your pennies and your dimes, and you will have something to give to the Lord. [Cf: The Southern Review 09-05-05 para. 09] p. 406, Para. 5, [1905MS].

"Whose adorning," Peter writes, "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: The Southern Review 09-05-05 para. 10] p. 406, Para. 6, [1905MS].

Church-members, let the light shine forth. Let your voices be heard in humble prayer, in witness against the amusements of the world, and in the proclamation of the truth for this time. Your voice, your influence, your time--all these are gifts from God to be used in winning souls to Christ. [Cf: The Southern Review 09-05-05 para. 11] p. 407, Para. 1, [1905MS].

In your work you may find some who are sick. Do what you can to relieve them. As you minister to their physical needs, and at the same time break to them the bread of life, your efforts in their behalf will make more impression upon them than many ordinary sermons would. In your ministry for these sin-sick souls apply the remedy found in the Bible. When opportunity offers, describe the willingness of Christ to hear the prayers offered to him in sincerity and faith. It may be that your effort will gain a soul for Christ. [Cf: The Southern Review 09-05-05 para. 12] p. 407, Para. 2, [1905MS].

Strive to arouse men and women from their spiritual insensibility. Tell them how you found the Lord Jesus, and how blessed you have been ever since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus and learn precious lessons from his word. Tell them of the gladness and joy that there is in the Christian faith. Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. [Cf: The Southern Review 09-05-05 para. 13] p. 407, Para. 3, [1905MS].

Our work has been outlined. Over and over again we are to repeat the words of Christ: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, the Son, and 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." This commission is never to lose its force upon the minds of the believing people of God. Into the darkness of sin the light of truth is to shine forth, that the darkness may be expelled. Those who reflect light will receive more light to reflect. New power will be brought into the church. [Cf: The Southern Review 09-05-05 para. 14] p. 407, Para. 4, [1905MS].

God's people are to be light-bearers to those in darkness. Let companies of Christian workers unite to help the needy and to proclaim the truth for this time. As they labor with self-sacrifice for the sake of others, denying themselves of that in which hitherto they have indulged, but which they have not really needed, they are God's helping hand. [Cf: The Southern Review 09-05-05 para. 15] p. 407, Para. 5, [1905MS].

The Lord calls upon his people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary efforts, many will be awakened to see the sinfulness of their own course of action. They will see that in the past their selfishness has disqualified them to be laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the word of God just as it reads. [Cf: The Southern Review

09-05-05 para. 16] p. 407, Para. 6, [1905MS].

God desires to refresh his people by the gift of the Holy Spirit, baptizing them anew in his love. There is no need for a dearth of the Holy Spirit in the church. After Christ's ascension, the Holy Spirit came upon the waiting, praying, believing disciples with a fulness and power that reached every heart. In the future the earth is to be lightened with the glory of God. A divine influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them unto men. [Cf: The Southern Review 09-05-05 para. 17] p. 408, Para. 1, [1905MS].

Christ came to this earth, his divinity clothed with humanity, that humanity might touch humanity, and divinity lay hold upon the throne of God. In our behalf he became subject to all the temptations of Satan, and placed himself in the power of those who clamored for his life and crucified him as a malefactor. His death on the cross was an exhibition of the unselfishness of God. Infinite benevolence poured out all heaven's treasures in this one gift to rescue man from Satan's power. Through the revelation of the love of God on the cross of Calvary the real character of the work of Satan and his agencies was demonstrated. It was shown what power would have ruled the world had not God interposed in our behalf and, by the sacrifice of his only begotten Son, rescued human beings from the power of the enemy. [Cf: The Southern Review 09-05-05 para. 18] p. 408, Para. 2, [1905MS].

This great sacrifice was made to save the world. The message of salvation is not to be proclaimed in a few places only. Throughout the earth it is to be sounded forth. Those who know not the gospel are in the darkness of unbelief. They know not God. Why is the church so indolent, so selfish, so weak? Why do the members not make earnest efforts to proclaim the message of mercy, that others may know the joy of salvation through Christ? Mrs. E. G. White [Cf: The Southern Review 09-05-05 para. 19] p. 408, Para. 3, [1905MS].

Search the Scriptures," Christ said; "for in them ye think ye have eternal life; and they are they which testify of me." The Christian should be diligent in studying the Scriptures; he should read over and over again its precious truths. Wilful ignorance of the word endangers Christian life and character. It is this that blinds the understanding and brings confusion into our lives. [Cf: The Southern Review 09-12-05 para. 01] p. 408, Para. 4, [1905MS].

We need to have systematic knowledge of the principles of revealed truth. By Bible study and daily communion with Jesus, we shall gain clear, well-defined views of individual responsibility, and strength to stand in the day of trial and temptation. He whose life is united to Christ by hidden links will be kept by the power of God, and he will not be carried about by every wind of doctrine. [Cf: The Southern Review 09-12-05 para. 02] p. 408, Para. 5, [1905MS].

We all need a guide through the many strait places in life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point the reader to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates

the mind, and softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life. [Cf: The Southern Review 09-12-05 para. 03] p. 408, Para. 6, [1905MS].

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. Reference to texts, when speaking, becomes natural and easy to a Bible student. [Cf: The Southern Review 09-12-05 para. 04] p. 409, Para. 1, [1905MS].

The mine of truth is never exhausted. Thousands of gems lie hidden from the surface-seeker. The more you search with humble heart, the greater will be your interest, and the more you will feel like exclaiming with Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out." [Cf: The Southern Review 09-12-05 para. 05] p. 409, Para. 2, [1905MS].

Above everything else, it is essential for the teacher of the word of God to seek most earnestly to possess himself of the internal evidence of the Scriptures. He who would be blessed with this evidence must search the Scriptures for himself. As he learns the lessons given by Christ, and compares scripture with scripture, to see whether he himself bears its credentials, he will obtain a knowledge of God's word, and the truth will [Cf: The Southern Review 09-12-05 para. 06] p. 409, Para. 3, [1905MS].

The truth is the truth. It is not to be wrapped up in beautiful adornings; that the outside appearance may be admired. The teacher is to make the truth clear and forcible to the understanding and to the conscience. The word is a two-edge sword, that cuts both ways. It does not tread as with soft, slippered feet. [Cf: The Southern Review 09-12-05 para. 07] p. 409, Para. 4, [1905MS].

There are many cases where men who have defended Christianity against skeptics have afterward lost their own souls in the mazes of skepticism. They caught the malaria, and died spiritually. They had strong arguments for the truth, and much outside evidence, but they did not have an abiding faith in Christ. O, there are thousands upon thousands of professed Christians who never study the Bible! Study the sacred word prayerfully, for your own soul's benefit. When you hear the word of the living preacher, if he has a living connection with God, you will find that the Spirit and the word agree. [Cf: The Southern Review 09-12-05 para. 08] p. 409, Para. 5, [1905MS].

The Old and New Testaments are linked together by the golden clasp of God. We need to become familiar with the Old Testament Scriptures. The unchangeableness of God should be clearly seen; the similarity of his dealings with his people of the past dispensation and of the present, should be studied. Under the inspiration of the Spirit of God, Solomon wrote, "That which hath been is now: and that which is to be hath already been; and God requireth that which is past." In mercy God repeats his past dealings. He has given us a record of his dealings in the past. This we need to study carefully; for history is repeating

itself. We are more accountable than were those whose experience is recorded in the Old Testament; for their mistakes, and the results of those mistakes, have been chronicled for our benefit. The danger signal has been lifted to keep us off forbidden ground, and we should be warned not to do as they did, lest a worse punishment come upon us. The blessings given to those of past generations who obeyed God are recorded that we may be encouraged to walk circumspectly, in faith and obedience. The judgements brought against wrong-doers are delineated that we may fear and tremble before God. This Scripture biography is a great blessing. This precious instruction, the experience of ages, is bequeathed to us. [Cf: The Southern Review 09-12-05 para. 09] p. 409, Para. 6, [1905MS].

It is time well employed to search the Scriptures; "for in them ye think ye have eternal life." And Jesus declares. "They are they which testify of me." By the work of the Holy Spirit the truth is riveted in the mind and printed in the heart of the diligent, God-fearing student. And not only is he blessed by this kind of labor; the souls to whom he communicates truth, and for whom he must one day give an account, are also greatly blessed. Those who make God their counselor reap the most precious harvest as they gather the golden grains of truth from his word; for the heavenly Instructor is close by their side. He who obtains his qualification for the ministry in this way will be entitled to the blessing promised to him who turns many to righteousness. By Mrs. E. G. White. [Cf: The Southern Review 09-12-05 para. 10] p. 410, Para. 1, [1905MS].

The time came for Christ to ascend to his Father's throne. As a divine conqueror he was about to return with the trophies of victory to the heavenly courts. As the place of his ascension, he chose the spot so often hallowed by his presence while he dwelt among men. On reaching the Mount of Olives, Jesus led the way across the summit to the vicinity of Bethany. Here he paused, and the disciples gathered about him. Then with hands outstretched in blessing, he slowly ascended from among them. And as the cloudy chariot of angels received him out of their sight, the words came down to them, "Lo, I am with you always, even unto the end of the world." [Cf: The Southern Review 10-03-05 para. 01] p. 410, Para. 2, [1905MS].

It is "this same Jesus" that is coming again, the one who, when he was on earth, "went about doing good, and healing all that were oppressed of the devil." The voice of the mighty Healer penetrated the deaf ear. A word, a touch of his hand, opened blind eyes. He rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigor. In whole villages there was not a moan of sickness in any house; for he had passed through them, and healed all their sick. And while he healed their diseases he taught the people the way of life. [Cf: The Southern Review 10-03-05 para. 02] p. 410, Para. 3, [1905MS].

Jesus made a tour "into the coasts of Tyre and Sidon," where he healed the demoniac daughter of the woman of Canaan. And he "departed from thence, and came nigh unto the Sea of Galilee; and went up into a mountain, and sat down there." The multitude flocked to him, bringing their sick and lame, and laying them at his feet. He healed them all; and the people, heathen as they were, glorified the God of Israel. [Cf: The Southern Review 10-03-05 para. 03] p. 410, Para. 4, [1905MS].

For three days they continued to throng about the Saviour sleeping at night in the open air, and through the day pressing eagerly to hear the words of Christ, and to see his works. At the end of three days their food was spent. Jesus would not send them away hungry, and he called upon his disciples to give them food. [Cf: The Southern Review 10-03-05 para. 04] p. 410, Para. 5, [1905MS].

Jewish prejudice was still strong in the hearts of the disciples, and they answered Jesus, "Whence can a man satisfy these men with bread here in the wilderness?" But obedient to his word, they brought him what they had,--seven loaves and two fishes. The multitude were fed, seven large baskets of fragments remaining. Four thousand men, besides women and children, were thus refreshed, and Jesus sent them away with glad and grateful hearts. [Cf: The Southern Review 10-03-05 para. 05] p. 410, Para. 6, [1905MS].

This same Jesus, compassionate, tender, is coming again. On the Mount of Olives he told his disciples the signs that will precede his coming. But the day and the hour of his coming he has not revealed. The exact time of the second coming of the Son of man is God's mystery. The whole world is full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting far off the coming of the Lord. They laugh at warnings. The proud boast is made, "All things continue as they were from the beginning." "To-morrow shall be as this day, and much more abundant." We will go deeper into pleasure-loving. [Cf: The Southern Review 10-03-05 para. 06] p. 411, Para. 1, [1905MS].

But Christ says, "Behold, I come as a thief." At the very time when the world is asking in scorn, "Where is the promise of his coming?" the signs are fulfilling. While they cry, "Peace and safety," sudden destruction is coming. When the scorner, the rejecter of truth, has become presumptuous; when the routine of work in the various money-making lines is carried on without regard to principle; when the student is eagerly seeking knowledge of everything but his Bible, Christ comes as a thief. [Cf: The Southern Review 10-03-05 para. 07] p. 411, Para. 2, [1905MS].

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling one against another, contending for the highest place. Pleasure-lovers are still crowding to theatres, horse-races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied, and entranced until the day of probation shall be ended, and the door of mercy forever shut. [Cf: The Southern Review 10-03-05 para. 08] p. 411, Para. 3, [1905MS].

Christ is coming with clouds and great glory. A multitude of shining angels will attend him. He will come to raise the dead, and to change the living saints from glory to glory. He will come to honor those who have loved him, and kept his commandments and to take them to himself. He has not forgotten them nor his promise. There will be a re-linking of the family chain. When we look upon our dead, we may think of the

morning when the trump of God shall sound, when "the dead shall be raised incorruptible, and we shall be changed." A little longer and we shall see the King in his beauty, and he will present us "faultless before the presence of his glory with exceeding joy." Wherefore, when he gave the signs of his coming, he said, "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." By Mrs. E. G. White. [Cf: The Southern Review 10-03-05 para. 09] p. 411, Para. 4, [1905MS].

The first angel of Revelation 14 calls upon men to "fear God and give glory to him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey his law. The wise man says, "Fear God, and keep his commandments; for this is the whole duty of man." Eccl. 12:13. Without obedience to his commandments, no worship can be pleasing to God; for "this is the love of God, that we keep his commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination." I John 5:3; Prov. 28:9. [Cf: The Southern Review 10-10-05 para. 01] p. 411, Para. 5, [1905MS].

Many religious teachers say that Christ, by his death, freed us from the law; but not all take this view. Prof. Edward Park, in setting forth the current religious perils, ably says:-- [Cf: The Southern Review 10-10-05 para. 02] p. 412, Para. 1, [1905MS].

["One source of danger is the neglect of the pulpit to enforce the Divine law. In former days the pulpit was an echo of the voice of conscience. . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the Divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of under-rating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it."] [Cf: The Southern Review 10-10-05 para. 03] p. 412, Para. 2, [1905MS].

["Affiliated to the danger already named is the danger of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than to exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underestimating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin."] [Cf: The Southern Review 10-10-05 para. 04] p. 412, Para. 3, [1905MS].

The law of God, from its very nature, is unchangeable. It is a revelation of the will and character of its Author. God is love, and his law is love. Its two great principles are love to God and man. "Love is the fulfilling of the law." The character of God is righteousness and truth, and such is the nature of his law. The psalmist says, "Thy law is the truth;" "all thy commandments are righteousness." And the apostle Paul declares, "The law is holy, and

the commandment holy, and just, and good." Such a law, an expression of the mind and will of God, must be as enduring as its Author. [Cf: The Southern Review 10-10-05 para. 05] p. 412, Para. 4, [1905MS].

And this law is the standard by which the lives and characters of men will be tested in the judgment. After pointing out our duty to obey his commandments, Solomon adds: "For God shall bring every work into judgment." The apostle James admonishes his brethren, "So speak ye, and so do, as they that shall be judged by the law of liberty." [Cf: The Southern Review 10-10-05 para. 06] p. 412, Para. 5, [1905MS].

Jesus will appear in the judgment as the advocate of his people, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I John 2:1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 9:24; 7:25. [Cf: The Southern Review 10-10-05 para. 07] p. 412, Para. 6, [1905MS].

In the judgment all who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." [Cf: The Southern Review 10-10-05 para. 08] p. 413, Para. 1, [1905MS].

Jesus said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." By Mrs. E. G. White. [Cf: The Southern Review 10-10-05 para. 09] p. 413, Para. 2, [1905MS].

During the Jewish economy, the influence of God's Spirit had been seen in a marked manner, but not in full. For ages prayers had been offered for the fulfilment of God's promise to impart his Spirit, and not one of these earnest supplications had been forgotten. [Cf: The Southern Review 11-28-05 para. 01] p. 413, Para. 3, [1905MS].

Christ determined that when he ascended from this earth, he would bestow a gift on those who had believed on him, and those who should believe on him. What gift could he bestow rich enough to signalize and grace his ascension to the mediatorial throne? It must be worthy of his greatness and his royalty. He determined to give his representative, the third person of the Godhead. This gift could not be excelled. He would give all gifts in one, and therefore the divine Spirit, that converting, enlightening and sanctifying power, would be his donation. [Cf: The Southern Review 11-28-05 para. 02] p. 413, Para. 4, [1905MS].



Just before his trial, condemnation, and crucifixion, Christ said, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment." "I will not leave you comfortless; I will come to you." "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." [Cf: The Southern Review 11-28-05 para. 03] p. 413, Para. 5, [1905MS].

This is a wonderful announcement. Christ longed to be in a position where he could accomplish the most important work by few and simple means. The plan of redemption is comprehensive; but its parts are few, and each part depends on the others, while all work together with the utmost simplicity and in entire harmony. Christ is represented by the Holy Spirit; and when this Spirit is appreciated, when those controlled by the Spirit communicate to others the energy with which they are imbued, an invisible chord is touched which electrifies the whole. Would that we could all understand how boundless are the divine resources! [Cf: The Southern Review 11-28-05 para. 04] p. 413, Para. 6, [1905MS].

But the time had now come. The Spirit had been waiting for the crucifixion, resurrection, and ascension of Christ. For ten days the disciples offered their petitions for the outpouring of the Spirit, and Christ in heaven added his intercession. This was the occasion of his ascension and inauguration, a jubilee in heaven. He had ascended on high, leading captivity captive, and he now claimed the gift of the Spirit, that he might pour it out upon his disciples. [Cf: The Southern Review 11-28-05 para. 05] p. 414, Para. 1, [1905MS].

The Spirit was given as Christ had promised, and like a mighty rushing wind it fell upon those assembled, filling the whole house. It came with a fulness and power, as if for ages it had been restrained, but was now being poured forth upon the church, to be communicated to the world. [Cf: The Southern Review 11-28-05 para. 06] p. 414, Para. 2, [1905MS].

What followed this outpouring?--Thousands were converted in a day. In Christ's day many heard the gospel, but they did not become sufficiently interested to search for the pearl of great price. But on the day of Pentecost three thousand were converted by the preaching of the gospel. A wonderful communication was made that day between heaven and earth. [Cf: The Southern Review 11-28-05 para. 07] p. 414, Para. 3, [1905MS].

Those who witnessed this scene had recently witnessed in the same city the crucifixion of the world's Redeemer. But how little those who beheld him hanging on the cross understood what his death meant! How few realized that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life!" [Cf: The Southern Review 11-28-05 para. 08] p. 414, Para. 4, [1905MS].

On the day of Pentecost, Christ's witnesses proclaimed the truth,

telling men the wonderful news of salvation through Christ. And as a flaming two-edged sword the truth flashed conviction into human hearts. Men were brought under Christ's control. The glad tidings were carried to the uttermost bounds of the inhabited world. The church beheld converts flocking to her from all directions. The altar of the cross, which sanctifies the gift, was rebuilt, Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. The prophecy was fulfilled, the weak "shall be as David," and David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of benevolence and love. One interest prevailed. One object swallowed up all others. Every pulse beat in healthy concert. The only ambition of the believers was to see who could reveal most perfectly the likeness of Christ's character, who could do the most for the enlargement of his kingdom "The multitude of them that believed were of one heart and one soul." The Spirit of Christ animated the whole congregation; for they had found the pearl of great price. By Mrs. E. G. White. [Cf: The Southern Review 11-28-05 para. 09] p. 414, Para. 5, [1905MS].

Christ has presented in figures the plans which we are to study, and upon which we are to act. The fifth chapter of Matthew is full of precious instruction. Read this chapter, and write it upon the tablets of the soul. [Cf: The Southern Review 12-19-05 para. 01] p. 414, Para. 6, [1905MS].

The Saviour declares. "Ye are the light of the world . . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven . . . . Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and trodden underfoot of men." [Cf: The Southern Review 12-19-05 para. 02] p. 414, Para. 7, [1905MS].

All who would present themselves "a living sacrifice, holy, acceptable unto God," must receive the saving salt, the righteousness of our Saviour. Then they become "the salt of the earth," restraining evil among men, as salt preserves from corruption. But if the salt has lost its savor; if there is only a profession of godliness, without the love of Christ, there is no power for good. The life can exert no saving influence upon the world. Your energy and efficiency in the upbuilding of my kingdom, Jesus says, depend upon your receiving of my Spirit. You must be partakers of my grace, in order to be a savor of life unto life. [Cf: The Southern Review 12-19-05 para. 03] p. 415, Para. 1, [1905MS].

If the character is not under the molding influence of the Holy Spirit, if we have not that faith which works by love and purifies the life from all hereditary and cultivated tendencies to wrong, what does our profession avail? If the truth that is professed is not allowed to sanctify the temper, the disposition, the words and acts, if there is a constant denial of faith, God is greatly dishonored. Where there should be seen the sweetness of humility, combined with firmness and integrity, there is seen a hard spirit, that is not a savor of life unto life, but of death unto death. [Cf: The Southern Review 12-19-05 para. 04] p. 415, Para. 2, [1905MS].

God requires us to exercise toward our brethren the compassion that we

desire them to exercise toward us. God expects those who claim to believe in him to bring the Christlikeness into all their service. The mind and heart are to be cleansed from all sin, all unlikeness to Christ. God has duties for every church-member to perform. His people are to exalt the power of his law above human judgment. By bringing themselves, body, soul, and spirit, into harmony with the law, they are to magnify it, and make it honorable. [Cf: The Southern Review 12-19-05 para. 05] p. 415, Para. 3, [1905MS].

God will open the way for his subjects to perform unselfish deeds in all their associations, in all their business transactions. By acts of kindness and love they are to show that they are representing the kingdom of heaven. By self-denial, by sacrificing the gain they might obtain, they will present the truth in its beauty. [Cf: The Southern Review 12-19-05 para. 06] p. 415, Para. 4, [1905MS].

But if their words and acts are unchristlike; if the spirit they cherish is not helpful; if they retain the old, unsavory traits of character; if they study how they may get the best of a bargain, to the disadvantage of some one else; if they care little whether they hurt and destroy a brother's feelings, they are as salt that has lost its savor. They are a hindrance to God's work. [Cf: The Southern Review 12-19-05 para. 07] p. 415, Para. 5, [1905MS].

How can we be as salt that retains its savor? How can we exert a saving influence?--By obeying, in every transaction of life, the plain commands of God; by being kind, benevolent, generous; by seeing the necessities of the cause of God and trying to relieve them; by doing the work that Christ did. [Cf: The Southern Review 12-19-05 para. 08] p. 415, Para. 6, [1905MS].

Read the fifty-first psalm. Let its lessons be practiced. Not a tithe of what we should be are we in word, in spirit, in purity, in Christlikeness. This is why we have not more power with God. We profess to believe the most sacred truth, which God declares will refine and sanctify those who believe, leading them to live lives in marked contrast to the lives of worldlings. But if our profession is merely nominal, we may be sure that our influence is not exerted on Christ's side. We are as salt without savor, fit only to be cast out as worthless. [Cf: The Southern Review 12-19-05 para. 09] p. 415, Para. 7, [1905MS].

Without the help that comes from God, even those who are looked upon as the most eminent believers are in danger of falling into the sins which Satan has prepared to dishonor God. Let all who claim to be believers remember that it is only when they have the joy of Christ's salvation in the heart that they are qualified to guide sinners to repentance and reformation. It is the genuine believer, the one who not only assents to the truth, but believes and practices the truth, who is not satisfied unless he has with him the presence of God, that is a power for good in the world. By Mrs. E. G. White. [Cf: The Southern Review 12-19-05 para. 10] p. 416, Para. 1, [1905MS].

"I am the resurrection, and the life." He who had said, "I lay down my life, that I might take it again," came forth from the grave to life that was in himself. Humanity died; divinity did not die. In his divinity, Christ possessed the power to break the bonds of death. He

declares that he has life in himself to quicken whom he will. [Cf: The Youth's Instructor 01-03-05 para. 01] p. 416, Para. 2, [1905MS].

All created beings live by the will and power of God. They are recipients of the life of the Son of God. However able and talented, however large their capacities, they are replenished with life from the source of all life. He is the spring, the fountain, of life. Only he who alone hath immortality, dwelling in light and life, should say, "I have power to lay down my life, and I have power to take it again." [Cf: The Youth's Instructor 01-03-05 para. 02] p. 416, Para. 3, [1905MS].

The words of Christ, "I am the resurrection, and the life," were distinctly heard by the Roman guard. The whole army of Satan heard them. And we understand them when we hear. Christ had come to give his life a ransom for many. As the Good Shepherd, he had laid down his life for the sheep. It was the righteousness of God to maintain his law by inflicting the penalty. This was the only way in which the law could be maintained, and pronounced holy, and just, and good. It was the only way by which sin could be made to appear exceeding sinful, and the honor and majesty of divine authority be maintained. [Cf: The Youth's Instructor 01-03-05 para. 03] p. 416, Para. 4, [1905MS].

The law of God's government was to be magnified by the death of God's only begotten Son. Christ bore the guilt of the sins of the world. Our sufficiency is found only in the incarnation and death of the Son of God. He could suffer, because sustained by divinity. He could endure, because he was without one taint of disloyalty or sin. Christ triumphed in man's behalf in thus bearing the justice of punishment. He secured eternal life to men, while he exalted the law, and made it honorable. [Cf: The Youth's Instructor 01-03-05 para. 04] p. 416, Para. 5, [1905MS].

Christ was invested with the right to give immortality. The life which he had laid down in humanity, he again took up and gave to humanity. "I am come," he says, "that they might have life, and that they might have it more abundantly." Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." "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: The Youth's Instructor 01-03-05 para. 05] p. 416, Para. 6, [1905MS].

All who are one with Christ through faith in him gain an experience which is life unto eternal life. "As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me." He "dwelleth in me, and I in him." "I will raise him up at the last day." "Because I live, ye shall live also." [Cf: The Youth's Instructor 01-03-05 para. 06] p. 416, Para. 7, [1905MS].

Christ became one with humanity, that humanity might become one in spirit and life with him. By virtue of this union in obedience to the word of God, his life becomes their life. He says to the penitent, "I am the resurrection, and the life." Death is looked upon by Christ as sleep, silence, darkness, sleep. He speaks of it as if it were of little moment. "Whosoever liveth and believeth in me," he says, "shall never die." "If a man keep my saying, he shall never taste of death."

"He shall never see death." And to the believing one, death is but a small matter. With him to die is but to sleep. "Them also which sleep in Jesus will God bring with him." [Cf: The Youth's Instructor 01-03-05 para. 07] p. 417, Para. 1, [1905MS].

While the women were making known their message as witnesses of the risen Saviour, and while Jesus was preparing to reveal himself to a large number of his followers, another scene was taking place. The Roman guard had been enabled to view the mighty angel who sang the song of triumph at the birth of Christ, and hear the angels who now sang the song of redeeming love. At the wonderful scene which they were permitted to behold, they had fainted and become as dead men. When the heavenly train was hidden from their sight, they arose to their feet, and made their way to the gate of the garden as quickly as their tottering limbs would carry them. Staggering like blind or drunken men, their faces pale as the dead, they told those they met of the wonderful scenes they had witnessed. Messengers preceded them quickly to the chief priests and rulers, declaring, as best they could, the remarkable incidents that had taken place. [Cf: The Youth's Instructor 01-03-05 para. 08] p. 417, Para. 2, [1905MS].

The guard were making their way first to Pilate, but the priests and rulers sent word for them to be brought into their presence. These hardened soldiers presented a strange appearance, as they bore testimony to the resurrection of Christ, and also of the multitude whom he brought forth with him. They told the chief priests what they had seen at the sepulcher. They had not time to think or speak anything but the truth. But the rulers were displeased with the report. They knew that great publicity had been given to the trial of Christ, by holding it at the time of the Passover. They knew that the wonderful events which had taken place--the supernatural darkness, the mighty earthquake--could not be without effect, and they at once planned how they might deceive the people. The soldiers were bribed to report a falsehood; and the priests guaranteed that if the matter should come to Pilate's ears, as it most assuredly would, they would be responsible for the action of the soldiers. They bribed Pilate to silence, and by special messengers sent the report they had prepared to every part of the country. Mrs. E. G. White. [Cf: The Youth's Instructor 01-03-05 para. 09] p. 417, Para. 3, [1905MS].

For many months after Nebuchadnezzar's dream in regard to his humiliation, his position was unaltered. The judgment of God lingered. The king lost confidence in the dream, and regarded it as a delusion. More proud and haughty than ever, he jested at his former fears. [Cf: The Youth's Instructor 03-28-05 para. 01] p. 417, Para. 4, [1905MS].

About a year after the king had received the divine warning, he was walking in his palace, and thinking with pride of his power as the ruler of the greatest universal kingdom, when he exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" [Cf: The Youth's Instructor 03-28-05 para. 02] p. 417, Para. 5, [1905MS].

The proud boast had scarcely left his lips when a voice from heaven announced to him that God's appointed time of judgment had come. Upon his ears fell the mandate of the Almighty: "O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall

drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [Cf: The Youth's Instructor 03-28-05 para. 03] p. 418, Para. 1, [1905MS].

In a moment Nebuchadnezzar's reason was taken away, and he was placed on a level with the beasts of the field. "He was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." [Cf: The Youth's Instructor 03-28-05 para. 04] p. 418, Para. 2, [1905MS].

As the beasts have no knowledge of God, and therefore do not acknowledge his sovereignty, so Nebuchadnezzar had been unmindful of God and his mercies. Prosperity and popularity had led him to feel independent of God, and to use for his own glory the talent of reason that God had entrusted to him. Messages of warning were sent to him, but he heeded them not. The heavenly Watcher took cognizance of the king's spirit and actions, and in a moment stripped the proud boaster of all that his Creator had given him. [Cf: The Youth's Instructor 03-28-05 para. 05] p. 418, Para. 3, [1905MS].

Nebuchadnezzar did not profit by the warnings he received. Only through severest discipline did he learn the lesson that the Lord, and not man, is ruler, and that God's kingdom endures forever. Only after passing through long years of humiliation did the king of Babylon learn that it was not his scepter, but the scepter of him whose kingdom is everlasting, that held supreme sway over the affairs of the nations. [Cf: The Youth's Instructor 03-28-05 para. 06] p. 418, Para. 4, [1905MS].

Man may lift himself up in pride and boast of his power, but in an instant God can bring him to nothingness. It is Satan's work to lead men to glorify themselves with their entrusted talents. Every man through whom God works will have to learn that the living, ever present, ever acting God is supreme, and has lent him talents to use, an intellect to originate; a heart to be the seat of his throne; affections to flow out in blessing to all with whom he shall come in contact; a conscience through which the Holy Spirit can convict him of sin, of righteousness, and of judgment. [Cf: The Youth's Instructor 03-28-05 para. 07] p. 418, Para. 5, [1905MS].

God is infinitely holy, and he hates every species of iniquity. He is great in power, and he will punish the mightiest with the most depraved. He first gives to transgressors oft repeated warnings. If the heart is hardened, if it refuses to heed the warnings given, and to accept the means of salvation, God will make men feel that as he has exalted and favored them, so he has to do with their casting down. When God has forsaken those whom he has highly favored, no earthly power can avail. God is longsuffering, not willing that any should perish; but his forbearance has a limit, and when the boundary is passed, there is no second probation. His wrath will go forth, and he will destroy without remedy. Mrs. E. G. White. [Cf: The Youth's Instructor 03-28-05 para. 08] p. 418, Para. 6, [1905MS].

From the record of Nebuchadnezzar's experience we may learn how the

Lord regards the spirit of self-exaltation. Had the Babylonian king heeded God's warnings in regard to self-exaltation, the humiliation with which he was threatened might have been averted; but he went on with proud superiority, using the gifts of God as his own to exalt self, until he felt the humbling hand of the Almighty. Not until he had passed through seven years of shame and suffering, did the king learn that God is able to abase those who walk in pride and self-exaltation. Nebuchadnezzar's experience is a warning to all. [Cf: The Youth's Instructor 04-04-05 para. 01] p. 419, Para. 1, [1905MS].

The Creator has given abundant evidence that his power is unlimited, that he can establish kingdoms, and overturn kingdoms. He upholds the world by the word of his power. He made the night, marshaling the shining stars in the firmament. He calls them all by name. The heavens declare the glory of God, and the firmament showeth his handiwork, showing man that this little world is but a jot in God's creation. Should every member of the human family refuse to acknowledge him, saying, There is no God, he would not want for subjects to proclaim his power. [Cf: The Youth's Instructor 04-04-05 para. 02] p. 419, Para. 2, [1905MS].

The inhabitants of the unfallen worlds look with pity and reproach on man's pride and self-importance. The wealthy and the honored of the world are not the only ones who glorify self. Many who profess to revere God, talk of their wisdom and their might. They act as if God is under obligations to them, as if he can not carry on his work without their aid. Let such gaze into the starry heavens, and with admiration and awe study the marvelous works of God. Let them think of the wisdom he displays in maintaining perfect order in the vast universe, and of the little reason that man has to boast of his attainments. [Cf: The Youth's Instructor 04-04-05 para. 03] p. 419, Para. 3, [1905MS].

All that man has--life, the means of existence, happiness, and other blessings unnumbered that come to him day by day--is from the Father above. Man is a debtor for all he proudly claims as his own. God gives his precious gifts, that they may be used in his service. Every particle of the glory of man's success belongs to God. It is his manifold wisdom that is displayed in the works of men, and to him belongs the praise. [Cf: The Youth's Instructor 04-04-05 para. 04] p. 419, Para. 4, [1905MS].

Every moment the Lord's grace is exercised in behalf of human agencies. Unless the Lord keeps the heart, we are overcome by the enemy. It is Satan who perverts man's powers, and fills the heart with thoughts of self-exaltation. To fear the Lord in holiness, to walk before him in contrition and humility, is the only way to true exaltation, for nations and for individuals; while to walk boastingly and proudly, in presumptuousness and transgression, ends in speedy humiliation, defeat, and ruin. [Cf: The Youth's Instructor 04-04-05 para. 05] p. 419, Para. 5, [1905MS].

Men may forget, men may deny their wrong course of action, but a record of it is kept in the book of remembrance, and in the great day of judgment, unless men repent and walk humbly before God, they will meet this dread record just as it stands. If they repent, and keep the fear of the Lord before them, their sins will be blotted out. [Cf: The Youth's Instructor 04-04-05 para. 06] p. 419, Para. 6, [1905MS].

God is infinitely gracious. He waits for us to return to him by heart humiliation, confession, and repentance. He will have mercy on all, and will save all who cherish contrition of soul. The renunciation of self-confidence prepares the way for true faith in God. The moment human beings renounce their selfishness, covetousness, and idolatry, that moment God becomes their all-sufficient Helper. In the infinite fulness of his grace he imparts, for time and for eternity, whatever is needed for the souls and bodies of those who believe. [Cf: The Youth's Instructor 04-04-05 para. 07] p. 420, Para. 1, [1905MS].

O that those upon whom light has been shining in rich abundance, might become humble, faithful men and women! O that they would, like the king of Babylon, raise their voices in recognition of God, revealing that they have come to their senses, and that their heart of stone has been changed to a heart of flesh! Then they might form the cabinet of God, being made, in truth, guardians of sacred trusts. Mrs. E. G. White. [Cf: The Youth's Instructor 04-04-05 para. 08] p. 420, Para. 2, [1905MS].

The King of glory stooped low to take humanity. Rude and forbidding were his earthly surroundings. His glory was veiled, that the majesty of his outward form might not become an object of attraction. He shunned all outward display. Riches, worldly honor, and human greatness can never save a soul from death; Jesus purposed that no attraction of an earthly nature should call men to his side. Only the beauty of heavenly truth must draw those who would follow him. [Cf: The Youth's Instructor 12-26-05 para. 01] p. 420, Para. 3, [1905MS].

The angels had wondered at the glorious plan of redemption. They watched to see how the people of God would receive his Son, clothed in the garb of humanity. Angels came to the land of the chosen people. Other nations were dealing in fables, and worshiping false gods. To the land where the glory of God had been revealed, and the light of prophecy had shone, the angels came. They came unseen to Jerusalem, to the appointed expositors of the Sacred Oracles, and the ministers of God's house. Already the forerunner, John the Baptist, was born, his mission attested by miracle and prophecy. The tidings of his birth and the wonderful significance of his mission had been spread abroad. Yet Jerusalem was not preparing to welcome her Redeemer. [Cf: The Youth's Instructor 12-26-05 para. 02] p. 420, Para. 4, [1905MS].

With amazement the heavenly messengers beheld the indifference of that people whom God had called to communicate to the world the light of sacred truth. The Jewish nation had been preserved as a witness that Christ was to be born of the seed of Abraham and of David's line; yet they knew not that his coming was now at hand. In the temple the morning and the evening sacrifice daily pointed to the Lamb of God; yet even here was no preparation to receive him. The priests and teachers of the nation knew not that the greatest event of the ages was about to take place. They rehearsed their meaningless prayers, and performed the rites of worship to be seen by men, but in their strife for riches and worldly honor they were not prepared for the revelation of the Messiah. The same indifference pervaded the land of Israel. Hearts, selfish and world-engrossed, were untouched by the joy that thrilled all heaven. Only a few were longing to behold the Unseen. To these heaven's embassy was sent. [Cf: The Youth's Instructor 12-26-05 para. 03] p. 420, Para.



5, [1905MS].

Angels attend Joseph and Mary as they journey from their home in Nazareth to the city of David. But in the city of their royal line, they are unrecognized and unhonored. Weary and homeless, they traverse the entire length of the narrow street, from the gate of the city to the eastern extremity of the town, vainly seeking a resting place for the night. There is no room for them at the crowded inn. In a rude building where the beasts are sheltered, they at last find refuge, and here the Redeemer of the world is born. [Cf: The Youth's Instructor 12-26-05 para. 04] p. 421, Para. 1, [1905MS].

Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to earth. The whole world is brighter for his presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by. [Cf: The Youth's Instructor 12-26-05 para. 05] p. 421, Para. 2, [1905MS].

In the fields where the boy David had led his flock, shepherds were still keeping watch by night. Through the silent hours they talked together of the promised Saviour, and prayed for the coming of the King to David's throne. "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." "Heaven is love." Wonder, O heavens! and be astonished, O earth! [Cf: The Youth's Instructor 12-26-05 para. 06] p. 421, Para. 3, [1905MS].

At these words, visions of glory fill the minds of the listening shepherds. The Deliverer has come to Israel! Power, exaltation, triumph, are associated with his coming. But the angel must prepare them to recognize their Saviour in poverty and humiliation. "This shall be a sign unto you," he says, "ye shall find the babe wrapped in swaddling clothes, lying in a manger." [Cf: The Youth's Instructor 12-26-05 para. 07] p. 421, Para. 4, [1905MS].

The heavenly messenger had quieted their fears. He had told them how to find Jesus. With tender regard for their human weakness, he had given them time to become accustomed to divine radiance. Then the joy and glory could no longer be hidden. The whole plain was lighted up with the bright shining of the hosts of God. Earth was hushed, and heaven stooped to listen to the song.--"Glory to God in the highest, And on earth peace, good will toward men." [Cf: The Youth's Instructor 12-26-05 para. 08] p. 421, Para. 5, [1905MS].

O that today the human family could recognize that song! The declaration then made, the note then struck, will swell till the close of time, and resound to the ends of the earth. When the Sun of Righteousness shall arise, with healing in his wings, that song will be reechoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth." Mrs. E. G. White. [Cf: The Youth's Instructor 12-26-05 para. 09] p. 421,

Para. 6, [1905MS].

[Remarks at the wedding of Dores E. Robinson and Ella M. White, Sanitarium, California, May 1, 1905.] This is an important period in the history of the ones who have stood before you to unite their interests, their sympathies, their love, their labor, with each other in the ministry of the saving of souls. In the marriage relation there is a very important step taken--the blending of two lives into one. [Cf: Sermons and Talks, Volume 2 p. 271 para. 01] p. 422, Para. 1, [1905MS].

I am highly gratified with this choice. I have confidence that the Lord sanctions this union, and that it is in accord with the will of God that man and wife should be linked together in His work, to carry it forward in a wholeness and a holiness. They can do this. [Cf: Sermons and Talks, Volume 2 p. 271 para. 02] p. 422, Para. 2, [1905MS].

The blessing of God in the home where this union shall exist is as the sunshine of heaven, because it is the Lord's ordained will that man and wife should be linked together in holy bonds of union, under Jesus Christ, with Him to control, and His Spirit to guide--His Holy Spirit to listen to the petitions that shall come up to Him. Where two or three, He says, are together, I am in their midst. [Cf: Sermons and Talks, Volume 2 p. 271 para. 03] p. 422, Para. 3, [1905MS].

God wants the home to be the happiest place on earth, the very symbol of the home in heaven. Bearing the marriage responsibilities in the home, linking their interests with Jesus Christ, leaning upon His arm and His assurance, husband and wife may share a happiness in this union that angels of God commend. [Cf: Sermons and Talks, Volume 2 p. 271 para. 04] p. 422, Para. 4, [1905MS].

Marriage does not lessen their usefulness, but strengthens it. They may make that married life a ministry to win souls to Christ. I know whereof I speak, because for 36 years my husband and myself were united, and we went everywhere that the Lord said Go. [Cf: Sermons and Talks, Volume 2 p. 271 para. 05] p. 422, Para. 5, [1905MS].

In this matter we know that we have the commendation of God in the marriage relation. Therefore, it is a solemn ordinance. It has always seemed to me so very inappropriate to see the marriage ordinance associated with hilarity and glee and a pretense of something. No; it is an ordinance ordained of God, to be looked upon with the greatest solemnity. As the family relation is formed here below, it is to give a demonstration of what they shall be, the family in heaven above. The glory of God is ever to be made first. [Cf: Sermons and Talks, Volume 2 p. 271 para. 06] p. 423, Para. 1, [1905MS].

And now I can at this time take by the hand this our brother whom we love in the Lord--he has our confidence--and we take by the hand you, his wife, and urge you to carry on the work of God unitedly. I would say, Make God your Counselor. Blend, blend together. You each have an identity of your own, but in that identity there must be a unity. There is constantly to be a development of the faculties that God has given you, that you may improve, and that you may indeed be looked upon by the heavenly angels with commendation. We care more for that than

everything else beside. Let the light of heaven shine right in the home--and we believe it will--in every word and in every action. [Cf: Sermons and Talks, Volume 2 p. 271 para. 07] p. 423, Para. 2, [1905MS].

You are not called to give up your identity; you each have an identity of your own. These may not always run in the very same channel, and yet there may be that blending that God required. The husband is the houseband, the husband, the priest of the household, and the wife is the teacher, as she shall fill her place in the household, whatever may be her employment. If she has children to nurse and take care of, let me tell you there is a lesson there, oh, such a lesson, that God wants everyone to learn. The wife, united with the husband in the fear of God, is to be a strength and power in the church. God can make them thus. [Cf: Sermons and Talks, Volume 2 p. 272 para. 01] p. 423, Para. 3, [1905MS].

Well, then, how shall they blend? Counsel together. And if there be any difference of opinion, yet we would say, Counsel together, and the blessing of God will come right into the heart. [Cf: Sermons and Talks, Volume 2 p. 272 para. 02] p. 424, Para. 1, [1905MS].

Christ was at the marriage in Cana. There He worked the miracle of turning the water into wine. Our Saviour ever honored the marriage relation, and we want to say, wherever you may be, and whatever your circumstances may be, We have a God, One who loves us, One whom we can honor. If we would honor Him, our lips should ever speak in wisdom. Here is the wife, the queen of the home--the blessing of God can rest upon her that she may be a sunshine, a sunbeam, in the house. Never, never, in any way, speak in a manner that would irritate. The voice is a talent; it is a talent of God. It is to be so cultivated that it will bring peace and harmony and light and love. [Cf: Sermons and Talks, Volume 2 p. 272 para. 03] p. 424, Para. 2, [1905MS].

Here are these [two] who are covenanted to the work of God. A great work is before us. Where their ministry will be we cannot say, but united they can carry forward the work much better than separately. They can help one another; they can encourage one another; they can be a blessing to one another; and the Holy Spirit of God can rest on them as they bear the ministry to those who shall need their help. [Cf: Sermons and Talks, Volume 2 p. 272 para. 04] p. 424, Para. 3, [1905MS].

Both have an experience in this line; both feel an intense interest to cultivate to the very best and highest account the ability of talents which God has given to them. If they are connected with the God of heaven, what a power they can be unitedly to blend together, to strengthen one another, and to carry forward the work of God intelligently. [Cf: Sermons and Talks, Volume 2 p. 272 para. 05] p. 424, Para. 4, [1905MS].

I am very thankful today that I believe the Lord is present in this very assembly to accept this ordinance of marriage, and we thank you all that are here that you are present. We want to say to every one of you, There is a very great and a very grand work before us. We cannot discern it now. Time steals on, steals on so gradually, and the powers of darkness, like a thief, are watching their chance, that they may

make all the evil possible. [Cf: Sermons and Talks, Volume 2 p. 272 para. 06] p. 425, Para. 1, [1905MS].

Now we are as men and women to stand in our allotted place, with the whole armor of righteousness on. To him that--what? Gives up to the powers of darkness and yields to very influence? No; 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. Now here is the work of overcoming. These [two] do not give up this work, but they are blended together to strengthen themselves in the work, and to go wherever the light of heaven shall shine upon their pathway. [Cf: Sermons and Talks, Volume 2 p. 273 para. 01] p. 425, Para. 2, [1905MS].

We believe God will lead them; therefore, we are fully in harmony with this unity, and we believe heaven is in harmony with it. Therefore, these young people who have worked in the cause of God, who have tried to do His work, can now double their influence, increase their capabilities and their talents, by blending in the work of God. It is not a lesser work that is before them, but it is a higher, it is a more sacred, it is a more important work that they will have to do in the future than in the past. May the blessing of God rest upon them right here. [Cf: Sermons and Talks, Volume 2 p. 273 para. 02] p. 425, Para. 3, [1905MS].

I feel that it would be a privilege for me to bow, right here in this company, and plead with the Lord that His blessing may go with them. I know not when I shall see them again; perhaps never after I leave here. I am in my seventy-eighth year, and yet God has spared my life. There is a great work for us to perform, and I want that every one of us shall feel the importance of laying hold of that work intelligently, with hand put to hand, mind to mind, strength to strength, power to power, to carry forth the work of God, to seek and to save perishing souls. A little longer, and He that is to come will come, and will not tarry. I want to offer a prayer here in this congregation before I shall leave. [Cf: Sermons and Talks, Volume 2 p. 273 para. 03] p. 425, Para. 4, [1905MS].

[Praying] My gracious heavenly Father, I come to Thee at this time because Thou hast invited us. Thou hast said, Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Now, my heavenly Father, I ask Thee, when difficulties and trials and opposition that they may have to meet in the work shall come, may they remember this threefold representation--asking, seeking, knocking--with the assurance that they shall be heard, and that the blessing of God will come to them. [Cf: Sermons and Talks, Volume 2 p. 273 para. 04] p. 426, Para. 1, [1905MS].

We believe Thee, our Lord Jesus; we trust in Thee. We are so grateful that Thou hast thought upon us, and that Thou hast left the heavenly courts and that Thou hast come to our world to connect with humanity, that humanity might connect with Divinity through believing in Thee. [Cf: Sermons and Talks, Volume 2 p. 273 para. 05] p. 426, Para. 2, [1905MS].

Oh, my heavenly Father, sweep back every mist and every cloud of darkness, that it may not interpose between this people and the

promises which Thou hast made to them. Thou hast given Thy life--a life of suffering, great suffering and abuse, and oh, at last, at last, Thy body was nailed to the tree, and by crucifixion Thou hast died. Now, my Saviour, we want kept before us the great love that Thou hast manifested to us, that we might repose in Thy love. [Cf: Sermons and Talks, Volume 2 p. 273 para. 06] p. 426, Para. 3, [1905MS].

Let Thy blessing rest, we pray Thee, upon Dores; let it rest upon Ella. We ask Thee that Thou wouldst take charge of them, that Thy Holy Spirit would rest upon them. May they have an eye single to Thy glory, and may they bear in mind Thy words, 'He that will come after Me, let him deny himself, and take up his cross, and follow Me.' [Cf: Sermons and Talks, Volume 2 p. 274 para. 01] p. 426, Para. 4, [1905MS].

Oh, when oppressed, when weighed down, open the clear light that the sunshine of Thy glory may shine upon them, and that they indeed may reflect Thy light to the world. The light that Thou shalt give them, may they impart. [Cf: Sermons and Talks, Volume 2 p. 274 para. 02] p. 427, Para. 1, [1905MS].

I ask Thee, Lord, that this congregation that is here this evening may realize the presence of God, our Saviour, with the crown of life presented before us, encouraging us to put on the whole armor of God, to fight the battles of the Lord, and be prepared that when He shall come in His glory, they may say, Lo, this is our God, we have waited for Him, and He will save us. [Isa. 5:9.] [Cf: Sermons and Talks, Volume 2 p. 274 para. 03] p. 427, Para. 2, [1905MS].

Bless this people; bless this sanitarium; let the glory of God be revealed; let the light of heaven shine upon them here; and may prosperity attend the medical missionary work. We pray Thee to sanctify the people and those that shall come here. Thou, the mighty Healer, can help them; Thou canst save them, if they will give their hearts to Thee. We ask Thee to let Thy power and Thy blessing rest upon the people. Encircle them in the arms of Thy mercy and love them freely. [Cf: Sermons and Talks, Volume 2 p. 274 para. 04] p. 427, Para. 3, [1905MS].

Oh, my Saviour, my Saviour, who is like unto Thee? None, none that can save to the uttermost but Thee. We give ourselves to Thee this evening. Wash away our sins; cleanse us in the blood of the Lamb; and may we be present when the family shall assemble in the kingdom of God and we become members of the royal family and children of the heavenly King. Then we shall strike the golden harp and fill all heaven with music and songs to the Lamb. [Cf: Sermons and Talks, Volume 2 p. 274 para. 05] p. 427, Para. 4, [1905MS].

We give ourselves to Thee this evening. Accept us as Thy denominated people, and Thy name shall have all the glory. Amen.--Ms. 170, 1905. [Cf: Sermons and Talks, Volume 2 p. 274 para. 06] p. 428, Para. 1, [1905MS].

Takoma Park, Washington, D. C. May 24, 1905. I desire that all should understand matters in the right light. The messages given at the Conference of 1901, and since that time, that our sanitariums should not be linked up with the Medical Missionary Association at Battle Creek, were plain enough to be understood by all our medical workers.

Had our physicians, whom God has greatly honored by giving them light and encouragement, listened to the counsels and warnings then given them, they would have saved themselves and our people generally from many perplexities and temptations. The Lord designed that these men should be his physicians, light bearers to the world; but they have misappropriated the words of warning, and the enemy has been permitted to work a strange work among those who should have stood as standard-bearers of the truth. [Cf: The Kress Collection p. 19 para. 01] p. 428, Para. 2, [1905MS].

The book, "Living Temple," contains specious, deceptive sentiments regarding the personality of God and of Christ. The Lord opened before me the true meaning of these sentiments, showing me that unless they were steadfastly repudiated, they would deceive the very elect. Precious truth and beautiful sentiments were woven in with false, misleading theories. Thus truth was used to substantiate the most dangerous errors. The precious representations of God are so misconstrued as to appear to uphold falsehoods originated by the great apostate. Sentiments that belong to the revealings of God are mingled with specious, deceptive theories of Satanic agencies. [Cf: The Kress Collection p. 19 para. 02] p. 428, Para. 3, [1905MS].

In the controversy over these theories it has been asserted that I believed and taught the same things that I have been instructed to condemn in the book, "Living Temple." This I deny. In the name of Jesus Christ of Nazareth, I say that this is not so. [Cf: The Kress Collection p. 19 para. 03] p. 428, Para. 4, [1905MS].

Truths are being used to serve the purpose of upholding theories that I have repeatedly condemned. There are those who persist in taking the precious representations given me by God, and weaving them in with sentiments that God never designed should be presented to his people. I protest against this use of my writings, and I am forced to speak to this conference, saying, Be not deceived; God is not mocked. He who misplaces and misapplies the precious things of God is sinning against Heaven. [Cf: The Kress Collection p. 19 para. 04] p. 428, Para. 5, [1905MS].

I had hoped that these matters would be straightened out at this conference. I hope that after the many decided warnings that have been sent to our medical workers at Battle Creek, they would take a stand for the right, and remove the stumbling blocks out of the way. But another opportunity has passed by unimproved; and I can not and will not keep silent. The truth of God is imperiled. The students who have gone to Battle Creek to obtain an education in medical missionary lines are in danger of receiving specious errors. In the name of the Lord I say to our people: Let your children receive instruction in medical missionary lines from those who are true and loyal to the faith which has been delivered to the people of God under the ministration of the Holy Spirit. Amidst the perils of these last days, this truth is to shine forth as a lamp that burneth. [Cf: The Kress Collection p. 19 para. 05] p. 428, Para. 6, [1905MS].

When Dr. Kellogg receives the messages of warning given during the last twenty-years; when he is sincerely converted; when he acts as a consistent, level-headed Christian worker; when his energies are devoted to carrying forward, medical missionary work in right lines;

when he bears a testimony that has in it no signs of double meaning or of a misconstruction of the light God has given, then we may have confidence that he is following the light. But until then, we have no right to regard him as a safe leader in the interpretation of the Scripture. He will confuse minds, and will co-mingle specious scientific errors with the instruction that he gives. It is not right to allow this seductive influence to be breathed by men and women who are training to be Christian missionaries; for thus they will be deceived, and led away from the truths that Christ gave to John to give to the churches. [Cf: The Kress Collection p. 19 para. 06] p. 429, Para. 1, [1905MS].

It has been presented to me that in view of Dr. Kellogg's course of action at the Berrien Springs meeting, we are not to treat him as a man led of the Lord, who should be invited to attend our general meetings as a teacher and leader. Ellen G. White [Cf: The Kress Collection p. 20 para. 01] p. 429, Para. 2, [1905MS].

*Below are given quotations from pages 2 and 3 of a manuscript entitled "The Work in Melbourne," written June 29, 1905, File No. MS--76--'05:* [Cf: Paulson Collection p. 13 para. 07] p. 429, Para. 3, [1905MS].

Let centers be no longer made in the cities. Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you preparing them to become members of the royal family? children of the heavenly King? What shall it profit a man if he gain the whole world, and lose his own soul? How will ease, comfort, convenience, compare with the value of the souls of your children? [Cf: Paulson Collection p. 13 para. 08] p. 429, Para. 4, [1905MS].

There is not one family in a hundred who will be improved physically, mentally, or spiritually, by residence in the city. Faith, hope, love, happiness, can far better be gained in retired places, where there are fields, and hills and trees. Take your children away from the sights and sounds of the city, away from the rattle and din of street cars and teams, and their minds will become more healthy. It will be found easier to bring home to their hearts the truth of the word of God. [Cf: Paulson Collection p. 14 para. 01] p. 429, Para. 5, [1905MS].

The Lord would have the believers in Melbourne consider the example set by Battle Creek, and not pattern after it. God has sent warning after warning that our schools and publishing houses and sanitariums are to be established out of the city, in places where the youth may be taught most effectively what is truth. Let no one attempt to use the Testimonies to vindicate the establishment of large business interests in the cities. Do not make of no effect the light that has been given upon this subject. [Cf: Paulson Collection p. 14 para. 02] p. 429, Para. 6, [1905MS].

Men will arise speaking perverse things, to counter-work the very movements that the Lord is leading his servants to make. But it is time that men and women reasoned from cause to effect. It is too late, too late, to establish large business firms in the cities,--too late to

call young men and women from the country to the city. Conditions are arising in the cities that will make it very hard for those of our faith to remain in them. It would therefore be a great mistake to invest money in the establishment of business interests in the cities. [Cf: Paulson Collection p. 14 para. 03] p. 430, Para. 1, [1905MS].

*From a letter written November 16, 1905, addressed to "My dear Granddaughter Mabel." (W.--329--A 1905.):* [Cf: Paulson Collection p. 19 para. 05] p. 430, Para. 2, [1905MS].

I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things, to revive past truth, without one heretical sentence, in that which I have written. This, I am instructed, is to be a living letter to all in regard to my faith.... [Cf: Paulson Collection p. 19 para. 06] p. 430, Para. 3, [1905MS].

We have every encouragement that if we daily surrender our wills to God, the promise will be fulfilled, "And of His fullness have we all received, and grace for grace." Every revealing of the grace of Christ in our behalf is for us. We are to reveal His grace in our lives, in thought, word, and deed. Let us not lose our opportunity to speak and act Christ Jesus. We are to represent the mercy, the love, and the power of Christ,--the power that He has given us. "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." [Cf: Paulson Collection p. 19 para. 07] p. 430, Para. 4, [1905MS].

Were it not for the power received through Christ, we would have no strength. But Christ has all power. "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the FATHER, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded; and lo, I am with you always, even unto the end of the world." Here is our power, our comfort. Of ourselves we have no strength. But He says, "I am with you always," helping you to perform your duty, guiding, comforting, sanctifying, and sustaining you, giving you success in speaking words that will draw the attention of others to Christ, and awaken in their minds the desire to understand the hope and meaning of the truth, turning them from darkness to light and from the power of sin to God. [Cf: Paulson Collection p. 19 para. 08] p. 430, Para. 5, [1905MS].

It is a wonderful thought that human beings can speak the work of God, in simple words of comfort and encouragement. The humblest instruments will be used of God to sow the seeds of truth, which may spring up and bear fruit, because the one in whose heart they were sown needed help,--a kind thought, a kind word, made effective by the One who has said, "Lo, I am with you always, even unto the end of the world." [Cf: Paulson Collection p. 20 para. 01] p. 430, Para. 6, [1905MS].

Extracts from letter B.53 '05, dated February 2, 1905. If only our souls will be converted from the error of their ways, and seek the Lord, and learn the science of preserving the health of the body and the soul! And where can they learn these much-needed lessons as well as at our sanitarium, which the Lord has said should be established in



many places? Lectures might be given to the multitudes, but while the words spoken would enlighten many minds, how can people understand fully without a practical knowledge? One patient, successfully treated, will have a testimony to bear of the virtue of the simple methods of treatment, the simple, healthful remedies that nature has provided, without the use of drugs. [Cf: Paulson Collection p. 40 para. 05] p. 431, Para. 1, [1905MS].

When Christ was upon this earth, He did not direct fisherman to leave their nets and boats, and go to the Jewish teachers to gain a preparation for the gospel ministry. Walking by the Sea of Galilee, He saw "two brothers, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He said unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets, and followed Him. And going on from thence, He saw two other brethren, James the son of Zebedee, and John is brother, is a ship with Zebedee their father, mending their nets; and He called them. And they immediately left the ship, and their father, and followed Him." This prompt obedience, without any question, without one promise of wages, seems remarkable. But the words of Christ were an invitation that implied all that He meant it should. There was an impelling influence in His words. There was no long explanation, but what He said had a drawing power. [Cf: Paulson Collection p. 40 para. 06] p. 431, Para. 2, [1905MS].

It was at the very beginning of His ministry that Christ began to gather in His helpers. This is a lesson to all ministers. They should constantly be looking for and training those who they think could help them in their work. They should not stand alone, trying to do by themselves all that needs to be done. [Cf: Paulson Collection p. 41 para. 01] p. 431, Para. 3, [1905MS].

Christ would make these humble fishermen, in connection with Himself, the means of taking men out of the service of Satan, and making them believers in Christ; teaching them in regard to the kingdom of God. In this work they would become His ministers, fishers of men. They were to be His prime ministers. But He did not tell them to go to worldly schools to obtain the advantages of worldly cultivation. He did not tell them to go to the Jewish synagogues to learn of the rabbis, their customs and traditions, in order that they might be prepared for the work He had for them to do as His evangelists. He said, "Follow Me, and I will make you fishers of men." [Cf: Paulson Collection p. 41 para. 02] p. 431, Para. 4, [1905MS].

Extracts from letter K.203 '05, dated July 18, 1905. When an opportunity presents itself to purchase at a low price buildings in which our work may be carried on, let us take advantage of these opportunities. Had this been done by the leaders of the medical work in Battle Creek, there would now be many, many plants in our cities in America, cities that have not yet been enlightened by the truth upon health reform. [Cf: Paulson Collection p. 41 para. 04] p. 431, Para. 5, [1905MS].

There should be sanitariums in all our large cities. Advantage should be taken of the opportunities to purchase buildings in favorable locations, that the standard of truth may be planted in many places. [Cf: Paulson Collection p. 41 para. 05] p. 432, Para. 1, [1905MS].

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sin-sick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus. Forbid not those who have a desire to extend the work. Let the light shine forth. All worthy health productions will create an interest in health reform. Forbid them not. The Lord would have all opportunities to extend the work, taken advantage of. [Cf: Paulson Collection p. 41 para. 06] p. 432, Para. 2, [1905MS].

We shall have to labor under difficulties, but because of this let not our zeal flag. The Bible does not acknowledge a believer who is idle, however high his profession may be. There will be employment in heaven. The redeemed state is not one of idle repose. "There remaineth therefore a rest to the people of God, "But it is a rest found in loving service. Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to these who, when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed ones beside the river of life, and will open to them that which while on this earth they could not understand. [Cf: Paulson Collection p. 42 para. 01] p. 432, Para. 3, [1905MS].

Glendale, Los Angeles, California September 4, 1905 We have recently purchased another sanitarium property, known as Loma Linda. I am most grateful to the Lord for making it possible for us to secure this property. It lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. It's name, Loma Linda, - Beautiful Hill - describes the place. Of the seventy-six acres comprised in the property, about thirty-four form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Cf: Paulson Collection p. 185 para. 01] p. 432, Para. 4, [1905MS].

The main building is an imposing structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated, by steam and lighted with electricity It is surrounded with large pepperwood trees and other shade trees. [Cf: Paulson Collection p. 185 para. 02] p. 432, Para. 5, [1905MS].

The entrance steps broaden as one ascends, and from them is entered the glass parlor, a large, beautiful room three sides of which are glass. In this room there are ten rocking chairs, and more can be supplied if necessary. At appropriate distances, there are two decorative pillars, which look something like bowls turned upside down, and round these pillars are seats. This room opens into another large parlor, carpeted with excellent body brussels. In this room there are three lounges, ten rockers, and some upholstered chairs. [Cf: Paulson Collection p. 185 para. 03] p. 432, Para. 6, [1905MS].

The second parlor opens into a spacious hall, which is furnished with easy chairs. At the right of the hall, double doors open into a large dining room. Ascending a few steps, one enters an office room, this room opens onto a beautiful grove of pepperwood trees. [Cf: Paulson Collection p. 185 para. 04] p. 433, Para. 1, [1905MS].

About ten rods away, on what is known as Summit Hill, there is a group

of fine cottages. The central cottage has nine beautiful rooms and two bathrooms. In the basement is the heating plant for the five cottages. Prettily grouped around this large cottage are four small ones, having four rooms each, with bath and toilet. An interesting feature of these cottages is that each room has its verandah, with broad windows running to the floor, so that the beds can be wheeled right out on to the verandah, and the patients can sleep in the open air. [Cf: Paulson Collection p. 185 para. 05] p. 433, Para. 2, [1905MS].

There is another building, which was known as the Recreation building. In this is a billiard table, which must have cost several hundred dollars. This, of course, will be disposed of. A partition runs through this building, and we have thought that one side could be used for meetings, and the other side for class rooms. [Cf: Paulson Collection p. 185 para. 06] p. 433, Para. 3, [1905MS].

The land is well cultivated, and will furnish much fruit and vegetables for the institution. Fifteen acres of the valley land is in alfalfa hay. Eight acres of the hill are in apricots, plums, and lemons. Ten acres are in good bearing orchard. Many acres of land round the cottages and the main building are laid out in lawns, drives, walks. [Cf: Paulson Collection p. 185 para. 07] p. 433, Para. 4, [1905MS].

There are horses and carriages, cows and poultry, farming implements and wagons. The building and grounds are abundantly supplied with water. [Cf: Paulson Collection p. 186 para. 01] p. 433, Para. 5, [1905MS].

This property is now in our possession. It cost the company from whom we purchased it about one hundred and forty thousand dollars. They erected the buildings, and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel, but this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our brethren have purchased it. [Cf: Paulson Collection p. 186 para. 02] p. 433, Para. 6, [1905MS].

O, how I long to see the sick and suffering coming to this institution. It is one of the most perfect places for a sanitarium that I have ever seen. I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward by faithful workers. [Cf: Paulson Collection p. 186 para. 03] p. 433, Para. 7, [1905MS].

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. For some time I have been looking for just such a place as this, with good buildings, all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord, This is the very place that I have been hoping to find. Ellen G. White [Cf: Paulson Collection p. 186 para. 04] p. 434, Para. 1, [1905MS].

Paradise Valley Sanitarium National City, California September 15, 1905 Dr. Julia A. White: Dear Sister: I write to urge you to connect

with our sanitarium work at Loma Linda. In the providence of God, this property has passed into our hands. The securing of this sanitarium, thoroughly equipped and furnished, is one of the most wonderful providences that the Lord has opened before us. It is difficult to comprehend all that this transaction means to us. [Cf: Paulson Collection p. 186 para. 05] p. 434, Para. 2, [1905MS].

The Lord has signified that the time has come for us to work Redlands, San Bernardino, Riverside, and the neighboring towns. I am filled with a solemn joy at the thought that these places are soon to be entered by our workers. [Cf: Paulson Collection p. 186 para. 06] p. 434, Para. 3, [1905MS].

We need your services, my sister, just as soon as you can come. We are hoping that we may secure the services also of Dr. Holden. Sister Sarah Peck may undertake some of the lines of educational work. We are now anxious to see the work started and we hope to see you just as soon as you can come. [Cf: Paulson Collection p. 187 para. 01] p. 434, Para. 4, [1905MS].

I have recently spent two weeks at Loma Linda. I am sending you a booklet that will give you some idea of the property. The large main building is furnished in an expensive manner. There are also five cottages, one having nine rooms, and others four each. In some of these, the verandahs are so arranged that beds can be rolled out from the rooms. The grounds are beautifully laid out. There are concrete walks between all the buildings. These walks are bordered with flowers. There is a good orchard, and ample grounds for garden. There are many eucalyptus, peppertrees, and many other varieties of ornamental trees and shrubbery. Meeting can be held in the open air on the beautiful lawns. There is also another building that has been used as a bowling alley and billiard hall. This can be utilized as a meeting house. [Cf: Paulson Collection p. 187 para. 02] p. 434, Para. 5, [1905MS].

We hope that you can see your way clear to connect with this sanitarium as lady physician. Your services will be greatly appreciated, and I hope that you may soon be on the grounds. Ellen G. White [Cf: Paulson Collection p. 187 para. 03] p. 434, Para. 6, [1905MS].

Sanitarium, California September 27, 1905 Dear Brother and Sister Burden: I cannot express the relief that your recent letter has brought to us. I thank the Lord that you are able to secure the services of Dr. Julia White. I believe she will do well. I think it well for you to ask Dr. Abbott to connect with the Loma Linda Sanitarium for the present. [Cf: Paulson Collection p. 187 para. 04] p. 435, Para. 1, [1905MS].

White I was in Los Angeles, I spoke to you of inviting Dr. Gibbs to connect with the work in our sanitariums. What I said should not lead you to understand that he is to act as chief physician, but he can come in on trial. I hardly feel clear before God in giving him no further opportunity to be proved. [Cf: Paulson Collection p. 187 para. 05] p. 435, Para. 2, [1905MS].

Have you learned how much Dr. Holden proposes to charge for his services? If a physician does his work skilfully, his talents should be recognized, but there is danger of our being brought into perplexity.

If we introduce a new system of paying our surgeons high wages, there may be a hard problem to settle after a time. Other physicians will demand high wages, and our ministers will require consideration also. [Cf: Paulson Collection p. 187 para. 06] p. 435, Para. 3, [1905MS].

I very much wish that Brother and Sister Haskell might be with the faculty at Loma Linda, and inaugurate in Redlands, Riverside, and San Bernardino a work similar to the work they conducted in Avondale and in Nashville. [Cf: Paulson Collection p. 188 para. 01] p. 435, Para. 4, [1905MS].

I am glad that you are taking steps to have the water supply at Loma Linda pure and good. Very much depends upon having good water. We must be sure that the representations given in the books descriptive of this place are true in every sense of the word. [Cf: Paulson Collection p. 188 para. 02] p. 435, Para. 5, [1905MS].

Last week we had an important gathering at the sanitarium here of our health food workers. I spoke to them on Sabbath, and on Sunday I addressed them for about an hour on the subject of our restaurant work. I told them that there must be a thorough reformation in the health food business. It is not to be regarded so much as a commercial enterprise. At present but little is seen as the result of this work to lead us to recommend the establishment of more places to be conducted as our restaurants have been in the past. But few have been converted by this work in Los Angeles and in San Francisco. Many of the workers have lost the science of soul saving. [Cf: Paulson Collection p. 188 para. 03] p. 435, Para. 6, [1905MS].

Please read carefully what is published in Testimonies, Vol. 7, regarding the health food work and the evangelical work. I feel more and more impressed that we must make diligent efforts to present the truth. I need not write much now regarding these lines of work, for the light has been in print for some time. But since these testimonies were published, circumstances have arisen that reveal the necessity for the cautions that have been given. Health reform needs a reformation, before it shall stand as God designs it should. We need to practice true godliness in every undertaking. In all the restaurants in our cities there is danger that the combination of many foods in the dishes served, shall be carried too far. The stomach suffers when so many kinds of food are placed in it at one meal. Simplicity is a part of health reform. There is danger that our work shall cease to merit the name which it has borne. [Cf: Paulson Collection p. 188 para. 04] p. 435, Para. 7, [1905MS].

If we would work for the restoration of health, it is necessary to restrain the appetite, to eat slowly, and only a limited variety at one time. This instruction needs to be repeated frequently. It is not in harmony with the principle of health reform to have so many different dishes at one meal. We must never forget that it is the religious part of the work, the work of providing food for the soul, that is more essential than anything else. [Cf: Paulson Collection p. 188 para. 05] p. 436, Para. 1, [1905MS].

Our young men and young women should be encouraged to attend schools away from the cities, that under intelligent teachers, they may receive a training that will fit them to spiritually, while working as servants

simply to prepare food for and serve worldlings? They often do unnecessary work in the preparation of foods that are not even wholesome. Shall our youth be encouraged to rest satisfied with such an education? [Cf: Paulson Collection p. 188 para. 06] p. 436, Para. 2, [1905MS].

The Lord does not design that His denominated people shall exhaust their strength to carry on restaurants in the manner in which they are now conducted. The many complicated combinations of food that are not wholesome tend to make of the health reform a health deform. [Cf: Paulson Collection p. 189 para. 01] p. 436, Para. 3, [1905MS].

There is great necessity for decided reform to be made in regard to our dealings with the workers in our sanitariums. Faithful, conscientious workers should be employed, and when they have performed a reasonable amount of work in a day, they should be relieved that they may secure needed rest. [Cf: Paulson Collection p. 189 para. 02] p. 436, Para. 4, [1905MS].

Only a reasonable amount of labor should be required, and for this the worker should receive a reasonable wage. If helpers are not given proper periods for rest from their taxing labor, they will lose their strength and vitality. They cannot possibly do justice to the work, nor can they represent what a sanitarium employee should be. More helpers should be employed if necessary, and the work should be so arranged that when one has performed a day's labor, he may be freed to take the rest necessary to the maintenance of his strength. [Cf: Paulson Collection p. 189 para. 03] p. 436, Para. 5, [1905MS].

Let no man consider it his place to judge of the amount of labor a woman should perform. A competent woman should be employed as matron, and if any one does not perform her work faithfully, the matron should deal with the matter. Just wages should be paid, and every woman should be treated kindly and courteously, with out reproach. [Cf: Paulson Collection p. 189 para. 04] p. 436, Para. 6, [1905MS].

And let those who have charge of the men's work be careful lest they be too exacting. The men should have regular hours for service, and when they have worked full time, they are not to be begrudged their periods of rest. A Sanitarium is to be all that the name indicates. [Cf: Paulson Collection p. 189 para. 05] p. 436, Para. 7, [1905MS].

Every worker should seek to educate himself to perform his work expeditiously. The matron should teach those under her charge how to make quick, careful movements. Train the young to perform the work with tact and thoroughness. Then when the hours of work are over, all will feel that the time has been faithfully spent, and the workers are rightfully entitled to a period of rest. [Cf: Paulson Collection p. 189 para. 06] p. 437, Para. 1, [1905MS].

Educational advantages should be provided for the workers in every sanitarium. The workers should be given every possible advantage consistent with the work assigned them. Ellen G. White [Cf: Paulson Collection p. 189 para. 07] p. 437, Para. 2, [1905MS].

Sanitarium, California October 27, 1905 Sanitarium work is one of the most successful means of reaching all classes of people. Our

sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. [Cf: Paulson Collection p. 190 para. 01] p. 437, Para. 3, [1905MS].

Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs. [Cf: Paulson Collection p. 190 para. 02] p. 437, Para. 4, [1905MS].

"Elmshaven," St. Helena, California November 1, 1905 Brother And Sister Burden: I thank the Lord with heart and soul and voice that he has brought Loma Linda to our notice, that we might obtain it. I thank the Lord that he has sent you to help me carry out in determined effort that which he designed should be a great blessing to us. Redlands will be a center, and so also will Loma Linda. A school will be established as soon as possible, and the Lord will open the way. I could not but think, as I read the notice of the people flocking into Los Angeles, if Loma Linda had not been sold to us, there would now be a ready sale for it. With all the buildings in connection with the main building, we have large advantages. If we will walk humbly with God, and do according to that which he has prospered us, we will have Christ as our friend and helper. "If any man will come after me, let him deny himself, and take up his cross, and follow me." These are the terms of our discipleship. Will we comply with them? [Cf: Paulson Collection p. 190 para. 03] p. 437, Para. 5, [1905MS].

Christ was the Prince of heaven, but he made an infinite sacrifice, and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He 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." The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave. [Cf: Paulson Collection p. 190 para. 04] p. 438, Para. 1, [1905MS].

In regard to the proposition made by Brother Holden, I look at the matter as you do. We cannot afford to start out on the high wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be sure to heed the requirements of Christ, who made himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness i- every line. But when it comes to paying twenty-five dollars a week, and giving a large percentage on the surgical work done, light was given me in

Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate. [Cf: Paulson Collection p. 191 para. 01] p. 438, Para. 2, [1905MS].

We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of His under-physicians a compliance with the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Cf: Paulson Collection p. 191 para. 02] p. 438, Para. 3, [1905MS].

We see so much help to be given to our ministers laboring in the gospel in every country where messengers are sent. In every place there needs to be a school, and in very many places a sanitarium. In Jesus Christ is our help and our sufficiency to carry the work forward intelligently. God has looked upon the great display made by some who have labored in New York; but He does not harmonize with that way of preaching the gospel. The solemn message becomes mingled with a large amount of chaff, which makes upon minds an impressions that is not in harmony with our work. The good news of saving grace is to be carried to every place; the warning must be given to the world, but economy must be practised if we move in the spirit of which Christ has given us an example in his life-service. He would have nothing of such outlay to represent health reform in any place. [Cf: Paulson Collection p. 191 para. 03] p. 438, Para. 4, [1905MS].

The gospel is associated with light and life. If there were no sunlight, all vegetation would perish, and human life could not exist. All animal life would die. We are all to consider that there is to be no extravagance in any line. We must be satisfied with pure, simple food, prepared in a simple manner. This should be the diet of high and low. Adulterated substances are to be avoided. We are preparing for the future, immortal life in the kingdom of heaven..We expect to do our work in the light and in the power of the great, mighty Healer. All are to act the self-sacrificing part. Every one of us is to learn of Christ. "Learn of me," he says; "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Cf: Paulson Collection p. 191 para. 04] p. 439, Para. 1, [1905MS].

All the great displays that have been made in the medical missionary work, or in buildings, or in dress, or in any line of adornment, are contrary to the will of God. Our work is to be carefully studied, and is to be in accordance with our Saviour's plan. He might have had armies of angels to display his true, princely character, but he laid all that aside, and came to our world in the garb of humanity, to suffer with humanity all the temptations wherewith man is tempted. He was tempted in all points as human beings are tempted, that he might reveal that it is possible for us to be victorious overcomers, one with Christ as Christ is one with the Father. 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 believed on his name. [Cf: Paulson Collection p. 192 para. 01] p. 439, Para. 2, [1905MS].



God calls upon Seventh-Day Adventists to reveal to the world that we are preparing for those mansions that Christ has gone to prepare for those who will purify their souls by obeying the truth as it is in Jesus. Let every soul who will come after Christ, deny himself, and take up his cross, and follow him. Thus saith the great Teacher. Love to all the family, Ellen G. White (stamp) [Cf: Paulson Collection p. 192 para. 02] p. 439, Para. 3, [1905MS].

St. Helena Sanitarium, California December 10, 1905 Dear Brother and Sister Burden: I have received a letter from each of you. I was glad to hear the good news of \$5000 being raised, and the interest amounting to \$300 being cut out. This is very favorable. I am so much pleased that Sister Burden is in the very place that will be beneficial to her healthwise. I am continually thankful to our heavenly Father that in His providence we have been favored to secure this beautiful location for a health resort. It answers perfectly to the representation that was given me, a main building and cottages to well fitted with windows. The surroundings are very attractive. Praise the Lord for His goodness and mercy expressed to us amidst the difficulties we have to meet. The Lord is our helper, our keeper, and our constant guide. We may expect that everything will not move as encouragingly as we could wish in our connection with the work of God, but we will praise the Lord with heart and soul and voice. I say to you, my brother and sister, Jesus will be to us a present help in every time of need. . . . [Cf: Paulson Collection p. 203 para. 06] p. 439, Para. 4, [1905MS].

I think Elder Haskell is on his way to Loma Linda. I have received a letter from Sister Haskell, stating that they would leave South Lancaster December 7. They are precious help in Bible lines. Loma Linda is just the climate for them, and the whole place will be a delight to their senses. [Cf: Paulson Collection p. 204 para. 01] p. 440, Para. 1, [1905MS].

Do not be disappointed if we do not come just now. I do not know of a place where I should be more pleased to be for a time than in Loma Linda. I could enjoy every bit of the scenery and all the advantages. The reason my coming may be doubtful is that I do not wish to leave my workers just at this stage of my work. I am in good health for me; better than I have been in for years, and while my mind is clear, I want nothing to interpose as an extra burden. I want every jot and tittle of my strength to reproduce the representations the Lord has given me, and to make them as vivid as possible while I can do so. This is the only reason I plead not to leave my workers. We have all the multitudinous productions of the pen to be placed in the best order to handle, and I am more than pleased with the care that is manifested in arranging everything so that it may be well prepared for me to use. [Cf: Paulson Collection p. 204 para. 02] p. 440, Para. 2, [1905MS].

In regard to the school, I would say, make it all you possibly can in the education of nurses and physicians. What about Dr. Holden? Will he not become an education force in the Sanitarium? Brother and Sister Haskell are versed in the Scriptures; and after a few weeks I may meet my son at Loma Linda. But at present I wish to advance a little more decidedly in the writings I am preparing. We are having beautiful weather. It is almost like summer. Ellen G. White [Cf: Paulson Collection p. 204 para. 03] p. 440, Para. 3, [1905MS].

Sanitarium, Napa County, California December 11, 1905 Dear Brother Burden: I have been conversing with you in the night season in regard to some matters that I will write you about. We were conversing in reference to Brother Hansen and his manufacturing health foods. In regard to the family, you understand that Sister Hansen must be carefully cared for, because she has had lung trouble. It would be well for them to be provided with a home by themselves. They can be so located that burdens shall not come upon Sister Hansen too heavily, and where she can care for their own family. She may entirely recover from her lung difficulty, but it will be well to take every precaution. Matters can be managed so that those who need to be connected with the institution may not in any way be exposed. You and your wife may be wise on this subject, and a word to the wise is sufficient. [Cf: Paulson Collection p. 204 para. 04] p. 440, Para. 4, [1905MS].

Brother Hansen is fully as severe in his family as is required. He needs the softening, subduing influence of the Spirit of God. He is not hard-hearted, but he needs more of the softening grace of Christ. You will help him on these points. It will be well for those of his children who are old enough to be in school. [Cf: Paulson Collection p. 205 para. 01] p. 440, Para. 5, [1905MS].

We were conversing in regard to erecting a store, and One of authority who was in our midst, speaking to several present, suggested the propriety of erecting such a building at a distance from the main building and all other buildings that are now standing there, so that there will be no danger to them from fire. He suggested that changes would need to be made after thorough study, and that the building should be placed where the wind would not carry the smoke and sparks to the main building. Great care is to be exercised in regard to this matter, and intelligence is to be shown in the movements made. [Cf: Paulson Collection p. 205 para. 02] p. 441, Para. 1, [1905MS].

Although Brother Hansen is an outspoken man, his children and all who associate with him can be so managed that there will be no need of roughness. All can be educators of themselves, placing themselves under God's discipline. Let their criticising propensities be exercised upon themselves; then no one will suppose that he must place himself on the judgment seat to condemn others. [Cf: Paulson Collection p. 205 para. 03] p. 441, Para. 2, [1905MS].

The Speaker said, "You can all be a blessing to one another, if you open your hearts to receive the precious love of Christ. Let all keep diligent guard over their own disposition, and then pleasant words will be spoken. Let not those who are connected with the Sanitarium as helpers think that they have liberty to exercise authority over others. God will help the ones who are chosen to act a part in the duties connected with the Sanitarium, to labor as workers together with God. Let them be sure to take charge of their own individual selves. Those who come to the Sanitarium as patients are to see that Christian love and kindness are shown to all who are connected with the institution. Let every one stand in his lot and place, refusing to go out of his way to assume authority as a dictator. The Lord calls upon every man to be courteous and to discipline himself. He is not to exercise authority that is not given him. Let every one learn daily his lesson of preparing his own heart for the heavenly inspection, for the record is written in the books of heaven. Let souls be emptied of self. Then

invite Christ to come in, and open the door of the heart to his knock. He says, "If any man hear my voice, I will come in and will sup with him, and he with me." This divine companionship is what is needed in every home, in every church, in every sanitarium. There is need of strong, spirited men, men who will be sure to do special honor to the Lord Jesus Christ. We must be preparing to become members of the royal family in the heavenly mansions Christ is preparing for every one who through the grace received will wear his yoke. [Cf: Paulson Collection p. 205 para. 04] p. 441, Para. 3, [1905MS].

Christ invites us, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." In our character-building give encouragement to every divine, sacred influence. The blessing from Jesus makes everything good and profitable. Have his praise in your heart and in your voice and in your words, and your hearts will become fit temples for the Holy Spirit of God. Your success depends upon constant watchfulness and earnest prayer. "Ye are my friends, if ye do whatsoever I have commanded you." Depending upon the Lord, you can do the very things that are to be done, without murmuring and without disputing. [Cf: Paulson Collection p. 206 para. 01] p. 441, Para. 4, [1905MS].

Satan is watching to secure every soul possible, to do him service by careless work and careless words. He desires to impress the minds of the converted and the unconverted that those connected with the Sanitarium are lacking in piety and the meekness of Christ, that they are not Christians. Jesus will help you to prevent this impression being made. [Cf: Paulson Collection p. 206 para. 02] p. 442, Para. 1, [1905MS].

Christ would have every one possess in abundance the grace of heaven. He desires that his joy may be in you, and that your joy may be full. Every soul is to discipline himself in strict, faithful service, just as verily out of meeting as in meeting. You are in full view of the heavenly angels, and every faithful disciple may be, if he will, as was Ezra before the king. The hand of God is upon all those for good who seek Him, but his power and his wrath are against those who forsake him, and who trust in the help and friendship of the world, going to the god of Ekron to inquire, and heeding not the counsel of the living God. [Cf: Paulson Collection p. 206 para. 03] p. 442, Para. 2, [1905MS].

The children of God will know who is their helper. They will know in whom they can trust implicitly, and with Christ's help, they may, without presumption, have a holy confidence. Yes, his servants may safely trust in him alone, without fear, looking unto Jesus, pressing on in obedience to his requirements, leaving everything that is joined to the world, whether the world opposes or favors. Their success comes from God, and they will not fail because they have not the wealth and influence of wicked men. If they fail, it will be because they do not obey the Lord's requirements, and the Holy Spirit is not with them. [Cf: Paulson Collection p. 206 para. 04] p. 442, Para. 3, [1905MS].

I am determined that our only safety is in being joined to the Lord Jesus Christ. We can afford to lose the friendship of worldly men. Those who join themselves to worldly men, that they may carry out their unsanctified purpose, make a fearful mistake; for they forfeit the

favor and blessing of God. I am to urge upon the attention of our people that the Lord Himself has placed a wall of separation between the world and that which He has established on the earth. God's people are to serve Him; for Christ has called them out of the world, and sanctified and refined them, that they may do his service. He has been given all power in heaven and in earth. [Cf: Paulson Collection p. 206 para. 05] p. 442, Para. 4, [1905MS].

There is no such thing as maintaining concord between the profane and the holy. There can be no concord between Christ and Belial. But "the Lord hath set apart him that is godly for himself." And this consecration to the Lord, this separation from the world, is plainly declared and positively enjoined in both the Old and the New Testaments. [Cf: Paulson Collection p. 207 para. 01] p. 442, Para. 5, [1905MS].

Brother Burden, before closing my letter, I will finish what I intended to say about the building of the food factory. This work requires much wisdom and genuine good sense. If you can bring it about, do so. Make the best possible use of "Ministry of Healing" to aid you in your work. I believe that you can accomplish that which seems to be a necessity. I think that if we all walk humbly with God, we shall always have grateful hearts. [Cf: Paulson Collection p. 207 para. 02] p. 443, Para. 1, [1905MS].

There will be those who will invest their means in our sanitariums, with the understanding that they shall be given a home there as long as they shall live. These should receive kind, Christian treatment. I have in mind a Brother Merrel, with whom we stayed while attending the San Jose camp-meeting. He has no family and lives alone. While I was at his house, he questioned me in regard to our sanitariums. Not long ago I sent him a copy of "Ministry of Healing," and asked him to communicate with you if he had means that he could lend to the Sanitarium. Have you received any word from him? I asked him for a loan of five thousand dollars. If such a man could invest his means in the Sanitarium, and make the institution his home, I think it would be a wise move. He is a business man, and I think is pretty careful as to how he invests his means. I thought that if I asked him to lend me some money, he might respond, but as yet I have received no word from him. [Cf: Paulson Collection p. 207 para. 03] p. 443, Para. 2, [1905MS].

Later . This morning, December 14, I could not sleep after one o'clock, so I rose and dressed, and have come to my office to complete the letter that I began writing to you two or three days ago. We are interested in every movement made at Loma Linda. [Cf: Paulson Collection p. 207 para. 04] p. 443, Para. 3, [1905MS].

Did not the Lord have oversight, I should not care to live another day. But his is a question settled in my mind, - that we are under a power which is beyond human control, and in that power we can trust. The Lord is good to us, and if we will walk carefully before him, he will ever reveal his power in our behalf. He will save to the uttermost all who love and obey him. [Cf: Paulson Collection p. 207 para. 05] p. 443, Para. 4, [1905MS].

I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the

witnesses who were confirmed in the faith in the early history of the message. After the passing of the time in 1844, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained. [Cf: Paulson Collection p. 207 para. 06] p. 443, Para. 5, [1905MS].

Men will arise with interpretations of scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experience through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the re-printing of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. [Cf: Paulson Collection p. 208 para. 01] p. 444, Para. 1, [1905MS].

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstrations of the Holy Spirit that gave power and force to the past messages that have come to the people of God. [Cf: Paulson Collection p. 208 para. 02] p. 444, Para. 2, [1905MS].

Elder Ballenger's proofs are not reliable. If received they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points that he is trying to prove by scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence of every one to keep silent in regard to the features of our faith in which they acted no part. [Cf: Paulson Collection p. 208 para. 03] p. 444, Para. 3, [1905MS].

God never contradicts himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [Cf: Paulson Collection p. 208 para. 04] p. 444, Para. 4, [1905MS].

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [Cf: Paulson Collection p. 209 para. 01] p. 444, Para. 5, [1905MS].

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." [Cf: Paulson Collection p. 209 para. 02] p. 445, Para. 1, [1905MS].

I am instructed to say that these words we may use as appropriate for this time; for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years, God has been giving to his people, substantiating it by the demonstration of the Holy Spirit. [Cf: Paulson Collection p. 209 para. 03] p. 445, Para. 2, [1905MS].

Let all men beware what is the character of their work. They would better be falling into line; for their own soul's sake and for the sake of the souls of others. "If ye walk in the light as he is in the light, the blood of Jesus Christ his son cleanseth us from all sin." It is nothing to the credit of any man to start on a new track, using scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith. (Stamp) Ellen G. White [Cf: Paulson Collection p. 209 para. 04] p. 445, Para. 3, [1905MS].

Sanitarium, California December 19, 1905 Mrs. Jessie Christiansen Sebastapol, California My dear Sister: I am trying to do all I possibly can to urge the work forward in new places. The Lord has signified that in different places there are buildings which would be offered to us at a very low price, which we could use in our work. His word to us regarding this has been verified in our experience in opening up medical missionary work in Southern California. Recently the Lord has placed a great blessing within our reach by enabling us to obtain a beautiful sanitarium property known as Loma Linda. This property is sixty miles from Los Angeles, and it is a wonderful place in which to work for the sick, and in which to begin work for Redlands and Riverside. [Cf: Paulson Collection p. 210 para. 01] p. 445, Para. 4, [1905MS].

Its name - Loma Linda, "beautiful hill," - describes the place. Of the sixty-six acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Cf: Paulson Collection p. 210 para. 02] p. 445, Para. 5, [1905MS].

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded by large pepper trees and other shade trees. [Cf: Paulson Collection p. 210 para. 03] p. 446, Para. 1, [1905MS].

About ten rods away and on the highest part of the hill there is a group of five cottages. The central cottage has nine beautiful living-rooms and two bath-rooms. In the basement is the heating plant for the five cottages. [Cf: Paulson Collection p. 210 para. 04] p. 446, Para. 2, [1905MS].

Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. In all there are ninety rooms. The buildings are furnished throughout, and are ready for use. [Cf: Paulson Collection p. 210 para. 05] p. 446, Para. 3, [1905MS].

The seventy-six acres of hill and valley land are well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land are in alfalfa hay. Eight acres of the hill are in apricots, plums, and almonds. Ten acres are in good bearing orange orchard. Many acres of land round the cottages and main building are laid out in lawns, drives, and walks. [Cf: Paulson Collection p. 210 para. 06] p. 446, Para. 4, [1905MS].

This property cost the company from whom we purchased it, about one hundred and forty thousand dollars. They erected the buildings, and ran the place for a while as a sanitarium. They tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our people purchased it. [Cf: Paulson Collection p. 210 para. 07] p. 446, Para. 5, [1905MS].

This property came into our possession in such a way that we knew the hand of the Lord was in the matter. Loma Linda is one of the most perfect places for a sanitarium that I have ever seen, and I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers. [Cf: Paulson Collection p. 210 para. 08] p. 446, Para. 6, [1905MS].

Not far away are the cities of Redlands and Riverside and San Bernardino. These places are to be thoroughly worked. Something has already been done in Redlands and Riverside, and a neat house of worship has been erected in each place. But as soon as possible a thorough evangelistic effort must be made. Ellen G. White [Cf: Paulson Collection p. 211 para. 01] p. 446, Para. 7, [1905MS].

From a Sermon by Mrs. E. G. White Los Angeles, California September 9,

1905 We are so thankful that God has opened the way for us to secure such favorable locations for our institutions in Southern California. He brought first to our notice the buildings now occupied by the Fernando school. When some one wrote and told me of the buildings that were offered for sale at such reasonable prices, I replied, "Lose no time in securing the property." The instruction given was obeyed, and for two or three years a school has been conducted there. God calls upon you to take a greater interest in this school than you have taken in the past. [Cf: Paulson Collection p. 221 para. 05] p. 447, Para. 1, [1905MS].

The Lord has wonderfully opened up the way for us to establish sanitariums. These institutions should be centers of education. They should be conducted by men and women who have the fear of God in their hearts, and who can speak words in season, bringing to troubled souls the comfort of the grace of God. This is the work that should be done in every sanitarium. [Cf: Paulson Collection p. 221 para. 06] p. 447, Para. 2, [1905MS].

For a long time we have desired to see a work begun in Redlands. Now, in the providence of God, we have come into possession of Loma Linda. This will give you an influence in Redlands and Riverside, enabling us to find openings for the proclamation of present truth. This beautiful property was offered to us at a very low price. It is completely furnished. We have only to take possession. We trust that our people will rally to the support of this institution, that it may not be burdened with a large interest-bearing debt. [Cf: Paulson Collection p. 221 para. 07] p. 447, Para. 3, [1905MS].

*A Reform Needed* At this time when Satan is rallying his forces, shall the people of God lay off the armor, and go to sleep? Shall we do nothing, or shall we remember that there is One who says, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Paulson Collection p. 222 para. 01] p. 447, Para. 4, [1905MS].

Many have so little faith in God that He is unable to work for them. Elder Simpson has labored diligently and faithfully in Los Angeles, and the Lord has given him success. But his success would have been far greater had the church rallied to his support, had every member been consecrated to God. Some have thought that Elder Simpson should labor for the church. The church-members should rather have assisted Elder Simpson by going to their neighbors and telling them of the truth, inviting them to attend the meetings. [Cf: Paulson Collection p. 222 para. 02] p. 447, Para. 5, [1905MS].

There is now a large number of believers in Los Angeles. Many of these should be fitting themselves to work for the Master, that the truth may go forth as a lamp that burneth. Read the fifty-eighth chapter of Isaiah. Read it over many times, and you will receive a deeper impression each time. [Cf: Paulson Collection p. 222 para. 03] p. 448, Para. 1, [1905MS].

I have always felt a deep interest in the work in Southern California.



For more than twenty years this part of the State has been represented to me as an important field. Our people should be ready to meet those who come and go, and speak to them the words of life. They should scatter the publications containing present truth. The Lord will do great things for those who cooperate with Him. [Cf: Paulson Collection p. 222 para. 04] p. 448, Para. 2, [1905MS].

Sanitarium, California April 12, 1905 Dear Brother Burden: I hear that plans are being laid for Elder W. W. Simpson to leave Southern California to labor elsewhere. If Elder Simpson feels it his duty to go, I have nothing to say against it. But I had hoped to see him extend his work from Los Angeles to Redlands and Riverside. The condition of Brother Simpson's health is such that great care must be exercised in regard to the location of his field of labor. He should have suitable help, that he may be relieved from the burden of speaking so frequently. Would it not be well if Elder Corliss and Elder Simpson could labor together? [Cf: Paulson Collection p. 231 para. 02] p. 448, Para. 3, [1905MS].

Redlands and Riverside have been presented to me as places that should be worked. These two places should not longer be neglected. I hope soon to see an earnest effort put forth in their behalf. Will you please consider the advisability of establishing a sanitarium in the vicinity of these towns, with treatment rooms in each place to act as feeders to the institution? [Cf: Paulson Collection p. 231 para. 03] p. 448, Para. 4, [1905MS].

We cannot afford to allow these places to go unwarned. Instead of Elder Simpson's going somewhere else to work, would it not be better to let a determined effort be put forth to make a success of the work in these places. There are other cities in Southern California in which a work similar to that carried on by Elder Simpson in Los Angeles should be conducted. The Lord would have His ministers working zealously for those who have never heard the truth. But Elder Simpson should have some one connected with him to help him in the work. [Cf: Paulson Collection p. 231 para. 04] p. 448, Para. 5, [1905MS].

Our people in the churches of Southern California need to arouse to do a work that is necessary within their own borders. Let them awake to prayer and labor. They need more spiritual vitality. They need to be converted, that they may labor for souls. Wherever there is spiritual life, there will be an imparting as well as a receiving of light and blessing. The nourishment from God's word will be received and earnest work will be done. The act of imparting keeps open the channel for receiving. This truth our Saviour ever sought to keep before the people. [Cf: Paulson Collection p. 231 para. 05] p. 448, Para. 6, [1905MS].

I have a message to bear to the church members in Southern California: Arouse, and avail yourselves of the opportunities open to you. While Christ pleads in your behalf, plead for yourselves, that you may be purified from every unrighteous thought, every unholy action. Make an entire surrender to God of body, soul, and spirit. Be determined to do all in your power to learn the true science of soul-saving. While the light of God's mercy still shines, gather up every divine ray. [Cf: Paulson Collection p. 232 para. 01] p. 449, Para. 1, [1905MS].

Are you prepared to sell all, that you may purchase the field that contains the treasure? Said the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord. . . that I may win Christ, and be found in him." [Cf: Paulson Collection p. 232 para. 02] p. 449, Para. 2, [1905MS].

Give up the self-righteousness that you have been cherishing. If the Lord permits you to behold such work as has been done in Los Angeles, seek with all humility to act your part. Not in your own strength, but in the strength of Christ, you are to ascend the ladder heavenward, round by round. Make diligent, thorough work in humbling yourselves, that the old habits and practices and all evil speaking may be put away. Draw nigh to God, and He will draw nigh to you. Die to self; live to God. [Cf: Paulson Collection p. 232 para. 03] p. 449, Para. 3, [1905MS].

Brother Burden, say to the church that the Lord will manifest Himself to all who seek him with humble hearts. The end of all things is at hand. Let your eyes be fixed upon Christ. As the called and chosen of God, we must represent truth in its purity. Our lives are to be such that the world will take knowledge of us that we have been with Christ, and that truth may seem to them more desirable than error. [Cf: Paulson Collection p. 232 para. 04] p. 449, Para. 4, [1905MS].

If rightly conducted, our sanitariums may exert a refining, ennobling influence, and lead many souls to Christ. The religious principles maintained in these institutions will demonstrate that there is relief for the soul, weary and sick with sin. Many are weak and sick because of disease of the soul. Let Christ be held up before them as the great Healer, who invites them to come to Him and find rest. Tell them that the heart of Christ is drawn out in compassion and love for His blood-bought heritage. He will heal the troubled heart that looks to him in faith. [Cf: Paulson Collection p. 232 para. 05] p. 449, Para. 5, [1905MS].

To the poor, sin-sick soul repeat the Saviour's invitation: "Come to 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." There is true joy in learning of Christ. [Cf: Paulson Collection p. 232 para. 06] p. 449, Para. 6, [1905MS].

Tell the suffering ones of a compassionate Saviour. He is the only physician who can heal both body and soul. He has given Him life for the world, that men should not perish, but have everlasting life. He looks with compassion upon those who regard their case as hopeless. [Cf: Paulson Collection p. 233 para. 01] p. 450, Para. 1, [1905MS].

While the soul is filled with fear and terror, the mind cannot see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled minds. If you can inspire the despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes can then be wrought in their physical condition. Christ will restore both body and soul, and, realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world. He is the light of the world,

and all who give their hearts to Him will find peace, rest, and joy. [Cf: Paulson Collection p. 233 para. 02] p. 450, Para. 2, [1905MS].

The world is filled with sickness. Sin is increasing, especially in the large cities. Death is taking away large numbers. But the great Medical Missionary invites men to come to Him. "Come unto me," He says, "and I will give you rest." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Cf: Paulson Collection p. 233 para. 03] p. 450, Para. 3, [1905MS].

Our part is, by believing His word, to find rest in Christ Jesus. His words are spirit and life. In believing them there is rest and peace. "Knock, and it shall be opened unto you." [Cf: Paulson Collection p. 233 para. 04] p. 450, Para. 4, [1905MS].

Our prayers will reach the ear of Christ, and He will open unto us the rich treasures of His grace. Through prayer we are brought into communion with the high and holy One who inhabiteth eternity. He opens the door to every one who will knock. [Cf: Paulson Collection p. 233 para. 05] p. 450, Para. 5, [1905MS].

As I think of how the skillful Physician longs to heal every sin-sick soul, I feel so anxious that those who are drawn to our sanitariums may there find what they need for the cure of their physical and spiritual maladies. [Cf: Paulson Collection p. 233 para. 06] p. 450, Para. 6, [1905MS].

"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." This invitation will be accepted by those who are burdened for souls. They will become members of the royal family, children of the heavenly King. [Cf: Paulson Collection p. 233 para. 07] p. 450, Para. 7, [1905MS].

The law of God is to be obeyed. Obedience is the life of the soul. It brings health and peace and assurance. Seek the Lord in every necessity, and know that you have a friend in Jesus, one who loves you with an everlasting love. He will be as an anchor to the soul, both sure and steadfast. When men and women come just as they are, he cleanses them from their sins, and they become His sons and daughters. [Cf: Paulson Collection p. 233 para. 08] p. 451, Para. 1, [1905MS].

Takoma Park, Washington, D. C. May 23, 1905 Dear Brother and Sister Burden: I feel very grateful to the Lord that he has strengthened me to speak six times at this meeting. When I left my home in St. Helena, I was suffering from a severe cold, and I thought it rather a risk to run to attempt to attend the meeting. But I decided to start with the party, thinking that I would go as far as Los Angeles, and then, if I could not go any further, I would return to St. Helena. The Lord strengthened me, and I have been able to bear my testimony six times since the meeting began. All seem surprised that my voice is so clear and strong. I have said many things that the Lord has given me to say, and I still have more to say. I attend only those meetings in which I can bear my testimony. [Cf: Paulson Collection p. 234 para. 01] p. 451, Para. 2, [1905MS].

I have been waiting to hear from you again regarding the place near Redlands, about which you wrote not long ago. I hope that this place can be secured, because I think that the Lord has made it possible for us to obtain it. If you have anything further to tell us, please do so. We do not want this place to be a snare to us; for I feel impressed that it will be a great blessing. I hope that you will send me a line when you have come to a decision regarding the place. [Cf: Paulson Collection p. 234 para. 02] p. 451, Para. 3, [1905MS].

Redlands and Riverside must be worked, and they could be worked from the place about which you have written us. If Brother and Sister Haskell can possibly get away from Nashville, I should like them to spend a little time in Southern California. [Cf: Paulson Collection p. 234 para. 03] p. 451, Para. 4, [1905MS].

Takoma Park, Washington, D. C. May 24, 1905 Dear Brother Burden: We received your letter today. I wish to say that I can not ask the Conference to invest in a sanitarium at Redlands. They have enough responsibilities to carry without taking upon them other responsibilities. If you in Los Angeles will do your best, we will do our best. If you will do nothing, say so, and we will do nothing. If you will work intelligently, as we know you can, then we will do what we can. But if you do nothing, waiting for the Conference, you will lose your chance. If you are going to depend on the Conference purchasing it, I have no hope of your obtaining it. [Cf: Paulson Collection p. 234 para. 04] p. 451, Para. 5, [1905MS].

Can you give us definite terms of payment? Then we shall know what to tell the people. I am anxious to secure the place for a sanitarium, but if you cannot state anything definite as to the terms of payment, we are left without any certain information. [Cf: Paulson Collection p. 235 para. 01] p. 452, Para. 1, [1905MS].

Brother Burden, if you wait for Brother Santes to work out the plans, there will be no hope at all in the matter. I will not write more till I hear something further from you. Telegraph us at once the price of the property, and the best terms of payment you can obtain. [Cf: Paulson Collection p. 235 para. 02] p. 452, Para. 2, [1905MS].

Takoma Park, Washington, D. C. May 14, 1905 Dear Brother Burden: Your letter has just been read. I had no sooner finished reading it then I said, "I will consult no one; for I have no question at all about the matter." I advised Willie to send you a telegram without spending time to ask the advice of the brethren. Secure the property by all means, so that it can be held, and then obtain all the money you can make sufficient payments to hold the place. This is the very property that we ought to have. Do not delay; for it is just what is needed. As soon as it is secured, a working force can begin operations in it. I think that sufficient help can be secured to carry this matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked, and I pray that the Lord may be gracious, and not allow any one else to get this property instead of us. [Cf: Paulson Collection p. 235 para. 03] p. 452, Para. 3, [1905MS].

We had a very pleasant trip from San Francisco to Washington. Several

times a song-service was held in the car, and this took well. Many of the passengers outside of our party united in the singing. [Cf: Paulson Collection p. 235 para. 04] p. 452, Para. 4, [1905MS].

I am recovering from the cold that I caught about three weeks before leaving home. On Thursday morning I spoke in the large tent, and on Sabbath morning I spoke again. The large tent was crowded, and I am told that my voice could be heard very distinctly even by those on the seats at the very back. I shall send you a copy of my talk when it is written out. [Cf: Paulson Collection p. 235 para. 05] p. 452, Para. 5, [1905MS].

Today, Sunday, Elder Haskell spoke in the forenoon. The afternoon meeting was broken up by a thunderstorm. The rain came through the large tent, and people were obliged to hurry away to the small tents. [Cf: Paulson Collection p. 235 para. 06] p. 452, Para. 6, [1905MS].

A good work is being done on the school and sanitarium land here. Money is coming in for the completion of the one hundred thousand dollar fund. Last Friday morning, at a meeting held for this purpose, about six thousand dollars were handed in by the delegates for the Washington work. A great many Conferences had not at that time reported fully, and at the end of this week, there will be several thousand dollars more to hand in. [Cf: Paulson Collection p. 236 para. 01] p. 453, Para. 1, [1905MS].

We hope that this meeting will be the means of accomplishing much good. If the Lord sees that we are in earnest in seeking Him, He will be found of us. Oh, it would be sad indeed to get above the simplicity of the work. When we are humble enough to receive wisdom, the Lord will certainly teach us His way. I have such a hungering and thirsting after God: I must have a strong faith, and I must bear a decided testimony, which will not be weakened. Bible truth will prevail, and oh, how my heart longs to see our church members obtaining a deep experience, which will stand the test that is before us. [Cf: Paulson Collection p. 236 para. 02] p. 453, Para. 2, [1905MS].

Let us seek the Lord while He may be found, and call upon Him while He is near. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon." [Cf: Paulson Collection p. 236 para. 03] p. 453, Para. 3, [1905MS].

Let us make straight paths for our feet. The Lord will not leave those who love Him and keep His commandments to be spoiled by the enemy. A short work is to be done. Let us read and study the fifty-fifth and fifty-sixth chapters of Isaiah; for they contain wonderful encouragement, and the Lord wants us to bring all the uplifting possible to His people. [Cf: Paulson Collection p. 236 para. 04] p. 453, Para. 4, [1905MS].

"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: Paulson Collection p. 236 para. 05] p. 453, Para. 5, [1905MS].

"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 to 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: Paulson Collection p. 236 para. 06] p. 453, Para. 6, [1905MS].

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people. The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to Him, beside those that are gathered unto Him." [Cf: Paulson Collection p. 236 para. 07] p. 454, Para. 1, [1905MS].

Here is the word of the Lord. Open up every place possible. We are to labor in faith, taking hold of a power that is pledged to do large things for us. We are to reach out in faith in Los Angeles and in Redlands and Riverside. [Cf: Paulson Collection p. 237 para. 01] p. 454, Para. 2, [1905MS].

Takoma Park, Washington, D. C. June 2, 1905 Dear Brother Burden: I am much encouraged by the letters that I have received from you regarding Loma Linda. From your description of the place, I believe it meets the representation which I have seen of what we should seek for as sanitarium locations. Such a place was presented to me a few miles from an important city. The city has recently been built up. [Cf: Paulson Collection p. 237 para. 02] p. 454, Para. 3, [1905MS].

I have tried to place before our people the representations given me regarding sanitariums in the country, and I have urged upon them the necessity of establishing our sanitariums outside of the cities. I have had repeatedly presented to me the advantage of securing locations some miles out of the cities. Those who follow the counsel of God in providing places where the sick and suffering can receive proper treatment will be guided to the right places for the establishment of their work. [Cf: Paulson Collection p. 237 para. 03] p. 454, Para. 4, [1905MS].

Let our sanitariums be located where there is an abundance of land. I can see the advantage of such a place as Loma Linda. The Lord worked to help us to secure this property. The work of this institution is to be carried forward on pure, elevated lines. It can be conducted in such a way that the truth will be presented as the rock upon which to build. [Cf: Paulson Collection p. 237 para. 04] p. 454, Para. 5, [1905MS].

In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher. "To you it is given," Christ said, to the people who keep My commandments and do those things that I have

presented in my work, "to know the mysteries of the kingdom of heaven." [Cf: Paulson Collection p. 237 para. 05] p. 454, Para. 6, [1905MS].

We are to proclaim the truth to the world, for thus the great Medical Missionary has commanded us. "What ye hear in the ear, that preach ye upon the house top; for there is nothing hid that shall not be made known." "The secret of the Lord is with them that fear Him, and keep His commandments." "As many as received Him, to them gave He power to become the sons of God." [Cf: Paulson Collection p. 237 para. 06] p. 455, Para. 1, [1905MS].

The church of Christ is dependent on Him for her very existence. Only through Him can it gain continued life and strength. The members are to live constantly in the most intimate, vital relationship with the Saviour. They are to follow in His steps of self-denial and sacrifice. They are to go forth into the highways and byways of life to win souls to Him, using every possible means to make the truth appear in its true character before the world. [Cf: Paulson Collection p. 238 para. 01] p. 455, Para. 2, [1905MS].

The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables. As men labor to unfold the truth with clearness, that conviction may come to their hearers, the Lord is present as He promised to be. As they go forth on their mission, teaching all things whatsoever Christ has commanded, the promise will be fulfilled, "Lo, I am with you always, even unto the end of the world." Those who are honest in heart will see the importance of the truth for this time, and will take their place in the ranks of those who are keeping and teaching the commandments. [Cf: Paulson Collection p. 238 para. 02] p. 455, Para. 3, [1905MS].

All that can be done to make clear the mystery of godliness is to be done. The earthly has its place in illustrating the heavenly. All nature is a lesson-book, a teacher to every one who will learn. [Cf: Paulson Collection p. 238 para. 03] p. 455, Para. 4, [1905MS].

In His wonderful sermon on the mount, Christ used the lillies of the field in their natural loveliness to illustrate a great truth. His language is adapted to the opening intellect of child life. The great Teacher brought His hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teachings of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influences of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life. [Cf: Paulson Collection p. 238 para. 04] p. 455, Para. 5, [1905MS].

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep, - with these Christ illustrated immortal truth. He drew illustrations from the facts of life, facts of experience familiar to the hearers, - the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the houses on the rock and on the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and

uplifted by constant reminders of the spiritual and the unseen. [Cf: Paulson Collection p. 238 para. 05] p. 455, Para. 6, [1905MS].

Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the great Healer of body and mind. Every physician should be a skilful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the great Physician will be diverted. While the needs of the body are to be strictly attended to, while all efforts are to be made to break the power of disease, the physician is never to forget that there is a soul to be labored for. [Cf: Paulson Collection p. 239 para. 01] p. 456, Para. 1, [1905MS].

God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious, a conviction inperverted by human logic. Human logic has often nearly quenched the light which God would have shine forth in clear rays to convince minds that the God of nature is worthy of all praise and all glory, because He is the Creator of all things. [Cf: Paulson Collection p. 239 para. 02] p. 456, Para. 2, [1905MS].

Christ illustrated character-building by a house built on a rock, against which storm and tempest were powerless, and the house built on the sand, which was swept away. We are living in perilous times. [Cf: Paulson Collection p. 239 para. 03] p. 456, Para. 3, [1905MS].

Takoma Park, Washington, D. C. May 31, 1905 Dear Brother Burden: Our general meetings closed last night. We have had excellent meetings, but I cannot give you a full report, for I have gone to those meetings only at which I have spoken. I came to the Conference with fear and trembling, but determined to do my best. I have spoken ten times, and have done considerable writing. Night after Night I have been up writing as early as two o'clock, and yet I am doing well healthwise. [Cf: Paulson Collection p. 239 para. 04] p. 456, Para. 4, [1905MS].

On the whole, we have had beautiful weather. At the first of the meetings there was a heavy thunder storm, but since then the days have been pleasant. Last night there was a little shower, which is a great blessing; for the dust has been settled. [Cf: Paulson Collection p. 239 para. 05] p. 456, Para. 5, [1905MS].

For the rest of the week, committee meetings will continue, and the first of next week we shall start home. On way out we shall stop to see the place that means so much to me. [Cf: Paulson Collection p. 239 para. 06] p. 456, Para. 6, [1905MS].

During the meeting I did not dare to make any call for money; but last Sunday afternoon, when I had finished speaking the thought came to me that perhaps the people standing on the outside of the tent might give something for the colored work, so I made a call. A contribution was taken up, and in a very few minutes word came that one hundred and twenty-eight dollars had been given. The subduing influence of the



Spirit of God rested upon the people, and a good impression was made by the meeting. As I walked from the tent to my room, many stopped me, and with tears of rejoicing shook my hand. [Cf: Paulson Collection p. 240 para. 01] p. 457, Para. 1, [1905MS].

The Conference has called forth very weighty testimonies, and I am pleased with the appreciation shown to these testimonies. [Cf: Paulson Collection p. 240 para. 02] p. 457, Para. 2, [1905MS].

We hope to see you soon now, but in regard to the purchase of "Loma Linda", I will say, Go ahead. I hope to be able to help by giving the proceeds from a certain number of copies of "Ministry of Healing". I can do no more, except to borrow. I wish the place purchased. Do not neglect to tell me all I ought to know. I have been looking over your descriptive letter, and I am well satisfied that the place is one we ought to have. It is cheap at forty thousand dollars. We will not leave you, but will stand back of you, and help you to raise the means. In regard to the right man to manage the institution? I am confident that we shall find some one when the right time comes. [Cf: Paulson Collection p. 240 para. 03] p. 457, Para. 3, [1905MS].

As soon as we can be released from here, we shall return to California. I will let you know when we shall leave here, as soon as I can find out. (Stamped) Ellen G. White [Cf: Paulson Collection p. 240 para. 04] p. 457, Para. 4, [1905MS].

Takoma Park, Washington, D. C. May 28, 1905 Dear Brother Burden: When you wrote to me about the advisability of purchasing the property known as "Loma Linda", I did not consult with anyone, because I thought this would hinder us, and I believed that we could carry the matter forward without putting the burden on the Conference. We do not desire to bring perplexity upon the Conference regarding this matter. Be assured, my brother, that I never advance anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. [Cf: Paulson Collection p. 240 para. 05] p. 457, Para. 5, [1905MS].

I am glad that means is in sight to make the first payment on the place; for we ought to have it. I do not know just where to look for the rest of the money needed. I have asked Brother Washburn to let me know of anyone who would be willing to lend me some money without interest. He thinks that I could get means on these terms. [Cf: Paulson Collection p. 240 para. 06] p. 457, Para. 6, [1905MS].

We will appropriate the proceeds of the sale of a certain number of copies of "Ministry of Healing" toward the purchase of this property. The book will soon be on the market. [Cf: Paulson Collection p. 241 para. 01] p. 458, Para. 1, [1905MS].

By all means secure the property, if you can; for I believe it to be the very place the Lord desires us to have. We do not desire to burden the Conference. We can as a company raise the required sum, I believe. I hope that we shall see you soon, and then we can talk these matters over. We shall have to stay here for a week after the meetings close, because Willie has some committee work to do. [Cf: Paulson Collection p. 241 para. 02] p. 458, Para. 2, [1905MS].

Since coming to the Conference, I have spoken nine times. Up to today I had not made any call for means. At the close of my talk this afternoon, I called for a contribution for the work among the colored people of the Southern field. One hundred and twenty-eight dollars was raised. I was much pleased. When I left my tent, it looked as if I would not be able to get to my room, there were so many who wanted to speak to me. Edson was present, and he felt very grateful for the donation. [Cf: Paulson Collection p. 241 para. 03] p. 458, Para. 3, [1905MS].

We had a large profitable meeting on Sabbath. The tent was filled, and a number of people stood on the outside. This afternoon I spoke to a large company. [Cf: Paulson Collection p. 241 para. 04] p. 458, Para. 4, [1905MS].

This is a beautiful place, and I am glad that the school is established here. A sanitarium must be erected, and we hope that this can be done soon. Then there is the publishing house to be built, but we hope that after both the school and the sanitarium have been completed, there will be something left for the publishing house. (Stamped) Ellen G. White [Cf: Paulson Collection p. 241 para. 05] p. 458, Para. 5, [1905MS].

K.-253-'05 Loma Linda, California August 29, 1905 Dear Brother and Sister Kress: I have just enjoyed the pleasure of reading your good letters. [Cf: Paulson Collection p. 244 para. 05] p. 458, Para. 6, [1905MS].

Brother H. W. Kellogg from Battle Creek spent Sabbath and Sunday with us here at Loma Linda. He was astonished that such a beautiful premises and such a complete equipment could be purchased at so low a price as that for which we have secured this property. [Cf: Paulson Collection p. 244 para. 06] p. 458, Para. 7, [1905MS].

We regard this place as one especially provided for us by the Lord. Some of the brethren had spoken to me of Loma Linda as a popular health resort, conducted as a hotel, but it was not considered possible that we would be able to pay so much as it was supposed they would ask. I had supposed we would be obliged to erect buildings for Sanitarium work in the vicinity of the beautiful cities of Redlands and Riverside. [Cf: Paulson Collection p. 244 para. 07] p. 458, Para. 8, [1905MS].

Last spring I asked Brother Burden to look carefully for any opening to secure property suitable for a sanitarium in this vicinity. While I was in Washington, he wrote to me describing the beauty of Loma Linda, and stated that everything connected with the place was offered to us for forty thousand dollars. [Cf: Paulson Collection p. 244 para. 08] p. 459, Para. 1, [1905MS].

Brother Burden, I recognized it as answering fully to an ideal sanitarium property such as has been presented to me. I received the letter on Friday afternoon, and I told W. C. White to telegraph Brother Burden immediately that he should secure the place. One of our brethren sent another telegram contrary to this. Some of the men connected with the conference thought that such a large place would be like an elephant on their hands. I was so burdened that for several nights I could not sleep. I feared lest the enemy might, through unbelief, keep

this property out of our hands. [Cf: Paulson Collection p. 245 para. 01] p. 459, Para. 2, [1905MS].

In the meanwhile Brother Burden had been obliged to tell the men that we would be unable to purchase the property. But when he received from me a letter of good cheer and hope, and an assurance that this was the place for which I had long been looking to correspond with places such as the Lord had shown me would be offered to us at a small part of their original cost, Brother Burden, in fear and trembling, returned to the agent, and told him we would purchase the place. Had he been an hour later, the opportunity might have been lost; for they were sending men to offer the property to other parties. [Cf: Paulson Collection p. 245 para. 02] p. 459, Para. 3, [1905MS].

The main building contains four stories. In its entrance is a most beautiful sun-parlor. There is also a large parlor, carpeted with the very best body Brussels. The furniture in the house is of first class quality,- not fancy but durable and very handsome. We could not have furnished the building as expensively as it has been furnished by others. In this main building the furniture cost twelve thousand dollars and has been in use less than two years. [Cf: Paulson Collection p. 245 para. 03] p. 459, Para. 4, [1905MS].

The long halls are carpeted with fine Brussels carpet, and there are carpets and rugs for the various rooms throughout the building. There is a large roll of rubber carpet that can be used wherever it is thought best. The mattresses on the beds look like new ones. There are two feather pillows, sheets, blankets, quilts, and spreads for every bed. Every room contains chairs, substantial, but very comfortable. [Cf: Paulson Collection p. 245 para. 04] p. 459, Para. 5, [1905MS].

Besides the main building, in which there are about sixty rooms that can be used by patients, there are four four-roomed cottages sitting back on higher ground. Some of these are so arranged that each room is connected with a private veranda, where, in warm weather, a bed can be rolled from the room through the large windows. Besides the four cottages with four rooms each, there is a two story cottage with nine beautiful rooms, splendidly furnished. This of itself is quite a large building. [Cf: Paulson Collection p. 245 para. 05] p. 459, Para. 6, [1905MS].

Between the cottages and the main building is what they called the amusements building. This has been used for a bowling alley and a billiard hall. The billiard table will be sold; and with a few alterations the building may be made into a good meeting house. [Cf: Paulson Collection p. 245 para. 06] p. 460, Para. 1, [1905MS].

There are seventy-six acres of land in this property. Quite a portion of it is set out in orchard. They raise oranges, lemons, grapefruit, peaches, apples, plums, pears, etc. I am having strawberries from the second crop, and they are very nice. [Cf: Paulson Collection p. 246 para. 01] p. 460, Para. 2, [1905MS].

Five horses, three cows, about a hundred hens and a few turkeys were purchased with the place. There were also a number of hogs which have since been sold. [Cf: Paulson Collection p. 246 para. 02] p. 460, Para. 3, [1905MS].

About a hundred and fifty thousand dollars has been expended in making the property what it is at present, and forty thousand dollars seems very reasonable for such a complete equipment as we find here. It would be a heavy tax if we had to pay interest on such an amount, but we believe that our brethren will raise this money, and that we shall soon be free from debt. Every dollar is to be expended with great care. Something must be done to furnish treatment rooms, but this need not incur great expense. [Cf: Paulson Collection p. 246 para. 03] p. 460, Para. 4, [1905MS].

The city of Redlands is five miles from the institution. This city is one of the most beautiful cities in America. When President Roosevelt visited Redlands about two years ago, he expressed the thought that it was as near like heaven as any place he had ever seen. The purchase of Loma Linda will help to give us an influence with the people of this city. [Cf: Paulson Collection p. 246 para. 04] p. 460, Para. 5, [1905MS].

The more we realize of the advantages of this location, the more certain we feel that we are in the line of duty. We shall now endeavor to secure the very best help possible to conduct the work of this institution. Some of the outside stairways need to be painted, and other work must be done before we are ready to open the institution. [Cf: Paulson Collection p. 246 para. 05] p. 460, Para. 6, [1905MS].

For a time we had to work against fearfulness and unbelief in the minds of some of our brethren. There are some who will always be found holding back when any advance move is to be made. [Cf: Paulson Collection p. 246 para. 06] p. 460, Para. 7, [1905MS].

Last June a meeting was called at Los Angeles to consider the question of the purchasing of Loma Linda. I was very glad that Elder Irwin was present. When some expressed themselves as thinking it unwise for the Conference to incur further indebtedness by such a heavy investment, Elder Irwin spoke right to the point, urging them to follow the manifest leadings of God. [Cf: Paulson Collection p. 246 para. 07] p. 460, Para. 8, [1905MS].

I also bore my testimony that the Lord would bless us if we would act in faith. There are some who seem to consider it a virtue to talk unbelief and to hold back when there should be an advance. We are hoping that there may be connected with the work in Southern California men who will act in faith. [Cf: Paulson Collection p. 246 para. 08] p. 461, Para. 1, [1905MS].

Only a few were present at this meeting, but they expressed themselves as favoring the purchase of the property, and they pledged eleven hundred dollars as a gift to start the enterprise. [Cf: Paulson Collection p. 247 para. 01] p. 461, Para. 2, [1905MS].

Last Sunday afternoon quite a number of our brethren from neighboring churches met on the lawn under the trees just back of the main building, and Brother Burden says they had an excellent meeting. One man said he had gone to the camp meeting in Los Angeles as an unbeliever, but had been convicted of the Sabbath truth. He seemed very happy, and made a donation of one hundred dollars to Loma Linda. We

shall now endeavor to secure the necessary means, so that we shall not have to carry a heavy burden of interest on borrowed money. [Cf: Paulson Collection p. 247 para. 02] p. 461, Para. 3, [1905MS].

Let us praise the Lord that He is making it possible for us to obtain such advantages, where we can help the sick to take their minds away from themselves, and delight in the beauty of God's handiwork. D.R. [Cf: Paulson Collection p. 247 para. 03] p. 461, Para. 4, [1905MS].

K.233'05 "Elmshaven," Sanitarium, California August 9, 1905 Dear Brother and Sister Kress: I wish to say to you that if God opens the way for the brethren in other parts of Australia to purchase property that may be used for sanitarium work, such as the place that Brother Semmens has written about, forbid them not. Utter not one word of remonstrance. There are many cities to be worked, and medical missionary work is not to be confined to a few centers. [Cf: Paulson Collection p. 247 para. 04] p. 461, Para. 5, [1905MS].

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say No, you must not create an interest in other places, for fear that our patronage will be decreased. If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work. [Cf: Paulson Collection p. 247 para. 05] p. 461, Para. 6, [1905MS].

May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantage should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and the byways. He loves us with an everlasting love. [Cf: Paulson Collection p. 247 para. 06] p. 462, Para. 1, [1905MS].

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. [Cf: Paulson Collection p. 248 para. 01] p. 462, Para. 2, [1905MS].

Since we returned from Australia, the Lord has opened the way for the establishment of the sanitarium work in Southern California. The brethren there have found opportunity to buy several properties at a price very much below the original cost. The first of these was an opportunity to purchase the Fernando school buildings. [Cf: Paulson Collection p. 248 para. 02] p. 462, Para. 3, [1905MS].

About seven miles from San Diego our brethren found a building admirably adapted for sanitarium work. . . . [Cf: Paulson Collection p.

248 para. 03] p. 462, Para. 4, [1905MS].

Not long ago a building at Glendale, eight miles from Los Angeles, was purchased and fitted up for sanitarium work. Originally this building was an expensive one, costing the owners about forty thousand dollars. There are seventy-five rooms, many of which are arranged in suites, a small one for a bedroom, and a larger one for a sitting-room. There were two bathrooms on each floor, but they were not such as would be needed in giving treatments, and new treatment rooms have been added. [Cf: Paulson Collection p. 248 para. 04] p. 462, Para. 5, [1905MS].

The rooms in the building are pleasant, and the location of the building is very good. The place is a sightly one. [Cf: Paulson Collection p. 248 para. 05] p. 462, Para. 6, [1905MS].

When Brother Burden first went to see the agent about purchasing this place, twenty thousand dollars was asked for it. Brother Burden then told the agent something of the purpose for which those desirous of purchasing the building wished to use it. He told him about our medical missionary work, and assured him that this work was carried on without any thought of making money except for missionary purposes. The agent was much interested, and was inclined in favor of the idea, and he named a sum considerably lower than the sum first mentioned. But Brother Burden told him that it would be impossible for us to pay that price, and he then said, "You can have it for twelve thousand five hundred dollars, and you may consider the remainder of the price a gift to the institution." [Cf: Paulson Collection p. 248 para. 06] p. 462, Para. 7, [1905MS].

Recently we have purchased what is known as the Loma Linda property. This property is sixty miles from Los Angeles, and is on the main railway line from Los Angeles to New Orleans. It was owned by a corporation of one hundred and fifty people, seventy of whom were physicians. But the physicians did not agree among themselves, and the place lost money instead of making it; and it was decided to sell. It continued to be a loss financially, and the stockholders became anxious to sell. It was offered for forty thousand dollars, and for this price our brethren have purchased it, paying down five thousand dollars. They will make three other payments of five thousand each, and after that will have two years in which to pay the remainder, at six per cent interest. [Cf: Paulson Collection p. 248 para. 07] p. 463, Para. 1, [1905MS].

The property is a most beautiful one. There are seventy-six acres of land, twenty-three of which are set out to fruit and ornamental trees. There are twleve acres of oranges, and eight acres of plums, apricots, lemons, and grapefruit. The rest of the land is garden, alfalfa, and pasture land. [Cf: Paulson Collection p. 249 para. 01] p. 463, Para. 2, [1905MS].

There is one large building and five cottages, four of which have four rooms each, and one nine rooms. In all there are ninety rooms. The buildings are all furnished throughout, and are ready for use. [Cf: Paulson Collection p. 249 para. 02] p. 463, Para. 3, [1905MS].

There are several good carriages, five horses, four cows, and one hundred and thirty-five chickens. [Cf: Paulson Collection p. 249 para.

03] p. 463, Para. 4, [1905MS].

There is an ample water-supply, the property have two good wells. [Cf: Paulson Collection p. 249 para. 04] p. 463, Para. 5, [1905MS].

I know that it was in the providence of God that we had an opportunity to purchase this property. [Cf: Paulson Collection p. 249 para. 05] p. 463, Para. 6, [1905MS].

I wrote the foregoing last night, and this morning I am roused up to repeat the instruction that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be, and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study. [Cf: Paulson Collection p. 249 para. 06] p. 463, Para. 7, [1905MS].

During the past four years one of our doctors established himself in the city of Boulder, just a little distance from our sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients away from the sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our sanitariums have always endeavored to show their patients that they would be better off without meat. [Cf: Paulson Collection p. 249 para. 07] p. 463, Para. 8, [1905MS].

The question is, What shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christ-like manner. When the one who has established himself so close beside the Lord's institution, is converted in heart and mind, he will see the necessity of carrying out the principles of the word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go. [Cf: Paulson Collection p. 250 para. 01] p. 464, Para. 1, [1905MS].

The question has been asked, Should we sell the Boulder Sanitarium to the one who has set up a practise so close to it? I answer, No, no! The one who has offered to buy it is not keeping up the standard of health reform, and the Lord would not be pleased to have the institution sold to him. The Boulder Sanitarium is to do its appointed work. From it the truth for this time is to shine forth, and the great message of warning be given. . . [Cf: Paulson Collection p. 250 para. 02] p. 464, Para. 2, [1905MS].

San Jose, California June 25, 1905 Dear Brother and Sister Burden: It is just daylight, and I am seated on my couch, beginning a letter to you. Our meeting here began a day or two ago, and I think there will be

a good attendance of our people. On Sabbath the brethren and sisters at Mountain View turned out well. On Sabbath morning at half past ten I spoke to a large number in the big tent. [Cf: Paulson Collection p. 250 para. 03] p. 464, Para. 3, [1905MS].

I have an intense desire that this meeting shall be the very kind of meeting that the Lord desires us to have. I hope much for the revival of the Spirit of the Lord. [Cf: Paulson Collection p. 250 para. 04] p. 464, Para. 4, [1905MS].

I have consented to remain here till the close of the camp meeting - one week from Monday. We shall then return to our home at St. Helena. [Cf: Paulson Collection p. 250 para. 05] p. 464, Para. 5, [1905MS].

There are many matters to be considered, and we all need the guidance of the Holy Spirit. I pray that a right impression may be made on the minds of those present at the meeting. [Cf: Paulson Collection p. 250 para. 06] p. 464, Para. 6, [1905MS].

The school question will receive careful attention, and we hope that matters may be so adjusted that future work in educational lines will be of a more advanced and satisfactory character. The Lord can do much through the teachers and students of our schools, if they will carry the work steadily forward and upward. [Cf: Paulson Collection p. 250 para. 07] p. 464, Para. 7, [1905MS].

I shall be pleased to hear from you at any time. I sincerely hope that the brethren in Southern California will unite in pressing forward the school work and the sanitarium work. [Cf: Paulson Collection p. 251 para. 01] p. 465, Para. 1, [1905MS].

In regard to Sister Burden continuing to hold her place as bookkeeper, I think that if she would take the exercise that she should, the evils I have feared might be avoided. She should not confine herself too closely. She can be a real help in teaching others how to keep books. This is a line of education that is greatly needed, and in no case should it be neglected. But Sister Burden should be left entirely free to take up the work that she chooses. She can help with her experience in many ways. She can give valuable counsel in regard to many matters that will come up for discussion. [Cf: Paulson Collection p. 251 para. 02] p. 465, Para. 2, [1905MS].

I have a great desire that you may both be greatly blessed in your work in the new sanitarium. I hope that Brother Reaser will move understandingly in reference to the sanitariums already in operation, and also in regard to the new sanitarium. I pray that the Lord may provide suitable people to connect with this institution, people who will be a genuine strength to the institution. [Cf: Paulson Collection p. 251 para. 03] p. 465, Para. 3, [1905MS].

Do not be discouraged if in any wise there is some cutting across of your plans, and if you are somewhat hindered. But I hope that we shall never again have to meet the hindrance that we have met in the past because of the way in which things have been conducted on some lines in Southern California. I have seen the holdback principles followed, and I have seen the displeasure of the Lord because of this. If the same spirit is manifested, I shall not consent to keep silent as I have



done. [Cf: Paulson Collection p. 251 para. 04] p. 465, Para. 4, [1905MS].

It is the most awful thing a man can do to dethrone God from his heart, refusing to take the Bible as his counselor. The man who does this debases whatever he has connection with. Christ does not abide in his heart. The law of God is to him an empty form. He may be supposed to be a Christian, but he debases whatever he touches. [Cf: Paulson Collection p. 251 para. 05] p. 465, Para. 5, [1905MS].

The gospel of Christ has been dishonored by being handled with sin-stained hands. Professed Christians act and speak in a way that is no honor to God. What men and women need not is thorough conversion. Every part of their intelligence should go out to meet Christ, and every part of their spiritual nature should yearn for more of Him. The Father seeketh such to worship him - those who worship Him in spirit and truth and in the beauty of holiness. Let us separate from the contaminating influences of the world, and hold communication with the Saviour. Let us bring ourselves, in thought, word, and deed, into conformity with the will of Christ. The Redeemer is seeking for those whose highest aim is to serve and glorify God. [Cf: Paulson Collection p. 251 para. 06] p. 465, Para. 6, [1905MS].

The message that the Lord has given me for the church in Los Angeles is, Through faith and diligent service you are to become one with Christ. You are to eat His flesh and drink His blood, making His words a part of the daily life. The great Teacher will accept only the purest integrity, the most distinct representation of His words and His Spirit. Spiritual-mindedness must not be allowed to become a strange thing among us. We are to become more and more nearly conformed to Christ. The joy of the Lord, the praise of God, is to be on our lips and in our hearts. The character is to be transformed from the mist and cloud of uncertainty into the radiance of the light proceeding from heaven. The world is to be eclipsed by the contemplation of heavenly things. [Cf: Paulson Collection p. 251 para. 07] p. 466, Para. 1, [1905MS].

I ask the believers in Los Angeles to seek for a deeper, higher experience in the things of God. The Father seeketh such to worship Him. Arise, and brace your souls for action. Take an extensive survey of the work that is to be done. Read your Bibles with an increasing determination to have a larger experience in the things of God. Stand in the light of the Sun of Righteousness. [Cf: Paulson Collection p. 252 para. 01] p. 466, Para. 2, [1905MS].

What could induce the pure, sinless Son of God to tabernacle with men in a world filled with crime and strife and wickedness? He did this that He might better reach the lost and perishing. He suffered, being tempted. Proportionate to the perfection of His holiness, was the strength of the temptation. Because of the depravity so revolting to His purity, His residence in the world was a perpetual sorrow. On every hand He saw men and women destroying themselves by yielding to perverted appetite and passion. [Cf: Paulson Collection p. 252 para. 02] p. 466, Para. 3, [1905MS].

Christ gave His life for the life of the world. He came to this earth in the likeness of man, to present before human beings an example of

the character that all must form in order to be saved. He came to bring them power to overcome all the temptations of the enemy. [Cf: Paulson Collection p. 252 para. 03] p. 466, Para. 4, [1905MS].

O that every soul might be awakened, and led to become a subject of the heavenly kingdom, surrendering all to Christ. The word of God gives us no encouragement that a sinner is pardoned in order that he may continue in sin. He is pardoned on condition that he receives Christ, confessing and repenting of his sin, and becoming renewed. Many who pass under the name of Christian are not converted. Conversion means renovation. The sinner must enter into the renovating process for himself. He must come to Jesus. He must give up the wrong habits in which he has indulged. He must bring his unsubdued, unchristlike tendencies under the control of Christ, else he cannot be made a laborer together with God. Christ works, and the sinner works. The life of Christ becomes the life of the human agent. It is through the renewing power of the divine Spirit that man is fashioned into a perfect man in Christ. [Cf: Paulson Collection p. 252 para. 04] p. 466, Para. 5, [1905MS].

By the character that he is forming, every man is deciding his future destiny. In the books of heaven is made the record. There the character is photographed. There is seen a picture of the unclothed soul. [Cf: Paulson Collection p. 252 para. 05] p. 467, Para. 1, [1905MS].

The promise is given, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." It is the striving souls who receive the assistance of heaven and partake of its elements. It is by test and trial that the followers of Christ are fitted to dwell with Him in the heavenly courts. (Stamped) Ellen G. White [Cf: Paulson Collection p. 253 para. 01] p. 467, Para. 2, [1905MS].

P.-75-'05 Elmshaven, Sanitarium, California February 20, 1905 Dear Brethren Palmer and Ballenger: We are well pleased with the reports that Brother Ballenger has sent us of the work of the Paradise Valley Sanitarium. What we see being accomplished there is a fulfillment of what I have been instructed we might expect. For this we thank the Lord, and take courage for the future, believing that the Lord will bless and guide. [Cf: Paulson Collection p. 319 para. 02] p. 467, Para. 3, [1905MS].

The patronage you are receiving, even before you are fully prepared to accommodate patients, has exceeded my expectations. The Lord has been good to us, and we must ever bear in mind that this sanitarium is to be made a means of communicating truth to those who know it not. [Cf: Paulson Collection p. 319 para. 03] p. 467, Para. 4, [1905MS].

Treatment rooms should be fitted up soon. Let them be, as we suggested when we were there, outside the main building. Were they inside the sanitarium, the steam from them would make an unhealthful atmosphere, which would pervade the rooms of the patients. Let us take every precaution to make everything connected with the Paradise Valley Sanitarium, healthful and wholesome. [Cf: Paulson Collection p. 319 para. 04] p. 467, Para. 5, [1905MS].

We are made sad as we see in many places so much left undone that

should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be his disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can. [Cf: Paulson Collection p. 319 para. 05] p. 467, Para. 6, [1905MS].

I have received a letter from Brother Burrill of Canada, in which he speaks of the Sunday question that is soon to be met there. He says that they especially need Brother Robinson to help them in meeting this issue. He is a native-born Canadian, and can be a great help to them at this time. [Cf: Paulson Collection p. 320 para. 01] p. 468, Para. 1, [1905MS].

Brother Burrill has written to me because he understood that I had encouraged Brother Robinson to come to San Diego. At first I could remember nothing in regard to the matter. But after I received Brother Ballenger's letter stating that Brother Robinson was expected in San Diego soon to act as business manager of the Sanitarium, I remembered that Brother Robinson was one whose name had been mentioned in some of our councils. I think he was presented as one who was not well, and who needed a change of climate. I asked if he were qualified to act as manager. When it was stated that he seemed to have the qualifications necessary for the place, I think I said, "Then by all means let him come." But I did not present this as light that had been given me by the Lord. It was merely my personal judgment, formed from your presentation of the case. [Cf: Paulson Collection p. 320 para. 02] p. 468, Para. 2, [1905MS].

Brother Burrill also stated that Elder W. W. Simpson is a Canadian, and that such men as he are needed in Canada. He seemed to think that it is not right that Elder Simpson should be held in Los Angeles. I know nothing in regard to Elder Simpson's case, except that he has been used by the Lord in His work in Los Angeles, and that he has been greatly blessed. Over one hundred have taken their stand for the truth as a result of his labors. At the close of his last series of tent meetings he thought of changing his field of labor, but he received a petition signed by many of the citizens of Los Angeles, asking him to remain and continue his meetings. The Lord has given Brother Simpson a spirit of adaptability, with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notives, and charts that have aroused the interest of the people. [Cf: Paulson Collection p. 320 para. 03] p. 468, Para. 3, [1905MS].

I would say, Let Brother Simpson labor where his message is evidently accomplishing great good. Those who have come to his meetings have given freely of their means to sustain the work that he has carried forward. At this time, when there is such urgent need of workers in Los Angeles, when the brethren are seeking to establish a sanitarium there, I dare not say to Elder Simpson, You must go back to Canada. And besides, such a move might not be best for his health. For the present let him remain in Los Angeles; for the Lord is giving him marked success in bearing the message to the people. Let him give the trumpet

a certain sound, arousing those who have never heard the truth. May the Lord encourage him to remain in Los Angeles until the church members are aroused to gird on the armor, and show that they have a burden to give the message. Our ministers are not to hover over the churches. They are to proclaim the truth, as Elder Simpson is doing. Let those who know not the truth be given as opportunity to hear the reasons of our faith. [Cf: Paulson Collection p. 320 para. 04] p. 468, Para. 4, [1905MS].

I believe that Brother Simpson is presenting the truth as God would have many others present it. Some of the brethren in Los Angeles felt that he should do more in the church there. When this was suggested to me, I thought of the answer that Christ gave when the priests and rulers reproached Him for eating with publicans and sinners. "I came not to call the righteous, but sinners to repentance," he declared. Let the work now being accomplished for those who have never before heard the truth, lead our ministers and church members in Los Angeles to arouse. Let them take hold, as they see that God is working. Let them make diligent work in repenting of their coldness and indifference and selfishness. As the church is by repentance cleansed from this neglect, and the members are converted, they will heartily engage in laboring from house to house. By teaching those who are seeking for the light of truth, they themselves will receive a valuable education. [Cf: Paulson Collection p. 321 para. 01] p. 469, Para. 1, [1905MS].

Let no one, by precept or example, seek to draw Elder Simpson from his God-appointed work. Let all take hold with him in an effort to carry the work in clear lines. The members of the Los Angeles church need to heed every message that comes to them bidding them arouse from their stupor. If they will earnestly seek the Lord, he will give them light and life, and the quickening power of the Holy Spirit. [Cf: Paulson Collection p. 321 para. 02] p. 469, Para. 2, [1905MS].

The message that I have to bear to the church in Los Angeles is, Awake, and put on the whole armor of God. There is selfishness in the church that must be rooted out. The Next Page Missing in Manuscript bring the truth before unbelievers. [Cf: Paulson Collection p. 321 para. 03] p. 469, Para. 3, [1905MS].

Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring, and do thorough work in your own hearts. Break up the fallow ground of your hearts, and seek to know what you can do to advance the work in Los Angeles. [Cf: Paulson Collection p. 322 para. 01] p. 469, Para. 4, [1905MS].

Temptations are being brought in by men who have been long in the truth. The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit. [Cf: Paulson Collection p. 322 para. 02] p. 469, Para. 5, [1905MS].

The members of the Los Angeles church need to have a deep work of grace done in their own hearts. Let every one build over against his

own house. The messages given by Elder Simpson, which convert sinners, should be sufficient to arouse you also. Awake, awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold. [Cf: Paulson Collection p. 322 para. 03] p. 470, Para. 1, [1905MS].

Pray earnestly. Read and study the prayer of Christ, as given in the seventeenth chapter of John, and then seek to live lives that will answer that prayer. Read also the messages given in the third chapter of Revelation. God sent his angel from heaven to give these messages. The message to the Laodicean church belongs to the church in Los Angeles, and to our churches generally. Will they arouse, and do the work that God has given them to do? [Cf: Paulson Collection p. 322 para. 04] p. 470, Para. 2, [1905MS].

February 26, 1905 Elmshaven, Sanitarium, California February 26, 1905  
Dear Brother Ballenger: I received your letter on Friday, and we feel deep sympathy with you in your emergency. I wish that Sister Hall could spend some time with you, but she is under engagement to leave us in two or three weeks to stay with her relatives for a while. [Cf: Paulson Collection p. 322 para. 05] p. 470, Para. 3, [1905MS].

I have been trying to think of some one who could go to your assistance. But we do not know exactly what you want. Sister Hall has been telling me of a friend of hers, a Miss Webber, who worked with her for a time in the Battle Creek Sanitarium. Miss Webber has had a long experience in sanitarium work, and has diplomas from two schools at least. She is thorough in all that she does, and is as firm as a rock to duty and principle. I think she would answer your purpose. She would come to California if we asked her to. [Cf: Paulson Collection p. 322 para. 06] p. 470, Para. 4, [1905MS].

But even though we should decide to send for Miss Webber, I suppose it would be necessary to get some one to fill the place till she could get here. If necessary I could spare my matron, Mrs. Nelson, who is an excellent cook and caretaker, and who has taken part of the nurses' course in Battle Creek. [Cf: Paulson Collection p. 323 para. 01] p. 470, Para. 5, [1905MS].

I have asked Mrs. Ings to consider the matter, and see if there is any one at the Sanitarium here who could fill the bill. I could barely mention the matter to her, as it was Sabbath, and I had only a few minutes in which to talk with her before going to the Chapel to speak. I asked her to report to me after the Sabbath, and I shall doubtless hear from her soon. [Cf: Paulson Collection p. 323 para. 02] p. 470, Para. 6, [1905MS].

Please let me know whether you have any one in mind who could fill the vacancy. Of course, you will stand by, and your wife might be able to help until we can make other arrangements. Perhaps Sister Howard could come in for a while, until a suitable matron could be found. [Cf: Paulson Collection p. 323 para. 03] p. 471, Para. 1, [1905MS].

I can think of no one more competent than Miss Webber. I know her to be a faithful woman, one who will show a care for things in doors and out of doors. Sister Hall has just received a letter from her, saying

that she will be coming to California in about two months. [Cf: Paulson Collection p. 323 para. 04] p. 471, Para. 2, [1905MS].

Brother Ballenger, I am very desirous that the buildings and land that we designed to purchase shall not be allowed to pass into other hands. I think we ought to obtain this property, even if four thousand dollars are asked for it. If we had only purchased it before the rain came, what a good thing it would have been. We must ask the Lord so to arrange matters that we can obtain this property. We shall need every foot of the land. [Cf: Paulson Collection p. 323 para. 05] p. 471, Para. 3, [1905MS].

I hope, Brother Ballenger, that when you see a suitable place in Redlands, which could be used as a sanitarium, offered for sale at a reasonable price, you will let us know about it. We shall need a sanitarium in Redlands. Unless we start an enterprise of this kind, others will. I understand that the property-owners are afraid that consumptives will come in, and thus the reputation of the place be spoiled. But, of course, we should make it clear that we were not going to establish a consumptives' home. [Cf: Paulson Collection p. 323 para. 06] p. 471, Para. 4, [1905MS].

I merely mention this matter so that you and Brother Burden may keep it in view. We shall not take any steps to establish a sanitarium in Redlands until we can be assured that we are doing the right thing. Brother Burden and you can visit the place from time to time, and see what openings there are. And in all that you do, be as wise as serpents and as harmless as doves. [Cf: Paulson Collection p. 323 para. 07] p. 471, Para. 5, [1905MS].

Our sanitarium work is one of the most successful means of reaching such people as live in Redlands, and bringing the truth before them. We must educate, educate, educate, pleasantly and intelligently. We must preach the truth, pray the truth, and live the truth, bringing it, with its gracious, health-giving influences within the reach of those who know it not. As the sick are brought into touch with the Life-giver, their faculties of mind and body will be renewed. But in order for this to be, they must practice self-denial, and be temperate in all things. Thus only can they be saved from physical and spiritual death, and restored to health. [Cf: Paulson Collection p. 324 para. 01] p. 471, Para. 6, [1905MS].

When the human machinery moves in harmony with the life-giving arrangements of God, as brought to light through the gospel, disease is overcome and health springs forth speedily. When human beings work in union with the life-giver, who offered up His life for them, happy thoughts fill the mind. Body and mind and soul are sanctified. Human beings learn of the great Teacher, and all upon which they look ennobles and enriches the thoughts. The affections are drawn out in gladness and thankfulness to the Creator. The life of the man who is renewed in the image of Christ is as a light shining in darkness. [Cf: Paulson Collection p. 324 para. 02] p. 472, Para. 1, [1905MS].

Adam listened to the specious sophistry of Satan, and received it as truth. He had originally the wonderful gift of a sinless nature. But he listened to the falsehoods of the one who fell from his first estate. Satan exercised his hypnotism upon him, and Adam, listening to him,

sinned, and thus opened the door through which the enemy could ever after gain access to human beings. Adam and Eve lost the spiritual life that would have been theirs by continual endowment. [Cf: Paulson Collection p. 324 para. 03] p. 472, Para. 2, [1905MS].

Christ came to this world bearing a message freighted with redemption. To all who receive him as a personal Saviour he gives power to become the sons of God. "The Word was made flesh, and dwelt among us. . . full of grace and truth. . . And of his fulness have all we received, and grace for grace." [Cf: Paulson Collection p. 324 para. 04] p. 472, Para. 3, [1905MS].

All who become the sons of God are possessed of his nature. They are the objects of his love and special affection. They dwell in Christ as Christ dwells in God. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed in increased measure. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived has been changed to a life of service. They become sons of God, spiritual children, adopted into the Lord's family. (Stamped) Ellen G. White [Cf: Paulson Collection p. 324 para. 05] p. 472, Para. 4, [1905MS].

The Truth, Practiced and Taught, Will Lead to the Conversion of Some. G. 33'05 (Jan. 23, '05)"--seeking to treat the sick by correct methods, and to impart to those coming to the institution the sound doctrine of the gospel. Under the hallowed influence of such teachings souls will be converted. The truth practiced and taught by medical missionaries will be received in the heart of some, and will lead to conversion and the establishment in the heart of the true principles of righteousness. [Cf: Loma Linda Messages p. 51 para. 02] p. 472, Para. 5, [1905MS].

To Engage in Soul-Saving in Our Sanitariums. B.97'05 (March 14 '05):-- Let all connected with this sanitarium (Glendale) keep in mind the purpose for which this property has been secured. The institution is to act a special part in bringing souls to Christ, leading them to love God and keep His commandments. Unless the workers have a living connection with God, unless there is seen in the institution a spirit of kindness and compassion, which will recommend Bible truth and win souls to Christ, the establishment of the sanitarium will have been in vain. Spiritual as well as physical healing is to be brought (81) to those who come for healing. . . [Cf: Loma Linda Messages p. 51 para. 03] p. 473, Para. 1, [1905MS].

You. . . may do a precious work in letting the light of present truth shine forth in clear rays. Remember that you are doing a work for time and for eternity. You should have an ever-increasing faith in the promises of God's Word. It is your privilege to seek wisdom and help from God. Come to the Saviour in humility, confessing your sins, and seeking for strength and grace. [Cf: Loma Linda Messages p. 51 para. 04] p. 473, Para. 2, [1905MS].

The Holy Spirit enlightens the mind of the one who depends on the merits of a crucified and risen Saviour, and indites a prayer of confession and repentance that is acceptable to the Lord. "We know not

what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings that cannot be uttered." "He that searcheth the heart knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." [Cf: Loma Linda Messages p. 51 para. 05] p. 473, Para. 3, [1905MS].

In every sanitarium there must be kept before all in the institution the principles of true service. From the institution is to go forth light and knowledge. All connected with it are to act their part intelligently, as representatives of the truth for this time. It is that they may be trained to do true missionary work, that young people are brought to our sanitariums. [Cf: Loma Linda Messages p. 52 para. 01] p. 473, Para. 4, [1905MS].

If you will cooperate with God, He will go before you, and the glory of the Lord will be your reward. Heavenly angels will break forth into singing as souls receive the great gift of God through Jesus Christ. You may assure the sick and afflicted that Christ is the healer. They may believe on Him, and trust in His Word; for it will never fail." [Cf: Loma Linda Messages p. 52 para. 02] p. 473, Para. 5, [1905MS].

(82)-- God Invests with Holy Dignity Those Who Go Forth in His Power to Heal the Sick.--(General Instruction) K. 203'05 (July 18, 1905):-- Advantage should be taken of these opportunities to establish and extend gospel medical missionary work; for time is short, and we must sow the seeds of health reform principles. [Cf: Loma Linda Messages p. 52 para. 03] p. 473, Para. 6, [1905MS].

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in the faith. They are to be taught what is meant by eating the flesh and drinking the blood of the Son of God. Said Christ, "The words that I speak unto you, they are spirit and they are life. [Cf: Loma Linda Messages p. 52 para. 04] p. 474, Para. 1, [1905MS].

Our sanitariums are to be schools in which instruction shall be given in medical missionary lines. They are to bring to sinsick souls the leaves of the tree of life, which will restore to them peace and hope and faith in Christ Jesus. Forbid not those who have a desire to extend this work. Let the light shine forth. All worthy health productions will create an interest in health reform. Forbid them not. The Lord would have all opportunities to extend the work, taken advantage of. . [Cf: Loma Linda Messages p. 52 para. 05] p. 474, Para. 2, [1905MS].

By means of such an institution hundreds would become enlightened in regard to present truth. We need to give all the publicity we possibly can to the work God desires to have done. The seeds of truth are to be sown beside all waters. Let the Lord's work go forward. Let the medical missionary and the educational (83) work go forward. I am sure that this is our great lack,--earnest, devoted, intelligent, capable workers. [Cf: Loma Linda Messages p. 53 para. 01] p. 474, Para. 3, [1905MS].



In every large city there should be a representation of true medical missionary work. The principles of genuine health reform are to be brought out in clear lines, in our health publications and in lectures delivered to the patients in our sanitariums. In every city there are men and women who would go to a sanitarium were it near at hand, who would not be able to go to one a long way off. There are many who will be convicted and converted, who now appear indifferent. I look at this matter in a very decided light. [Cf: Loma Linda Messages p. 53 para. 02] p. 474, Para. 4, [1905MS].

Let many now ask, "Lord, what wilt Thou have me to do? It is the Lord's purpose that His method of healing without drugs shall be brought into prominence in every large city through our medical institutions. God invests with holy dignity those who go forth farther and still farther, in every place to which it is possible to obtain entrance. Satan will make the work as difficult as possible, but divine power will attend all true-hearted workers. Guided by our heavenly Father's hand, let us go forward, improving every opportunity to extend the work of God. [Cf: Loma Linda Messages p. 53 para. 03] p. 474, Para. 5, [1905MS].

We shall have to labor under difficulties, but because of this, let not our zeal flag. The Bible does not acknowledge a believer who is idle, however high his profession may be. There will be employment in heaven. The redeemed state is not one of idle repose. There remaineth therefore a rest to the people of God, but it is a rest found in loving service. Some among the redeemed will have laid hold of Christ in the last hours of life, and in heaven instruction will be given to these ones, who when they died, did not understand perfectly the plan of salvation. Christ will lead the redeemed ones beside the (84) river of life, and will open to them that which while on this earth they could not understand. "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. [Cf: Loma Linda Messages p. 53 para. 04] p. 475, Para. 1, [1905MS].

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 they shall see His face; and His name shall be in their foreheads." [Cf: Loma Linda Messages p. 53 para. 05] p. 475, Para. 2, [1905MS].

Thank God, thank God! Let us improve every opportunity to reach poor, suffering, sinsick souls with the message of salvation. Let the precious light of truth be shed abroad. [Cf: Loma Linda Messages p. 54 para. 01] p. 475, Para. 3, [1905MS].

In the Early Days, The Workers Were Medical Missionaries, and the Power of God was Manifest in the Healing of the Sick. H.191'05 (July 5, 1905):--The end of all things is at hand. The signs foretold by Christ are fast fulfilling. The nations are angry, and the time of the dead has come, that they should be judged. There are stormy times before us, but let us not utter one word of unbelief or discouragement. Let us remember that we bear a message of healing to a world filled with sinsick souls. [Cf: Loma Linda Messages p. 54 para. 02] p. 475, Para. 4, [1905MS].

You will remember the poverty that we met when starting the work in New England, in Boston, New Bedford, and other places. But the difficulties we encountered only made us unite in pushing forward the harder, and we have not forgotten what wonderful victories the Lord gave us. How many times there came upon us trials that almost overpowered us. In every place, heresies came in, and every conceivable error strove for entrance. What were our weapons? Faith and prayer. We were medical missionaries, and we realized the fulfillment of the (85) promise, "Lo I am with you always, even unto the end of the world." How manifest was the power of God in healing the sick! What rejoicing, What thanksgiving was heard! [Cf: Loma Linda Messages p. 54 para. 03] p. 475, Para. 5, [1905MS].

We never thought in those days that we should have institutions for healing the sick. We did not suppose that time would last long enough for us to build meeting houses. But all over the United States we now have sanitariums, and a large corps of intelligent physicians are working earnestly to present the principles of health reform, and to point souls to Christ. [Cf: Loma Linda Messages p. 54 para. 04] p. 476, Para. 1, [1905MS].

In those early days, how many seasons of fervent prayer were held! A holy, submissive, Christlike spirit was breathed upon us; for we knew that the Saviour was with us. No one was instructed to spend years in preparation for the work to be done. Practical, earnest knowledge was imparted. There was seen the faith that works by love and purifies the soul. Few to-day are better armed and equipped for service than were the workers of that time. Christianity was seen to be the exemplification of the Holy Spirit's working on human hearts. God's wonderful, miracle-working power was exercised according to our faith. The manifest revealing of the grace of Christ carried a deeper conviction to souls than the logic of man could possibly have carried. [Cf: Loma Linda Messages p. 54 para. 05] p. 476, Para. 2, [1905MS].

Medical Missionary Work as a Door to Large Cities. K. 233 '05 (Aug. 9 '05):--May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and byways. He loves us with an everlasting love. [Cf: Loma Linda Messages p. 63 para. 01] p. 476, Para. 3, [1905MS].

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance (98) to the large cities, and sanitariums are to be established in many places. . . [Cf: Loma Linda Messages p. 63 para. 02] p. 476, Para. 4, [1905MS].

The Lord speaks to all medical missionaries, saying, Go work to-day in My vineyard to save souls. God hears the prayers of all who seek Him in

truth. He has the power that we all need. He fills the heart with love, and joy, and peace, and holiness. Character is constantly being developed. We can not afford to spend time working at cross purposes with God. [Cf: Loma Linda Messages p. 63 para. 03] p. 476, Para. 5, [1905MS].

There are physicians who because of a past connection with our sanitariums find it profitable to locate close to them; and they close their eyes to the great fields neglected and unworked in which unselfish labor would be a blessing to many. Missionary physicians can exert an uplifting, refining, sanctifying influence. Physicians who do not do this, abuse their power, and do a work that the Lord repudiates. [Cf: Loma Linda Messages p. 63 para. 04] p. 477, Para. 1, [1905MS].

The Purpose of Medical Missionary Work. H. 305 '05 (Oct. 27 '05):-- Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will cooperate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. [Cf: Loma Linda Messages p. 63 para. 05] p. 477, Para. 2, [1905MS].

Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that He began and in this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed (99) under the care of God-fearing physicians and nurses, and be treated without drugs. [Cf: Loma Linda Messages p. 64 para. 01] p. 477, Para. 3, [1905MS].

To you, (words missing from page) as President of the General Conference, and to Brother Evans, President of the General Conference Association, and to Brother Durland, as President of the Michigan Conference, I would say, Continue to work with tact and ability. Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message. Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform before every church in Michigan. See if the breath of life will not then come into these churches. [Cf: Loma Linda Messages p. 74 para. 04] p. 477, Para. 4, [1905MS].

A new element needs to be brought into the work. God's people must receive the warning, and work for souls right where they are; for people do not realize their great need and peril. Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest His power more decidedly is because there is so little spirituality among those who claim to believe the truth. [Cf: Loma Linda Messages p. 74 para. 05] p. 477, Para. 5, [1905MS].

There are in our world many Christian workers who have (119) not yet heard the grand and wonderful truths that have come to us. These are doing a good work, in accordance with the light they have, and many of them are more advanced in knowledge, and practical work than are those who have had great light and great opportunities. [Cf: Loma Linda Messages p. 75 para. 01] p. 478, Para. 1, [1905MS].

The indifference among our ministers in regard to health reform and medical missionary work, is surprising. Even those who do not profess to be Christians treat the subject with greater reverence than do some of our own people, and they are going in advance of us. The word given to me for you is, "Go forward." "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world...." [Cf: Loma Linda Messages p. 75 para. 02] p. 478, Para. 2, [1905MS].

Bro. Irwin, take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining preponderance, let them take the men who have been working in these lines with them into their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. I do not think they will find them dwarfs in religious experience. See if in this way, you cannot bring some of heaven's vital current into the churches. See if there is not a class who will grasp the education they need so much, and see if they will not bear the testimony, "But God, who is rich in mercy, for His great love wherewith He love us, even when we were dead in sins, hath quickened us (120) together with Christ, (not aside from Christ), (by grace ye are saved) and hath raised us up together, and made us sit together (not in independent atoms) in heavenly places in Christ Jesus." [Cf: Loma Linda Messages p. 75 para. 03] p. 478, Para. 3, [1905MS].

B17. '05 (Copied Jan. 11, '05):--In our Washington work, wise, competent physicians, efficient managers, and nurses with the very best qualifications will be needed. Earnest, devoted young people also will be needed, to enter the work as nurses. These young men and women will increase in capability as they use conscientiously the knowledge they gain, and they will become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, which taketh away the sin of the world, and whose healing efficiency can save both soul and body. [Cf: Loma Linda Messages p. 75 para. 04] p. 478, Para. 4, [1905MS].

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. Through the ministrations of these nurses, those who have heretofore taken no interest in religious things will be led to ask, "What must I do to be saved?" The sick will be led to Christ by the patient attention of nurses who anticipate their wants, and who bow in prayer and ask the great Medical Missionary to look with compassion upon the sufferer, and to let the soothing influence of His grace be felt and His restoring power be exercised. (21) (page 121 begins) O that all who are sick and afflicted could be ministered to by Christlike physicians and nurses, who could help them to place their weary, pain-racked bodies in the care of the

great Healer, in faith looking to Him for restoration. [Cf: Loma Linda Messages p. 75 para. 05] p. 479, Para. 1, [1905MS].

The nervous timidity of the sick will be overcome as they are made acquainted with the intensive interest that the Saviour has for all suffering humanity. O the depth of the love of Christ! To redeem us from death, He died on the cross of Calvary. [Cf: Loma Linda Messages p. 76 para. 01] p. 479, Para. 2, [1905MS].

Let our physicians and nurses ever bear in mind the words, "We are laborers together with God." Let every physician and every nurse learn how to work for the alleviation of mental as well as physical suffering. At this time, when sin is so prevalent and so violently revealed, how important it is that our sanitariums be conducted in such a way that they will accomplish the greatest amount of good. How important that all the workers in these institutions know how to speak words in season to those who are weary and sinsick. [Cf: Loma Linda Messages p. 76 para. 02] p. 479, Para. 3, [1905MS].

Physicians and nurses should ever be kind and cheerful, putting away all gloom and sadness. Let faith grasp the hand of Christ for His healing touch. . . [Cf: Loma Linda Messages p. 76 para. 03] p. 479, Para. 4, [1905MS].

As our nurses minister patiently to those who are sick in body and soul, let them ask God to work for the suffering ones, that they may be led to know Christ, and let them believe that their prayers will be answered. In all that is done, let the love of Christ be revealed. [Cf: Loma Linda Messages p. 76 para. 04] p. 479, Para. 5, [1905MS].

Every sincere Christian bows to Jesus as the true (122) physician of souls. When He stands by the bedside of the afflicted, there will be many, not only converted, but healed, He who declared, "I am the Way, the Truth, and the Life," will be with His faithful physicians and nurses as they strive to cooperate with Him. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. [Cf: Loma Linda Messages p. 76 para. 05] p. 479, Para. 6, [1905MS].

B 29 '05 (Copied Jan. 1, '05):--O how I long to see the work going with power in New Bedford and Fairhaven, and in many other places just as greatly in need of the truth as these places. We hope that sometime a sanitarium may be established in New Bedford. Medical Missionary workers are needed in such cities. But, dear sister, it requires talent of no ordinary ability to manage a sanitarium. Men of experience, tried and tested must take hold of the work. That part of the workers who undertake to establish such an institution are experienced and qualified, is not sufficient. For their own sake, for the sake of the institution, and for the sake of the cause at large, it is important that a complete corps of well qualified men and women be found to enter upon the work. The Lord's eye is over the whole field, and when the time is (123) ripe for an institution to be started in a certain field, He can turn toward that place the minds of the men and women best prepared to enter the institution. [Cf: Loma Linda Messages p. 76 para. 06] p. 480, Para. 1, [1905MS].

There are many lines of work to be carried forward. There is an opening for well-trained nurses to go among families and awaken in households an interest in the truth. There is urgent need of many evangelists and Bible workers in such cities as Boston and New Bedford. Such workers would find many opportunities to sow the good seed. There is work for every energetic, thorough, earnest worker. The teaching of Christ, the simple truths taught by His parables, are just as much needed to-day as they were when He was in the world in person. [Cf: Loma Linda Messages p. 77 para. 01] p. 480, Para. 2, [1905MS].

O, -55 '05 (Copied Jan 30, '05):--The Lord gave me great light on health reform. In connection with my husband I was to be a medical missionary worker. I was to set an example to the church by taking the sick to my home and caring for them. This I have done, myself giving the women and children most vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord's appointed messenger. I engaged heartily in this work, and spoke to large assembly on temperance in its broadest and truest sense... [Cf: Loma Linda Messages p. 77 para. 02] p. 480, Para. 3, [1905MS].

(124) While we were in Australia we worked as medical missionaries in every sense of the word. At times I made my home in Cooranbong, an asylum for the sick, and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden. [Cf: Loma Linda Messages p. 77 para. 03] p. 480, Para. 4, [1905MS].

B. 59 '05 (Copied Feb. 4 '05) L.B. 38, p. 173.--The nurses connected with these institutions should be prepared to exert a soul-saving influence. Those who are not rooted and grounded in the truth should not be employed. Let them first become established in the truth. Then let them learn to be ever on guard, ever seeking to make the right impression on the minds of the sick. . . [Cf: Loma Linda Messages p. 77 para. 04] p. 481, Para. 1, [1905MS].

Nurses should always be pleasant and cheerful, and should show thoughtful consideration. They are ever to strive to do their work wisely and well, realizing that they are serving the Lord, and that in the discharge of their duties they are to live out before unbelievers their faith in the truth for this time. [Cf: Loma Linda Messages p. 78 para. 01] p. 481, Para. 2, [1905MS].

(125) Great care should be shown in choosing young people to connect with our sanitariums. Those who have not the love of the truth in the soul should not be chosen. The sick need to have wise words spoken to them. The influence of every worker should make an impression on the minds in favor of the religion of Christ. Light has been given me that the young people chosen to connect with our sanitariums should be those who have evidence that they have been apt learners in the school of Christ. . . [Cf: Loma Linda Messages p. 78 para. 02] p. 481, Para. 3, [1905MS].

Nurses should have regular Bible instruction, that they may be able to speak to the sick words that will enlighten and help them. Angels of

God are in the rooms where the suffering ones are to take treatment, and the atmosphere surrounding the soul of the one giving treatment should be pure and fragrant. In the lives of the physicians and nurses the virtues of Christ are to be seen. His principles are to be lived. Then, by what they do and say, the sick will be drawn to the Saviour... [Cf: Loma Linda Messages p. 78 para. 03] p. 481, Para. 4, [1905MS].

It is to save the souls, as well as to cure the bodies of men and women, that our sanitariums are at much expense established. God designs that by means of them, the rich and the poor, the high and the low, shall find the bread from heaven and the water of life. . . [Cf: Loma Linda Messages p. 78 para. 04] p. 481, Para. 5, [1905MS].

An experienced Christian nurse in the sickroom will use the best remedies within her knowledge for restoring the sufferer to health. And she will pleasantly and successfully draw the one for whom she is working to Christ, the Healer of the soul as well as of the body. The lessons given, line upon (126) line, here a little and there a little, will have their influence. The older nurses, whether they be men or women, should lose no opportunity of calling the attention of the sick to Christ. Those who care for the sick should be prepared to blend spiritual healing with physical healing. Let the nurses in our sanitariums show that in the solemn work of caring for the sick, they do not rely on drug medication, but on the power of Christ, and the use of the simple remedies that He has provided,--the application of hot and cold water and simple, nourishing food, without intoxicating liquor of any kind, with judicious exercise, and a putting away of all injurious practices. In treatment such as this there is health for the sick. [Cf: Loma Linda Messages p. 78 para. 05] p. 481, Para. 6, [1905MS].

(131)--Elmshaven, Sanitarium, Calif.--Feb. 20, '05. B.-75-05--Dear Brethren Palmer and Ballenger:--We are well pleased with the reports that Brother Ballenger has sent us of the work of the Paradise Valley Sanitarium. What we see being accomplished there is a fulfillment of what I have been instructed we might expect. For this we thank the Lord, and take courage for the future, believing that the Lord will bless and guide. [Cf: Loma Linda Messages p. 82 para. 06] p. 482, Para. 1, [1905MS].

The patronage you are receiving, even before you are fully prepared to accommodate patients, has exceeded my expectations. The Lord has been good to us, and we must ever bear in mind that this sanitarium is to be made a means of communicating truth to those who know it not. [Cf: Loma Linda Messages p. 83 para. 01] p. 482, Para. 2, [1905MS].

Treatment rooms should be fitted up soon. Let them be, as suggested when we were there, outside the main building. Were they inside the sanitarium, the steam from them would make an unhealthful atmosphere, which would pervade the rooms of the patients. Let us take every precaution to make everything connected with the Paradise Valley Sanitarium, healthful and wholesome. [Cf: Loma Linda Messages p. 83 para. 02] p. 482, Para. 3, [1905MS].

We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will (132) raise up from among the

common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can. [Cf: Loma Linda Messages p. 83 para. 03] p. 482, Para. 4, [1905MS].

I have received a letter from Brother Burrill of Canada, in which he speaks of the Sunday question that is soon to be met there. He says that they especially need Brother Robinson to help them in meeting this issue. He is a native-born Canadian, and can be a great help to them at this time. [Cf: Loma Linda Messages p. 83 para. 04] p. 482, Para. 5, [1905MS].

Brother Burrill has written to me because he understood that I had encouraged Brother Robinson to come to San Diego. At first I could remember nothing in regard to the matter, but after I received Brother Ballenger's letter stating that Brother Robinson was expected in San Diego soon to act as business manager of the Sanitarium, I remembered that Brother Robinson was one whose name had been mentioned in some of our councils. I think he was presented as one who was not well, and who needed a change of climate. I asked if he were qualified to act as manager. When it was stated that he seemed to have the qualifications necessary for the place, I think I said, "Then by all means let him come." But I did not present this as light that had been given me by the Lord. It was merely my personal judgment, formed from your presentation of the case. [Cf: Loma Linda Messages p. 83 para. 05] p. 482, Para. 6, [1905MS].

Brother Burrill also stated that Elder W. W. Simpson is a Canadian, and that such men as he are needed in Canada. He (133) seems to think that it is not right that Elder Simpson should be held in Los Angeles. I know nothing in regard to Elder Simpson's case, except that he has been used by the Lord in His work in Los Angeles, and that he has been greatly blessed. Over one hundred have taken their stand for the truth as a result of his labors. At the close of his last series of tent-meetings he thought of changing his field of labor, but he received a petition signed by many of the citizens of Los Angeles asking him to remain and continue his meetings. The Lord has given Brother Simpson a spirit of adaptability with wisdom to plan and carry out his work, and He has blessed him in the bringing out of leaflets, notices, and charts that have aroused the interest of the people. [Cf: Loma Linda Messages p. 84 para. 01] p. 483, Para. 1, [1905MS].

I would say, let Brother Simpson labor where his message is evidently accomplishing great good. Those who have come to his meetings have given freely of their means to sustain the work that he has carried forward. At this time, when there is such urgent need of workers in Los Angeles, when the brethren are seeking to establish a sanitarium there, I dare not say to Elder Simpson, you must go back to Canada. And besides, such a move might not be best for his health. For the present let him remain in Los Angeles for the Lord is giving him marked success in bearing the message to the people. Let him give the trumpet a certain sound, arousing those who have never heard the truth. May the Lord encourage him to remain in Los Angeles until the church members



are aroused to gird on the armor, and show that they have a burden to give the message. Our ministers are not to hover over the churches. They are to proclaim the truth, as Elder Simpson is doing. Let these who know not the truth be given an opportunity to hear the reasons of our faith. [Cf: Loma Linda Messages p. 84 para. 02] p. 483, Para. 2, [1905MS].

I believe that Brother Simpson is presenting the truth (134) as God would have many others present it. Some of the brethren in Los Angeles felt that he should do more in the church there. When this was suggested to me, I thought of the answer that Christ gave when the priests and rulers reproached Him for eating with Publicans and sinners. "I came not to call the righteous, but sinners to repentance," he declared. Let the work now being accomplished for these who have never before heard the truth, lead our ministers and church members in Los Angeles to arouse. Let them take hold, as they see that God is working. Let them make diligent work in repenting of their coldness and indifference and selfishness. As the church is by repentance cleansed from this neglect, and the members are converted, they will heartily engage in laboring from house to house. By teaching those who are seeking for the light of truth, they themselves will receive a valuable education. [Cf: Loma Linda Messages p. 84 para. 03] p. 483, Para. 3, [1905MS].

Let no one, by precept or example, seek to draw Elder Simpson from his God-appointed work. Let all take hold with him in an effort to carry the work in clear lines. The members of the Los Angeles church need to heed every message that comes to them bidding them arouse from their stupor. If they will earnestly seek the Lord, He will give them light and life, and the quickening power of the Holy Spirit. [Cf: Loma Linda Messages p. 84 para. 04] p. 484, Para. 1, [1905MS].

The message that I have to bear to the church in Los Angeles is, "Awake, and put on the whole armor of God." There is selfishness in the church that must be rooted out. Seek the Lord earnestly. Reveal in your lives the sanctifying power of the truth. Cooperate with the evangelist that the Lord has placed among you. God would have you work as fishers of men. [Cf: Loma Linda Messages p. 85 para. 01] p. 484, Para. 2, [1905MS].

(135) Pray much, and practise self-denial, that you may help in establishing the sanitarium at Glendale, which is struggling to make a beginning. Seek to make it an institution after God's order. Some can do more than others, but all can do something. There are those who, if they will deny self, may do much more than they have done, and if all will take hold in earnest the [Cf: Loma Linda Messages p. 85 para. 02] p. 484, Para. 3, [1905MS].

In securing of buildings for Sanitarium work in Southern California, we see the gracious leading of God. These buildings have been secured at a very small cost, and the Lord would now have His people build up and strengthen the work. [Cf: Loma Linda Messages p. 85 para. 03] p. 484, Para. 4, [1905MS].

The Glendale Sanitarium must be furnished and equipped. There is a great work to be done for that institution. Do not discourage those who are trying to do what they can to carry on the work. Help Brother

Burden and those who are placed in charge of the Sanitarium work, that they may do all that needs to be done. [Cf: Loma Linda Messages p. 85 para. 04] p. 484, Para. 5, [1905MS].

I make a special appeal to the church in Los Angeles. God expects you, as a church to be purified and refined. Put away all accusing and dissension, lay aside all faultfinding and jealousy, and let every one come up to the help of the Lord. You need to arise and trim your lamps, that they may give a clearer light. All should appreciate what is being done to bring the truth before unbelievers. [Cf: Loma Linda Messages p. 85 para. 05] p. 484, Para. 6, [1905MS].

Let the older members be an example to those who have recently come into the truth. I entreat those who have been long in the truth not to hurt the new converts by living irreligious lives. Lay aside all murmuring, and do thorough work in your hearts. Break up the fallow ground of your hearts, and seek to know what you can do to advance the work in Los Angeles. [Cf: Loma Linda Messages p. 85 para. 06] p. 484, Para. 7, [1905MS].

(136) Temptations are being brought in by men who have been long in the truth. The truths that we received in 1841, '42, '43 and '44 are now to be studied and proclaimed. The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. [Cf: Loma Linda Messages p. 85 para. 07] p. 485, Para. 1, [1905MS].

The members of the Los Angeles church need to have a deep work of grace done in their own hearts. Let every one build over against his own house. The messages given by Elder Simpson, which convert sinners, should be sufficient to arouse you also. Awake, awake, and give to the unconverted evidence that you believe the truth of heavenly origin. Unless you do awake, the world will not believe that you practice the truth that you profess to hold. [Cf: Loma Linda Messages p. 86 para. 01] p. 485, Para. 2, [1905MS].

Pray earnestly. Read and study the prayer of Christ, as given in the seventeenth chapter of John, and then seek to live lives that will answer that prayer. Read also the messages given in the third chapter of Revelation. God sent His angel from heaven to give these messages. The message to the Laodicean church belongs to the church in Los Angeles, and to our churches generally. Will they arouse, and do the work that God has given them to do? (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 86 para. 02] p. 485, Para. 3, [1905MS].

(137)--Elmshaven, Sanitarium, Calif.--March 14, 1905 B.97 '05.--March 14, 1905.--To the Workers in the Glendale Sanitarium:--We are glad that notwithstanding some delay, the property at Glendale has been secured for a sanitarium. Years ago the Lord gave me instruction that there should be a sanitarium near the city of Los Angeles. Instruction was also given that we should find properties for sale on which there would be buildings suitable for sanitarium purposes, and that we might secure such properties at a very low cost. The location of the Glendale Sanitarium meets the representation given me of places God has reserved for us. The electric cars running close by the institution make access to it very convenient. [Cf: Loma Linda Messages p. 86 para. 03] p. 485, Para. 4, [1905MS].

Let all connected with this sanitarium keep in mind the purpose for which the property has been secured. The institution is to act a special part in bringing souls to Christ, leading them to love God and keep His commandments. Unless the workers have a living connection with God, unless there is seen in the institution a spirit of kindness and compassion, which will recommend Bible truth and win souls to Christ, the establishment of the sanitarium will have been in vain. Spiritual as well as physical healing is to be brought to those who come for healing. [Cf: Loma Linda Messages p. 86 para. 04] p. 485, Para. 5, [1905MS].

Brother and Sister Burden, I am glad that you have a part in the work of the Glendale Sanitarium. May the Lord increase your wisdom and courage and faith. I am glad that Dr. Simpson and her husband can unite with you. You and Dr. Abbott and the other workers may do a precious work in letting the light of present truth shine forth in clear rays. Remember that you are doing a work for time and for eternity. You should have an ever-increasing faith in the promises of God's word. It is your privilege to seek wisdom and help from God. Come to the Saviour in humility, confessing your sins, and asking for strength and grace. [Cf: Loma Linda Messages p. 86 para. 05] p. 485, Para. 6, [1905MS].

The Holy Spirit enlightens the mind of the one who depends on the merits of a crucified and risen Saviour, and indites a prayer of confession and repentance that is acceptable to the Lord. "We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings that cannot be uttered." "He that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." [Cf: Loma Linda Messages p. 87 para. 01] p. 486, Para. 1, [1905MS].

Let no man boast that he does not confess the sins that the Lord has pointed out to him. If he makes no confession, he receives not forgiveness and pardon from God. He must go forth in sorrow, to work in his own strength. The enemy finds him in this position, a subject to be deceived. [Cf: Loma Linda Messages p. 87 para. 02] p. 486, Para. 2, [1905MS].

There are many, many of this class. May the Lord open their eyes, that they may see the danger of their self-sufficiency. A superficial work is always a snare to every professed Christian. Satan finds easy access to the heart of the one who is careless and slack in his experience, and beguiles him with seducing theories that will destroy his faith in God. "He that cometh to God must believe that He is," as He has declared Himself [in His] personality "and that He is a rewarder of those who diligently seek Him." [Cf: Loma Linda Messages p. 87 para. 03] p. 486, Para. 3, [1905MS].

(139) In every sanitarium there must be kept before all in the institution the principles of true service. From the institution is to go forth light and knowledge. All connected with it are to act their part intelligently, as representatives of the truth for this time. It is that they may be trained to do true missionary work, that young people are brought to our sanitariums. [Cf: Loma Linda Messages p. 87 para. 04] p. 486, Para. 4, [1905MS].

If you will cooperate with God, He will go before you, and the glory

of the Lord will be your reward. Heavenly angels will break forth into singing as souls receive the great gift of God through Jesus Christ. You may assure the sick and afflicted that Christ is the great Healer. They may believe on Him, and trust in His word; for it will never fail. [Cf: Loma Linda Messages p. 87 para. 05] p. 486, Para. 5, [1905MS].

"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: Loma Linda Messages p. 87 para. 06] p. 486, Para. 6, [1905MS].

What a representation is here given! "My salvation is near to come,"-- that great salvation wrought out for each soul through Jesus Christ, the salvation for which the prophets have inquired and searched diligently. Our Lord is soon to come to us in mercy and compassion and love. We must go forth to receive Him as a welcome guest. [Cf: Loma Linda Messages p. 87 para. 07] p. 486, Para. 7, [1905MS].

The Lord Jesus calls upon every one to become interestedly engaged in the work of becoming a channel of light through which the grace of Christ may flow. Jesus has said, "Ye are the light of the world. . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." In the great salvation wrought through Jesus Christ, (140) the unbelieving world is to be helped through the work of believers. In the work you do in the sanitarium, many may become convinced that you are indeed the children of God. [Cf: Loma Linda Messages p. 87 para. 08] p. 487, Para. 1, [1905MS].

"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: Loma Linda Messages p. 88 para. 01] p. 487, Para. 2, [1905MS].

"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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." [Cf: Loma Linda Messages p. 88 para. 02] p. 487, Para. 3, [1905MS].

All the promises of God's word are made on gospel terms. If we on our part will fulfill the conditions, if we will seek the Lord, while He may be found, we may claim the promise: [Cf: Loma Linda Messages p. 88 para. 03] p. 487, Para. 4, [1905MS].

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the

myrtle tree; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off." [Cf: Loma Linda Messages p. 88 para. 04] p. 487, Para. 5, [1905MS].

(141) Let this message be sounded to all people, Seek the Lord while He may be found. Seek Him against whom you have been in rebellion. Let us make every effort to check the seducing sentiments that would come into our ranks. Let every soul be wide-awake to close every avenue of the soul to the sophistry of Satan, as revealed in heaven and in Eden. Let us be armed with that vigilance that shall resist his enchantments. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 88 para. 05] p. 487, Para. 6, [1905MS].

(142)--Sanitarium, California.--B.-115-'05.--April 12, 1905. Dear Brother Burden:--I hear that plans are being laid for Elder W. W. Simpson to leave Southern California to labor elsewhere. If Elder Simpson feels it his duty to go, I have nothing to say against it but I had hoped to see him extend his work from Los Angeles to Redlands and Riverside. The condition of Brother Simpson's health is such that great care must be exercised in regard to the location of his field of labor. He should have suitable help, that he may be relieved from the burden of speaking so frequently. Would it not be well if Elder Corliss and Elder Simpson could labor together? [Cf: Loma Linda Messages p. 88 para. 06] p. 488, Para. 1, [1905MS].

Redlands and Riverside have been presented to me as places that should be worked. These two places should not longer be neglected. I hope soon to see an earnest effort put forth in their behalf. Will you please consider the advisability of establishing a sanitarium in the vicinity of these towns, with treatment-rooms in each place to act as feeders to the institution? [Cf: Loma Linda Messages p. 89 para. 01] p. 488, Para. 2, [1905MS].

We cannot afford to allow these places to go unwarned. Instead of Elder Simpson's going somewhere else to work, would it not be better to let a determined effort be put forth to make a success of the work in these places? There are other cities in Southern California in which a work similar to that carried on by Elder Simpson in Los Angeles should be conducted. The Lord would have His ministers working zealously for those who have (143) never heard the truth. But Elder Simpson should have some one, connected with him to help him in the work. [Cf: Loma Linda Messages p. 89 para. 02] p. 488, Para. 3, [1905MS].

Our people in the churches of Southern California need to arouse to a work that is necessary within their own borders. Let them awake to prayer and labor. They need more spiritual vitality. They need to be converted, that they may labor for souls. Wherever there is spiritual life, there will be an imparting as well as a receiving of light and blessings. The nourishment from God's word will be received and earnest work will be done. The act of imparting keeps open the channel for receiving. This truth our Saviour ever sought to keep before the people." [Cf: Loma Linda Messages p. 89 para. 03] p. 488, Para. 4, [1905MS].

I have a message to bear to the church members in Southern California. "Arouse and avail yourselves of the opportunities open to you. While Christ pleads in your behalf, plead for yourselves, that you may be

purified from every unrighteous thought, every unholy action. Make an entire surrender to God of body, soul, and spirit. Be determined to do all in your power to learn the true science of soul-saving. While the light of God's mercy still shines, gather up every divine [ray.] [Cf: Loma Linda Messages p. 89 para. 04] p. 488, Para. 5, [1905MS].

Are you prepared to sell all, that you may purchase the field that contains the treasure? Said the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord. . . that I may win Christ, and be found in Him." [Cf: Loma Linda Messages p. 89 para. 05] p. 489, Para. 1, [1905MS].

Give up the self-righteousness that you have been cherishing. If the Lord permits you to behold such work as has been done in Los Angeles, seek with all humility, to act your part. Not in your own strength, but in the strength of Christ you are to ascend the ladder heavenward round by round. Make diligent, thorough work in humbling yourselves, that the (144) old habits and practices and all evil speaking may be put away. Draw nigh to God, and He will draw nigh to you. Die to self; live to God. [Cf: Loma Linda Messages p. 89 para. 06] p. 489, Para. 2, [1905MS].

Brother Burden, say to the church that the Lord will manifest Himself to all who seek Him with humble hearts. The end of all things is at hand. Let your eyes be fixed upon Christ. As the called and chosen of God, we must represent truth in its purity. Our lives are to be such that the world will take knowledge of us that we have been with Christ, and that truth may seem to them more desirable than error. [Cf: Loma Linda Messages p. 90 para. 01] p. 489, Para. 3, [1905MS].

If rightly conducted, our sanitariums may exert a refining, ennobling influence, and lead many souls to Christ. The religious principles maintained in these institutions will demonstrate that there is relief for the soul, weary and sick with sin. Many are weak and sick because of disease of the soul. Let Christ be held up before them as the great Healer, Who invites them to come to Him and find rest. Tell them that the heart of Christ is drawn out in compassion and love for His blood-bought heritage. He will heal the troubled heart that looks to Him in faith. [Cf: Loma Linda Messages p. 90 para. 02] p. 489, Para. 4, [1905MS].

To the poor, sin-sick soul repeat the Saviour's invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." There is true joy in learning of Christ. [Cf: Loma Linda Messages p. 90 para. 03] p. 489, Para. 5, [1905MS].

Tell the suffering ones of a compassionate Saviour. He is the only physician who can heal both body and soul. He has given His life for the world, that men should not perish, (145) but have everlasting life. He looks with compassion upon those who regard their case as hopeless. [Cf: Loma Linda Messages p. 90 para. 04] p. 489, Para. 6, [1905MS].

While the soul is filled with fear and terror, the mind cannot see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled minds. If you can inspire the

despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes can then be wrought in their physical condition. Christ will restore both body and soul, and realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world, and all who give their hearts to Him will find peace and rest and joy. [Cf: Loma Linda Messages p. 90 para. 05] p. 489, Para. 7, [1905MS].

The world is filled with sickness. Sin is increasing, especially in the large cities. Death is taking away large numbers. But the great Medical Missionary invites men to come to Him. "Come unto me," He says, "and I will give you rest." "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Cf: Loma Linda Messages p. 90 para. 06] p. 490, Para. 1, [1905MS].

Our part is, by believing His word, to find rest in Christ Jesus. His words are spirit and life. In believing them there is rest and peace. "Knock, and it shall be opened unto you." [Cf: Loma Linda Messages p. 90 para. 07] p. 490, Para. 2, [1905MS].

Our prayers will reach the ear of Christ, and He will open unto us the rich treasures of His grace. Through prayer we are brought into communion with the high and holy One who inhabiteth eternity. He opens the door to every one who will knock. [Cf: Loma Linda Messages p. 91 para. 01] p. 490, Para. 3, [1905MS].

As I think of how the skillful Physician longs to heal every sin-sick soul, I feel so anxious that those who are drawn to our sanitariums may there find what they need for the (146) cure of their physical and spiritual maladies. [Cf: Loma Linda Messages p. 91 para. 02] p. 490, Para. 4, [1905MS].

"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." This invitation will be accepted by those who are burdened for souls. They will become members of the royal family, children of the heavenly King. [Cf: Loma Linda Messages p. 91 para. 03] p. 490, Para. 5, [1905MS].

The law of God is to be obeyed. Obedience is the life of the soul. It brings health and peace and assurance. Seek the Lord in every necessity, and know that you have a friend in Jesus, one who loves you with an everlasting love. He will be as an anchor to the soul, both sure and steadfast. When men and women come just as they are, He cleanses them from their sins, and they become His sons and daughters. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 91 para. 04] p. 490, Para. 6, [1905MS].

(150)--Takoma Park, D. C. May 14, 1905.--B. 139'05.--Dear Brother Burden:--Your letter has just been read. I had no sooner finished reading it than I said, "I will consult no one; for I have no question at all about the matter." I advised Willie to send you a telegram without spending time to ask the advice of the brethren. Secure the property by all means, so that it can be held, and then obtain all the money you can and make sufficient payments to hold the place. This is

the very property that we ought to have. Do not delay; for it is just what is needed. As soon as it is secured, a working force can begin operations in it. I think that sufficient help can be secured to carry this matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help raise the money. I know that Redlands and Riverside are to be worked, and I pray that the Lord may be gracious, and not allow any one else to get this property instead of us. [Cf: Loma Linda Messages p. 93 para. 01] p. 490, Para. 7, [1905MS].

We had a very pleasant trip from San Francisco to Washington. Several times a song-service was held in the car and this took well. Many of the passengers outside of our party united in the singing. [Cf: Loma Linda Messages p. 93 para. 02] p. 491, Para. 1, [1905MS].

I am recovering from the cold that I caught about three weeks before leaving home. On Thursday morning I spoke in the large tent, and on Sabbath morning I spoke again. The large tent was crowded, and I am told that my voice could be (151) heard very distinctly even by those on the seats at the very back. I shall send you a copy of my talk when it is written out. [Cf: Loma Linda Messages p. 93 para. 03] p. 491, Para. 2, [1905MS].

Today, Sunday, Elder Haskell spoke in the forenoon. The afternoon meeting was broken up by a thunderstorm. The rain came through the large tent, and people were obliged to hurry away to the small tents. [Cf: Loma Linda Messages p. 93 para. 04] p. 491, Para. 3, [1905MS].

A good work is being done on the school and sanitarium land here. Money is coming in for the completion of the one-hundred thousand dollar fund. Last Friday morning, at a meeting held for this purpose, about six thousand dollars were handed in by the delegates for the Washington work. A great many Conferences had not at that time reported fully, and at the end of this week, there will be several thousand dollars more to hand in. [Cf: Loma Linda Messages p. 93 para. 05] p. 491, Para. 4, [1905MS].

We hope that this meeting will be the means of accomplishing much good. If the Lord sees that we are in earnest in seeking Him, He will be found of us. Oh, it would be sad indeed to get above the simplicity of the work. When we are humble enough to receive wisdom, the Lord will certainly teach us His way. I have such a hungering and thirsting after God! I must have a strong faith, and I must bear a decided testimony, which will not be weakened. Bible truth will prevail, and oh, how my heart longs to see our church-members obtaining a deep experience, which will stand the test that is before us. [Cf: Loma Linda Messages p. 93 para. 06] p. 491, Para. 5, [1905MS].

Let us seek the Lord while He may be found, and call upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God; for He will abundantly pardon." [Cf: Loma Linda Messages p. 94 para. 01] p. 491, Para. 6, [1905MS].

Let us make straight paths for our feet. The Lord will not leave those who love Him and keep His commandments to be (152) spoiled by the enemy. A short work will the Lord do upon the earth, and He will stir



His people mightily. A great work is to be done. Let us read and study the fifty-fifth and fifty-sixth chapters of Isaiah; for they contain wonderful encouragement, and the Lord wants us to bring all the uplifting possible to His people. [Cf: Loma Linda Messages p. 94 para. 02] p. 491, Para. 7, [1905MS].

"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 keeps his hand from doing any evil. . . [Cf: Loma Linda Messages p. 94 para. 03] p. 492, Para. 1, [1905MS].

"Also the sons of the stranger that hath joined 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 for all people. The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to Him, beside those that are gathered unto Him." [Cf: Loma Linda Messages p. 94 para. 04] p. 492, Para. 2, [1905MS].

Here is the word of the Lord. Open up every place possible. We are to labor in faith, taking hold of a power that is pledged to do large things for us. We are to reach out in faith in Los Angeles and in Redlands and Riverside. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 94 para. 05] p. 492, Para. 3, [1905MS].

(153)--Takoma Park, Washington, D. C.--B. 143 '05--May 23, 1905. Dear Brother and Sister Burden:--I have been waiting to hear from you again regarding the place near Redlands, about which you wrote not long ago. I hope that this place can be secured, because I think that the Lord has made it possible for us to obtain it. If you have anything further to tell us, please do so. We do not want this place to be a snare to us; for I feel impressed that it will be a great blessing. I hope that you will send me a line when you have come to a decision regarding the place. [Cf: Loma Linda Messages p. 94 para. 06] p. 492, Para. 4, [1905MS].

Redlands and Riverside must be worked, and they could be worked from the place about which you have written us. If Brother and Sister Haskell can possibly get away from Nashville, I should like them to spend a little time in Southern California. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 95 para. 01] p. 492, Para. 5, [1905MS].

(154)--Takoma Park, Washington, D. C.--B.145 '05--May 24, 1905. Dear Brother Burden:--We received your letter to-day. I wish to say that I cannot ask the Conference to invest in a sanitarium at Redlands. They have enough responsibilities to carry without taking upon them others. If you in Los Angeles will do your best, we will do our best. If you will do nothing, say so, and we will do nothing. If you will work intelligently, as we know you can, then we will do what we can. But if you do nothing, waiting for the Conference you will lose your chances. If you are going to depend on the Conference purchasing it, I have no

hope of your obtaining it. [Cf: Loma Linda Messages p. 95 para. 02] p. 492, Para. 6, [1905MS].

Can you give us definite terms of payment? Then we shall know what to tell the people. I am anxious to secure the place for a sanitarium, but if you cannot state anything definite as to the terms of payment, we are left without any certain information. [Cf: Loma Linda Messages p. 95 para. 03] p. 493, Para. 1, [1905MS].

Brother Burden, if you wait for Brother Santee to work out the plans, there will be no hope at all in the matter. I will not write more till I hear something further from you. Telegraph us at once the price of the property, and the best terms of payment you can obtain. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 95 para. 04] p. 493, Para. 2, [1905MS].

(155)--Takoma Park, Washington, D. C.--B.-153-'05.--May 28, 1905. Dear Brother Burden:--When you wrote to me about the advisability of purchasing the property known as Loma Linda, I did not consult with any one, because I thought this would hinder us, and I believed that we could carry the matter forward without putting the burden on the Conference. We do not desire to bring perplexity upon the Conference regarding this matter. Be assured my brother, that I never advance anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. [Cf: Loma Linda Messages p. 95 para. 05] p. 493, Para. 3, [1905MS].

I am glad that means is in sight to make the first payment on the place; for we ought to have it. I do not know just where to look for the rest of the money needed. I have asked Brother Washburn to let me know of anyone who would be willing to lend me some money without interest. He thinks that I could get means on these terms. [Cf: Loma Linda Messages p. 95 para. 06] p. 493, Para. 4, [1905MS].

We will appropriate the proceeds of the sale of a certain number of copies of "Ministry of Healing" toward the purchase of this property. The book will soon be on the market. [Cf: Loma Linda Messages p. 96 para. 01] p. 493, Para. 5, [1905MS].

By all means secure the property, if you can; for I believe it to be the very place the Lord desires us to have. We do not desire to burden the Conference. We can as (156) a company raise the required sum, I believe. I hope that we shall see you soon, and then we can talk these matters over. We shall have to stay here for a week after the meetings close, because Willie has some committee work to do . . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 96 para. 02] p. 493, Para. 6, [1905MS].

(160)--Takoma Park, Washington, D. C.--B.155 '05--May 31, 1905 Dear Brother Burden:-- . . . We hope to see you soon now, but in regard to the purchase of "Loma Linda" I will say, Go ahead. I hope to be able to help by giving the proceeds from a certain number of copies of "Ministry of Healing." I can do no more, except to borrow. I wish the place purchased. Do not neglect to tell me all I ought to know. I have been looking over your descriptive letter, and I am well satisfied that the place is one we ought to have. It is cheap at forty thousand dollars. We will not leave you, but will stand back of you, and help

you to raise the means. In regard to the right man to manage the institution, I am confident that we shall find some one when the right time comes. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 98 para. 01] p. 493, Para. 7, [1905MS].

(161)--Takoma Park, Washington, D.C.--B. 223, 1905.--June 2, 1905.  
Dear Brother Burden:--I am much encouraged by the letters that I have received from you regarding Loma Linda. From your descriptions of the place, I believe it meets the representation which I have seen of what we should seek for as sanitarium locations. Such a place was presented to me a few miles from an important city. The city has recently been built up. [Cf: Loma Linda Messages p. 98 para. 02] p. 494, Para. 1, [1905MS].

I have tried to place before our people the representations given me regarding sanitariums in the country, and I have urged upon them the necessity of establishing our sanitariums outside of the cities. I have had repeatedly presented to me the advantages of securing locations some miles out of the cities. Those who follow the counsel of God in providing places where the sick and suffering can receive proper treatment will be guided to the right places for the establishment of their work. [Cf: Loma Linda Messages p. 98 para. 03] p. 494, Para. 2, [1905MS].

Let our sanitariums be located where there is an abundance of land. I can see the advantage of such a place as Loma Linda. The Lord worked to help us to secure this property. The work of this institution is to be carried forward on pure, elevated lines. It can be conducted in such a way that the truth will be presented as the rock upon which to build. [Cf: Loma Linda Messages p. 98 para. 04] p. 494, Para. 3, [1905MS].

In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher. "To you it is given," Christ said, "to the people who keep My (162) commandments and do those things that I have presented in my word, "to know the mysteries of the kingdom of heaven." [Cf: Loma Linda Messages p. 99 para. 01] p. 494, Para. 4, [1905MS].

We are to proclaim the truth to the world, for thus the great medical missionary has commanded us. "What ye hear in the ear, that preach ye upon the house-top; for there is nothing hid that shall not be made known." "The secret of the Lord is with them that fear Him, and keep His commandments." "As many as received Him, to them gave He power to become the sons of God." [Cf: Loma Linda Messages p. 99 para. 02] p. 494, Para. 5, [1905MS].

The church of Christ is dependent on Him for her very existence. Only through Him can it gain continued life and strength. The members are to live constantly in the most intimate, vital relationship with the Saviour. They are to follow in His steps of self-denial and sacrifice. They are to go forth into the highways and byways of life to win souls to Him, using every possible means to make the truth appear in its true character, before the world. [Cf: Loma Linda Messages p. 99 para. 03] p. 494, Para. 6, [1905MS].

The truth is to be presented in various ways. Some in the higher walks of life will grasp it as it is presented in figures and parables. As

men labor to unfold the truth with clearness, that conviction may come to their hearers, the Lord is present as He promised to be. As they go forth on their mission, teaching all things whatsoever Christ has commanded, the promise will be fulfilled, "Lo, I am with you alway, even unto the end of the world." Those who are honest in heart will see the importance of the truth for this time, and will take their place in the ranks of those who are keeping and teaching the commandments. [Cf: Loma Linda Messages p. 99 para. 04] p. 495, Para. 1, [1905MS].

All that can be done to make clear the mystery of godliness is to be done. The earthly has its place in illustrating the heavenly. All nature is a lessonbook, a teacher (163) to every one who will learn. [Cf: Loma Linda Messages p. 99 para. 05] p. 495, Para. 2, [1905MS].

In His wonderful sermon on the mount, Christ used the lilies of the field in their natural loveliness to illustrate a great truth. His language is adapted to the opening intellect of child-life. The great Teacher brought his hearers in contact with nature, that they might listen to the voice which speaks in all created things; and as their hearts became tender and their minds receptive, He helped them to interpret the spiritual teaching of the scenes upon which their eyes rested. The parables, by means of which He loved to teach lessons of truth, show how open His spirit was to the influence of nature, and how He delighted to gather spiritual teaching from the surroundings of daily life. [Cf: Loma Linda Messages p. 99 para. 06] p. 495, Para. 3, [1905MS].

The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep,--with these Christ illustrated immortal truth. He drew illustrations from the facts of life, facts of experience familiar to the hearers,--the hid treasure, the pearl, the fishing net, the lost coin, the prodigal son, the house on the rock and on the sand. In His lessons there was something to interest every mind, to appeal to every heart. Thus the daily task, instead of being a mere round of toil, bereft of higher thoughts, was brightened and uplifted by constant reminders of the spiritual and the unseen. . . [Cf: Loma Linda Messages p. 100 para. 01] p. 495, Para. 4, [1905MS].

Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an (164) intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the great Healer of body and mind. Every physician should be a skillful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the great Physician will be diverted. While the needs of the body are to be strictly attended to, while all efforts are to be made to break the power of disease, the physician is never to forget that there is a soul to be labored for. [Cf: Loma Linda Messages p. 100 para. 02] p. 495, Para. 5, [1905MS].

God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious, a conviction unperverted by human logic. Human logic has often nearly quenched the light which God would have shine forth in clear rays to convince minds that the God of

nature is worthy of all praise and all glory, because He is the Creator of all things. [Cf: Loma Linda Messages p. 100 para. 03] p. 496, Para. 1, [1905MS].

Christ illustrated character-building by a house built on a rock, against which storm and tempest were powerless, and the house built on the sand, which was swept away. We are living in perilous times. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 100 para. 04] p. 496, Para. 2, [1905MS].

(165)--Glendale, Calif., June 23, 1905.--B.-183 '05 Dear Brother Butler:--Since leaving Washington, I have had much writing and speaking to do. I have spoken twice to the Los Angeles Church. The Lord gave me a message for the people before leaving San Diego. [Cf: Loma Linda Messages p. 100 para. 05] p. 496, Para. 3, [1905MS].

On our way to Los Angeles, we stopped off at Loma Linda, and visited the property that we have purchased for sanitarium work. We were taken through the different buildings. There is one large main building, which was built for sanitarium work and is well adapted for that purpose. Some changes will have to be made regarding bath and treatment facilities, but otherwise, everything is in readiness for us to begin work at once. [Cf: Loma Linda Messages p. 100 para. 06] p. 496, Para. 4, [1905MS].

Until this recent visit, I have never before seen such a place with my natural eyes, but four years ago such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to begin work for Redlands and Riverside. We must take decided efforts to secure helpers who will do most faithful medical missionary work. If God will bless the treatments given and Christ will let His healing power be felt, a wonderful work will be accomplished. [Cf: Loma Linda Messages p. 100 para. 07] p. 496, Para. 5, [1905MS].

We shall need the very best physicians that can be secured, men and women who are faithful and true, and who will (166) live in constant dependence upon the great Healer, men and women who will humble their hearts before God, and believe His word, men and women who will keep their eyes fixed on their leader and counselor, the Lord Jesus Christ. [Cf: Loma Linda Messages p. 101 para. 01] p. 496, Para. 6, [1905MS].

This work must be carried on aright. In the past, decided failures have been made in the institutions established for the care of the sick because so much business has been crowded in that the main object for which our sanitariums are established has been lost sight of. Great loss has thus been sustained. I am to urge upon our people that the proclamation of the principles of truth must be kept prominent, as the main line of work for which our sanitariums were instituted. [Cf: Loma Linda Messages p. 101 para. 02] p. 496, Para. 7, [1905MS].

The Lord calls for a solemn dedication to Him of the Sanitariums that shall be established. Our object in the establishment of these institutions is that the truth for this time may through them be proclaimed. In order that this may be done, they must be conducted on right lines. In them, business interests are not to be crowded in to take the place of spiritual interests. Every day devotional exercises

are to be held. The work of God is in no case to be given a secondary place. Those who come to our sanitariums for treatment must see the word of God, which is the bread of life, exalted above all common, earthly considerations. A strong religious influence is to be exerted. It must be plainly shown that the glory of God and the uplifting of Christ are placed before all else. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 101 para. 03] p. 497, Para. 1, [1905MS].

(167)--San Jose, Calif., June 25, 1905.--B.-161- '05 Dear Brother and Sister Burden:--It is just daylight, and I am seated on my couch, beginning a letter to you. Our meeting here began a day or two ago, and I think there will be a good attendance of our people. On Sabbath the brethren and sisters at Mountain View turned out well. On Sabbath morning at half past ten I spoke to a large number in the big tent. [Cf: Loma Linda Messages p. 101 para. 04] p. 497, Para. 2, [1905MS].

I have an intense desire that this meeting shall be the very kind of meeting that the Lord desires us to have. I hope much for the revival of the Spirit of the Lord. [Cf: Loma Linda Messages p. 101 para. 05] p. 497, Para. 3, [1905MS].

I have consented to remain here till the close of the campmeeting,--one week from Monday. We shall then return to our home at St. Helena. [Cf: Loma Linda Messages p. 102 para. 01] p. 497, Para. 4, [1905MS].

There are many matters to be considered, and we will need the guidance of the Holy Spirit. I pray that a right impression may be made on the minds of those present at the meeting. [Cf: Loma Linda Messages p. 102 para. 02] p. 497, Para. 5, [1905MS].

The school question will receive careful attention, and we hope that matters may be so adjusted that future work in educational lines will be of a more advanced and satisfactory character. The Lord can do much through the teachers and students of our schools, if they will carry the work steadily forward and upward. . . . [Cf: Loma Linda Messages p. 102 para. 03] p. 497, Para. 6, [1905MS].

In regard to Sister Burden continuing to hold her place as bookkeeper, I think that if she would take the exercise that she should, the evils I have feared might be avoided. She should not confine herself too closely. She can be a real (168) help in teaching others how to keep books. This is a line of education that is greatly needed, and in no case should it be neglected. But Sister Burden should be left entirely free to take up the work that she chooses. She can help with her experience in many ways. She can give valuable counsel in regard to many matters that will come up for discussion. [Cf: Loma Linda Messages p. 102 para. 04] p. 497, Para. 7, [1905MS].

I have a great desire that you may both be greatly blessed in your work in the new sanitarium. I hope that Brother Reaser will move understandingly in reference to the sanitariums already in operation and also in regard to the new sanitarium. I pray that the Lord may provide suitable people to connect with this institution, people who will be a genuine strength to the institution. [Cf: Loma Linda Messages p. 102 para. 05] p. 498, Para. 1, [1905MS].

Do not be discouraged if in any wise there is some cutting across of

your plans, and if you are somewhat hindered. But I hope that we shall never again have to meet the hindrance that we have met in the past because of the way in which things have been conducted in some lines in Southern California. I have seen the hold-back principles followed, and I have seen the displeasure of the Lord because of this. If the same spirit is manifested, I shall not consent to keep silent as I have done. [Cf: Loma Linda Messages p. 102 para. 06] p. 498, Para. 2, [1905MS].

It is the most awful thing a man can do to dethrone God from his heart, refusing to take the Bible as his counselor. The man who does this debases whatever he has connection with. Christ does not abide in his heart. The law of God is to him an empty form. He may be supposed to be a Christian, but he debases whatever he touches. [Cf: Loma Linda Messages p. 102 para. 07] p. 498, Para. 3, [1905MS].

The gospel of Christ has been dishonored by being handled with sin-stained hands. Professed Christians act and speak in a way that is no honor to God. What men and women (169) need now is thorough conversion. Every part of their intelligence should go out to meet Christ, and every part of their spiritual nature should yearn for more of Him. The Father seeketh such to worship Him,--those who worship Him in spirit and in truth and in the beauty of holiness. Let us separate from the contaminating influences of the world, and hold communion with the Saviour. Let us bring ourselves, in thought, word and deed, into conformity with the will of Christ. The Redeemer is seeking for those whose highest aim is to serve and glorify God. [Cf: Loma Linda Messages p. 102 para. 08] p. 498, Para. 4, [1905MS].

The message that the Lord has given me for the church in Los Angeles, is, Through faith and diligent service you are to become one with Christ. You are to eat His flesh and drink His blood, making His words a part of the daily life. The great Teacher will accept only the purest integrity, the most distinct representation of His words and His Spirit. Spiritual-mindedness must not be allowed to become a strange thing among us. We are to become more and more nearly conformed to Christ. The joy of the Lord, the praise of God, is to be on our lips and in our hearts. The character is to be transformed from the mist and cloud of uncertainty into the radiance of the light proceeding from heaven. The world is to be eclipsed by the contemplation of heavenly things. [Cf: Loma Linda Messages p. 103 para. 01] p. 498, Para. 5, [1905MS].

I ask the believers in Los Angeles to seek for a deeper, higher experience in the things of God. The Father seeketh such to worship Him. Arise, and brace your souls for action. Take an extensive survey of the work that is to be done. Read your Bibles with an increasing determination to have a larger experience in the things of God. Stand in the light of the Sun of Righteousness. [Cf: Loma Linda Messages p. 103 para. 02] p. 499, Para. 1, [1905MS].

(170) What could induce the pure, sinless Son of God to tabernacle with men in a world filled with crime and strife and wickedness? He did this that He might better reach the lost and perishing. He suffered, being tempted Proportionate to the perfection of His holiness, was the strength of the temptation. Because of the depravity so revolting to His purity, His residence in the world was a perpetual sorrow. On every

hand He saw men and women destroying themselves by yielding to perverted appetite and passion. [Cf: Loma Linda Messages p. 103 para. 03] p. 499, Para. 2, [1905MS].

Christ gave His life for the life of the world. He came to this earth in the likeness of man, to present before human beings an example of the character that all must form in order to be saved. He came to bring them power to overcome all the temptations of the enemy. [Cf: Loma Linda Messages p. 103 para. 04] p. 499, Para. 3, [1905MS].

O, that every soul might be awakened, and led to become a subject of the heavenly kingdom, surrendering all to Christ. The word of God gives us no encouragement that a sinner is pardoned in order that he may continue in sin. He is pardoned on condition that he receives Christ, confessing and repenting of his sin and becoming renewed. Many who pass under the name of Christian are not converted. Conversion means renovation. The sinner must enter into the renovating process for himself. He must come to Jesus. He must give up the wrong habits in which he has indulged. He must bring his unsubdued, unchristlike tendencies under the control of Christ, else he cannot be made a laborer together with God. Christ works, and the sinner works. The life of Christ becomes the life of the human agent. It is through the renewing power of the divine Spirit that man is fashioned into a perfect man in Christ. [Cf: Loma Linda Messages p. 103 para. 05] p. 499, Para. 4, [1905MS].

By the character that he is forming, every man is (171) deciding his future destiny. In the books of heaven is made the record. There the character is photographed. There is seen a picture of the unclothed soul. [Cf: Loma Linda Messages p. 104 para. 01] p. 499, Para. 5, [1905MS].

The promise is given, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." It is the striving souls who receive the assistance of heaven and partake of its elements. It is by test and trial that the followers of Christ are fitted to dwell with Him in the heavenly courts.--M.H.--(Signed) Ellen G. White. [Cf: Loma Linda Messages p. 104 para. 02] p. 499, Para. 6, [1905MS].

(176)--St. Helena, Calif. July 10, 1905.--B-197-'05 Dear Brother and Sister Burden:--On my way from San Jose to St. Helena, I met Dr. Stewart, from the Battle Creek Sanitarium, and had some conversation with him. He is one of Dr. Kellogg's lieutenants, and I hope that you will not be deceived by any flattering statements that may be made. I know that Dr. Kellogg is doing a work which is misleading. I am writing now to put you on guard. Dr. Kellogg is sending men all around to encourage those whom they visit to take sides. Do not give the least credence to their words or plans. [Cf: Loma Linda Messages p. 107 para. 01] p. 500, Para. 1, [1905MS].

We know not what tactics Satan will adopt in his efforts to gain the control. I have confidence that you will hold the fort at Loma Linda. The Lord will work for us if we will carry the work forward without binding it up with the work [Cf: Loma Linda Messages p. 107 para. 02] p. 500, Para. 2, [1905MS].



I wish I could see you and talk with you. Let nothing draw you to Battle Creek. It is presented to me that every effort is being made to draw to Battle Creek our young people and those who should be engaged in missionary work elsewhere. Men must be placed in charge of the educational branches of our work who are sound in the faith and as firm as a rock to principle. [Cf: Loma Linda Messages p. 107 para. 03] p. 500, Para. 3, [1905MS].

I want you to keep me posted about the money coming in with which to make the payments on the Loma Linda property. I am writing to different ones, asking them to help us at this time, and I think that we shall obtain means to make every payment. Please write to me often, and tell me what you are doing, (177) and what the prospects are for obtaining means. [Cf: Loma Linda Messages p. 107 para. 04] p. 500, Para. 4, [1905MS].

We have been passing through some very hot weather. Yesterday I succumbed for a little while, but carefulness set me right again. [Cf: Loma Linda Messages p. 107 para. 05] p. 500, Para. 5, [1905MS].

W. C. White has been at Mountain View most of the time since we parted from you, working on "Ministry of Healing." He will return to St. Helena tonight or tomorrow morning. [Cf: Loma Linda Messages p. 107 para. 06] p. 500, Para. 6, [1905MS].

If the Lord will, I shall attend the campmeeting in Southern California. I am anxious that this meeting should be held in the best place. Would it not be well to have the principal campmeeting at Redlands, securing the best help for the work there, and then hold a smaller meeting at San Diego? What is your mind regarding this? You are on the ground, and I put great confidence in your judgment. To me, it seems as if we ought to make Redlands the center for the coming meeting. Ellen G. White. [Cf: Loma Linda Messages p. 107 para. 07] p. 500, Para. 7, [1905MS].

(From MS. 92' 05--latter portion.)--July, 1905. The Loma Linda Sanitarium.--I wish to present before our people the blessing that the Lord has placed within our reach by enabling us to obtain possession of the beautiful sanitarium property known as Loma Linda. This property lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. Its name, Loma Linda,--"Beautiful Hill"--describes the place. Of the 76 acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Cf: Loma Linda Messages p. 108 para. 01] p. 501, Para. 1, [1905MS].

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded with large pepper trees and other shade trees. [Cf: Loma Linda Messages p. 108 para. 02] p. 501, Para. 2, [1905MS].

About ten rods away and on the highest part of the hill there is a group of five cottages. The central cottage has nine beautiful living rooms and two bathrooms. In the basement is a heating plant for the five cottages. [Cf: Loma Linda Messages p. 108 para. 03] p. 501, Para. 3, [1905MS].

Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. An interesting feature of three of these cottages is that each room has its veranda, with broad windows running to the floor, so that the beds can be wheeled right out on the veranda, and the patients can sleep in the open air. [Cf: Loma Linda Messages p. 109 para. 01] p. 501, Para. 4, [1905MS].

(180) Between these cottages and the main building, there is a recreation building, which can be used as a gymnasium, and for classrooms and meetings. [Cf: Loma Linda Messages p. 109 para. 02] p. 501, Para. 5, [1905MS].

In all there are ninety rooms. The buildings are furnished throughout, and are ready for use. [Cf: Loma Linda Messages p. 109 para. 03] p. 501, Para. 6, [1905MS].

There is a post office in the main building, and most of the trains stop at the railway station, about forty rods from the sanitarium. [Cf: Loma Linda Messages p. 109 para. 04] p. 501, Para. 7, [1905MS].

The seventy-six acres of hill and valley land is well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land is in alfalfa. Eight acres are in good bearing orange orchard. Many acres of land round the cottages and the main building are laid out in lawns, drives, and walks. [Cf: Loma Linda Messages p. 109 para. 05] p. 501, Para. 8, [1905MS].

There are horses and carriages, cows and poultry, farming implements and wagons. The buildings and grounds are abundantly supplied with excellent water. [Cf: Loma Linda Messages p. 109 para. 06] p. 502, Para. 1, [1905MS].

This property is now in our possession. It cost the Company from whom we purchased it about \$140,000.00. They erected the buildings and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for \$40,000. and for this amount our brethren have purchased it. [Cf: Loma Linda Messages p. 109 para. 07] p. 502, Para. 2, [1905MS].

We must now secure money with which to complete the payments. Ten thousand dollars have already been paid. Ten thousand more must be paid in September and December, and the remaining twenty thousand at the end of two years. [Cf: Loma Linda Messages p. 109 para. 08] p. 502, Para. 3, [1905MS].

(181) Until our recent visit, I had never before seen such a place as this with my natural eyes, but four years ago just such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to work for the sick, and in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful medical missionary work. If Christ will bless the treatment given, and let His healing power be felt, a great work will be accomplished. We shall need to secure competent physicians and nurses,--men and women

who are true and faithful; and who can be relied on; men and women who live in constant dependence upon the great Healer; men and women who humble their hearts before God and believe His Word, keeping their eyes fixed on their Leader and Counselor, the Lord Jesus Christ. [Cf: Loma Linda Messages p. 109 para. 09] p. 502, Para. 4, [1905MS].

O, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen, and I thank our heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward on right lines, by faithful physicians and managers. [Cf: Loma Linda Messages p. 110 para. 01] p. 502, Para. 5, [1905MS].

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. I am anxious to see the work started. For some time I have been looking for just such a place as this, with good buildings, all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find. [Cf: Loma Linda Messages p. 110 para. 02] p. 502, Para. 6, [1905MS].

(182) The character of the buildings, the terraced hill, covered by graceful pepper trees, the profusion of flowers and shrubs, the tall shade trees, the orchards and fields,--all combine to make this place meet fully the descriptions that I have given in the past of the place presented to me as the most perfect for sanitarium work. Everything at Loma Linda is fresh and wholesome and attractive. The patients could live out of doors a large part of the time. The land will serve as a school for the education of patients. By out-door exercises and working in the soil, men and women will regain their health. Rational methods for the cure of disease will be used in a variety of ways. Drugs will be discarded. [Cf: Loma Linda Messages p. 110 para. 03] p. 503, Para. 1, [1905MS].

Out of the cities, has been my constant advice. But it has taken years for our people to become aroused to an understanding of the situation. It has taken years for them to realize that the Lord would have them leave the cities and do their work in the quiet of the country, away from the turmoil and noise and confusion. We are thankful to God for Loma Linda. It is one of the best locations for sanitarium work that I have ever seen. At this place the sick can be given every natural advantage for regaining health and strength. [Cf: Loma Linda Messages p. 110 para. 04] p. 503, Para. 2, [1905MS].

Forty years ago the Lord began to give us instruction in regard to the establishment of sanitariums, as one of His chosen ways for proclaiming the third angel's message. Men and women bring disease upon themselves by transgressing the laws of God. The laws of nature, as truly as the precepts of the decalogue, are divine, and only in obedience to them can health be recovered or preserved. Many are suffering as the result of hurtful practises, who might be restored to health if they would do what they might for their own restoration. (183) They need to be taught that every practice which destroys the physical, mental or moral energies is sin, and that health is to be secured through obedience to the laws that God has established for the good of all mankind. [Cf: Loma Linda Messages p. 110 para. 05] p. 503, Para. 3, [1905MS].

Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation. In them the sick are to be taught to overcome the appetite for tea coffee, fleshmeat, tobacco, and intoxicating liquor of all kind. [Cf: Loma Linda Messages p. 111 para. 01] p. 503, Para. 4, [1905MS].

In every one of our medical institutions the sick and suffering are to be pointed to the Saviour as their only hope. In the Christian life there is strength and joy and courage. Turning away from the injurious fashions of this degenerate age brings peace of mind and the assurance of the love and friendship of the heavenly Father. Receiving the Lord in simplicity places men and women where they know the meaning of the words, "As many as received Him, to them gave He power to become the sons of God." [Cf: Loma Linda Messages p. 111 para. 02] p. 503, Para. 5, [1905MS].

Out of the cities, is my message. Those who have had the light, but have neglected to follow the instruction that the Lord has given regarding the location of our health institutions and our schools, will one day see the folly of clinging to the cities. They will realize how kind the Lord was to point out the right way. [Cf: Loma Linda Messages p. 111 para. 03] p. 504, Para. 1, [1905MS].

Let your schools, the high and the lowly, be cut out of the cities. If your desire to live a heavenly life in this world, place yourselves in right relation to God. Let your aspirations be Christlike. Christ lived much in contact with nature. God's missionaries are to form their lives after the divine similitude. They are to have a close connection with (184) Christ. His life is to be their example. [Cf: Loma Linda Messages p. 111 para. 04] p. 504, Para. 2, [1905MS].

For the past twenty years the Lord has been giving the message that plants are to be made in many places. He will greatly bless us as we endeavor to carry out His will. Out of the city into the country, is the word that has been given, and this word is to be obeyed. Our sanitariums are to be established in the most healthful surroundings. We have tried to follow closely the Lord's directions in this matter, and he has let light shine on our pathway, as we have endeavored to establish sanitariums where sin-sick souls may be led to the great Healer. God declared that we should find buildings suitable for our work, and that these buildings would be offered to us at a very low price. Has not our recent experience in Southern California proved this true? [Cf: Loma Linda Messages p. 111 para. 05] p. 504, Para. 3, [1905MS].

I could not but weep for joy as I saw how plainly the providence of God had been revealed in our selection of places for sanitarium work in San Diego, Los Angeles, and Redlands and Riverside districts. [Cf: Loma Linda Messages p. 111 para. 06] p. 504, Para. 4, [1905MS].

Money is needed with which to establish the work in places outside of the cities, from which the cities can be worked. We must have means with which to meet the payments on Loma Linda. I ask our brethren who have means to awake to the responsibilities resting upon them, and to do what they can to help us. Those who have the Lord's money in trust should regard it as a privilege to give of their means to help to pay

for a place so well adapted for sanitarium work. Gifts, and loans at a low rate of interest, will be gladly received. My brethren, it is the Lord's money that you are handling, and you cannot invest it better than by putting it into the Lord's work. Thus you will lay up treasure in heaven. I beseech you, by the (185) mercies of God, "That ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Cf: Loma Linda Messages p. 111 para. 07] p. 504, Para. 5, [1905MS].

I have had much to write in regard to the shortness of time. Our work is soon to close, and we are now to place ourselves in working order in God's way. We are not to link ourselves up with those who are not wise to discern what is the will of God." [Cf: Loma Linda Messages p. 112 para. 01] p. 505, Para. 1, [1905MS].

I have had much to write in regard to the shortness of time. Our work is soon to close, and we are now to place ourselves in working order in God's way. We are not to link ourselves up with those who are not wise to discern what is the will of God. We are to come out from among them and be separate. The end of all things is at hand, and the message of warning must be given. A spirit of anger is stirring the nations, and it will soon be too late to work for the Lord. Every conceivable deception will be brought in, and the enemy will work with masterly power. Stronger and stronger will be his efforts, until in heaven it is said, "It is finished." (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 112 para. 02] p. 505, Para. 2, [1905MS].

(186)--"Elmshaven", Sanitarium, Calif.--K. 233'05--August 9, 1905. Dear Brother and Sister Kress.--.....I wish to say to you that if God opens the way for the brethren in other parts of Australia to purchase property that may be used for sanitarium work, such as the place that Brother Semmens has written about, forbid them not. Utter not one word of remonstrance. There are many cities to be worked, and medical missionary work is not to be confined to a few centers. [Cf: Loma Linda Messages p. 112 para. 03] p. 505, Para. 3, [1905MS].

For a long time the Battle Creek Sanitarium was the only medical institution conducted by our people. But for many years light has been given that sanitariums should be established near such cities as Melbourne and Adelaide. And when opportunities come to establish the work in still other places, never are we to reach out the hand and say, No, you must not create an interest in other places, for fear that our patronage will be decreased. If sanitarium work is the means by which the way is to be opened for the proclamation of the truth, encourage and do not discourage those who are trying to advance this work. [Cf: Loma Linda Messages p. 112 para. 04] p. 505, Para. 4, [1905MS].

May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places. We are living in the last days. Troublous times are before us. He who understands the necessities of the situation arranges that advantages (187) should be brought to the workers in various places, to enable them more effectually to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and

He sends His own message into the highways and the byways. He loves us with an everlasting love. [Cf: Loma Linda Messages p. 112 para. 05] p. 505, Para. 5, [1905MS].

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been done. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places. [Cf: Loma Linda Messages p. 113 para. 01] p. 505, Para. 6, [1905MS].

Since we returned from Australia, the Lord has opened the way for the establishment of the sanitarium work in Southern California. The brethren there have found opportunity to buy several properties at a price very much below the original cost. The first of these was an opportunity to purchase the Fernando school buildings. . . [Cf: Loma Linda Messages p. 113 para. 02] p. 506, Para. 1, [1905MS].

Not long ago a building at Glendale, eight miles from Los Angeles, was purchased and fitted up for sanitarium work. Originally this building was an expensive one, costing the owners about forty thousand dollars. There are seventy-five rooms, many of which are arranged in suites, a small one for a bedroom, and a larger one for a sitting-room. There were two bathrooms on each floor. but they were not such as would be needed in giving treatments, and new treatment-rooms have been added. [Cf: Loma Linda Messages p. 113 para. 03] p. 506, Para. 2, [1905MS].

The rooms in the buildings are pleasant, and the location of the building is very good. The place is a sightly one. (188) When Brother Burden first went to see the agent about purchasing this place, twenty thousand dollars was asked for it. Brother Burden then told the agent something of the purpose for which those desirous of purchasing the building wished to use it. He told him about our medical missionary work, and assured him that this work was carried on without any thought of making money except for missionary purposes. The agent was much interested, and was inclined in favor of the idea, and he named a sum considerably lower than the sum first mentioned. But Brother Burden told him that it would be impossible for us to pay that price, and he then said, "You can have it for twelve thousand five hundred dollars and you may consider the remainder of the price a gift to the institution." [Cf: Loma Linda Messages p. 113 para. 04] p. 506, Para. 3, [1905MS].

Recently we have purchased what is known as the Loma Linda property. This property is sixty miles from Los Angeles, and is on the main railway line from Los Angeles to New Orleans. It was owned by a corporation of one hundred and fifty people, seventy of whom were physicians. But the physicians did not agree among themselves, and the place lost money instead of making it; and it was decided to sell. It continued to be a loss financially and the stockholders became anxious to sell. It was offered for forty thousand dollars, and for this price our brethren have purchased it, paying down five thousand dollars. They will make three other payments of five thousand each, and after that will have two years in which to pay the remainder, at six percent interest. [Cf: Loma Linda Messages p. 113 para. 05] p. 506, Para. 4, [1905MS].

The property is a most beautiful one. There are seventy-six acres of land, twenty-three of which are set out to fruit and ornamental trees. There are twelve acres of oranges, and (189) eight acres of plums, apricots, lemons, and grapefruit. The rest of the land is garden, alfalfa, and pasture-land. [Cf: Loma Linda Messages p. 114 para. 01] p. 506, Para. 5, [1905MS].

There is one large building and five cottages, four of which have four rooms each, and one nine rooms. In all there are ninety rooms. The buildings are all furnished throughout, and are ready for use. [Cf: Loma Linda Messages p. 114 para. 02] p. 507, Para. 1, [1905MS].

There are several good carriages, five horses, four cows and one hundred and thirty-five chickens. [Cf: Loma Linda Messages p. 114 para. 03] p. 507, Para. 2, [1905MS].

There is an ample water supply, the property having two good wells. [Cf: Loma Linda Messages p. 114 para. 04] p. 507, Para. 3, [1905MS].

I know that it was in the providence of God that we had an opportunity to purchase this property. [Cf: Loma Linda Messages p. 114 para. 05] p. 507, Para. 4, [1905MS].

I wrote the foregoing last night, and this morning I am roused up to repeat the instructions that the Lord has given me in regard to establishing sanitariums. Again and again this matter has been presented to me, and one case especially has been urged upon my notice. At great cost a sanitarium was erected at Boulder, Colorado. It has been a very difficult matter to make this sanitarium what it should be, and yet meet all expenses. The effort to do this has meant a great deal of hard work and much careful study. [Cf: Loma Linda Messages p. 114 para. 06] p. 507, Para. 5, [1905MS].

During the past four years one of our doctors established himself in the city of Boulder, just a little distance from our sanitarium, and began to build up a private sanitarium. This was not right, and has been to the injury of our sanitarium, which has always had a struggle to make a success and to accomplish the work which the Lord designed it to do. The action of the one who established this private sanitarium was neither just nor righteous. Were he to continue to do as he has done in the past, constant difficulties would arise. He draws patients (190) away from the sanitarium established in the order of God. More than this, he allows his patients to have meat, while the workers in our sanitariums have always endeavored to show their patients that they would be better off without meat. [Cf: Loma Linda Messages p. 114 para. 07] p. 507, Para. 6, [1905MS].

The question is, what shall be done? Here are two institutions, one endeavoring to hold up and follow the principles of health reform, and the other allowing its patients to indulge in the use of flesh-meat, and because of this, drawing patients away from the first institution. The matter is to be treated in a fair, Christlike manner. When the one who has established himself so close beside the Lord's institution, is converted in heart and mind, he will see the necessity of carrying out the principles of the word of God, and will harmonize with his neighbors. If he cannot blend with them, he will go to some other place. There are many other places to which he could go. [Cf: Loma

Linda Messages p. 114 para. 08] p. 507, Para. 7, [1905MS].

The question has been asked, should we sell the Boulder Sanitarium to the one who has set up practice so close to it? I answer No, No! The one who has offered to buy it is not keeping up the standard of health reform, and the Lord would not be pleased to have the institution sold to him. The Boulder Sanitarium is to do its appointed work. From it the truth for this time is to shine forth, and the great message of warning be given. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 115 para. 01] p. 508, Para. 1, [1905MS].

(198)--M. 247, '05.--Loma Linda, near Redlands, Calif. Aug. 24, 1905. Dr. John F. Morse--Dear Brother:--I write to invite you to connect with our sanitarium work in Southern California. We now have three sanitariums in the southern part of the state. Loma Linda, the one most recently purchased, is the most desirable place I have ever seen for a sanitarium. We realize that the Lord has been very gracious to us in opening the way for us to secure this plant, which was originally constructed as a sanitarium. [Cf: Loma Linda Messages p. 118 para. 01] p. 508, Para. 2, [1905MS].

Upon this property there has been made an investment of about one hundred and fifty thousand dollars. Several months ago our brethren spoke to me of the place as a beautiful location with grand buildings; but they supposed that it would be valued so high that we could not possibly secure it. [Cf: Loma Linda Messages p. 118 para. 02] p. 508, Para. 3, [1905MS].

Until I saw Loma Linda, I could not feel that I had seen a place that seemed in every respect to correspond with the representations I had seen of what a sanitarium should be. I had been instructed to say to our brethren that we should have a sanitarium situated near Redlands and Riverside. This institution is about five miles from Redlands, and twelve from Riverside. But I had no idea that we would be able to purchase Loma Linda, though we had heard that the owners were very anxious to sell the property. [Cf: Loma Linda Messages p. 118 para. 03] p. 508, Para. 4, [1905MS].

(199) While I was at Takoma Park attending the General Conference, I received a letter from Brother Burden describing the property at Loma Linda, and informing me that the place was offered for sale for forty thousand dollars. There were others who desired to secure the property, but we were given an option till the brethren could communicate with us. The description given by Brother Burden answered in every respect to that of places that I had been instructed would be offered far below their original cost. [Cf: Loma Linda Messages p. 119 para. 01] p. 508, Para. 5, [1905MS].

This letter from Brother Burden I received one Friday afternoon. I asked W. C. White to telegraph immediately to Brother Burden that he should by all means secure the property. Some of our brethren connected with the Conference advise other wise, fearing that the conference would be more deeply involved in debt. But I followed my telegram with a letter saying distinctly that the place should be purchased without delay. I considered that the advantages of this location authorized me to speak positively regarding this matter. I said, There is sufficient money in the hands of God's people, and if we seek the Lord, He will



make their hearts willing to help in this time of need. [Cf: Loma Linda Messages p. 119 para. 02] p. 508, Para. 6, [1905MS].

After writing to Brother Burden, the uncertainty so affected me that for several nights I was unable to sleep. I lifted my heart to God in prayer. With great anxiety I waited till at last word came that a deposit of one thousand dollars had been made, and the way was opened for us to secure the place. [Cf: Loma Linda Messages p. 119 para. 03] p. 509, Para. 1, [1905MS].

We now have possession of this valuable property. All the negotiations have been pleasant and agreeable. Brother (200) Burden has been a man in the right place. The former owners have every confidence in him, and seem pleased that we have purchased the place. We thank the Lord for this. [Cf: Loma Linda Messages p. 119 para. 04] p. 509, Para. 2, [1905MS].

We have just been attending the Los Angeles camp-meeting and before going home I am spending a few days here, and expect to stop for a few days at the Paradise Valley Sanitarium. [Cf: Loma Linda Messages p. 119 para. 05] p. 509, Para. 3, [1905MS].

Owing to a weakness in my hip, I was unable to go over the building when I was here last spring, but I could see something of the advantages of the place, and the beauty of the seventy-six acres. There are many lovely pepper trees, and other varieties of trees, the names of which I have not learned. Hundreds of happy birds sing in the branches. There is a large orchard set out to orange trees, grape-fruit, plums, peaches, nectarines, lemons, pears, etc. [Cf: Loma Linda Messages p. 119 para. 06] p. 509, Para. 4, [1905MS].

In the cellar I see a large quantity of jellies that have been put up. Shelf after shelf is laden with jars of rich fruit. The work of fruit canning is now going on, superintended by those who thoroughly understand the business. Some of the fruit will be sent to the Sanitarium at San Diego. [Cf: Loma Linda Messages p. 120 para. 01] p. 509, Para. 5, [1905MS].

The buildings here are completely furnished with nearly every essential necessary to conduct a sanitarium. Every room is furnished with a bed, and elegant and substantial furniture. The mattresses and pillows are excellent. The chairs are well selected. Many of them are very expensive. The buildings are lighted with electricity. The main building has four stories. Everything is in first-class condition. There are many articles of furniture that we could not have furnished if we had been fitting up the building. We thank the Lord for His providence that has brought us to this beautiful place. [Cf: Loma Linda Messages p. 120 para. 02] p. 509, Para. 6, [1905MS].

(201) We have also a beautiful property near San Diego. We thank the Lord for such a beautiful location and such excellent buildings at so low a cost. We must put forth every effort to fulfill the purpose of God in this institution. Suitable bathrooms are needed there and we are asking the people to help us in making the necessary additions. [Cf: Loma Linda Messages p. 120 para. 03] p. 509, Para. 7, [1905MS].

We are to take advantage of every blessing within our reach. Above all

things let us seek for the excellency of the knowledge of Christ. The apostle Paul, who had received abundant revelation from God, whose judgment had been formed under the special intuition of the Holy Spirit, says, "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." That knowledge we must impart to others. [Cf: Loma Linda Messages p. 120 para. 04] p. 510, Para. 1, [1905MS].

The knowledge of Jesus Christ is obtained through correct views of our Lord. Through the work of our sanitariums, the light of truth may shine forth to the world. To these institutions we may invite all classes of people, men and women of every denomination. We must have physicians who will reveal Christ in knowledge and in speech. We want well qualified physicians, who have a well-grounded hope in Jesus Christ. [Cf: Loma Linda Messages p. 120 para. 05] p. 510, Para. 2, [1905MS].

It is through the love of Christ that we receive spiritual food, that we may break the bread of life to others. His blessings, which have gladdened our hearts, are to be communicated to those who know not Christ. We must make every provision possible to lead others to become acquainted with the Saviour. [Cf: Loma Linda Messages p. 120 para. 06] p. 510, Para. 3, [1905MS].

The highest and most noble work we can do in this world is to reflect the glory of God as seen in the face of Jesus Christ. Let Christ appear through those who love the truth. Let him be seen as the desire of all ages. [Cf: Loma Linda Messages p. 120 para. 07] p. 510, Para. 4, [1905MS].

(202) How can we prepare the way of the Lord? We will present our reasonable request that He may open the way before us; then we will walk and work and act our faith. "Faith is the substance of things hoped for, the evidence of things not seen." Christ is all and in all, and we need an increase of faith. [Cf: Loma Linda Messages p. 120 para. 08] p. 510, Para. 5, [1905MS].

Brother Morse I feel impressed to ask you to come to California, and connect with the Sanitarium at Loma Linda. Your talent is needed here. If you but have faith in our Lord and Saviour Jesus Christ, your health will improve physically and spiritually. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 121 para. 01] p. 510, Para. 6, [1905MS].

(203)--B 251-1905--Loma Linda, Calif., Aug. 27, 1905. Dr. Patience Bourdeau.--Dear Sister:--We have come to this beautiful place from the Los Angeles camp-meeting, where I spoke six times in the large tent to a congregation of about two thousand. The last Sabbath of the meeting the tent was especially crowded. In order to speak so that all could hear I was obliged to take very deep inspirations, and that night I suffered with severe pain in my chest and around my heart, caused by inhaling the impure air of the crowded tent. [Cf: Loma Linda Messages p. 121 para. 02] p. 510, Para. 7, [1905MS].

The Lord greatly sustained me in my work at the camp-meeting. In some of the business meetings, I sat on the platform, that I might know what questions would come up for consideration by the Conference. I was fearful lest some ill-advised moves might be made. When a resolution was brought in to change the constitution in such a way as might lead

to confusion, I arose and told them that such moves should not be made so hastily. The resolution was finally laid on the table. [Cf: Loma Linda Messages p. 121 para. 03] p. 511, Para. 1, [1905MS].

Brother and Sister Burden have just come in with beaming faces to tell me that they have just attended an excellent meeting on the lawn below. Brethren from Redlands, Riverside, and other smaller churches were present. One man bore a testimony saying that he had been convicted of the truth at the recent camp-meeting. He had been a Methodist, but he is in full sympathy now with our people and wishes to join with us. He handed Brother Burden one hundred dollars to be used (204) in purchasing this place. [Cf: Loma Linda Messages p. 121 para. 04] p. 511, Para. 2, [1905MS].

I was not told beforehand that this meeting was to be held; for the brethren thought I would be unable to attend. I was not very strong, but I think that had I understood what the nature of the meeting was to be, I should have been present. [Cf: Loma Linda Messages p. 121 para. 05] p. 511, Para. 3, [1905MS].

Some of the brethren have promised to give of their time in helping to do the things that need to be done to put everything in order so that the institution may soon be opened for patients. We are glad to see the means coming in to lessen the debt on this grand place. I have never before seen a sanitarium in a situation of such natural beauty. [Cf: Loma Linda Messages p. 121 para. 06] p. 511, Para. 4, [1905MS].

I am sure that you and your mother would be happy here and I hope that you may come just as soon as you can, to connect with this institution. We want you present to counsel with us in getting everything in working order. I believe the questions concerning your work and wages can be adjusted satisfactorily. [Cf: Loma Linda Messages p. 121 para. 07] p. 511, Para. 5, [1905MS].

I can not write much now, but I invite you to come, and we will all give you a hearty welcome. We do not wish you to be separated from your mother. You will be happier in each other's society. There are concrete walks leading to all the buildings, and your mother will enjoy walking around the beautiful premises. Dr. Bourdeau, your mother could not be in a better place than right here, where she can walk around, viewing the flowers and trees and the grand mountain scenery. I hope to spend considerable time here, but just how long before I will leave this time I do not know. [Cf: Loma Linda Messages p. 122 para. 01] p. 511, Para. 6, [1905MS].

W. C. White was with us for two days, but he left Sunday morning in great haste for Los Angeles, Mountain View, and St. Helena. Ellen G. White. [Cf: Loma Linda Messages p. 122 para. 02] p. 512, Para. 1, [1905MS].

(205)--K-253, '05--Loma Linda, Calif., Aug. 29, '05. Dear Brother and Sister Kress:--I have just enjoyed the pleasure of reading your good letters... [Cf: Loma Linda Messages p. 122 para. 03] p. 512, Para. 2, [1905MS].

Brother H. W. Kellogg from Battle Creek spent Sabbath and Sunday with us here at Loma Linda. He was astonished that such beautiful premises

and such a complete equipment could be purchased at so low a price as that for which we have secured this property. [Cf: Loma Linda Messages p. 122 para. 04] p. 512, Para. 3, [1905MS].

We regard this place as one especially provided for us by the Lord. Some of the brethren had spoken to me of Loma Linda as a popular health resort, conducted as a hotel, but it was not considered possible that we would be able to pay so much as it was supposed they would ask. I had supposed we would be obliged to erect buildings for sanitarium work in the vicinity of the beautiful cities of Redlands and Riverside. [Cf: Loma Linda Messages p. 122 para. 05] p. 512, Para. 4, [1905MS].

Last spring I asked Brother Burden to look carefully for an opening to secure property suitable for a sanitarium in this vicinity. While I was in Washington, he wrote to me describing the beauty of Loma Linda, and stated that everything connected with the place was offered to us for forty thousand dollars. [Cf: Loma Linda Messages p. 122 para. 06] p. 512, Para. 5, [1905MS].

When I read the description of the property as written by Brother Burden I recognized it as answering fully to an ideal sanitarium property such as had been presented to me. I received the letter on Friday afternoon, and I told W. C. White to telegraph Brother Burden immediately that he should secure the place. One of our brethren sent another telegram contrary to this. Some (206) of the men connected with the conference thought that such a large place would be like an elephant on their hands. I was so burdened that for several nights I could not sleep. I feared lest the enemy might, through unbelief, keep this property out of our hands. [Cf: Loma Linda Messages p. 122 para. 07] p. 512, Para. 6, [1905MS].

In the meanwhile Brother Burden had been obliged to tell the men that we would be unable to purchase the property. But when he received from me a letter of good cheer and hope, and an assurance that this was the place for which I had long been looking to correspond with places such as the Lord had shown me would be offered to us at a small part of their original cost, Brother Burden, in fear and trembling, returned to the agent, and told him we would purchase the place. Had he been an hour later, the opportunity might have been lost; for they were sending men to offer the property to other parties. [Cf: Loma Linda Messages p. 123 para. 01] p. 512, Para. 7, [1905MS].

The main building contains four stories. In its entrance is a most beautiful sun-parlor. There is also a large parlor, carpeted with the very best body Brussels. The furniture in the house is of first class quality,--not fancy but durable and very handsome. We could not have furnished the building as expensively as it has been furnished by others. In this main building the furniture cost twelve thousand dollars, and has been in use less than two years. [Cf: Loma Linda Messages p. 123 para. 02] p. 513, Para. 1, [1905MS].

The long halls are carpeted with fine Brussels carpet, and there are carpets and rugs for the various rooms throughout the building. There is a large roll of rubber carpet that can be used wherever it is thought best. The mattresses on the beds look like new ones. There are two feather pillows, sheets, blankets, quilts, and spreads for every bed. Every room contains chairs, substantial but very comfortable. [Cf:

Loma Linda Messages p. 123 para. 03] p. 513, Para. 2, [1905MS].

(207) Besides the main building, in which there are about sixty rooms that can be used by patients, there are four-roomed cottages sitting back on higher ground. Some of these are so arranged that each room is connected with a private veranda, where in warm weather, a bed can be rolled from the room through the large windows. Besides the four cottages with four rooms each, there is a two-story cottage with nine beautiful rooms, splendidly furnished. This of itself is quite a large building. [Cf: Loma Linda Messages p. 123 para. 04] p. 513, Para. 3, [1905MS].

Between the cottages and the main building is what they called the amusements building. This has been used for a bowling alley and a billiard hall. The billiard table will be sold; and with a few alterations the building may be made into a good meeting-house. [Cf: Loma Linda Messages p. 123 para. 05] p. 513, Para. 4, [1905MS].

There are seventy-six acres of land in this property, quite a portion of it is set out in orchard. They raise oranges, lemons, grapefruit, peaches, apples, plums, pears, etc. I am having strawberries from the second crop, and they are very nice. [Cf: Loma Linda Messages p. 123 para. 06] p. 513, Para. 5, [1905MS].

Five horses, three cows, about a hundred hens and a few turkeys were purchased with the place. There were also a number of hogs, which have since been sold. [Cf: Loma Linda Messages p. 123 para. 07] p. 513, Para. 6, [1905MS].

About a hundred and fifty thousand dollars has been expended in making the property what it is at present, and forty thousand dollars seems very reasonable for such a complete equipment as we find here. It would be a heavy tax if we had to pay interest on such an amount, but we believe that our brethren will raise the money, and that we shall soon be free from debt. Every dollar is to be expended with great care. Something must be done to furnish treatment-rooms, but this need not incur great expense. [Cf: Loma Linda Messages p. 124 para. 01] p. 513, Para. 7, [1905MS].

The city of Redlands is five miles from the institution. This city is one of the most beautiful cities in America. (208) When President Roosevelt visited Redlands about two years ago, he expressed the thought that it was as near like heaven as any place he had ever seen. The purchase of Loma Linda will help to give us an influence with the people of this city. [Cf: Loma Linda Messages p. 124 para. 02] p. 514, Para. 1, [1905MS].

The more we realize of the advantages of this location, the more certain we feel that we are in the line of duty. We shall now endeavor to secure the very best help possible to conduct the work of this institution. Some of the outside stairways need to be painted, and other work must be done before we are ready to open the institution. [Cf: Loma Linda Messages p. 124 para. 03] p. 514, Para. 2, [1905MS].

For a time we had to work against fearfulness and unbelief in the minds of some of our brethren. There are some who will always be found holding back when any advance move is to be made. [Cf: Loma Linda

Messages p. 124 para. 04] p. 514, Para. 3, [1905MS].

Last June a meeting was called at Los Angeles to consider the question of purchasing Loma Linda. I was very glad that Elder Irwin was present. When some expressed themselves as thinking it was unwise for the Conference to incur further indebtedness, by such a heavy investment, Elder Irwin spoke right to the point, urging them to follow the manifest leadings of God. [Cf: Loma Linda Messages p. 124 para. 05] p. 514, Para. 4, [1905MS].

I also bore my testimony that the Lord would bless us if we would act in faith. There are some who seem to consider it a virtue to talk unbelief and to hold back when there should be an advance. We are hoping that there may be connected with the work in Southern California men who will act in faith. [Cf: Loma Linda Messages p. 124 para. 06] p. 514, Para. 5, [1905MS].

Only a few were present at this meeting, but they expressed themselves as favoring the purchase of the property, and they pledged eleven hundred dollars as a gift to start the enterprise. [Cf: Loma Linda Messages p. 124 para. 07] p. 514, Para. 6, [1905MS].

Last Sunday afternoon quite a number of our brethren from neighboring churches met on the lawn under the trees just (209) back of the main building, and Brother Burden says they had an excellent meeting. One man said he had gone to the camp-meeting in Los Angeles, as an unbeliever, but had been convicted of the Sabbath truth. He seemed very happy, and made a donation of one hundred dollars to Loma Linda. We shall now endeavor to secure the necessary means, so that we shall not have to carry a heavy burden of interest on borrowed money. [Cf: Loma Linda Messages p. 124 para. 08] p. 514, Para. 7, [1905MS].

Let us praise the Lord that He is making it possible for us to obtain such advantages, where we can help the sick to take their minds away from themselves, and delight in the beauty of God's handiwork. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 124 para. 09] p. 514, Para. 8, [1905MS].

(210)--W.-239-'05.--Glendale, Los Angeles, Calif.--Sept. 4, 1905. We have recently purchased another sanitarium property, known as Loma Linda. I am most grateful to the Lord for making it possible for us to secure this property. It lies sixty miles east of Los Angeles, on the main line of the Southern Pacific Railway. Its name, Loma Linda,-- "Beautiful Hill"--describes the place. Of the 76 acres comprised in the property, about thirty-five form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Cf: Loma Linda Messages p. 125 para. 01] p. 515, Para. 1, [1905MS].

The main building is an imposing structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted with electricity. It is surrounded with large pepper trees and other shade trees. [Cf: Loma Linda Messages p. 125 para. 02] p. 515, Para. 2, [1905MS].

The entrance steps broaden as one ascends, and from them is entered the glass parlor, a large, beautiful room, three sides of which are of

glass. In this room there are ten rocking chairs, and more can be supplied if necessary. At appropriate distances, there are two decorative pillars, which look something like bowls turned upside down, and round these pillars are seats. This room opens into another large parlor, carpeted with excellent body Brussels. In this room there are three lounges, ten rockers, and some upholstered chairs. [Cf: Loma Linda Messages p. 125 para. 03] p. 515, Para. 3, [1905MS].

(211) The second parlor opens into a spacious hall, which is furnished with easy chairs. At the right of the hall, double doors open into a large dining-room. Ascending a few steps, one enters an office room, and this room opens on to a beautiful grove of pepperwood trees. [Cf: Loma Linda Messages p. 125 para. 04] p. 515, Para. 4, [1905MS].

About ten rods away, on what is known as Summit Hill, there is a group of fine cottages. The central cottage has nine beautiful rooms and two bathrooms. In the basement is the heating plant for the five cottages. Prettily grouped around this large cottage are four small ones, having four rooms each, with bath and toilet. An interesting feature of these cottages is that each room has its veranda, with broad windows running to the floor, so that the beds can be wheeled right out on to the veranda, and the patients can sleep in [Cf: Loma Linda Messages p. 125 para. 05] p. 515, Para. 5, [1905MS].

There is another building, which was known as the Recreation Building. In this is a billiard table, which must have cost several hundred dollars. This, of course will be disposed of. A partition runs through this building, and we have thought that one side could be used for meetings, and other side for classrooms. [Cf: Loma Linda Messages p. 125 para. 06] p. 515, Para. 6, [1905MS].

The land is well cultivated, and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land is in alfalfa hay. Eight acres of the hill in apricots, plums, and lemons. Ten acres are in good bearing orchard. Many acres of land around the cottages and the main building are laid out in lawns, drives, and walks. [Cf: Loma Linda Messages p. 126 para. 01] p. 516, Para. 1, [1905MS].

There are horses and carriages, cows and poultry, farming implements and wagons. The building and grounds are abundantly supplied with water. [Cf: Loma Linda Messages p. 126 para. 02] p. 516, Para. 2, [1905MS].

(212) This property is now in our possession. It cost the company from whom we purchased it about one hundred and forty thousand dollars. They erected the buildings, and ran the place for a time as a sanitarium. Then they tried to operate it as a tourist hotel, but this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our brethren have purchased it. [Cf: Loma Linda Messages p. 126 para. 03] p. 516, Para. 3, [1905MS].

O, how I long to see the sick and suffering coming to this institution. It is one of the most perfect places for a sanitarium that I have ever seen. I thank our Heavenly Father for giving us such a

place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward by faithful workers. [Cf: Loma Linda Messages p. 126 para. 04] p. 516, Para. 4, [1905MS].

The buildings are all ready, and work must be begun in them as soon as we can secure the necessary physicians and nurses. For some time I have been looking for just such a place as this, with good buildings, all ready for occupancy, surrounded by shade trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place that I have been hoping to find. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 126 para. 05] p. 516, Para. 5, [1905MS].

(217)--Sanitarium, National City, Calif.--P-265-1905.--Sept. 14, 1905. Dear Sister Peek:--During our conversation this morning, I felt greatly perplexed to know what to say in reference to your work. I love you, and I want to see you in a position where you can best serve the Master. [Cf: Loma Linda Messages p. 128 para. 07] p. 516, Para. 6, [1905MS].

I do not know what would be your own choice of work. Many of our people desire and urge you to enter the educational work. If you feel that this is your duty, I am willing to release you from my employ. I know of no one who is better fitted than yourself to undertake educational work. In regard to your connection with me, I can not say very much, because you have in the past been called to so many other lines of work. [Cf: Loma Linda Messages p. 129 para. 01] p. 516, Para. 7, [1905MS].

One thing I must say: If you choose to remain with me, the school work must be laid aside. If you prefer to labor in educational lines, then you must be free so that you can give your undivided attention to that work. I leave the matter entirely with you, that you may follow your own choice. I dare not decide for you. The great necessity for your efficiency as a teacher is the only consideration that leads me to be willing to release you. So many have spoken to me of your efficiency and talent as an educator that I dare not hold you. If at any time in the future you shall choose to connect with me again you will not have become less efficient. [Cf: Loma Linda Messages p. 129 para. 02] p. 517, Para. 1, [1905MS].

(218) I write this that you may not be left in uncertainty. Seek the Lord for yourself. If you feel impressed that you prefer to remain with me, I have abundance of work that you can do. If it seems to be the will of God for you to remain with me, we must take hold of the work in earnest, and not allow others to come in and give you a double burden to bear. [Cf: Loma Linda Messages p. 129 para. 03] p. 517, Para. 2, [1905MS].

Now, my sister, I feel anxious that if you take up the school work, you shall not load yourself down with too many responsibilities. Make that your work, and carry it as you did the school in St. Helena. If I should act a part in the work at Redlands and Loma Linda, we may be more or less connected in preparing students for time and for eternity. [Cf: Loma Linda Messages p. 129 para. 04] p. 517, Para. 3, [1905MS].

May the Lord bless you and give you much of His Holy Spirit, wherever



you may labor. If it be your lot to educate students that they may impart to others the heavenly intelligence, I shall be pleased. I have always loved and respected you, and I have not been disappointed in you. The form of sound words is to be prized above every earthly thing. God is glorified by every word that leads to right action. I respect you highly, and desire you to have every advantage possible that you may make continual progression in the service of God. In love, Ellen G. White.--D.R. [Cf: Loma Linda Messages p. 129 para. 05] p. 517, Para. 4, [1905MS].

(219)--Paradise Valley Sanitarium, National City, Calif. Sept. 14, 1905. W. 291, 1905.--Dr. Julia A. White:--Dear Sister:--I write to urge you to connect with our sanitarium work at Loma Linda. In the providence of God, this property has passed into our hands. The securing of this sanitarium, thoroughly equipped and furnished, is one of the most wonderful providences that the Lord has opened before us. It is difficult to comprehend all that this transaction means to us. [Cf: Loma Linda Messages p. 129 para. 06] p. 517, Para. 5, [1905MS].

The Lord has signified that the time has come for us to work Redlands, San Bernardino, Riverside, and the neighboring towns. I am filled with a solemn joy at the thought that these places are soon to be entered by our workers. [Cf: Loma Linda Messages p. 130 para. 01] p. 517, Para. 6, [1905MS].

We need your services, my Sister, just as soon as you can come. We are hoping that we may secure the services also of Dr. Holden. Sister Sara Peek may undertake some of the lines of educational work. We are now anxious to see the work started, and we hope to see you just as soon as you can come. [Cf: Loma Linda Messages p. 130 para. 02] p. 518, Para. 1, [1905MS].

I have recently spent two weeks at Loma Linda. I am sending you a booklet that will give you some idea of the property. The large main building is furnished in an expensive manner. There are also five cottages, one having nine rooms, the others four each. In some of these, the verandas are so arranged that beds can be rolled out from the rooms. The grounds are beautifully laid out. There are concrete (220) walks between all the buildings. These walks are bordered with flowers. There is a good orchard, and ample grounds for garden. There are many eucalyptus, pepper trees, and many other varieties of ornamental trees and shrubbery. Meetings can be held in the open air on the beautiful lawns. There is also another building that has been used as a bowling alley and billiard hall. This can be utilized as a meeting-house. [Cf: Loma Linda Messages p. 130 para. 03] p. 518, Para. 2, [1905MS].

We hope that you can see your way clear to connect with this sanitarium as lady physician. your services will be greatly appreciated, and I hope that you may soon be on the ground. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 130 para. 04] p. 518, Para. 3, [1905MS].

(221)--Elm Haven, St. Helena Sanitarium,--B-272--Sept. 27, 1905 Dear Brother and Sister Burden:--We are very much pleased that you have secured the help of Miss Doctor White. It is as I hoped it would be, and I thank the Lord. [Cf: Loma Linda Messages p. 130 para. 05] p.

518, Para. 4, [1905MS].

I received a letter from Dr. Holden very similar to the one he wrote to you, and I have not responded to the same yet. You know what this will mean to the Sanitarium. The man asks much, and as far as his requirements to have vacation is concerned it is right for every physician to have, yourself and wife also to have the same privilege, but I cannot see yet the true position we shall take in this matter, just how the arrangements should be made. I have written a letter to him but have not sent it as yet. I will look it over carefully to-day. [Cf: Loma Linda Messages p. 130 para. 06] p. 518, Para. 5, [1905MS].

We have not a physician yet for St. Helena. We have no use for Dr. Sanderson and shall not give him another call. His wife is sufficient objection to his coming to St. Helena. Dr. Bush is promised to spend Sabbath and Sunday and to come to the call in an emergency. We dare not plant Dr. Sanderson and his wife on the hillside. We are afraid of the result. The Lord will send us a physician we believe, and we will watch and pray lest we enter into temptation. We see no call for Dr. Sanderson until he is a converted man. [Cf: Loma Linda Messages p. 131 para. 01] p. 518, Para. 6, [1905MS].

Sister Dr. Margaret Evans has accepted an offer to accompany a wealthy lady to Europe. We would have you call for Dr. White at once. Sister Bourdeau is married and can not (222) leave her present position until next year sometime, but she has written to Dr. White she had better go to Washington, but secure her if you have not done so. I am just about used up with continued writing. [Cf: Loma Linda Messages p. 131 para. 02] p. 519, Para. 1, [1905MS].

September 6: I just came across this letter unfinished. You can read it and act I think. Dr. Holden better be secured and you prepared to work. I will send you copies of letters to-day if I can, if not, the first of the week. I shall not send the letter I had written to Dr. Holden. Make your terms with him for we must have someone to educate nurses for our Sanitariums. Please do your best. I have written early and late without rest and now this morning am admonished that I must rest. Be sure and call Dr. White without delay. I hope you have done this, and that her capabilities may be secured. Keep up good courage in the Lord, Brother and Sister Burden. Ellen G. White. [Cf: Loma Linda Messages p. 131 para. 03] p. 519, Para. 2, [1905MS].

(223)--B.-271-'05.--Sanitarium, Calif., Sept. 27, 1905. Dear Brother and Sister Burden:--I cannot express the relief that your letter has brought to us. I thank the Lord that you are able to secure the services of Dr. Julia White. I believe she will do well. I think it well for you to ask Dr. Abbott to connect with the Loma Linda Sanitarium for the present. [Cf: Loma Linda Messages p. 131 para. 04] p. 519, Para. 3, [1905MS].

While I was in Los Angeles, I spoke to you of inviting Dr. Gibbs to connect with the work in our sanitariums. What I said would not lead you to understand that he is to act as chief physician, but he can come in on trial. I hardly feel clear before God in giving him no further opportunity to be proved. [Cf: Loma Linda Messages p. 131 para. 05] p. 519, Para. 4, [1905MS].

Have you learned how much Dr. Holden proposes to charge for his services? If a physician does his work skillfully, his talent should be recognized, but there is danger of our being brought into perplexity. If we introduce a new system of paying our surgeons high wages, there may be a hard problem to settle after a time. Other physicians will demand high wages, and our ministers will require consideration also. [Cf: Loma Linda Messages p. 131 para. 06] p. 519, Para. 5, [1905MS].

I very much wish that Brother and Sister Haskell might be with the family at Loma Linda, and inaugurate in Redlands, Riverside, and San Bernardino a work similar to the work they conducted in Avondale and in Nashville. [Cf: Loma Linda Messages p. 132 para. 01] p. 519, Para. 6, [1905MS].

(224) I am glad that you are taking steps to have the water supply at Loma Linda pure and good. Very much depends upon having good water. We must be sure that the representations given in the books descriptive of this place are true in every sense of the word. [Cf: Loma Linda Messages p. 132 para. 02] p. 520, Para. 1, [1905MS].

Last week we had an important gathering at the sanitarium here of our health food workers. I spoke to them on Sabbath, and on Sunday I addressed them for about an hour on the subject of our restaurant work. I told them that there must be a thorough reformation in the health food business. It is not to be regarded so much as a commercial enterprise. At present but little is seen as the result of this work to lead us to recommend the establishment of more places to be conducted as our restaurants have been in the past. But few have been converted by this work in Los Angeles and in San Francisco. Many of the workers have lost the science of soul-saving. [Cf: Loma Linda Messages p. 132 para. 03] p. 520, Para. 2, [1905MS].

Please read carefully what is published in Testimonies, Vol. 7, regarding the health food work and the evangelical work. I feel more and more impressed that we must make diligent efforts to present the truth. I need not now write much regarding these lines of work, for the light has been in print for some time. But since these testimonies were published, circumstances have arisen that reveal the necessity for the cautions that have been given. Health reform needs a reformation, before it shall stand as God designs it should. We need to practise true godliness in every undertaking. In all the restaurants in our cities there is danger that the combination of many foods in the dishes served shall be carried too far. The stomach suffers when so many kinds of food are placed in it at one meal. Simplicity is a part of health reform. There is danger that our work shall cease to merit the name which it has borne. [Cf: Loma Linda Messages p. 132 para. 04] p. 520, Para. 3, [1905MS].

(225) If we would work for the restoration of health, it is necessary to restrain the appetite, to eat slowly, and only a limited variety at one time. This instruction needs to be repeated frequently. It is not in harmony with the principles of health reform to have so many different dishes at one meal. We must never forget that it is the religious part of the work, the work of providing food for the soul, that is more essential than anything else. [Cf: Loma Linda Messages p. 132 para. 05] p. 520, Para. 4, [1905MS].

Our young men and women should be encouraged to attend schools away from the cities, that under intelligent teachers, they may receive a training that will fit them to stand on vantage ground. How can our young people advance spiritually, while working as servants simply to prepare food for and serve worldlings? They often do unnecessary work in the preparation of foods that are not even wholesome. Shall our youth be encouraged to rest satisfied with such an education? [Cf: Loma Linda Messages p. 132 para. 06] p. 520, Para. 5, [1905MS].

The Lord does not design that His denominated people shall exhaust their strength to carry on restaurants in the manner in which they are now conducted. The many complicated combinations of food that are not wholesome tend to make of the health reform a health deform. [Cf: Loma Linda Messages p. 133 para. 01] p. 521, Para. 1, [1905MS].

There is great necessity for decided reforms to be made in regard to our dealings with the workers in our sanitariums. Faithful, conscientious workers should be employed, and when they have performed a reasonable amount of work in a day, they should be relieved that they may secure needed rest. [Cf: Loma Linda Messages p. 133 para. 02] p. 521, Para. 2, [1905MS].

Only a reasonable amount of labor should be required, and for this the worker should receive a reasonable wage. If helpers are not given proper periods for rest from their taxing labor, they will lose their strength and vitality. They cannot (226) possibly do justice to the work, nor can they represent what a sanitarium employee should be. More helpers should be employed if necessary, and the work should be arranged that when one has performed a day's labor, he may be freed to take the rest necessary to the maintenance of his strength. [Cf: Loma Linda Messages p. 133 para. 03] p. 521, Para. 3, [1905MS].

Let no man consider it his place to judge of the amount of labor a woman should perform. A competent woman should be employed as matron, and if any one does not perform her work faithfully, the matron should deal with the matter. Just wages should be paid, and every woman should be treated kindly and courteously, without reproach. [Cf: Loma Linda Messages p. 133 para. 04] p. 521, Para. 4, [1905MS].

And let those who have charge of the men's work be careful lest they be too exacting. The men should have regular hours for service, and when they have worked fulltime, they are not to be begrudged their periods of rest. A sanitarium is to be all that the name indicates. [Cf: Loma Linda Messages p. 133 para. 05] p. 521, Para. 5, [1905MS].

Every worker should seek to educate himself to perform his work expeditiously. The matron should teach those under her charge how to make quick, careful movements. Train the young to perform the work with tact and thoroughness. Then when the hours of work are over, all will feel that the time has been faithfully spent, and the workers are rightfully entitled to a period of rest. [Cf: Loma Linda Messages p. 133 para. 06] p. 521, Para. 6, [1905MS].

Educational advantages should be provided for the workers in every sanitarium. The workers should be given every possible advantage consistent with the work assigned them. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 133 para. 07] p. 521, Para. 7, [1905MS].

(233)--H. - 305,'05--Sanitarium, Calif., Oct. 27, 1905. Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will cooperate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. [Cf: Loma Linda Messages p. 137 para. 01] p. 522, Para. 1, [1905MS].

Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick. He has commissioned us to carry forward the medical missionary work that He began; and in this work we are to do our very best. Institutions for the care of the sick are to be established where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs. (Signed) Mr. E. G. White. [Cf: Loma Linda Messages p. 137 para. 02] p. 522, Para. 2, [1905MS].

(234)--Elmshaven, St. Helena, Calif., Nov. 1, 1905.--B. - 309- '05. Dear Brother and Sister Burden:--Were deeply interested in your letter in regard to the prospect of having patients almost as soon as you are ready for them. I am very much pleased with your report. . [Cf: Loma Linda Messages p. 137 para. 03] p. 522, Para. 3, [1905MS].

I am so thankful to our heavenly Father that for a long time He has kept before me that there were buildings that we could obtain at a greatly reduced price. This instruction kept me from trying to purchase land on which to erect buildings at large cost. The Lord has certainly prepared the way for us, and He wants us to work interestedly in securing sanitariums [Cf: Loma Linda Messages p. 137 para. 04] p. 522, Para. 4, [1905MS].

I feel thankful for the school property at Fernando. And I do thank the Lord for the property at Paradise Valley. And now you can see that the Lord designs that these places should be worked. It may be that there will have to be another building secured at a distance from Los Angeles; for thus it had been presented to me. But we cannot yet reach out for more, unless the Lord should make it known that the time has come. If we consecrate our individual service to the Lord, we shall have that wisdom which will enable us to move intelligently... [Cf: Loma Linda Messages p. 137 para. 05] p. 522, Para. 5, [1905MS].

I thank the Lord with heart and soul and voice that He has brought Loma Linda to our notice, that we might obtain it. I thank the Lord that He has sent you to help me carry out in (235) determined effort that which He designed should be a great blessing to us. Redlands will be a center, and so also will Loma Linda. A school will be established as soon as possible, and the Lord will open the way. I could not but think, as I read the notice of the people flocking into Los Angeles, if Loma Linda had not been sold to us, there would now be a ready sale for it. With all the buildings in connection with the main building, we have large advantages. If we will walk humbly with God, and do according to that which He has prospered us, we will have Christ as our friend and our helper. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." These are the terms of

our discipleship. Will we comply with them? [Cf: Loma Linda Messages p. 138 para. 01] p. 522, Para. 6, [1905MS].

Christ was the Prince of heaven, but He made an infinite sacrifice, and came to a world all marred with the curse brought upon it by the fallen foe. He lays hold of the fallen race. He 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 My burden is light." The offer is ours, and every advantage is ours if we will accept the terms. I am trying to do this most earnestly. We can be an example to others by our cheerful obedience to the will of God. Let us comply with the conditions, and in complying we shall find the rest we crave. [Cf: Loma Linda Messages p. 138 para. 02] p. 523, Para. 1, [1905MS].

In regard to the proposition made by Brother Holden, I look at the matter as you do. We cannot afford to start out on the high wage plan. This was the misfortune of the people in Battle Creek, and I have something to say on this point. We have before us a large field of missionary work. We are to be (236) sure to heed the requirements of Christ, who made himself a donation to our world. Nothing that we can possibly do should be left undone. There is to be neatness and order, and everything possible is to be done to show thoroughness in every line. But when it comes to paying twenty-five dollars a week, and giving a large percentage on the surgical work done, light was given me in Australia that this could never be, because our record is at stake. The matter was presented to me that many sanitariums would have to be established in Southern California; for there would be a great inflowing of people there. Many would seek that climate. [Cf: Loma Linda Messages p. 138 para. 03] p. 523, Para. 2, [1905MS].

We must stand in the counsel of God, everyone of us prepared to follow the example of Jesus Christ. We cannot consent to pay extravagant wages. God requires of His under-physicians a compliance with the invitation, "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 138 para. 04] p. 523, Para. 3, [1905MS].

H.-245-'05.--Glendale, Los Angeles, Calif.--Dr. \_\_\_\_\_ Holden, Portland, Oregon.--Dear Brother and Sister Holden:--I have been disappointed and sorry that you did not feel that you could unite with us in our sanitarium work. If you knew how much we need you, I think you would change your mind. I know you have the ability to act a part in the work in more than one line of work. You can do good work as a teacher and as a surgeon. I ask you to come and help us here in Southern California. Sister Sarah Peck, who has been connected with my work for several years, has been telling me a little of your experience. We are sorry that you have been so disappointed. If you will come to Southern California I can assure you that you will receive a hearty welcome. We are in great need of a thoroughly trained man to act as surgeon and teacher. Come, and we will treat you as the son of the Prince of Life, your wife as the daughter of the King, and your little one as the Lord's child. [Cf: Loma Linda Messages p. 139 para. 01] p. 523, Para. 4, [1905MS].

I will send you a booklet describing Loma Linda, the institution with

which we wish you to connect. For sanitarium work, this place is in advance of any other place that I have yet seen. [Cf: Loma Linda Messages p. 139 para. 02] p. 524, Para. 1, [1905MS].

(238) Dr. Abbie Winegar-Simpson, with who you were associated in Battle Creek, is here in the Glendale Sanitarium. I have been talking with her about our work at Loma Linda. She holds you and your wife in the highest esteem, and is anxious that you should come to our help here in Southern California. We need the aid of your talents. We need help that you can give us a physician and a teacher. [Cf: Loma Linda Messages p. 139 para. 03] p. 524, Para. 2, [1905MS].

I highly esteem your wife's mother, Sister Harris. She was one of our best and truest friends. [Cf: Loma Linda Messages p. 139 para. 04] p. 524, Para. 3, [1905MS].

I think that Dr. Patience Bordeau will come to Loma Linda to act as lady physician. I am told that she is an excellent physician. [Cf: Loma Linda Messages p. 139 para. 05] p. 524, Para. 4, [1905MS].

Brother and Sister Burden, my dear and faithful friends, will be connected with the institution. Brother Burden will be general manager. He is well qualified for the position. His wife will act as accountant. We hope to carry forward the work of the institution in accordance with the will of the Lord. [Cf: Loma Linda Messages p. 139 para. 06] p. 524, Para. 5, [1905MS].

Dr. Holden, I write you to come and see Loma Linda. It is a grand place for sanitarium work. It is the Lord's doing that this place has come into our possession, and we praise His holy name. We realize that we are highly favored in having been able to obtain possession of this property. We are greatly pleased with it. [Cf: Loma Linda Messages p. 139 para. 07] p. 524, Para. 6, [1905MS].

Right around the Loma Linda Sanitarium there is a wide field for missionary effort. Redlands is only five miles from the institution, San Bernardino about the same distance, and Riverside a little further away. These cities are all important places. Elder Simpson has done some work in Redlands and River- (239) side, and in each a neat little meeting house has been erected. But the Lord has a larger work to be done in those places. In the future I expect to spend a portion of my time at Loma Linda. [Cf: Loma Linda Messages p. 140 para. 01] p. 524, Para. 7, [1905MS].

By placing Loma Linda in our hands, the Lord has opened the way for us to work these places. We are to regard the district in which these towns are situated as our special field of missionary work. We are anxious to become known to the people living in those places, and especially to those whom we can help in spiritual and physical lines. Through the power of Jesus Christ our Lord, we may lift them out of suffering, and bring them to health of body and soul. You know what joy there is in taking the weak and suffering by the hand and raising them up. You have rejoiced in this work in the past, and there is much for you to do in the future. It will bring you lasting joy and satisfaction. [Cf: Loma Linda Messages p. 140 para. 02] p. 524, Para. 8, [1905MS].

A great battle must be fought. Time is short. Let us keep step with Christ. Let us by faith clasp His hand and hold it fast. He will never repulse us. [Cf: Loma Linda Messages p. 140 para. 03] p. 525, Para. 1, [1905MS].

My brother, turn your mind away from your disappointment, and believe that the Lord is leading you. Trust in the Lord God, and let Him be your helper. Use your talents in advancing the most important interests. Let it be your one desire to please God and do His will. Then you will have courage in the Lord. We must all be determined to make a success of our life work, even though some have no appreciation of our efforts. If any man love God, the same is known of Him. Then make the Lord Jesus your trust always. [Cf: Loma Linda Messages p. 140 para. 04] p. 525, Para. 2, [1905MS].

God sees our dangers, and knows the weight of our burdens. He remembers that we are in need of His strength, and (240) those who make Him their trust will be enabled to resist every temptation. We shall have enemies who will plot against us because they know not the value that God places on those whom He has chosen. But the Lord God knoweth them that are His. However misrepresented and misjudged these may be, if they walk humbly before Him, He will give them help in time of need. They may be compassed with discouragements, but He who knows what is the mind of the Spirit knows all who love Him, and He will honor them. [Cf: Loma Linda Messages p. 140 para. 05] p. 525, Para. 3, [1905MS].

In the work in Southern California, we need men of earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal. I earnestly hope that you will decide to come to our assistance. Please consider this matter carefully, because we need your help. Please respond to this letter, addressing me at Sanitarium, Napa Co., California. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 140 para. 06] p. 525, Para. 4, [1905MS].

(241)--H.-277'05--Sanitarium, Napa Co., California. Dear Brother and Sister Haskell:--I thank you for your letter telling me about your movements and plans. [Cf: Loma Linda Messages p. 141 para. 01] p. 525, Para. 5, [1905MS].

I think I have kept before you my expectation that you would spend a part of the winter in California. By unmistakable representations, the Lord has given evidence that a great work is to be done in Southern California. [Cf: Loma Linda Messages p. 141 para. 02] p. 525, Para. 6, [1905MS].

Elder Simpson has been holding tent-meetings in Los Angeles with good results. Many souls have been converted to the truth. We thank the Lord that we have a good sanitarium at Paradise Valley, seven miles from San Diego; a sanitarium at Glendale, eight miles from Los Angeles; and a large and beautiful place at Loma Linda, sixty-two miles east from Los Angeles, and close to Redlands, Riverside, and San Bernardino. The Loma Linda property is one of the most beautiful sanitarium sites I have ever seen. There has been expended on the place more than one hundred and fifty thousand dollars, and it was purchased by our people for forty thousand. Of the seventy-six acres of land comprised in the property, about one half forms a hill which stands one hundred and



twenty-five feet above the valley. On this hill the buildings are situated. [Cf: Loma Linda Messages p. 141 para. 03] p. 525, Para. 7, [1905MS].

Loma Linda is about five miles from Redlands, five miles from San Bernardino, four miles from Colton, and nine (242) miles from Riverside. [Cf: Loma Linda Messages p. 141 para. 04] p. 526, Para. 1, [1905MS].

Redlands and Riverside are places which the Lord has shown me should be thoroughly worked. Elder Simpson has done some evangelical work in these places, and in each of them a company of believers has been raised up, and a meeting house built. But more work must be done there, and a work must be done in San Bernardino. [Cf: Loma Linda Messages p. 141 para. 05] p. 526, Para. 2, [1905MS].

I have wished that you and your wife could come to Loma Linda, and carry on a work similar to that which you have done in other places. You could make your home at the sanitarium, and drive back and forth to Redlands and Riverside and other surrounding places. The roads are level and well oiled. [Cf: Loma Linda Messages p. 141 para. 06] p. 526, Para. 3, [1905MS].

By the securing of Loma Linda, the Lord has opened the way for a work to be done in the neighboring cities and towns. The securing of this property at such a price as we paid for it, is a miracle that should open the eyes of our understanding. If such manifest workings of God do not give us a new experience, what will? If we cannot read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action? [Cf: Loma Linda Messages p. 141 para. 07] p. 526, Para. 4, [1905MS].

That you should receive an invitation to go to Battle Creek and give Bible lessons to the nurses and medical students, is not a surprise to me. I have been instructed that an effort would be made to obtain your names as teachers to the nurses at Battle Creek, so that the managers of the sanitarium can say to our people that Elder and Mrs. Haskell are to give a course of lessons to the Battle Creek Sanitarium nurses, and use this as a means of decoying to Battle Creek those who otherwise would heed the cautions about going there for their education. [Cf: Loma Linda Messages p. 142 para. 01] p. 526, Para. 5, [1905MS].

(243) I warn you against doing anything which would help those who are working directly contrary to the counsels of God, to carry out any of their deceptive plans. I know you would not willingly place yourself in any such position, and I warn you because I know the men and the plans better than you do. [Cf: Loma Linda Messages p. 142 para. 02] p. 526, Para. 6, [1905MS].

If you should be drawn into such a plan, it would bring much perplexity upon me, and I should have another hard battle to fight. You must take no part in healing "the hurt of the daughter of my people slightly." Should the word go forth that Elder and Mrs. Haskell were to take part in teaching the nurses in the Battle Creek Sanitarium, it would be my duty to send forth testimonies that I do not wish to be called upon to bear. [Cf: Loma Linda Messages p. 142 para. 03] p. 526, Para. 7, [1905MS].

Elder and Mrs. Farnsworth have been requested to spend some time in Battle Creek laboring for the church. I encouraged them to do so, and shall counsel them how to labor. It will be well for Elder Farnsworth and Elder A. T. Jones to stand shoulder to shoulder, preaching the word in the Tabernacle for a time, and giving the trumpet a certain sound. There are in Battle Creek precious souls who need bracing up. Many will gladly hear and distinguish the note of warning. But Elder Farnsworth should not remain in Battle Creek long. I write these things to you because it is important that they should be understood. [Cf: Loma Linda Messages p. 142 para. 04] p. 527, Para. 1, [1905MS].

God would have men of talent, who will not deviate from the principles of righteousness, to stand in defense of the truth, in the Tabernacle at Battle Creek. One man should not be stationed in Battle Creek for long at a time. After he has faithfully proclaimed the truth for a time, he should leave to labor elsewhere, and some one else be appointed who will give the trumpet a certain sound. [Cf: Loma Linda Messages p. 142 para. 05] p. 527, Para. 2, [1905MS].

(244) We should understand by experience word for word the message the Lord gave to Isaiah, and from this message there is to be no deviation. The Holy Spirit's meaning will be understood. This meaning is not to be changed a hair's breadth to harmonize with any new doctrine. [Cf: Loma Linda Messages p. 142 para. 06] p. 527, Para. 3, [1905MS].

We know that in the past the truth has been demonstrated by the Holy Spirit. Not one word of human devising is to be permitted to subvert minds or to add unto or to take from the message that God has given. [Cf: Loma Linda Messages p. 142 para. 07] p. 527, Para. 4, [1905MS].

There must be connected with our sanitariums in various places ample facilities for the training of workers, and great care should be taken in the selection of young people to connect with our sanitariums. We cannot afford to accept every one who is willing to come. Great injury is done to our medical institutions when we connect with them inexperienced youth, who do not understand what it means to do faithful service for God. [Cf: Loma Linda Messages p. 142 para. 08] p. 527, Para. 5, [1905MS].

Every soul connected with our institutions is to be tested and tried. If self is not hid with Christ in God, the workers will blindly do many things that will hinder the precious work of God. [Cf: Loma Linda Messages p. 143 para. 01] p. 527, Para. 6, [1905MS].

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of stumbling, and for a rock of offense to both the house of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." "Bind up the testimony, seal the law among my disciples." . . . [Cf: Loma Linda Messages p. 143 para. 02] p. 527, Para. 7, [1905MS].

Those who have crowded into Battle Creek, and are being held there, see and hear many things that tend to weaken (245) their faith, and engender unbelief. They would gain a more practical knowledge in an effort to impart to others that which they receive of the word of God.

They should scatter out, and be working in all our cities under the training of men who are sound in the faith. If those who teach these workers are true and loyal, a great work will be accomplished. [Cf: Loma Linda Messages p. 143 para. 03] p. 528, Para. 1, [1905MS].

There is to be a working of our cities as they never have been worked. That which should have been done twenty, yes, more than twenty years ago, is now to be done speedily. The work will be more difficult to do now than it would have been years ago; but it will be done. [Cf: Loma Linda Messages p. 143 para. 04] p. 528, Para. 2, [1905MS].

Our work is made exceedingly hard because of many false theories that have to be met, and because of a dearth of efficient teachers and willing helpers. [Cf: Loma Linda Messages p. 143 para. 05] p. 528, Para. 3, [1905MS].

It is not the work of the Lord that so many are gathered in Battle Creek, receiving a mold which unfits them for the work of the Lord, till they are thoroughly converted. [Cf: Loma Linda Messages p. 143 para. 06] p. 528, Para. 4, [1905MS].

The Lord is to do a strange work very soon. A representation has been given me that I have not yet had strength to trace upon paper. I must know when to speak and when to keep silent. When the Lord bids me speak, I cannot keep silent. [Cf: Loma Linda Messages p. 143 para. 07] p. 528, Para. 5, [1905MS].

The Lord will work. Great facts will be revealed in the Word. There are rich experiences to be received from the great Medical Missionary. The knowledge of salvation through faith and a full trust in a personal God and a personal Saviour, will be manifest. Those who have held the beginning of their confidence firm unto the end will have the proof of the things which they have learned by personal experience. [Cf: Loma Linda Messages p. 143 para. 08] p. 528, Para. 6, [1905MS].

The gospel will be revealed and verified. The experience of the day of Pentecost will surely be repeated. Some (246) will receive the Holy Spirit of truth; yes, some who are now in uncertainty. The Lord has given His word. For years He has been sending messages of warning, but by many they have been unheeded. Notwithstanding the repeated urgent warnings God has given, many have been turned away from their original faith, and are lost in the fog of error. They have refused to follow the light that God has given to point out the true path. [Cf: Loma Linda Messages p. 144 para. 01] p. 528, Para. 7, [1905MS].

Christ is the same Christ that He has ever been. He is our Redeemer. Those who have been striving to quench their thirst at broken cisterns, which can hold no water, need to be born again, that Christ may be formed within, the hope of glory. [Cf: Loma Linda Messages p. 144 para. 02] p. 528, Para. 8, [1905MS].

There are those who will never receive the gospel message in its fullness. They will never see the greater light and working of the Holy Spirit. There is a depth of depravity in unbelieving human nature that will never be healed, because the true light has been misinterpreted and misapplied. The Lord has given His Spirit in abundance of assurance to enable men and women to understand the fallacies and errors of

Satan, and to guard against them. [Cf: Loma Linda Messages p. 144 para. 03] p. 529, Para. 1, [1905MS].

Some will soon turn from their deceptive errors and calculations. To these who will be born again, the Bible will become a new book. There is a higher elevation to reach. True faith is to take the place of unbelief. The living springs of the word of God, with all their rich treasure, are to flow into the soul. The truth of the Christian religion depends upon the divine authority of the word of God. The authority of the word is Yea and [Cf: Loma Linda Messages p. 144 para. 04] p. 529, Para. 2, [1905MS].

Jesus Christ is the Way, the Truth, and the Life. Our great need is to have Him formed within, the hope of glory. He is to come into our individual experience, as a personal Saviour. (247) He is the foundation of our faith, the Rock of Ages. "Blessed is the man to whom the Lord imputeth not iniquity." [Cf: Loma Linda Messages p. 144 para. 05] p. 529, Para. 3, [1905MS].

When Christ shall come in His glory and all the holy angels with Him, then will all men be convinced of the truth that God hath set apart Him that is godly for Himself. But the words of Isaiah will come to many minds. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The fifty-eighth chapter of Isaiah gives a wonderful presentation of truth. [Cf: Loma Linda Messages p. 144 para. 06] p. 529, Para. 4, [1905MS].

I wish you could make me a visit at my home. I should indeed be pleased to see you and talk with you. Do nothing that will lead others to make of no account the long, determined resistance which has been shown to the messages sent by the Lord. [Cf: Loma Linda Messages p. 144 para. 07] p. 529, Para. 5, [1905MS].

We do not want the impression left on minds that our nurses should be educated and trained in Battle Creek. You are not to remove the impression that I have been trying to make, that our people are to be drawn away from Battle Creek. [Cf: Loma Linda Messages p. 144 para. 08] p. 529, Para. 6, [1905MS].

I have light regarding the impression that your going to Battle Creek would make on our people who have had placed before them many falsehoods regarding the work and influences there. Your going to Battle Creek in answer to the call you have received, would not be in harmony with the light God has given me. [Cf: Loma Linda Messages p. 145 para. 01] p. 529, Para. 7, [1905MS].

If you cannot understand this, I can, and I will make every effort possible to save our people from being mixed up with the methods followed by some of the Battle Creek Sanitarium managers. [Cf: Loma Linda Messages p. 145 para. 02] p. 529, Para. 8, [1905MS].

The Lord would have Dr. Morse leave Battle Creek, and labor where the light of truth has not been taught, and that he may break every thread of sophistry. The sophistry that there is no personal God and no personal Christ has been set forth, (248) and still lives, to be brought forth and fastened upon human minds. I have seen satanic

agencies leading and controlling the minds of those who have taught these theories. Unless the snare is broken, ruin will result as surely as to the house built upon the sand. [Cf: Loma Linda Messages p. 145 para. 03] p. 530, Para. 1, [1905MS].

Great trials are right upon us, to test every soul. The end of the world is near at hand. We are not to consent to have our workers, God's workers, tied up in Battle Creek. Out of Battle Creek, is my message. I understand perfectly the meaning of the invitation that has been sent you. You have not a sense of what it means, but I am to tell you that God has not given you the work of teaching nurses in Battle Creek, or in any way encouraging our youth to go there for their training. [Cf: Loma Linda Messages p. 145 para. 04] p. 530, Para. 2, [1905MS].

We must soon start a nurses' training school at Loma Linda. This place will become an important educational center, and we need the efforts of yourself and your wife to give the right mold to the work in this new educational center, and in Los Angeles, where there are many converts. [Cf: Loma Linda Messages p. 145 para. 05] p. 530, Para. 3, [1905MS].

If you see your way clear to labor a portion of this winter in Southern Calif., I think I could be with you and I will help you all I can to open up the work. If you will gather about you a group of workers, and do for a time in Southern Calif., a work similar to that which you have done in New York and Nashville, praying and working and doing the will of the Lord, God will not fail to show Himself your Helper; for you will be following where He has marked out the way. [Cf: Loma Linda Messages p. 145 para. 06] p. 530, Para. 4, [1905MS].

I do not propose that you divorce yourself permanently from the work in the cities of the Southern States, but I ask you to come and help us start the work of training true medical (249) missionaries in this very fruitful field, Southern California. [Cf: Loma Linda Messages p. 145 para. 07] p. 530, Para. 5, [1905MS].

If we turn unto the Lord with full purpose of heart, teaching in the places He indicates, all things that He has commanded, we may be assured of the promise, "Lo, I am with you alway, even unto the end of the world." God is able and waiting to be gracious. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 146 para. 01] p. 530, Para. 6, [1905MS].

(250)--St. Helena Sanitarium, Calif., Dec. 10, 1905.--B-325-'05. Dear Brother and Sister Burden:--I have received a letter from each of you. I was glad to hear the good news of \$5,000 being raised, and the interest amounting to \$300 being cut out. This is very favorable. I am so much pleased that Sister Burden is in the very place that will be beneficial to her healthwise. I am continually thankful to our heavenly Father that in His providence we have been favored to secure this beautiful location for a health resort. It answers perfectly to the representation that was given me, a main building and cottages so well fitted with windows. The surroundings are very attractive. Praise the Lord for His goodness and mercy expressed to us amidst the difficulties we have to meet. The Lord is our helper, our keeper and our constant guide. We may expect that everything will not move as encouragingly as we wish in our connection with the work of God, but we will praise the Lord with heart and soul and voice. I say to you, my brother and

sister, Jesus will be to us a present help in every time and need. . .  
[Cf: Loma Linda Messages p. 146 para. 02] p. 530, Para. 7, [1905MS].

I think Elder Haskell is on his way to Loma Linda. I have received a letter from Sister Haskell, stating that they would leave South Lancaster Dec. 7. They are precious help in Bible lines. Loma Linda is just the climate for them, and the (251) whole place will be a delight to their senses. [Cf: Loma Linda Messages p. 146 para. 03] p. 531, Para. 1, [1905MS].

Do not be disappointed if we do not come just now. I do not know of a place where I should be more pleased to be for a time than in Loma Linda. I could enjoy every bit of the scenery and all the advantages. The reason my coming may be doubtful is that I do not wish to leave my workers just at this stage of my work. I am in good health for me; better than I have been in for years, and while my mind is clear, I want nothing to interpose as an extra burden. I want every jot and tittle of my strength to reproduce the representations the Lord has given me, and to make them as vivid as possible while I can do so. This is the only reason I plead not to leave my workers. . . We have all the multitudinous productions of the pen to be placed in the best order to handle, and I am more than pleased with the care that is manifested in arranging everything so that it may be well prepared for me to use. [Cf: Loma Linda Messages p. 146 para. 04] p. 531, Para. 2, [1905MS].

In regard to the school, I would say, Make it all you can in the education of nurses and physicians. What about Dr. Holden? Will he not become an educating force in the Sanitarium? Brother and Sister Haskell are versed in the Scriptures; and after a few weeks I may meet my son at Loma Linda. But at present I wish to advance a little more decidedly in the writings I am preparing. [Cf: Loma Linda Messages p. 146 para. 05] p. 531, Para. 3, [1905MS].

We are having beautiful weather. It is almost like summer. (Signed)  
Ellen G. White. [Cf: Loma Linda Messages p. 147 para. 01] p. 531, Para. 4, [1905MS].

(252)--Sanitarium, Napa Co., Calif.--B.-329-'05--December 11, 1905.  
Dear Brother Burden:--I have been conversing with you in the night season in regard to some matters that I will write to you about. We were conversing in reference to Brother Hansen and his manufacturing health foods. In regard to the family, you understand that Sister Hansen must be carefully cared for; because she has had lung trouble. It would be well for them to be provided with a home by themselves. They can be so located that burdens shall not come upon Sister Hansen too heavily, and where she can care for their own family. She may entirely recover from her lung difficulty, but it will be well to take every precaution. Matters can be managed so that those who need to be connected with the institution may not in any way be exposed. You and your wife may be wise on this subject and a word to the wise is sufficient. . . [Cf: Loma Linda Messages p. 147 para. 02] p. 531, Para. 5, [1905MS].

We were conversing in regard to erecting a store, and One of authority who was in our midst, speaking to several present, suggested the propriety of erecting such a building at a distance from the main building and all other buildings that are now standing there, so that

there will be no danger to them from fire. He suggested that changes would need to be made after thorough study, and that the building should be placed where the wind would not carry the smoke or sparks to the main building. Great care is to be exercised in regard to this matter, and intelligence is to be shown in the movements made. . . [Cf: Loma Linda Messages p. 147 para. 03] p. 532, Para. 1, [1905MS].

(253) The Speaker said, "You can all be a blessing to one another, if you open your hearts to receive the precious love of Christ. Let all keep diligent guard over their own disposition, and then pleasant words will be spoken. Let not those who are connected with the Sanitarium as helpers think that they have liberty to exercise authority over others. God will help the ones who are chosen to act a part in the duties connected with the Sanitarium, to labor as workers together with God. Let them be sure to take charge of their own individual selves. Those who come to the Sanitarium as patients are to see that Christian love and kindness are shown to all who are connected with the institution. Let every one stand in his lot and place, refusing to go out of his way to assume authority as a dictator. The Lord calls upon every man to be courteous and to discipline himself. He is not to exercise authority that is not given him. Let every one learn daily his lesson of preparing his own heart for the heavenly inspection, for the record is written in the books of heaven. Let souls be emptied of self. Then invite Christ to come in, and open the door of the heart to His knock. He says, "If any man hear My voice, I will come in and will sup with Him, and He with me." This divine companionship is what is needed in every home, in every church, in every sanitarium. There is need of strong, spirited men, men who will be sure to do special honor to the Lord Jesus Christ. We must be preparing to become members of the royal family in the heavenly mansions Christ is preparing for every one who through the grace received will wear His yoke. [Cf: Loma Linda Messages p. 147 para. 04] p. 532, Para. 2, [1905MS].

Christ invites us, "Learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my (254) yoke is easy and My burden is light." In our character-building give encouragement to every divine, sacred influence. The blessing from Jesus makes everything good and profitable. Have His praise in your heart and in your voice and in your words, and your hearts will become fit temples for the Holy Spirit of God. Your success depends upon constant watchfulness and earnest prayer. "Ye are My friends, if ye do whatsoever I have commanded you." Depending upon the Lord, you can do the very things that are to be done, without murmuring and without disputing. [Cf: Loma Linda Messages p. 148 para. 01] p. 532, Para. 3, [1905MS].

Satan is watching to secure every soul possible, to do him service by careless work and careless words. He desires to impress the minds of the converted and the unconverted that those connected with the sanitarium are lacking in piety and the meekness of Christ, that they are not Christians. Jesus will help you to prevent this impression being made. [Cf: Loma Linda Messages p. 148 para. 02] p. 533, Para. 1, [1905MS].

Christ would have every one possess in abundance, the grace of heaven. He desires that His joy may be in you, and that your joy may be full. Every soul is to discipline himself in strict, faithful service, just as verily out of meeting as in meeting. You are in full view of the

heavenly angels, and every faithful disciple may be, if he will as was Ezra before the king. The hand of God is upon all these for good who seek Him, but His power and His wrath are against those who forsake Him, and who trust in the help and friendship of the world, going to the god of Ekron to inquire, and heeding not the Counsel of the living God. [Cf: Loma Linda Messages p. 148 para. 03] p. 533, Para. 2, [1905MS].

The children of God will know who is their helper. They will know in whom they can trust implicitly, and with (255) Christ's help, they may, without presumption have a holy confidence. Yes His servants may safely trust in Him alone, without fear, looking unto Jesus, pressing on in obedience to His requirements, leaving everything that is joined to the world, whether the world opposes or favors. Their success comes from God, and they will not fail because they have not the wealth and influence of wicked men. If they fail, it will be because they do not obey the Lord's requirements and the Holy Spirit is not with them. [Cf: Loma Linda Messages p. 148 para. 04] p. 533, Para. 3, [1905MS].

I am instructed that our only safety is in being joined to the Lord Jesus Christ. We can afford to lose the friendship of worldly men. Those who join themselves to worldly men, that they may carry out their unsanctified purposes, make a fearful mistake; for they forfeit the favor and blessing of God. I am to urge upon the attention of our people that the Lord Himself has placed a wall of separation between the world and that which He has established on the earth. God's people are to serve Him; for Christ has called them out of the world, and sanctified and refined them, that they may do His service. He has been given all power in heaven and in earth. [Cf: Loma Linda Messages p. 149 para. 01] p. 533, Para. 4, [1905MS].

There is no such thing as maintaining concord between the profane and the Holy. There can be no concord between Christ and Belial. But "the Lord hath set apart him that is godly for Himself." And this consecration to the Lord, this separation from the world, is plainly declared and positively enjoined in both the Old and the New Testament. [Cf: Loma Linda Messages p. 149 para. 02] p. 533, Para. 5, [1905MS].

Brother Burden, before closing my letter, I will finish what I intended to say about the building of the food factory. This work requires much wisdom and genuine good sense. If you can bring it about do so. Make the best possible use of "Ministry of Healing" to aid you in your work. I believe that (256) you can accomplish that which seems to be a necessity. I think that if we all walk humbly with God, we shall always have grateful hearts. [Cf: Loma Linda Messages p. 149 para. 03] p. 533, Para. 6, [1905MS].

There will be those who will invest their means in our Sanitariums, with the understanding that they shall be given a home there as long as they shall live. These should receive kind, Christian treatment. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 149 para. 04] p. 534, Para. 1, [1905MS].

(257)--Sanitarium, California--B. 329-1905--December 11, 1905. Dear Brother Burden:-- . . . Later. This morning, Dec. 14, I could not sleep after one o'clock, so I arose and dressed, and have come to my office to complete the letter that I began writing to you two or three



days ago. We are interested in every movement made at Loma Linda. [Cf: Loma Linda Messages p. 149 para. 05] p. 534, Para. 2, [1905MS].

Did not the Lord have oversight, I should not care to live another day. But this is a question settled in my mind,--that we are under a power which is beyond human control, and in that power we can trust. The Lord is good to us, and if we will walk carefully before Him, He will ever reveal His power in our behalf. He will save to the uttermost all who love and obey Him. [Cf: Loma Linda Messages p. 149 para. 06] p. 534, Para. 3, [1905MS].

I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. After the passing of the time in 1844, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions contrary to the light God has given are to be entertained. [Cf: Loma Linda Messages p. 149 para. 07] p. 534, Para. 4, [1905MS].

(258) Men will arise with interpretations of Scripture which are to them truth; but which are not truth. The truth for this time, God has given us as a foundation for our faith. He himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experiences gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat, till the close of their lives, the experiences through which they passed, even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. [They are to bear] their testimonies as to what constitutes the truth for this time. [Cf: Loma Linda Messages p. 150 para. 01] p. 534, Para. 5, [1905MS].

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. [Cf: Loma Linda Messages p. 150 para. 02] p. 535, Para. 1, [1905MS].

Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject; for the points he is trying to prove by scripture are not sound. They do not prove that the past

experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. (259) It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for every one to keep silent in regard to the features of our faith in which they acted no part. [Cf: Loma Linda Messages p. 150 para. 03] p. 535, Para. 2, [1905MS].

God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise, and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [Cf: Loma Linda Messages p. 150 para. 04] p. 535, Para. 3, [1905MS].

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us) that which we have seen and heard declare we unto you that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. [Cf: Loma Linda Messages p. 150 para. 05] p. 535, Para. 4, [1905MS].

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned we make Him a liar, and His word is not in us." [Cf: Loma Linda Messages p. 151 para. 01] p. 535, Para. 5, [1905MS].

I am instructed to say that these words we may use as appropriate for this time; for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years, God has been giving to His people, substantiating it by the demonstration of the Holy Spirit. [Cf: Loma Linda Messages p. 151 para. 02] p. 536, Para. 1, [1905MS].

Let all men beware what is the character of their work. They would better be falling into line; for their own soul's sake and for the sake of the souls of others. "If we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin." It is nothing to the credit of any man to start on a new track using scriptures to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 151 para. 03] p. 536, Para. 2, [1905MS].

(264)--Sanitarium, Calif.--C.-337, 1905.--Dec. 19, 1905. Mrs. Jessie

Christiansen, Sebastapol, Calif.--My dear Sister: I am trying to do all I possibly can to urge the work forward in new places. The Lord has signified that in different places there are buildings which would be offered to us at a very low price, which we could use in our work. His word to us regarding this has been verified in our experience in opening up medical missionary work in Southern California. Recently the Lord has placed a great blessing within our reach by enabling us to obtain a beautiful sanitarium property known as Loma Linda. This property is sixty miles from Los Angeles, and it is a wonderful place in which to work for the sick, and in which to begin work for Redlands and Riverside. [Cf: Loma Linda Messages p. 153 para. 01] p. 536, Para. 3, [1905MS].

Its name--Loma Linda--"beautiful hill", describes the place. Of the 76 acres comprised in the property, about 35 form a beautiful hill, which rises one hundred and twenty-five feet above the valley. Upon this hill the sanitarium building is situated. [Cf: Loma Linda Messages p. 153 para. 02] p. 536, Para. 4, [1905MS].

The main building is a well-planned structure of sixty-four rooms, having three stories and a basement. It is completely furnished, heated by steam, and lighted by electricity. It is surrounded with large pepper trees and other shade trees. [Cf: Loma Linda Messages p. 153 para. 03] p. 536, Para. 5, [1905MS].

About ten rods away and on the highest part of the hill there is a group of five cottages. The central cottage has nine beautiful living rooms and two bath rooms. In the basement is the heating plant for the five cottages. [Cf: Loma Linda Messages p. 153 para. 04] p. 536, Para. 6, [1905MS].

(265) Prettily grouped around this larger cottage are four smaller ones, having four rooms each, with bath and toilet. In all there are ninety rooms. The buildings are furnished throughout, and are ready for use. [Cf: Loma Linda Messages p. 154 para. 01] p. 537, Para. 1, [1905MS].

The seventy six acres of hill and valley land are well cultivated and will furnish much fruit and many vegetables for the institution. Fifteen acres of the valley land are in alfalfa hay. Eight acres of the hill are in apricots, plums, and almonds. Ten acres are in good bearing orange orchard. Many acres of land round the cottages and main building are laid out in lawns, drives and walks. [Cf: Loma Linda Messages p. 154 para. 02] p. 537, Para. 2, [1905MS].

This property cost the Company from whom we purchased it, about one hundred and forty thousand dollars. They erected the buildings, and ran the place for a while as a sanitarium. Then they tried to operate it as a tourist hotel. But this plan did not succeed, and they decided to sell. It was closed last April, and as the stockholders became more anxious to sell, it was offered to us for forty thousand dollars, and for this amount our people purchased it. [Cf: Loma Linda Messages p. 154 para. 03] p. 537, Para. 3, [1905MS].

This property came into our possession in such a way that we know the hand of the Lord was in the matter. Loma Linda is one of the most perfect places for a sanitarium that I have ever seen, and I thank our

heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and it is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers. [Cf: Loma Linda Messages p. 154 para. 04] p. 537, Para. 4, [1905MS].

Not far away are the cities of Redlands and Riverside and San Bernardino. These places are to be thoroughly worked. Something has already been done in Redlands and Riverside, and a neat house of worship has been erected in each place. But as soon as possible a thorough evangelistic effort must be made. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 154 para. 05] p. 537, Para. 5, [1905MS].

November 1, 1905.--B-309-'05--"I thank the Lord with heart and soul and voice that He has brought Loma Linda to our notice, and that we might obtain it. I thank the Lord that He has sent you to help me carry out in a determined effort that which He designed should be a great blessing to us. Redlands will be a center, and so also will Loma Linda. A school will be established as soon as possible, and the Lord will open the way." [Cf: Loma Linda Messages p. 164 para. 02] p. 537, Para. 6, [1905MS].

December 10, 1905. "I am certainly thankful to our heavenly Father that in His providence we have been favored to secure this beautiful location as a health resort. It answers perfectly to the representation that was given me. Praise the Lord for His goodness and mercy expressed to us amidst the many difficulties we have to meet. The Lord is our helper, and constant guide. I say to you, my brother, Jesus will be to us a present helper in every time of need. In regard to the school, I would say, Make it all you possibly can in education of nurses and physicians." [Cf: Loma Linda Messages p. 164 para. 03] p. 537, Para. 7, [1905MS].

"Make the school especially strong for nurses and physicians. Thousands of workers are to be qualified with all the ability of physicians, to labor not as physicians, but as medical missionary evangelists." [Cf: Loma Linda Messages p. 164 para. 04] p. 538, Para. 1, [1905MS].

(843) From the Review and Herald, dated March 16, 1905, I quote the following: [Cf: Loma Linda Messages p. 481 para. 06] p. 538, Para. 2, [1905MS].

In a letter dated June 26, 1905, I read again: (B-335-'05.) [Cf: Loma Linda Messages p. 482 para. 03] p. 538, Para. 3, [1905MS].

"Dear Brethren and Sisters:--As we returned from the General Conference, we stopped ten days in southern California, and between the council meetings at Los Angeles, we made a short visit to San Diego, and spent four days at the Paradise Valley Sanitarium. I am much pleased to see the sanitarium fully furnished and in running order. . . My heart rejoices as I review the way in which the providences of God worked to help us to secure this property. . . [Cf: Loma Linda Messages p. 482 para. 04] p. 538, Para. 4, [1905MS].

"More decided efforts are to be put forth in southern California. There is a great work to be done in this field. We (845) have done all

in our power to advance the work there, and now that this sanitarium property in San Diego County has been purchased, we call upon our brethren and sisters to aid us in properly equipping the institution that we may do successful work. I ask those who have been entrusted with the Lord's money to make gifts to this sanitarium, that it may be prepared to do the work that must be done for the sick and suffering. [Cf: Loma Linda Messages p. 482 para. 05] p. 538, Para. 5, [1905MS].

"Brethren and sisters, I plead with you to help forward our sanitarium work. The Paradise Valley Sanitarium is in need of assistance. . . I ask you, my dear friends, to help us in this time of need, and I believe you will." [Cf: Loma Linda Messages p. 483 para. 01] p. 538, Para. 6, [1905MS].

Such in brief is the instruction, the history, and the experience, in connection with the establishment of the sanitarium at San Diego. Had we lived in those days, what would have been our attitude? [Cf: Loma Linda Messages p. 483 para. 02] p. 538, Para. 7, [1905MS].

The Use of the Tithe.--Mountain View, Calif., Jan. 22, 1905. Elder Watson:--My brother, I wish to say to you, Be careful how you move. You are not moving wisely. The least you have to speak about the tithe that has been appropriated to the most needy and the most discouraging field in the world, the more sensible you will be. [Cf: Spaulding-Magan Collection p. 215 para. 01] p. 538, Para. 8, [1905MS].

It had been presented to me for years that my tithe was to be appropriated by myself to aid the white and colored ministers who were neglected and did not receive sufficient properly to support their families. When my attention was called to aged ministers, white or black, it was my special duty to investigate into their necessities and supply their needs. This was to be my special work, and I have done this in a number of cases. No man should give notoriety to the fact that in special cases the tithe is used in that way. [Cf: Spaulding-Magan Collection p. 215 para. 02] p. 538, Para. 9, [1905MS].

In regard to the colored work in the South, that field has been and is still being robbed of the means that should come to the workers of that field. If there has been cases where our sisters have appropriated their tithe to the support of the ministers working for the colored people in the South, let every man, if he is wise, hold his peace. [Cf: Spaulding-Magan Collection p. 215 para. 03] p. 539, Para. 1, [1905MS].

I have myself appropriated my tithe to the most needy cases brought to my notice. I have been instructed to do this; and as the money is not withheld from the Lord's treasury, it is not a matter that should be commented upon; for it will necessitate my making known these matters, which I do not desire to do, because it is not best. [Cf: Spaulding-Magan Collection p. 215 para. 04] p. 539, Para. 2, [1905MS].

Some cases have been kept before me for years, and I have supplied their needs from the tithe, as God has instructed me to do. And if any person shall say to me, Sister White, will you appropriate my tithe where you know it is most needed, I shall say, Yes, I will; and I have done so. I commend those sisters who have placed their tithe where it is most needed to help to do a work that is being left undone; and if this matter is given publicity, it will create knowledge which would

better be left as it is. I do not care to give publicity to this work which the Lord has appointed me to do, and others to do. [Cf: Spaulding-Magan Collection p. 215 para. 05] p. 539, Para. 3, [1905MS].

I send this matter to you so that you shall not make a mistake. Circumstances alter cases. I would not advise that any should make a practice of gathering up tithe money. But for years there have now and then been persons who have lost confidence in the appropriation of the tithe who have placed their tithe in my hands, and said that if I did not take it they would themselves appropriate it to the families of the most needy minister they could find. I have taken the money, given a receipt for it, and told them how it was appropriated. [Cf: Spaulding-Magan Collection p. 215 para. 06] p. 539, Para. 4, [1905MS].

I write this to you so that you shall keep cool and not become stirred up and give publicity to this matter, lest many more shall follow their example. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 216 para. 01] p. 539, Para. 5, [1905MS].

Will You Help?--From the Pacific Union Recorder, January 12, 1905.--I have a special message to give to our people regarding the necessities of the work in the Southern field, and especially regarding the necessities of the work in Nashville and Huntsville. A sanitarium near Nashville is greatly needed. Dr. Hayward and Brother Hansen have done and are doing a good work in Nashville, but they are in great need of better facilities. We had hoped the way would open for them to rent a roomy place near the city, but the way has not opened for them to do this. At present, they are working under great disadvantages, and they must have a building outside the city, with room enough to care for the patients who may come. [Cf: Spaulding-Magan Collection p. 375 para. 01] p. 539, Para. 6, [1905MS].

Brethren Sutherland and Magan and Sister Druillard, with other faithful helpers, have begun school work on a farm about nine miles from Nashville. There is on this farm abundant room for both a school and a sanitarium. The two institutions would be a help to each other in carrying out the purposes of God for them. [Cf: Spaulding-Magan Collection p. 375 para. 02] p. 540, Para. 1, [1905MS].

Brethren Sutherland and Magan have done a noble, self-sacrificing work at Berrien Springs. They might have remained there, but they felt impressed to go to the South, and work for the people there. They thought that perhaps they might begin their school work in some retired place, but we felt that they should unite with their brethren near Nashville. [Cf: Spaulding-Magan Collection p. 375 para. 03] p. 540, Para. 2, [1905MS].

It is with pleasure that I think of the farm which they have purchased, and on which they are beginning school work. The Lord will open ways before the humble, self-denying workers connected with this school, and will make them a great blessing. He will give them success in the unselfish missionary work that is to be done. [Cf: Spaulding-Magan Collection p. 375 para. 04] p. 540, Para. 3, [1905MS].

I ask our people to come up to the help of the Lord, acting their part in helping forward the establishment of this school. We see what has been done in Berrien Springs by the blessing of the Lord. He gave

courage and strength to those who were struggling with inconvenience and difficulty, and helped them to make the school a success. [Cf: Spaulding-Magan Collection p. 375 para. 05] p. 540, Para. 4, [1905MS].

And now, as Brethren Sutherland and Magan, with other educators, have gone to a new hard field, to do pioneer work, (let us hold up their hands, and do all in our power to encourage them. Let us help them to make the school they are establishing a sample of the work that must be done in the South). . . . [Cf: Spaulding-Magan Collection p. 375 para. 06] p. 540, Para. 5, [1905MS].

Many easier fields might have been chosen by those who have gone from Berrien Springs to Nashville. But these workers did not seek easy fields. They resolved to do what they could to help where help was most needed. And we ask our people not to leave them without assistance. (They have been given plain evidence that the farm which has been purchased is the place on which God would have them establish a school, and we call upon our people to help them in the great work that lies before them.) [Cf: Spaulding-Magan Collection p. 375 para. 07] p. 540, Para. 6, [1905MS].

As I looked at the large vineyards owned by our people in central and southern California, I thought, How I wish that those who own these vineyards could see and appreciate the needs of our workers in Nashville; for then they would surely help them by sending them gifts of fruit. My brethren and sisters, will you not see what you can do to help those who are just starting out in the establishment of a work that God has said must be done? Gifts of money or gifts of fruit would be greatly appreciated by the workers in these needy Southern schools. I have reason to know that they need your assistance. If you will take hold to help them, the Lord will certainly reward you liberally. [Cf: Spaulding-Magan Collection p. 376 para. 01] p. 540, Para. 7, [1905MS].

I have done what I could. I have given over two tons of prunes, to needy schools and missions. Who will join me in this work. Ellen G. White. [Cf: Spaulding-Magan Collection p. 376 para. 02] p. 541, Para. 1, [1905MS].

Pioneers in the South.--Sanitarium, Cal., July 19, 1905.--Elders I. H. Evans and J. W. Washburn.--Dear Brethren:-- I am very grateful to God that the one-hundred-thousand-dollar fund has been made up, and that we have had the privilege of seeing the substantial and appropriate school buildings that have been erected at Takoma Park. [Cf: Spaulding-Magan Collection p. 377 para. 05] p. 541, Para. 2, [1905MS].

Near the close of the General Conference, in the night season many matters relative to the work in Washington and in Nashville, were opened before me. We seem to be in a council meeting. Elder Haskell, Elder Butler, and several others were talking together. Elder Haskell was telling of the opportunity that had come to them to purchase in Nashville a good church building in an excellent location. He said that five thousand dollars was asked for this church building and that the people in Nashville and the surrounding vicinity could not raise the money. [Cf: Spaulding-Magan Collection p. 377 para. 06] p. 541, Para. 3, [1905MS].

The Question was asked, "Has the full amount of the Washington Fund

been raised?" The answer was "Yes, it has, and several thousand dollars' overflow has come in." A prayer and praise service was held. After the meeting, a piece of paper was placed in the hands of Elder Haskell. Unfolding it, he read, "This is to signify that we deem it to be the wise and Christian part to act toward our brethren in Nashville to place the first five thousand dollars' surplus that has come in to Washington, in the hands of these faithful servants of God, that they may secure the house of worship in Nashville, which they greatly need. We deem that it is but loving our neighbor as ourselves to make this transfer of means to a place where at this time there is so great a necessity." [Cf: Spaulding-Magan Collection p. 378 para. 01] p. 541, Para. 4, [1905MS].

After seeing this representation, I awoke, and I fully expected that the matter would take place as it had been presented to me. When Elder Haskell was telling me of the perplexity that they were in to carry forward the Southern work, I said, "Have faith in God. You will carry from this meeting the five thousand dollars needed for the purchase of the church." [Cf: Spaulding-Magan Collection p. 378 para. 02] p. 541, Para. 5, [1905MS].

I wrote a few lines to Elder Daniells, suggesting that this be done. But Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note. [Cf: Spaulding-Magan Collection p. 378 para. 03] p. 541, Para. 6, [1905MS].

But I could not rest. I was disturbed, and could not find peace of mind. I was instructed that I had a message to bear to our leading brethren, to Elder Daniells, Elder Prescott, Elder Washburn, and Elder Evans. I was instructed that I must present before them the self-denying labors of Elders Haskell and Butler, and say, "Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work, and have ever sacrificed for the truth's sake." [Cf: Spaulding-Magan Collection p. 378 para. 04] p. 541, Para. 7, [1905MS].

Moreover, I was instructed that I must call attention to the history of our first work among the people, when these aged pioneers were men of earnest, enduring action. These men have their work to do, an important work. Even in their age their testimony and their endeavors to bear witness that the wheels of Providence are not constructed to stand still or to roll backward. In their labor is their happiness. It is not work that wears men out, but sadness, anxiety, and worry. If Elder Haskell and Elder Butler break down, it will be because of the heavy perplexity that has come upon them in trying without sufficient means or helpers to accomplish the urgent work before them in the Southern field. [Cf: Spaulding-Magan Collection p. 378 para. 05] p. 542, Para. 1, [1905MS].

The great Medical Missionary, who has purchased men with the price of his own blood, knows what it means to work under discouragement and perplexity. He carried many burdens, and his untiring labors made him very weary. [Cf: Spaulding-Magan Collection p. 379 para. 01] p. 542, Para. 2, [1905MS].



Christ was the mighty Healer. Of him we read, "And Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." His method of labor is an example of the way in which we are to work. Our missionary efforts are not to be confined to a few centers. In all the world we are to preach the gospel of the kingdom. [Cf: Spaulding-Magan Collection p. 379 para. 02] p. 542, Para. 3, [1905MS].

Elder Butler and Elder Haskell are to be given the assistance and advantages that will make their efforts successful. They are to be sustained in their labors. The Lord would have those of his people who are willing to give of their means for the advancement of his work, now turn their attention to the work in the South, and especially just now to Nashville. Twenty times as much could have been accomplished in the South as has been accomplished, had the sanitarium work been built up and had the necessary schools been established. [Cf: Spaulding-Magan Collection p. 379 para. 03] p. 542, Para. 4, [1905MS].

The Lord's tried servants in Nashville are becoming worn out with disappointment. Few realize the value of these staunch old soldiers. Sometimes they are not given the credit due them. These pioneers in the work are to bear the message given by John:-- [Cf: Spaulding-Magan Collection p. 379 para. 04] p. 542, Para. 5, [1905MS].

"That which was from the beginning, which we have heard, which our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us): That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." [Cf: Spaulding-Magan Collection p. 379 para. 05] p. 542, Para. 6, [1905MS].

"This then is the message which we have heard of him and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." [Cf: Spaulding-Magan Collection p. 379 para. 06] p. 543, Para. 1, [1905MS].

These matters are fresh in my mind; for they have been revised and repeated since last Sabbath evening. In this letter I can only give a jot of the history of the self-denial and sacrifice with which the work was carried forward in the beginning and of how earnestly the laborers worked to meet emergencies. Brother Haskell has labored unselfishly and untiringly to raise money for the General Conference and for the Review and Herald, and other institutions. His persevering, self-sacrificing zeal carried him long distances through the heat of summer and in the cold of winter. On one occasion he drove a long distance in the winter in Minnesota. I think it was then that he froze his hands, causing

himself great suffering; but he got the money that was needed. Though weary and worn, he had no thought of laying down the armor, but fought his way through every difficulty. [Cf: Spaulding-Magan Collection p. 379 para. 07] p. 543, Para. 2, [1905MS].

I want our brethren to read the first four verses of the first chapter of First Thessalonians, and to enter into the spirit of the writer: "We give thanks to God alway for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God our Father; knowing, brethren beloved, your election of God." [Cf: Spaulding-Magan Collection p. 380 para. 01] p. 543, Para. 3, [1905MS].

Of Elder Haskell and Elder Butler, God says, "I will guide them. I will put my grace in their hearts. Because they have not been turned away from the truth to give heed to seducing spirits, but have stood firm, declaring the message given them, they are to be highly esteemed. They will not exchange the faith that they have boldly and fervently declared, for another doctrine, which is not true. [Cf: Spaulding-Magan Collection p. 380 para. 02] p. 543, Para. 4, [1905MS].

I am glad that these men are still able to do solid, substantial work. They must have greater encouragement in point of financial assistance in their work in the Southern field. Their efforts have brought many souls into the truth, and they must not be left to wear out their souls in discouragement. The Southern field is a very hard, needy field, and it must receive assistance. Chosen men should be appointed to receive the funds that will now be called for in behalf of the enterprises that must now come to the front in this most needy field. [Cf: Spaulding-Magan Collection p. 380 para. 03] p. 543, Para. 5, [1905MS].

Over and over again the light has been given that a special work is to be done in Huntsville. Men who are rooted and grounded in the truth in all its bearings are to be placed in charge of that work. A beginning has been made on an orphanage for colored children, but this work stands unfinished. On the beautiful farm of over three hundred acres, God purposes that an efficient missionary training school shall be conducted, which will develop many workers for the colored people. [Cf: Spaulding-Magan Collection p. 380 para. 04] p. 544, Para. 1, [1905MS].

A small sanitarium should also be established in connection with the Huntsville school. The sanitarium building should not be of shoddy character, neither should it be narrow and contracted. It should be built substantially, and there should be in it room for the physician and nurses to carry on the work of healing the sick, and giving patients and students an education in regard to the right principles of living. [Cf: Spaulding-Magan Collection p. 380 para. 05] p. 544, Para. 2, [1905MS].

I now make a call that means shall be sent direct to Nashville, that the fruit of the gospel in good works may appear. The work there is to be supervised by men who understand what needs to be done and who have learned how to economize. [Cf: Spaulding-Magan Collection p. 380 para. 06] p. 544, Para. 3, [1905MS].

The work in the South must now receive attention. It has stood in an unfinished condition long enough. I now expect that the necessities of

this work will be seen and understood, and that our people everywhere will be encouraged to send donations great and small to Nashville. The workers there have waited patiently until the Washington Fund should be made up. This fund has been made up, and help should now be given to Nashville, to carry forward the work that must be accomplished.

(Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 380 para. 07] p. 544, Para. 4, [1905MS].

The Conditions in Nashville.--Sanitarium, Cal., July 20, 1905.--To the General Conference Committee:--Dear Brethren:--During the time that I was in Washington, the Lord was working upon my mind in the night season. Light was given me while I was there that the first five thousand dollars of the overflow about the one hundred thousand dollars sent in for the work in Washington, was due the Southern field, and that it ought to be appropriated to the present urgent needs of the work in Nashville. More than that amount which would otherwise have gone to Nashville, has gone to Washington, because of our appeals to give the Washington work our first attention. [Cf: Spaulding-Magan Collection p. 381 para. 01] p. 544, Para. 5, [1905MS].

I know that one thousand dollars was loaned to the brethren in Nashville to make the first payment on the church building. But I am instructed that the Lord would have been pleased had five thousand dollars been offered them, instead of one thousand. The workers in Nashville need encouragement that they have never received. The way in which the work there has been treated by some has made wounds that should now be healed. The Lord will not vindicate one vestige of selfishness. He calls upon men to act under his supervision. [Cf: Spaulding-Magan Collection p. 381 para. 02] p. 544, Para. 6, [1905MS].

The work in Washington is important and essential, and great efforts have been made to call the attention of our people to that field. But now the Lord would have us consider the work in the South. [Cf: Spaulding-Magan Collection p. 381 para. 03] p. 545, Para. 1, [1905MS].

These matters have been presented to me in such a way that I see my duty clearly. In the name of the Lord, I, as his messenger call upon the leaders of the people in his cause to do the works of righteousness. The souls of the people in Nashville are just as precious in the sight of the Lord as the souls of the people in Washington. The light of truth is to shine forth as brightly from Nashville as from Washington. The necessity at Nashville is at the present time far greater than it is at Washington. [Cf: Spaulding-Magan Collection p. 381 para. 04] p. 545, Para. 2, [1905MS].

Right is right. Justice must be shown to the Southern field. God sees a selfishness working for the mastery that must be overcome. Five thousand dollars should be appropriated to the work in Nashville. This question was asked, "Is it not just as essential that the work in Nashville shall make a proper showing, as the work in Washington?" I must be faithful to my work as God's messenger. Therefore I bear the message, Make up a fund of five thousand dollars, and send it to the brethren in Nashville. God is a God of love and equity. [Cf: Spaulding-Magan Collection p. 381 para. 05] p. 545, Para. 3, [1905MS].

If we expect the Lord to work with us and for us as his people, if we expect him to reveal his light and power to us in these last days, we

must work in accordance with the mind and will, the mercy and compassion, of the Lord God of Israel, who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Lord calls upon those at the head of his work to send the first of the overflow that has come in on the Washington fund, to the work in Nashville; for the work there, which is as essential as the work in Washington, is in need of assistance. The Lord's servants who are laboring there should receive encouragement. [Cf: Spaulding-Magan Collection p. 382 para. 01] p. 545, Para. 4, [1905MS].

I am bidden to say that selfishness and any form of injustice must not find a place in our work. Let our brethren repent before the Lord for any selfishness that has come in toward the work in the Southern states. This matter has been presented to me three times, and I was instructed that five thousand dollars ought to have been placed in Elder Haskell's hands before he left the Conference ground..... [Cf: Spaulding-Magan Collection p. 382 para. 02] p. 545, Para. 5, [1905MS].

Over and over again I am bidden to urge upon your attention the necessities of the work in Nashville. The Lord has specified what should be done there. A grand work has been started, and it should by all means be sustained. It must not be hindered by neglect, but is to go forward in straight, clear lines. Brother Butler, Brother Haskell and his wife, and others, are laboring hard and earnestly, and are wrestling with many difficulties; and they must be given assistance. Souls in Nashville are as precious as souls in Washington. The conditions in Nashville make the work of the laborers doubly hard. If those in other parts of the field who have been highly favored by God do not awake to the true situation, the Lord will visit them for their indifference. [Cf: Spaulding-Magan Collection p. 382 para. 03] p. 545, Para. 6, [1905MS].

Brother Sutherland and Magan have been trying to advance in their school work, but while the means was flowing into Washington, they were exhorted to patience. They have made as much headway as possible. [Cf: Spaulding-Magan Collection p. 382 para. 04] p. 546, Para. 1, [1905MS].

Recently a beautiful sanitarium site of thirty-five acres was chosen not far away from Nashville. On this site a sanitarium building must soon be put up. For a long time Dr. Hayward and his co-workers have been struggling on in the face of many difficulties. They must now be helped. [Cf: Spaulding-Magan Collection p. 382 para. 05] p. 546, Para. 2, [1905MS].

I give this instruction to you as God has given it to me as his appointed messenger. Last Sabbath night I did not sleep at all through the entire night. So heavily were matters pressing upon my mind that I could only cry unto God, praying him to set this matter plainly in its true light before the men bearing responsibilities in Washington. . . . Ellen G. White. [Cf: Spaulding-Magan Collection p. 382 para. 06] p. 546, Para. 3, [1905MS].

[Portion of a letter written from St. Helena, California, December 10, 1905.] We are usually well, and are seeking to put our entire dependence in the Lord. I have been looking over a large amount of matter. My head was tired on Sabbath and I had to keep quiet. [Cf:

Notebook Leaflets, Volume 1 p. 45 para. 01] p. 546, Para. 4, [1905MS].

We are having most beautiful weather. It is almost like summer. The light of the moon makes the nights almost as light as day. [Cf: Notebook Leaflets, Volume 1 p. 45 para. 02] p. 546, Para. 5, [1905MS].

I have received a letter from Elder Haskell. They are on their way to Loma Linda, and they expect to meet me there. But I do not really see it to be my duty to leave my workers and break up just at this critical time. We need every jot of ability we have. [Cf: Notebook Leaflets, Volume 1 p. 45 para. 03] p. 546, Para. 6, [1905MS].

I have to work carefully and not feel too deeply over the known position of our brethren who are not disentangling themselves from erroneous science and making sure that they are on the firm foundation. I carry a burden continually because of the souls who know the truth, but have not manifested its sanctifying power in their lives and characters. I should suffer much if I could not lay my burden upon the great Burden Bearer. [Cf: Notebook Leaflets, Volume 1 p. 45 para. 04] p. 546, Para. 7, [1905MS].

Bring Forth Good Fruit--We must keep before the people veracity, justice, love, goodness, and every virtue that comes to us through the Lord Jesus Christ. In all the lowliness, meekness, and gentleness of Christ, His love is expressed to us. His spiritual life energy we must have if we are daily overcomers. All our power is derived from Him. Of His fullness we have all received, and grace for grace. The prayer of Christ to His Father is a representation of what we must be if we are working to be overcomers; and if we meet this representation we shall certainly bring forth good fruits. [John 17:17-26.] [Cf: Notebook Leaflets, Volume 1 p. 45 para. 05] p. 546, Para. 8, [1905MS].

As Christ came to the world to seek and to save perishing souls, that they should have the light of truth, so also hath He committed the same work to all who receive Him as their Saviour. "And for their sakes I sanctify Myself, that they also might be sanctified through the truth." [Cf: Notebook Leaflets, Volume 1 p. 45 para. 06] p. 547, Para. 1, [1905MS].

How important that we should be rooted and grounded in the truth! No falsehood is of the truth. The Lord Jesus has promised that if we receive Him by faith and believe in Him as our pattern He will give us "power to become the sons of God." The gospel of Jesus Christ contains the grand principles of all truth, expressed in a life of purity. In love and true righteousness these principles are to be proclaimed to the world. In all our dealings with one another we are to obey the precepts of the law of God. "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." [Cf: Notebook Leaflets, Volume 1 p. 45 para. 07] p. 547, Para. 2, [1905MS].

Christ Judged by His Followers--From these words we see how much is dependent on the character of all those who claim to believe the gospel of Jesus Christ. By the lives of Christ's followers the world will judge the Saviour. If anyone, in word or deed, departs from the living principles of the truth, he dishonors his Saviour and puts Christ to open shame. Let every soul believe in Christ, and receive the power

that Christ has promised, that he may be a child of God, holding the truth conscientiously, its principles interwoven with his words, his spirit, and all his works. Thus Christians may become a refining, purifying influence, working against false religion and infidelity. Their presence brings with it the grand influence of heavenly principles, making them, through Christ, an honor to the gospel. They increase in power to communicate the sanctifying grace of heaven, gaining continually in influence through their increasing reverence for the truth. Their hearts are filled with the peace of Christ. [Cf: Notebook Leaflets, Volume 1 p. 45 para. 08] p. 547, Para. 3, [1905MS].

A true Christian feels daily that his lifework should be to represent the untiring earnestness that was shown in the life of Christ. Every soul should feel under sacred obligation to represent Christ to the world. All are to remember that they are in the presence of Christ, and in no case are they to utter a word that will grieve the Holy Spirit. They must show to the world that they are sons of God, that because they have chosen and believed on Christ, He has given them power to become the sons of God. In every business deal, in every act, they must honor Him who has given them this power. [Cf: Notebook Leaflets, Volume 1 p. 46 para. 01] p. 547, Para. 4, [1905MS].

I am instructed to present these principles, the message to which I have listened in the night season. I am to present the underlying principles of the Christian warfare. All who truly love the Lord Jesus will accept His yoke and learn of Him. "Learn of Me," said the holy, sanctified Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls." [Cf: Notebook Leaflets, Volume 1 p. 46 para. 02] p. 547, Para. 5, [1905MS].

The Christian life is a warfare, not against believing brethren, but against the seducing spirit of the enemy, against the subtle, deceiving influence of the serpent, which creeps into our thoughts and minds. "Resist the devil, and he will flee from you." Make no provision for the flesh, to deceive, to falsify, to work just as Satan worked in Eden. He is watching his chance to develop if he can only have an opportunity. Give him no foothold. There is something we are charged to do: "Resist the devil," and the promise is, "he will flee from you." Why? Because the angel of God lifts up for you a standard against the enemy, and he flees.-- *Letter 327, 1905.* [Cf: Notebook Leaflets, Volume 1 p. 46 para. 03] p. 547, Para. 6, [1905MS].

Chosen Watchmen--In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. [Cf: Notebook Leaflets, Volume 1 p. 51 para. 05] p. 548, Para. 1, [1905MS].

The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them.-- *9T 19.* [Cf: Notebook Leaflets, Volume 1 p. 51 para. 06] p. 548, Para. 2, [1905MS].

No New Organization--The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.--MS. 129, 1905. [Cf: Notebook Leaflets, Volume 1 p. 51 para. 07] p. 548, Para. 3, [1905MS].

New Glories of the Word of God--In the Scriptures thousands of gems of truth lie hidden from the surface-seeker. The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your interest, and the more you will feel like exclaiming with Paul: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" [Cf: Notebook Leaflets, Volume 1 p. 124 para. 11] p. 548, Para. 4, [1905MS].

Every day you should learn something new from the Scriptures. Search them as for hid treasures, for they contain the words of eternal life. Pray for wisdom and understanding to comprehend these holy writings. If you would do this, you would find new glories in the Word of God; you would feel that you had received new and precious light on subjects connected with the truth, and the Scriptures would be constantly receiving a new value in your estimation.-- 5T 266. [Cf: Notebook Leaflets, Volume 1 p. 124 para. 12] p. 548, Para. 5, [1905MS].

I ask the believers in Los Angeles to seek for a deeper, higher experience in the things of God. The Father seeketh such to worship Him. Arise, and brace your souls for action. Take an extensive survey of the work that is to be done. Read your Bibles with an increasing determination to have a larger experience in the things of God. Stand in the light of the Sun of Righteousness. [Cf: Notebook Leaflets, Volume 1 p. 125 para. 01] p. 548, Para. 6, [1905MS].

What could induce the pure, sinless Son of God to tabernacle with men in a world filled with crime and strife and wickedness. He did this that He might better reach the lost and perishing. He suffered, being tempted. Proportionate to the perfection of His holiness was the strength of the temptation. Because of the depravity so revolting to His purity, His residence in the world was a perpetual sorrow. On every hand He saw men and women destroying themselves by yielding to perverted appetite and passion. [Cf: Notebook Leaflets, Volume 1 p. 125 para. 02] p. 548, Para. 7, [1905MS].

Christ gave His life for the life of the world. He came to this earth in the likeness of man, to present before human beings an example of the character that all must form in order to be saved. He came to bring them power to overcome all the temptations of the enemy. [Cf: Notebook Leaflets, Volume 1 p. 125 para. 03] p. 549, Para. 1, [1905MS].

O that every soul might be awakened, and led to become a subject of the heavenly kingdom, surrendering all to Christ. The Word of God gives us no encouragement that a sinner is pardoned in order that he may continue in sin. He is pardoned on condition that he receives Christ, confessing and repenting of his sin, and becoming renewed. Many who pass under the name of Christian are not converted. Conversion means

renovation. The sinner must enter into the renovating process for himself. He must come to Jesus. He must give up the wrong habits in which he has indulged. He must bring his unsubdued, un-Christlike tendencies under the control of Christ, else he cannot be made a laborer together with God. Christ works, and the sinner works. The life of Christ becomes the life of the human agent. It is through the renewing power of the divine Spirit that man is fashioned into a perfect man in Christ. [Cf: Notebook Leaflets, Volume 1 p. 125 para. 04] p. 549, Para. 2, [1905MS].

By the character that he is forming, every man is deciding his future destiny. In the books of heaven is made the record. There the character is photographed. There is seen a picture of the unclothed soul. [Cf: Notebook Leaflets, Volume 1 p. 125 para. 05] p. 549, Para. 3, [1905MS].

The promise is given, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." It is the striving souls who receive the assistance of heaven, and partake of its elements. It is by test and trial that the followers of Christ are fitted to dwell with Him in the heavenly courts.-- *Letter 161, 1905.* [Cf: Notebook Leaflets, Volume 1 p. 125 para. 06] p. 549, Para. 4, [1905MS].

Our Faith Founded on Truth.--I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the influence of such messages as Elder ----- has been devoting his time to presenting. . . . [Cf: Notebook Leaflets, Volume 2 p. 157 para. 02] p. 549, Para. 5, [1905MS].

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light that God has given under the demonstration of His Holy Spirit. A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. [Cf: Notebook Leaflets, Volume 2 p. 157 para. 03] p. 549, Para. 6, [1905MS].

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories.



This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God. [Cf: Notebook Leaflets, Volume 2 p. 157 para. 04] p. 550, Para. 1, [1905MS].

Elder -----'s proofs are not reliable. If received they would destroy the faith of God's people in the truth that has made us what we are. [Cf: Notebook Leaflets, Volume 2 p. 157 para. 05] p. 550, Para. 2, [1905MS].

We must be decided on this subject; for the points that he is trying to prove by Scripture, are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth; we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. . . . God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old land marks. . . . We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present claiming that they are truth. But if these theories are received they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.-- *Letter 329-1905*. [Cf: Notebook Leaflets, Volume 2 p. 157 para. 06] p. 550, Para. 3, [1905MS].

Effect of Difference Among Ministers.--Our church members see that there are differences of opinion among the leading men, and they themselves enter into controversy regarding the subjects under dispute. Christ calls for unity. But He does not call for us to unify on wrong practices. The God of heaven draws a sharp contrast between pure, elevating, ennobling truth and false, misleading doctrines. He calls sin and impenitence by the right name. He does not gloss over wrongdoing with a coat of untempered mortar. I urge our brethren to unify upon a true, Scriptural basis.-- *MS-10-1905*. [Cf: Notebook Leaflets, Volume 2 p. 164 para. 06] p. 550, Para. 4, [1905MS].

There will be those who will invest their means in our sanitariums, with the understanding that they shall be given a home there as long as they shall live. These should receive kind, Christian treatment. I have in mind a Brother N, with whom we stayed while attending the San Jose camp-meeting. He has no family, and lives alone. While I was at his house, he questioned me in regard to our sanitariums. Not long ago I sent him a copy of "Ministry of Healing," and asked him to communicate with you if he had means that he could lend to the Sanitarium. (Loma Linda) Have you received any word from him? I asked him for a loan of five thousand dollars. [Cf: Unpublished Manuscripts, Volume 1 p. 128 para. 1] p. 550, Para. 5, [1905MS].

If such a man could invest his means in the Sanitarium, and make the institution his home, I think it would be a wise move. He is a business man, and I think he is pretty careful as to how he invests his means. I

thought that if I asked him to lend me some money, he might respond, but as yet I have received no word from him. *Letter 329, 1905*. [Cf: Unpublished Manuscripts, Volume 1 p. 128 para. 2] p. 551, Para. 1, [1905MS].

Think, my son, of what it means for you to invest as you do large sums of money that is not yours,--borrowed money. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 130 para. 3] p. 551, Para. 2, [1905MS].

Representations of this matter have been made to me by One who cannot err. . . . Stop your investments right where you are, and do not employ men to do work for you when you have no money with which to pay them. . . . Investigate your plans and motives closely. This is your solemn duty. . . . *Letter 179, 1905*. [Cf: Unpublished Manuscripts, Volume 1 p. 130 para. 4] p. 551, Para. 3, [1905MS].

O, Edson, my son, how is it regarding the means that you have invested in ordinary business? Do you act with the strictest integrity in all your contracts, all your negotiations, all your payments? Do you labor to keep clear of debt, as Christ would have you? What pattern are you giving to others? . . . *Letter 185, 1905*. [Cf: Unpublished Manuscripts, Volume 1 p. 130 para. 5] p. 551, Para. 4, [1905MS].

I must also call your attention to the money that you have invested in your various supposed necessities. This is not as God would have it. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 130 para. 6] p. 551, Para. 5, [1905MS].

With the large debts that you have, how can you go on investing money? Please stop and consider. . . . I cannot see any possibility of saving you from the natural results of your course. It hurts me to have to write to you thus, but I cannot but tell you that your present financial embarrassment is the natural result of your moving without wise counsel and solid judgment. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 130 para. 7] p. 551, Para. 6, [1905MS].

Edson, stop launching out in manufacturing enterprises. Stop laying plans that call for more money than your income will supply. . . . Your influence is a sacred trust, and it is to be carefully guarded as a gift from the Lord. *Letter 179-c, 1905*. [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 1] p. 551, Para. 7, [1905MS].

I was instructed to bear this message to you: [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 2] p. 551, Para. 8, [1905MS].

Your inclination to engage in manufacturing enterprises is a snare to you. You devise and plan, and, no matter what your financial circumstances are, you carry out what you have planned. Your salary and other means are appropriated to carry out your ambitious purposes, and then you are compelled to hire money, and are often led to invest much more means in the enterprise you are planning than in your first conception of the plan was considered necessary. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 3] p. 551, Para. 9, [1905MS].

You do not ask counsel of your associates, for fear they will check your ambitious plans, but plunge deeper and deeper into debt, until the climax comes. [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 4]

p. 552, Para. 1, [1905MS].

I was instructed in regard to this phase of your experience when you were in Battle Creek. The experience you had there resulted in the breaking up of your business, but even this did not develop in you caution and a fixed determination to manage economically. You did not learn to bind about the edges of your expenses, but you repeatedly placed your neck under a yoke of galling obligations. You did not learn to use money discreetly. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 5] p. 552, Para. 2, [1905MS].

The freedom you have manifested in the laying out of money has not been pleasing to the Lord. By your speculations you are binding burdens on your own shoulders, and framing a cruel yoke for your own neck. I wish that you might value more than you do the freedom that would enable you to say, "I owe no man anything." It has been your desire to do some great thing that would make you a benefactor to the cause of God, and to do this you have taxed mind and soul to the utmost; but your calculations have been perverted. Over and over again you have caused trouble and perplexity by your unreasonable enterprises. You have not meant that this should be. [Cf: Unpublished Manuscripts, Volume 1 p. 131 para. 6] p. 552, Para. 3, [1905MS].

There is danger in your going into business independently. There is more safety for you in being associated with others, where you have to give an account of your dealings, and where your true position is understood. Neither can you safely take the position of head manager. Your inclination to spend money is strong, and this will keep you at the foot instead of at the head. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 132 para. 1] p. 552, Para. 4, [1905MS].

Your disposition to trade, and your easy way of parting with money, if rightly named, would be that of "spendthrift." You are placing yourself in a most unenviable position; for to be called upon now to settle your debts would mean bankruptcy to you. And yet, if you are not withheld from it, you would even now plan for more machinery in your office. In your desire to create more facilities, you would hire money at a high rate of interest if you could not obtain it without; but this machinery will not run itself. Call a halt where you are. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 132 para. 2] p. 552, Para. 5, [1905MS].

Your present indebtedness should never have existed; you should have waited until money came in from your business before securing the facilities you desired. You should have demonstrated a reformation of character by saying, I will wait, not expecting conveniences, until I earn the means I need. I will put up with inconvenience rather than pay large interest on hired money. You need to sign the pledge just as verily as does the drunkard who uses liquor to gratify his appetite. . . . [Cf: Unpublished Manuscripts, Volume 1 p. 132 para. 3] p. 552, Para. 6, [1905MS].

If Satan succeeds in keeping you in this busy round of manufacturing work, he will gain just what he desires. Do not divorce your occupation from your religion. . . . *Letter 188, 1905.* [Cf: Unpublished Manuscripts, Volume 1 p. 132 para. 4] p. 553, Para. 1, [1905MS].

16. *Takoma Park, Maryland, Sabbath, May 20, 1905.* I am not able to

sleep past one o'clock. I was aroused to write out some things that have been impressed on my mind. Not long ago I met Elder Ballenger in the hall of the building in which we have rooms. As I spoke to him, it came vividly to my mind that this was the man whom I had seen in an assembly bringing before those present certain subjects, and placing upon passages in the Word of God a construction that could not be maintained as truth. He was gathering together a mass of scriptures such as would confuse minds because of his assertions and his misapplication of these scriptures, for the application was misleading and had not the bearing upon the subject of all which he claimed justified his position. Anyone can do this, and will follow his example to testify to a false position; but it was his own. I said to him, You are the one whom the Lord presented before me in Salamanca, as standing with a party who were urging that if the Sabbath truth were left out of the *Sentinel*, the circulation of that paper would be largely increased. You were the one that wept and confessed your mistakes, and we had the power of the Holy Spirit in that early morning meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 206 para. 01] p. 553, Para. 2, [1905MS].

I had been very sick [at Salamanca] and yet had tried to speak to the people, and the Lord had strengthened me greatly. I had not knowledge of my words. The Lord spoke indeed through me. After I had given my last talk, my sufferings were so severe as to become almost unendurable. [Cf: Unpublished Manuscripts, Volume 1 p. 206 para. 02] p. 553, Para. 3, [1905MS].

A list of appointments had been sent out for me to fill on my way from Salamanca to Battle Creek. It seemed impossible for me to fill these appointments. I went to my room and bowed in prayer. I had not been able to utter a word of prayer before the room was lighted up with the glory of God and scenes passed before me. I saw an assembly in a room in Battle Creek, and one standing up held up the *Sentinel* and said, "The Sabbath question must be cut out of this paper; then the circulation will be largely increased and the truth will come before thousands." [Cf: Unpublished Manuscripts, Volume 1 p. 206 para. 03] p. 553, Para. 4, [1905MS].

One of authority came forward and said solemnly, "Bind up the testimony and seal the law among my disciples." Then came the reproof, decided, firm, and cutting; "The Sabbath truth is to be proclaimed. It is the truth for these last days." The words found in Exodus 31:12-18 were repeated with great solemnity. [Cf: Unpublished Manuscripts, Volume 1 p. 206 para. 04] p. 553, Para. 5, [1905MS].

I cannot now repeat all the things connected with the meeting, but I know that the steps which had been anticipated were not taken. The working of the Spirit of God was in that meeting. [Cf: Unpublished Manuscripts, Volume 1 p. 207 para. 01] p. 553, Para. 6, [1905MS].

That night was a most solemn one for me. There came to my mind the truth that we have been proclaiming since the passing of the time in 1844, when the message came to us regarding the mistake we were making in keeping the first day of the week. We had Bible evidence and the testimony of the Spirit of the Lord that we were keeping a day that bore no sanctity, and that in so doing we were transgressing the law of God. This message we have borne ever since; and I solemnly asked, Are

our people now to cut out the Sabbath message from the *Sentinel* and heed the advice and counsel of worldly men, keeping the *Sentinel* from carrying this most important truth to the world? [Cf: Unpublished Manuscripts, Volume 1 p. 207 para. 02] p. 553, Para. 7, [1905MS].

I could not sleep much that night. The next morning we started for Washington. I was taken very ill, and it was thought best for Sara and me to return to Battle Creek and not attend the meetings that were laid out for me on my journey. [Cf: Unpublished Manuscripts, Volume 1 p. 207 para. 03] p. 554, Para. 1, [1905MS].

When I arrived at Battle Creek, I learned that our leading brethren had asked the Lord in prayer to send me direct to Battle Creek. Meetings were being held in the various rooms of the Tabernacle. One morning I was awakened before daylight. It was as if a voice spoke to me, Attend the morning meeting. I arose and dressed, and walked across the road to the meeting. As I went into the room, the brethren were in prayer. I united my prayer with those of the rest, praying with great earnestness. The Spirit of the Lord was in the meeting and my soul was deeply stirred. After the season of prayer, I arose to speak and bore a decided testimony with the Spirit and power of God, relating my experience in Salamanca and telling them what the Lord had revealed to me in the vision of the night. [Cf: Unpublished Manuscripts, Volume 1 p. 207 para. 04] p. 554, Para. 2, [1905MS].

After I had borne a decided testimony, Brother Ballenger arose, all broken-hearted and weeping, and said, "I receive this testimony as from the Lord. I was in that meeting last night, and I was on the wrong side." [Cf: Unpublished Manuscripts, Volume 1 p. 208 para. 01] p. 554, Para. 3, [1905MS].

What was my surprise to learn that the light I had in Salamanca was given me some time before this meeting was held. The Lord had prepared the way for me to return to Battle Creek and bear my message in the early morning meeting, directly after the evening meeting. I had been shown that steps would be taken to have the *Sentinel* no longer speak boldly upon the question of the true Sabbath of the Lord. The circumstances were such that on this occasion the excuse could not possibly be used, "Somebody has told her." No one had an opportunity to see me or speak with me between the evening meeting and the morning meeting that I attended. [Cf: Unpublished Manuscripts, Volume 1 p. 208 para. 02] p. 554, Para. 4, [1905MS].

I bore the message that the Lord gave me, and some made confession with broken hearts and contrite spirits.--Ms. 59, 1905, pp. 1-4. [Cf: Unpublished Manuscripts, Volume 1 p. 208 para. 03] p. 554, Para. 5, [1905MS].

An Appeal to a Man Going to Law Against His Brethren.--I want to tell you--that the very first thing you must do is to follow the following Scriptures:-- [Cf: Unpublished Manuscripts, Volume 3 p. 16 para. 2] p. 554, Para. 6, [1905MS].

"Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old

leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." [Cf: Unpublished Manuscripts, Volume 3 p. 16 para. 2] p. 554, Para. 7, [1905MS].

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? How much more the things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. I speak to your shame. Is it so that there is not a wise man among you? Not one that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbeliever. Now therefore there is utterly a fault among you, because ye go to law with one another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God?" [Cf: Unpublished Manuscripts, Volume 3 p. 16 para. 2] p. 554, Para. 8, [1905MS].

Will you consider--that you have known what it means to feel the moving of the Holy Spirit upon your heart, before you had educated yourself to criticize, to find fault, to accuse, to rail against your brethren. When I consider what you might have been, had you improved your God-given powers, had you striven to be kind and pure and unselfish, exerting a spiritual influence and increasing in stability and good works, my heart aches! Had you set a Christlike example, many souls would have been helped in following it. Who can estimate what a good work you might have done had you followed without deviation the instruction given in the teachings of Christ? You have left off to be wise and to do good. But I have hope that you will see yourself as you are and make diligent efforts to counterwork your past influence. I have hope that you will enter the narrow way and pass through the gate that leads unto eternal life. ... [Cf: Unpublished Manuscripts, Volume 3 p. 17 para. 1] p. 555, Para. 1, [1905MS].

If you are saved from sin you must have an experience altogether different from that which you now have. God hath shined in our hearts, to give what? A knowledge higher, greater, and infinitely more ennobling than the knowledge that this world gives. When church members have this knowledge, their practice will be of a character to recommend their faith. By a well ordered life, and godly conversation, they will reveal Christ. There will be no lawsuits between neighbors or brothers. [Cf: Unpublished Manuscripts, Volume 3 p. 17 para. 2] p. 555, Para. 2, [1905MS].

I call upon you in the name of Christ to withdraw the suit that you have begun and never bring another into court. God forbids you thus to dishonor His name. You have had great light and many opportunities, and you can not afford to unite with worldlings and follow their methods. Remember that the Lord will treat you according to the stand that you take in this life. [Cf: Unpublished Manuscripts, Volume 3 p. 18 para. 1] p. 555, Para. 3, [1905MS].

I plead with you to turn to the Lord before it is too late. ... [Cf: Unpublished Manuscripts, Volume 3 p. 18 para. 2] p. 555, Para. 4, [1905MS].

I tell you solemnly that if you take the action which you now purpose to take, you will never recover from the result of it. If you open before the world the wrongs that you suppose your brethren have done you, there will be some things that will have to be said on the other side. I have a caution to give you. In regard to the case of those who shared large responsibilities with you in the Review and Herald, and who have turned to be enemies of the work, you will not wish to hear the verdict that shall be passed upon them when the judgment shall sit and the books shall be opened, and every man shall be judged according to the things written in the books. I want to save you from following a course that would link you up with those who have linked themselves up with fallen angels, to do all the harm they possibly can to those who love God, and who, under great difficulty, are striving to proclaim present truth to the world. [Cf: Unpublished Manuscripts, Volume 3 p. 18 para. 2] p. 555, Para. 5, [1905MS].

Those against whom you bring your charges know that I have not approved of their manner of dealing with you, and that I have reproved them for their unfeeling management of your case. There are those who have not acted honorably. They have not done as they would be done by. But because of this, should you, in the face of the warnings given, move so manifestly against the instruction given? I beg of you not to cut yourself off from the confidence of your brethren and from taking a part in the publishing work. [Cf: Unpublished Manuscripts, Volume 3 p. 19 para. 1] p. 556, Para. 1, [1905MS].

I would rather share your loss than to have you push this matter through to the injury of your soul, giving Satan an opportunity to present your case before unbelievers in a most ridiculous light, and to hold up the office of publication in a disparaging light. ... [Cf: Unpublished Manuscripts, Volume 3 p. 19 para. 2] p. 556, Para. 2, [1905MS].

Take this case out of the lawyers' hands. It seems awful to me to think that you will go directly contrary to the plain word of God, and will open to the world your cruel work against God's commandment-keeping people. If this action of yours were to tell only against those who have done injustice, the harm would not be so far-reaching; but can you not see that it will arouse prejudice against God's people as a body? Thus you will bruise and wound Christ in the person of His saints, and cause Satan to exult because through you he could work against God's people and against His institutions, doing them great harm.--Letter 301, 1905. (Oct. 20, 1905. To Frank Belden.) [Cf: Unpublished Manuscripts, Volume 3 p. 19 para. 2] p. 556, Para. 3, [1905MS].

Manuscript Release #900.28. Manuscript 150, 1905. The RESTAURANT Work. (A talk given by Ellen G. White at Sanitarium, California, September 23 [or 24], 1905.) [Matthew 28:16-20 quoted.] We desire above all else to represent the truth as it is in Jesus. We cannot afford to represent that which is false. Into every department of our work we are to carry the principles of righteousness. The Lord desires to do great things for His people, but if we do nothing, and think that everything will work out as it should, we shall certainly be disappointed. If we will unite with Christ, He will cooperate with us in all our efforts to serve Him. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 1] p.

556, Para. 4, [1905MS].

I have been asked this morning to speak upon the subject of restaurant work. I have recently written considerable upon this subject, but it has not yet been copied, and I did not take time to find it to read at this meeting. But I hope soon to publish some things that have been presented to me in regard to our health food and restaurant work. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 2] p. 556, Para. 5, [1905MS].

This is a very important question, and we wish you to move understandingly. If I make some statements this morning that you do not understand, I ask you not to put your own interpretation on these statements and report them to others as being what I have said. Be very careful that you make no wrong impression upon the minds of others. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 3] p. 556, Para. 6, [1905MS].

In the health food and restaurant work, there is great need of a return to the first principles of health reform. The health reform is just what the name indicates it to be. It is not a term to be used merely to exalt certain restaurants by representing them to be what they are not in truth. There is too great mixture of foods provided for those who patronize our restaurants. Soda and saleratus, rich gravies and desserts, are used far too freely. We have certainly departed from the simplicity of diet. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 4] p. 557, Para. 1, [1905MS].

We shall soon reach a time when we must understand the meaning of a simple diet. The time is not far hence when we shall be obliged to adopt a diet very different from our present diet. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 5] p. 557, Para. 2, [1905MS].

As the situation has been presented before me, I have felt that there should be a thorough examination of those who are connected with our restaurants to see if they stand on the platform of genuine health reform. We should put into our stomachs only those things that will make good blood. We need to study the art of preparing in a simple manner the fruits, grains, and vegetables. We do not need these complex combinations that are provided. As the matter now stands we are in danger of making dyspeptics. I would ask, How many are standing by the old principles of health reform as they were given to us years ago? [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 6] p. 557, Para. 3, [1905MS].

The Lord would have the principles of health reform carried into every family. Those who cook for the family can learn how to prepare simple, wholesome food, even though they are unable to purchase the high-priced health foods that are on the market. The children should be educated in the art of cooking hygienically. You need not be dependent upon the manufacturers of health foods in order to practice health reform. Many of us lived for years without the use of meat, even before we could obtain these substitutes. [Cf: Unpublished Manuscripts, Volume 4 p. 162 para. 7] p. 557, Para. 4, [1905MS].

We need a genuine education in the art of cooking. Instead of multiplying our restaurants, it will be better to form classes where



you may teach the people how to make good bread, and how to put together the ingredients to make healthful food combinations from the grains and the vegetables. Such an education will assist in creating a desire among our people to move out of the cities, to secure land in the country, where they can raise their own fruit and vegetables. Then they can care for their gardens, and their food will not come to them half spoiled and decayed. [Cf: Unpublished Manuscripts, Volume 4 p. 163 para. 1] p. 557, Para. 5, [1905MS].

The health food business, in which a few have planned certain food combinations, has been allowed to take from the family cooks much of the work they should do. I am instructed to say that there should be a reformation in the restaurants and a reformation in the homes of our people. Every cook should understand the art of preparing wholesome and palatable food. The knowledge of healthful cookery has been neglected in the home, and our people have learned to depend too much upon the expensive food preparations. Let us arouse ourselves and see what we can do individually, without leaning so heavily upon the food companies. [Cf: Unpublished Manuscripts, Volume 4 p. 163 para. 2] p. 557, Para. 6, [1905MS].

Some of the foods that have been sent out from headquarters have not been what they should be. Some things are represented to be pure foods, but do you know that they are pure? Are you sure that they are what they are represented to be? In the name of Jesus Christ of Nazareth, I warn those who prepare the health foods never to put out the false for the true. May God help us to walk honestly. Our families should be so educated that they can cook the foods that are necessary without depending so largely upon the products of the factory. [Cf: Unpublished Manuscripts, Volume 4 p. 163 para. 3] p. 558, Para. 1, [1905MS].

The multiplication of so many restaurants and food stores is helping to cause a dearth of laborers. Many who have intellect and talent that should be employed in evangelistic work choose to labor in the restaurants rather than in the sanitariums or in other lines of work where they are really needed. We have reached a time when we have but few ministers in the field and but few well-qualified teachers. Where are our canvassers to engage in the work of distributing our literature? Some are working conscientiously in selling our books, but there should be many more such workers in the field. [Cf: Unpublished Manuscripts, Volume 4 p. 164 para. 1] p. 558, Para. 2, [1905MS].

Why is there such a dearth of laborers in these important lines of work? Our young people choose to labor in some place where they can live without any particular exercise of their mind spiritually. The restaurants offer a free field for such individuals. As they engage in mere commercial work, there is danger that they will neglect the work of preparing for the future, immortal life, and that they will lose their spirituality and their souls. [Cf: Unpublished Manuscripts, Volume 4 p. 164 para. 2] p. 558, Para. 3, [1905MS].

Some who have become dissatisfied in our sanitariums or in other lines of work, have found a hearty welcome from those who manage the food work. They find our restaurants ready to employ those who wish to rid themselves of the responsibility of the work of soul saving. God has told His people to go into all the world and preach the gospel. All are to work diligently, first for the salvation of their own souls; and

they also are accountable to God to work for the salvation of those around them. [Cf: Unpublished Manuscripts, Volume 4 p. 164 para. 3] p. 558, Para. 4, [1905MS].

There should be a reform in our diet, both in the home and in the restaurants. With many the health reform means nothing more than to live without the use of flesh meat. The so-called health reform of many might be better termed health deform. There is too much eating merely to gratify the appetite. Because the foods are called health foods and are appetizing, some think it proper to eat more than they should. God desires us to restrain our appetites. We should partake of simple food, and eat no more than the stomach can readily take care of. [Cf: Unpublished Manuscripts, Volume 4 p. 165 para. 1] p. 558, Para. 5, [1905MS].

Far too much time is occupied in the preparation of the mixtures that are placed upon the table. We need to understand that even in their restaurants it is not necessary to provide such dishes as we have tried to instruct our people should not be put on the table--dessert dishes and other unwholesome articles of diet. Let us return to the position we occupied several years ago. Let every family be determined that they will bring the principles of true health reform into the home. [Cf: Unpublished Manuscripts, Volume 4 p. 165 para. 2] p. 559, Para. 1, [1905MS].

God wants a work done in hygienic restaurants that has never yet been done. When the question of establishing restaurants was first introduced, it was clearly pointed out that the one aim and object of their work was to be the conversion of souls. It was not that you might invent the many fancy dishes to gratify the appetite, and have no time left to devote to the work of creating in the minds of others an interest in the truth. Some attempts may have been made to interest souls in the truth, but they have been but feeble in comparison with what should have been done. [Cf: Unpublished Manuscripts, Volume 4 p. 165 para. 3] p. 559, Para. 2, [1905MS].

I had thought that the restaurants might be so conducted as to bring the principles of the truth before the minds of many. I had thought that they might be an agency to help people to understand what they must do to inherit eternal life. There are many opportunities for our restaurant workers to become acquainted with those who enter, that they may be prepared to speak a word in season. Then when the workers meet the patrons outside the restaurant, they will be able to converse with them in regard to the truth. [Cf: Unpublished Manuscripts, Volume 4 p. 166 para. 1] p. 559, Para. 3, [1905MS].

God is in earnest with us. He has not instituted these restaurants simply that we may teach the world how they can live without meat, while but little is done for the salvation of souls. You cannot afford to neglect spiritual help for those who eat their meals in your restaurants. [Cf: Unpublished Manuscripts, Volume 4 p. 166 para. 2] p. 559, Para. 4, [1905MS].

I have been making inquiry as to how many have been converted to the truth as a result of the work done by our restaurants. Can anyone inform me? A few may be converted, but the results have been very small in comparison with the talent and capability employed and the large

efforts put forth in this work. Are those connected with these restaurants laboring earnestly for the souls that come in and go out every day? Do they watch for opportunities to speak a word in season? Are they diligent in distributing our literature to those with whom they are brought in contact? Do they remember that they must meet these souls in the judgment? [Cf: Unpublished Manuscripts, Volume 4 p. 166 para. 3] p. 559, Para. 5, [1905MS].

As God's chosen people, our only work is to preach the gospel, to win souls. But the restaurants are not doing this work. They never have done it, and they never can do it, unless the workers are thoroughly converted to God. [Cf: Unpublished Manuscripts, Volume 4 p. 166 para. 4] p. 559, Para. 6, [1905MS].

Our Redeemer is disappointed that so little has been accomplished for the salvation of souls. Will you now take hold as never before to do the work of the Master? It is not necessary to make such a great display as is done in some restaurants. The greater the display, the less is it possible to distinguish that the workers in these institutions are laborers together with God, laboring to prepare a people to stand in the last great day, when every case is to be decided for life or for death. How much is done in this line? Who is laboring for their own souls? Who is making efforts for perfection of Christian character? [Cf: Unpublished Manuscripts, Volume 4 p. 167 para. 1] p. 560, Para. 1, [1905MS].

God calls for a change in these matters. My mind has been frequently drawn to this subject, but I have disliked to speak of the situation as it is. But I must tell you that there must be a thorough reformation, a readjustment of our health food work. God has not called our people to provide food to feed worldlings who have no disposition to study the truth. He desires us to feed them with the food that is to be found in the Word of God. He will give you words to speak, that souls may be saved unto eternal life. Christ said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life." But unless you lead others to partake of Christ's flesh and blood, of what benefit, I ask, is your work to the cause of God? You are spending your time for that which profiteth nothing. Every hour that we have in this life should be devoted to the work of enlightening the minds of those who know not the truth. [Cf: Unpublished Manuscripts, Volume 4 p. 167 para. 2] p. 560, Para. 2, [1905MS].

If we have the Spirit of God in our hearts, our work will be successful. Unless the work of our restaurants is made educational, it amounts to nothing more than a mere worldly commercial business. Educational advantages should be provided for those who are employed in carrying on the work in our institutions. When the restaurants become so that they do not educate and fit a people to prepare for the kingdom of our Lord, I can no longer endorse their work. [Cf: Unpublished Manuscripts, Volume 4 p. 168 para. 1] p. 560, Para. 3, [1905MS].

I do not say that all our restaurants should be closed, but as I have seen the situation, I have sometimes wished that circumstances would arise that would compel them to be closed. It seems almost an impossibility for us to place ourselves in such a position that the existing evils can be corrected. [Cf: Unpublished Manuscripts, Volume 4 p. 168 para. 2] p. 560, Para. 4, [1905MS].

If you were to put forth in other lines of work one quarter of the effort that is being put forth in the work of the restaurants, in an earnest effort for the conversion of souls, you would see far greater results unto life eternal. God calls upon us to put forth the capabilities that He has given us, in the work of bringing souls to a knowledge of the truth. [Cf: Unpublished Manuscripts, Volume 4 p. 168 para. 3] p. 560, Para. 5, [1905MS].

Our people should study carefully the prayer of Christ in the seventeenth chapter of John. [John 17:1-3 quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 168 para. 4] p. 560, Para. 6, [1905MS].

The closing words of this chapter are especially important. Jesus said, "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" [verse 12]. Many of us have lost the science of soul-keeping. Christ calls us to come back, and to learn in His school how to keep the souls of those that are committed to our charge. [Cf: Unpublished Manuscripts, Volume 4 p. 168 para. 5] p. 561, Para. 1, [1905MS].

[Verses 13-18 quoted.] You know what the work of Christ was. He went from place to place preaching the gospel. If souls are not saved through your efforts, it will be because you have taken no pains to save them. May God help us that His light and truth may be revived in our hearts, unto eternal life. [Verses 20-23 quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 169 para. 1] p. 561, Para. 2, [1905MS].

Great reformations should take place. We must be in a position where we can learn at the feet of Jesus. The enemy is working with all his power to thwart the purposes of God, and many of our people are indifferent to his snares. They are not laborers together with God. In their homes they do not keep the way of the Lord. The softening and subduing influence of the Spirit of God must come into our ranks. [Cf: Unpublished Manuscripts, Volume 4 p. 169 para. 2] p. 561, Para. 3, [1905MS].

A spirit of jealousy and suspicion is growing to an intensity, and the Lord God of heaven is not pleased with the representation. The contention that exists among the laborers in various branches of our work is very displeasing to God. It closes the door, that the Spirit of God cannot enter. In our strife one with another, we lose our hold upon God and upon the hearts of our brethren. God desires us to unite as brethren and sisters, that we may work together intelligently. [Cf: Unpublished Manuscripts, Volume 4 p. 169 para. 3] p. 561, Para. 4, [1905MS].

[Verses 24-26 quoted.] Let us study our Bibles more than we have done. Let us read the Word of God with an earnest desire to understand the meaning of the revelation of God. Let us live lives of prayer. [Cf: Unpublished Manuscripts, Volume 4 p. 169 para. 4] p. 561, Para. 5, [1905MS].

If the Lord were to appear suddenly in the clouds of heaven, and if all the workers in our restaurants were called to give an account to Him of their stewardship, how many would stand on vantage ground,

purified, made white, and tried, having on the robe of Christ's righteousness, prepared to sit with Him at His table? [Cf: Unpublished Manuscripts, Volume 4 p. 170 para. 1] p. 561, Para. 6, [1905MS].

Let us look this question fairly in the face, and see what has been gained by our efforts. If in the restaurant work you have gained that which brings you nearer heaven, that which counts in the work of God, I ask you to show it. There are souls to be led to Christ, and you cannot afford to meet hundreds of people every day and yet withhold from them the warning, Prepare to meet thy God. [Cf: Unpublished Manuscripts, Volume 4 p. 170 para. 2] p. 561, Para. 7, [1905MS].

God calls for workers, for ministers, for teachers, for canvassers, for medical missionaries, for men and women who will go into the field and live in harmony with the principles that Christ has laid down in His Word. We are to love one another as Christ has loved us. If it becomes necessary, in order to act harmoniously with your brethren, that you make some sacrifice, you will receive a rich reward in making that sacrifice.--MS 150, 1905. [Cf: Unpublished Manuscripts, Volume 4 p. 170 para. 3] p. 562, Para. 1, [1905MS].

Time of Trouble. DIARY. Sanitarium, Cal., Nov 2, 1905. I thank the Lord for a good night's rest. I slept until three o'clock. [Cf: Unpublished Manuscripts, Volume 5 p. 29 para. 1] p. 562, Para. 2, [1905MS].

I did not sleep much the night after the Sabbath; for during the night a very impressive scene passed before me. There seemed to be great confusion and the conflict of armies. A messenger from the Lord stood before me, and said, "Call your household. I will lead you; follow me." He led me down a dark passage, through a forest, then through the clefts of mountains, and said, "Here you are safe." There were others who had been led to this retreat. The heavenly messenger said, "The time of trouble has come as a thief in the night, as the Lord warned you it would come." [Cf: Unpublished Manuscripts, Volume 5 p. 29 para. 2] p. 562, Para. 3, [1905MS].

I awoke at twelve o'clock, with such an impression on my mind as I shall never forget. [Cf: Unpublished Manuscripts, Volume 5 p. 29 para. 3] p. 562, Para. 4, [1905MS].

"Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." [Cf: Unpublished Manuscripts, Volume 5 p. 29 para. 4] p. 562, Para. 5, [1905MS].

"Watch therefore: for ye know not what hour your Lord doth come. But

know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." (Matt. 4:6-14, 42-46.) [Cf: Unpublished Manuscripts, Volume 5 p. 30 para. 1] p. 562, Para. 6, [1905MS].

*An Open Letter.* Sanitarium, Cal., March 6, 1905. Dear Brethren and Sisters:--Just now is the time for a deep, earnest effort to be made in Washington, the capital of our nation. I feel somewhat disappointed that the gifts that are being made toward the work in Washington do not steadily increase. The remarkable developments in the work in Washington, showing the importance of our moving there, should lead the people of God to make their offerings toward the one hundred thousand dollar fund larger and larger. The present showing should be decidedly different. My brethren and sisters, do not allow the large gifts for the work in Washington to be so few. We thank the givers of the small sums. And we know that there are those who can make larger gifts. The occasion demands that the men of means among us should bestir themselves. Our reputation is at stake. Now is the time for all to act a part. Unbelievers are looking on, and forming their opinions by the representation made. [Cf: Pamphlet 055 p. 9 para. 01] p. 563, Para. 1, [1905MS].

Let our ministers arouse, and fully realize the importance of the situation. Let the work in Washington become a matter of the first interest now. Let every believer in every place feel called upon to help. Let all feel that the work in Washington belongs to them, and let them do their utmost toward its advancement. [Cf: Pamphlet 055 p. 10 para. 01] p. 563, Para. 2, [1905MS].

Come to the front, my brethren and sisters, with your gifts and offerings. Awake to the responsibilities of the hour. We plead with the Lord to work upon minds, and to lead those who have means to realize that now is their time to help liberally in a most important crisis. [Cf: Pamphlet 055 p. 10 para. 02] p. 563, Para. 3, [1905MS].

The Takoma Park Sanitarium. We have purchased land in Takoma Park, not for the purpose of building up commercial enterprises, but for the purpose of establishing institutions in which workers may be prepared to go out into the great harvest field. The school has made a humble beginning. A sanitarium must be established there. The ground is ready for the building. Who will now bring their hundreds and their thousands for the help of this enterprise? And let not those who can afford to give but little withhold the smaller sums. [Cf: Pamphlet 055 p. 10 para. 03] p. 563, Para. 4, [1905MS].

Our sanitariums are the right-hand of the gospel, opening doors whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain health, bringing to them healing of soul as well as healing of body. . . . [Cf: Pamphlet 055 p. 11 para. 01] p. 564, Para. 1, [1905MS].

A sanitarium building is to be erected at Takoma Park that this work may be carried forward. Will not those who have means feel it a privilege to give something toward this work, that the needed fund may soon be raised? The Lord will certainly bless those who will cheerfully return to him his own. Doors once fast closed are now opening wide for the entrance of our workers. I call upon our people, while the way is open, to do earnest work, to rally round the standard, to answer the call that has been made for the completion of the one hundred thousand dollar fund. Come up to the help of the Lord against the mighty. This work is the Lord's, and he calls upon those who have means to place it in the treasury for the advancement of his work. Send in your offerings for the buildings to be erected at Takoma Park. We are praying that the money buried in lands and houses may now be called in, because it is the Lord's money, and he needs it. It is to our honor to send in large and small sums, so that, when the next General Conference shall assemble, we can say that the fund needed has been raised. [Cf: Pamphlet 055 p. 11 para. 02] p. 564, Para. 2, [1905MS].

We call upon those who have invested money in worldly interests to withdraw it, and place it in the Lord's cause, where it is now greatly needed. Show your gratitude to God by the liberality of your offerings. Thus you may give evidence that you appreciate the mercies of the gospel. [Cf: Pamphlet 055 p. 12 para. 01] p. 564, Para. 3, [1905MS].

To the workers in Washington, I would say: We have faith, my brethren and sisters, that if you will walk humbly with God, you will see of his salvation. It is the desire of my heart that you shall know the power of the grace of our Lord Jesus Christ. We have an all-sufficient Helper. He understands our weakness and our needs. Let there be fasting and prayer. Let self be humbled. Let the heart be cleansed from all impurity. Confess your sins, and plead with God day and night for the victory, and you will walk in the light as Christ is in the light. Ellen G. White. [Cf: Pamphlet 055 p. 12 para. 02] p. 564, Para. 4, [1905MS].

*The Sanitarium Work. January 11, 1905.* -- I am hoping that every stroke that is made in Takoma Park and in the city of Washington toward the upbuilding of the cause of God may tell to the glory of the Lord. [Cf: Pamphlet 055 p. 25 para. 01] p. 565, Para. 1, [1905MS].

It is in the order of God for the sanitarium work to begin right in the city at first. Thus the people will become acquainted with methods of rational treatment and with the success that attends the use of these methods. [Cf: Pamphlet 055 p. 25 para. 02] p. 565, Para. 2, [1905MS].

After the sanitarium buildings at Takoma Park are completed and occupied, the city treatment rooms will still be needed. These treatment rooms will act as a feeder for the suburban sanitarium, and many patients may be transferred from them to the sanitarium. Such a place as Washington must not be left without treatment rooms in the city proper. These two places, properly managed, will become a power of influence in medical missionary lines. Ellen G. White. [Cf: Pamphlet 055 p. 25 para. 03] p. 565, Para. 3, [1905MS].

*Be Not Weary in Well Doing.* Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field,

and to sustain foreign missionary work. Let us not become impatient because we are often asked to give a portion of the means entrusted to us, for the upbuilding of the cause of God. Just now the work in Washington demands our immediate consideration. Recent developments in Washington show that the removal of the General Conference offices to that city was a right move, and a move made none too soon. [Cf: Pamphlet 055 p. 30 para. 01] p. 565, Para. 4, [1905MS].

Our churches have shown much liberality, but they have not done all that they are able to do. Some have carried very heavy burdens, but there are others who are not willing to deny self. I appeal to every family of believers in our land to consecrate themselves to the work of soul-saving, pledging themselves to advance the Lord's work by every means within their power. Let the older ones repress the desire to gratify self, and let the children be taught to save their pennies for the Lord. Let parents take up the cross of self-sacrifice, which lies so plainly in the pathway of holiness. Let the young men and young women who are tempted to expend means to gratify self, say, "No! I will not rob the cause of God by spending money for that which is useless." Ellen G. White. [Cf: Pamphlet 055 p. 30 para. 02] p. 565, Para. 5, [1905MS].

*A Call For Active Work. The Present Situation in Washington.* -- Now is our time to press to the front in Washington. As we work with all our might, our trust must be in God. Sooner or later Sunday laws will be passed. But there is much for God's servants to do to warn the people. This work has been greatly retarded by their having to wait and stand against the devisings of Satan, which have been striving to find a place in our work. We are years behind. [Cf: Pamphlet 055 p. 37 para. 01] p. 566, Para. 1, [1905MS].

God's law is to be vindicated by the obedience of heart and mind, and by strong arguments. [Cf: Pamphlet 055 p. 37 para. 02] p. 566, Para. 2, [1905MS].

For a long time I have carried a heavy burden regarding the work to be done in Washington. The time has come when the liberty of the church of Christ is endangered. If the forces of the enemy gain the victory now, it will be because the churches have neglected their God-given work. [Cf: Pamphlet 055 p. 37 para. 03] p. 566, Para. 3, [1905MS].

I am glad that the Lord has at Washington able men, who can treat this Sunday movement as it should be treated. Let every minister, every evangelist, now put on the whole armor of God, and work and watch and pray. Our church-members also should humble their hearts before God, and cry aloud, and spare not. Mrs. E. G. White. January 16, 1905. [Cf: Pamphlet 055 p. 38 para. 01] p. 566, Para. 4, [1905MS].

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: Pamphlet 055 p. 40 para. 01] p. 566, Para. 5, [1905MS].

The means that is sent in is to be used in the most careful, economical way. 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. [Cf: Pamphlet 055 p. 41 para. 01] p. 566, Para. 6, [1905MS].

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: Pamphlet 055 p. 41 para. 02] p. 567, Para. 1, [1905MS].

Sanitarium, Cal., March 30, 1905. Dear Brethren and Sisters:--I am greatly burdened because the money needed for the completion of our school and sanitarium at Takoma Park comes in so slowly. The Lord has said that these institutions should be put in working order as soon as possible. We have no time to lose. [Cf: Pamphlet 055 p. 47 para. 01] p. 567, Para. 2, [1905MS].

I address all our church members. Not merely to a few, but to all has the Lord entrusted talents; and from each one, according to his several ability, He expects returns. The rapidly increasing wickedness in the world testifies plainly that the end of all things is at hand. [Cf: Pamphlet 055 p. 47 para. 02] p. 567, Para. 3, [1905MS].

My brethren and sisters, take hold without delay to supply the means needed for the completion of the work at Washington. If you will open your hearts to the influence of the Holy Spirit, this work can soon be accomplished. Let your piety and liberality be shown just now in the accomplishment of the work that must be done in Washington, and in the sending forth of missionaries to all parts of the world. Put your hearts into the effort, that soon the word may go forth that the needed means has been supplied, and that the work may go forward with joyful dispatch. [Cf: Pamphlet 055 p. 47 para. 03] p. 567, Para. 4, [1905MS].

The Lord has entrusted you with means to be used in this very emergency. The work being carried on at the capital of our nation concerns us all. Every believer has a part to act in helping to carry out the purposes of God for the establishment of His truth in this place. More than twenty years ago institutions should have been established in Washington. It is with deep regret that we think of how the work has been neglected. It must be neglected no longer. The erection of the necessary buildings must be carried forward without delay. Let not your zeal lessen till this work is accomplished. The training school must be fully equipped, that those who come may receive a thorough training as evangelists, medical missionaries, and teachers. [Cf: Pamphlet 055 p. 47 para. 04] p. 567, Para. 5, [1905MS].

Unmistakable evidences point to the nearness of the end. The warning is to be given in clear, certain tones. [Cf: Pamphlet 055 p. 48 para. 01] p. 568, Para. 1, [1905MS].

My brethren, study diligently what has recently appeared in the *Review* on this subject. [Cf: Pamphlet 055 p. 48 para. 02] p. 568, Para. 2, [1905MS].

Present this matter with clearness to our people in the churches and from house to house. Gather the people together as families, and pray

with them, and, with hearts made tender by the Holy Spirit, show them the importance of leaving nothing undone that can be done at this important time. Let us be determined that the Washington fund shall be closed during the General Conference. [Cf: Pamphlet 055 p. 48 para. 03] p. 568, Para. 3, [1905MS].

Paul wrote of the churches in Macedonia: "in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift." Shall not this be the testimony borne of our people at this time? Ellen G. White. [Cf: Pamphlet 055 p. 48 para. 04] p. 568, Para. 4, [1905MS].

"The God of heaven has been dishonored. You have found a place to invest means in various enterprises as though it were a virtue to leave my work in other lands to struggle with poverty and nakedness. You have not shared your abundant facilities as you might have done, even though the sacrifice required might appear large to you. [Cf: Pamphlet 094 p. 4 para. 01] p. 568, Para. 5, [1905MS].

Nothing that earth has given is of sufficient value to recompense the travail and burden of soul, the agony of mind that has been felt in seeing the people working at cross-purposes with God, hindering the work, and making it necessary for God to withdraw His prospering hand from the publishing association and from the conference." [Cf: Pamphlet 094 p. 4 para. 02] p. 568, Para. 6, [1905MS].

"Then the test came upon the sanitarium. God has given it prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When His servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in appropriating means to advance the work. The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald office because they would not heed His voice. Self-sufficient managers hedged up the way that His work should not advance. The Lord calls upon the Battle Creek Sanitarium to extend her work and to place the health institution here upon a proper basis. This should have been done two years ago. The withholding tends to poverty." [Cf: Pamphlet 094 p. 6 para. 01] p. 568, Para. 7, [1905MS].

"We have come to a time when every member of the church should take hold of medical missionary work." "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that He began." [Cf: Pamphlet 094 p. 7 para. 01] p. 569, Para. 1, [1905MS].

"If ever the Lord has 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." "Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known by but few. Why? Because the Saviour's plan of work has not been followed." [Cf: Pamphlet 094 p. 7 para. 02] p. 569, Para. 2, [1905MS].

"Christ, the great medical missionary, is our example. He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions are to be fitted to go out as medical missionary evangelists uniting the ministry of the Word with that of physical healing." [Cf: Pamphlet 094 p. 7 para. 03] p. 569, Para. 3, [1905MS].

"There should be companies organized and educated most thoroughly to work as nurses, as ministers, as canvassers, as gospel students." [Cf: Pamphlet 094 p. 7 para. 04] p. 569, Para. 4, [1905MS].

"From the instruction that the Lord has given me from time to time. I know there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and lower classes." [Cf: Pamphlet 094 p. 8 para. 01] p. 569, Para. 5, [1905MS].

"Let our ministers who have gained an experience in preaching the Word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists. Christ stands before us as a pattern man, the great medical missionary, an example to all who should come after." [Cf: Pamphlet 094 p. 8 para. 02] p. 569, Para. 6, [1905MS].

"The Lord calls upon our young people to enter our schools and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that would prepare them to go forth to do evangelical work and medical missionary work." [Cf: Pamphlet 094 p. 8 para. 03] p. 569, Para. 7, [1905MS].

*Pioneer Work In Southern California Financial Help Needed.* -- "For years the work in Southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may secure the places so well suited for our work." [Cf: Pamphlet 094 p. 9 para. 01] p. 570, Para. 1, [1905MS].

"God has not been pleased with the way in which this field has been neglected. From many places in Southern California the light is to shine forth to the multitudes. Present truth is to be as a city set on a hill, which can not be hid. [Cf: Pamphlet 094 p. 9 para. 02] p. 570, Para. 2, [1905MS].

"In Southern California there are many properties for sale on which buildings suitable for sanitarium work are already erected. Some of these properties should be purchased, and medical missionary work carried forward on sensible, rational lines. Several small sanitariums are to be established in Southern California for the benefit of the multitudes drawn there in the hope of finding health. Instruction has been given me that now is our opportunity to reach the individuals flocking to the health resorts of Southern California, and that a work may be done also in behalf of their attendants. [Cf: Pamphlet 094 p. 9 para. 03] p. 570, Para. 3, [1905MS].

"For months I carried on my soul the burden of the medical missionary work in Southern California. Recently much light has been given me in

regard to the manner in which God desires us to conduct sanitarium work. We are to encourage patients to spend much of their time out-of-doors. I have been instructed to tell our brethren to keep on the lookout for cheap, desirable properties in healthful places, suitable for sanitarium purposes. [Cf: Pamphlet 094 p. 10 para. 01] p. 570, Para. 4, [1905MS].

"Instead of investing in one medical institution all means obtainable, we ought to establish smaller sanitariums in many places. Soon the reputation of the health resorts in Southern California will stand even higher than it stands at present. Now is our time to enter that field for the purpose of carrying forward medical missionary work." [Cf: Pamphlet 094 p. 10 para. 02] p. 570, Para. 5, [1905MS].

*Out of the Cities.* "St. Helena, Cal., October 13, 1902. "During my stay in Southern California, I was enabled to visit places that in the past have been presented to me by the Lord as suitable for the establishment of sanitariums and schools. For years I have been given special light that we are not to establish large centers for our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hinderance to our work. [Cf: Pamphlet 094 p. 10 para. 03] p. 570, Para. 6, [1905MS].

"Men are seeking to bring those engaged in the different trades under certain unions. This is not God's plan, but the planning of a power that we should in no case acknowledge. God's word is fulfilling: the wicked are binding themselves in bundles ready to be burned. [Cf: Pamphlet 094 p. 11 para. 01] p. 571, Para. 1, [1905MS].

"I have been instructed that the work in Southern California should have advantages that it has not yet enjoyed. I have been shown that in Southern California there are properties for sale on which buildings are already erected that could be utilized for our work, and that such properties will be offered to us at much less than their original cost. In these places, away from the din and confusion of the congested cities, we can establish sanitariums in which the sick can be cared for in the way God designs them to be. In our efforts to help the sick, we are to take them away from the cities, where they are continually annoyed by the noise of trains and street cars, and where there is little besides houses to see, to places where they can be surrounded by the scenes of nature, and where they can have the blessing of fresh air and sunshine. [Cf: Pamphlet 094 p. 11 para. 02] p. 571, Para. 2, [1905MS].

"This subject was laid out before me in Australia. Light was given me that the cities would be filled with confusion, violence and crime, and that these things would increase till the close of this earth's history. There is much to be said on this point. Instruction is to be given line upon line, precept upon precept, here a little and there a little. And our physicians and teachers should be quick to see the advantage of retired locations for our sanitariums and schools. [Cf: Pamphlet 094 p. 11 para. 03] p. 571, Para. 3, [1905MS].

"Properties such as those to which I have referred are being offered to us, and some of them we should purchase when it is plain that they are what we need, and when provision can be made for their acquisition

without a burdensome debt. Where there are orchards on these places, so much the better: but on other properties where the buildings are just what we need, trees can be set out. [Cf: Pamphlet 094 p. 12 para. 01] p. 571, Para. 4, [1905MS].

"The fact that in many cases the owners of these properties are anxious to dispose of them, and are therefore willing to sell them at a low price, is greatly in our favor. We must study economy in the outlay of means. At this stage of our work, we are not to erect large buildings in any of the cities. And we are not to follow extravagant and unduly large plans in our work in any place. We are to remember the cities which have been neglected and which must now be worked. The people in these cities must have the light of truth, In our establishment of sanitariums, we are not to spend large sums of money in the erection of costly buildings; for there are many places to be worked. We are to be wise in securing advantages already provided that the Lord desires us to have. We are to be wise as serpents and as harmless as doves in our efforts to secure country properties at a low figure, and from these outpost centers we are to work the cities. [Cf: Pamphlet 094 p. 12 para. 02] p. 571, Para. 5, [1905MS].

"The work in Southern California is to advance more rapidly than it has advanced in the past. The means lying in banks or hidden in the earth is now called for to strengthen the work in Southern California. Every year many thousands of tourists visit Southern California, and by various methods we should seek to reach them with the truth." [Cf: Pamphlet 094 p. 12 para. 03] p. 572, Para. 1, [1905MS].

*Another Place Described.* "Sanitarium, Cal., August 8, 1904. "Again and again during the past five years symbolic representations have been presented to me in visions of the night, showing what we ought to be doing in sanitarium work to help the sick to recover soundness of body and mind. On the night of October 10, 1901, I was unable to sleep after half past eleven at night. Many things regarding the sanitarium work were presented to me in figures and symbols. I was shown sanitariums near Los Angeles in running order. At one place I saw sanitarium work being carried on in a beautiful building. On the grounds surrounding the building there were many fruit trees. This institution, which was away from the city, was filled with life and activity. [Cf: Pamphlet 094 p. 14 para. 01] p. 572, Para. 2, [1905MS].

"On the grounds of this beautiful place that I saw in the visions of the night, there were many shade trees, the boughs of which hung down in such a way as to form leafy canopies somewhat in the shape of tents. Underneath these canopies patients were resting. The sick were delighted with their surroundings. While some worked, others were singing. There was no sign of dissatisfaction. [Cf: Pamphlet 094 p. 14 para. 02] p. 572, Para. 3, [1905MS].

"I awoke and for some time could not sleep. Many vivid scenes had passed before me, and I could not forget the words I had spoken to the patients and helpers. Brethren and sisters, Christ has instructed me to say to you, the Holy Spirit will make your hearts tender and soft by His grace. The Lord will guide you and teach you His way." [Cf: Pamphlet 094 p. 14 para. 03] p. 572, Para. 4, [1905MS].

*Near Redlands and Riverside.* "I hope Brother -----, that when you see

a suitable place in Redlands, which could be used as a sanitarium, offered for sale at a suitable price, you will let us know about it. We shall need a sanitarium in Redlands. Unless we start an enterprise of this kind, others will. I understand that the property owners are afraid that consumptives will come in, and thus the reputation of the place be spoiled. But, of course, we should make it clear that we are not going to establish a consumptive's home. [Cf: Pamphlet 094 p. 15 para. 01] p. 572, Para. 5, [1905MS].

"I merely mention this so that you and Brother Burden may keep it in view. We shall not take any steps to establish a sanitarium in Redlands until we can be assured that we are doing the right thing. Brother Burden and you can visit the place from time to time, and see what openings there are. And in all that you do be as wise as serpents and as harmless as doves." [Cf: Pamphlet 094 p. 15 para. 02] p. 573, Para. 1, [1905MS].

"You can not think how thankful I am that there are two sanitariums in running order in Southern California. I hope that great good will be accomplished by these institutions. I was glad to read what you wrote about some belonging to the higher classes being at the San Diego Sanitarium. This is a class that we need to reach. Time is short, and the Lord would have the truth proclaimed in the highways and the byways. Angels of God will go before those who lift up the standard and wisely proclaim the truth. [Cf: Pamphlet 094 p. 16 para. 01] p. 573, Para. 2, [1905MS].

"In closing, I would ask you not to forget that sometime a sanitarium will be needed in Redlands. When you have opportunity, examine the field cautiously, and tell us what you find there. We must not allow others to get in ahead of us, and shut us off. Now is the time to make discreet inquiries." [Cf: Pamphlet 094 p. 16 para. 02] p. 573, Para. 3, [1905MS].

"I hear that plans are being laid for Elder Simpson to leave Southern California. I had hoped to see him extend his work from Los Angeles to Redlands and Riverside. Redlands and Riverside have been presented to me as places that should be worked. These two places should not be longer neglected. Please consider the advisability of establishing a sanitarium in the vicinity of these cities with treatment rooms in each place to act as feeders to the sanitarium." [Cf: Pamphlet 094 p. 16 para. 03] p. 573, Para. 4, [1905MS].

"Our people in Southern California need to awake to the magnitude of the work to be done within their own borders. Let them awake to prayer and labor. Let them manifest more spiritual vitality. They need a new conversion that they may labor untiringly for souls. Wherever there is spiritual life there will be an imparting as well as a receiving of light and blessing. The nourishment from God's Word will be received, and earnest work will be done. The act of imparting keeps open the channel for receiving. This truth our Saviour ever sought to keep before the people. [Cf: Pamphlet 094 p. 17 para. 01] p. 573, Para. 5, [1905MS].

*The Mission of Our Sanitariums.* "I have a message to bear to the church members in Southern California. Arouse, and avail yourselves of the opportunities open to you. While Christ pleads in your behalf,

plead for yourselves that you may be purified from every unrighteous thought, every unholy action. Make an entire surrender to God, of body, soul, and spirit. Be determined to do all in your power to learn the true science of soul-saving. While the light of God's day of mercy still shines, gather up every divine ray. [Cf: Pamphlet 094 p. 17 para. 02] p. 574, Para. 1, [1905MS].

"If rightly conducted, our sanitariums may exert a refining, ennobling influence, and lead many souls to Christ. The religious principles maintained in these institutions will demonstrate that there is relief for the soul, weary and sick with sin. Many are weak and sick because of disease of the soul. Let Christ be held up before them as the great Healer, Who invites them to come to Him and find rest. Tell them that the heart of Christ is drawn out in compassion and love for His blood-bought heritage. He will heal the troubled heart that looks to Him in faith." [Cf: Pamphlet 094 p. 17 para. 03] p. 574, Para. 2, [1905MS].

"To the poor sin-sick soul repeat the Saviour's invitation, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.' There is true joy in learning of Christ. [Cf: Pamphlet 094 p. 18 para. 01] p. 574, Para. 3, [1905MS].

"Tell the suffering ones of a compassionate Saviour. He is the only Physician who can heal both body and soul. He has given His life for the world, that men should not perish, but have everlasting life. He looks with compassion upon those who regard their case as hopeless. [Cf: Pamphlet 094 p. 18 para. 02] p. 574, Para. 4, [1905MS].

"While the soul is filled with fear and terror, the mind can not see the tender compassion of Christ. Our sanitariums are to be an agency for bringing peace and rest to the troubled mind. If you can inspire the despondent with hopeful, saving faith, contentment and cheerfulness will take the place of discouragement and unrest. Wonderful changes will then be wrought in their physical condition. Christ will restore both body and soul; and, realizing His compassion and love, they will rest in Him. He is the bright and morning star, shining amid the moral darkness of this sinful, corrupt world. He is the light of the world, and all who give their hearts to Him will find peace and rest and joy." [Cf: Pamphlet 094 p. 18 para. 03] p. 574, Para. 5, [1905MS].

"Your letter has just been read. I had no sooner finished reading it than I said, I will counsel with no one; for I have no question at all about the matter. . . . Secure the property by all means, so that it can be held, and then obtain all the money you can and make sufficient payments to hold the place. Do not delay, for it is just what is needed. [Cf: Pamphlet 094 p. 20 para. 01] p. 575, Para. 1, [1905MS].

"I think that sufficient help can be secured to carry the matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked; and I pray that the Lord may be gracious, and not allow any one else to get this property instead of us. [Cf: Pamphlet 094 p. 20 para. 02] p. 575, Para. 2, [1905MS].

"Here is the word of the Lord. Open up every place possible. We are to labor in faith, taking hold of a power that is pledged to do large things for us. We are to reach out in faith in Los Angeles and in Redlands and Riverside. [Cf: Pamphlet 094 p. 20 para. 03] p. 575, Para. 3, [1905MS].

"If we do not succeed in getting this place, we shall have to search for another; for a sanitarium should be started at once, but I believe the Lord means that we shall have this place and that money can be obtained to purchase it. Let not this opportunity slip; for just such a place has been presented before me that it would be greatly to our advantage to obtain. May the Lord impress His people with the work long neglected in Southern California. I sent a telegram yesterday afternoon with a decided affirmation to purchase the place." [Cf: Pamphlet 094 p. 20 para. 04] p. 575, Para. 4, [1905MS].

"I have been waiting to hear from you again regarding the place near Redlands about which you wrote me not long ago. I hope that this place can be secured, because I think that the Lord has made it possible for us to obtain it. [Cf: Pamphlet 094 p. 21 para. 01] p. 575, Para. 5, [1905MS].

*To Be a Blessing.* "If you have anything further to tell us, please do so. We do not want this place to be a snare to us; for I feel impressed that it will be a great blessing. I hope that you will send me a line when you have come to a decision regarding the place. [Cf: Pamphlet 094 p. 21 para. 02] p. 575, Para. 6, [1905MS].

"Redlands and Riverside must be worked, and they could be worked from the place about which you have written us." [Cf: Pamphlet 094 p. 21 para. 03] p. 576, Para. 1, [1905MS].

"We received your letter today. I wish to say that I can not ask the Conference to invest in a sanitarium at Redlands. They have enough responsibilities to carry without taking upon them other responsibilities. If you in Los Angeles will do your best, we will do our best. But if you will do nothing, say so, and we will do nothing. If you will work intelligently, as we know you can, then we will do what we can. But if you do nothing, waiting for the Conference, you will lose your chance. If you are going to depend on the Conference purchasing it, I have no hope of your obtaining it. [Cf: Pamphlet 094 p. 21 para. 04] p. 576, Para. 2, [1905MS].

"Brother Burden, if you wait for ----- to work out the plans, there will be no hope at all in the matter. I will not write more till I hear something further from you. Telegraph us at once the price of the property, and the best terms of payment you can obtain." [Cf: Pamphlet 094 p. 22 para. 01] p. 576, Para. 3, [1905MS].

*The First Money Obtained.* -- "When you wrote to me about the advisability of purchasing the property known as 'Loma Linda,' I did not consult with any one, because I thought this would hinder us, and I believed that we could carry the matter forward without putting the burden on the Conference. We do not desire to bring perplexity upon the Conference regarding this matter. Be assured, my brother, that I never advise anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. [Cf: Pamphlet



094 p. 23 para. 01] p. 576, Para. 4, [1905MS].

"I am glad that means are in sight to make the first payment on the place; for we ought to have it. [Cf: Pamphlet 094 p. 23 para. 02] p. 576, Para. 5, [1905MS].

"By all means secure the property if you can; for I believe it to be the very place the Lord desires us to have." [Cf: Pamphlet 094 p. 23 para. 03] p. 576, Para. 6, [1905MS].

"Go Ahead." Another letter dated May 31, 1905, reads as follows: [Cf: Pamphlet 094 p. 23 para. 04] p. 576, Para. 7, [1905MS].

"We hope to see you soon now, but in regard to the purchase of 'Loma Linda,' I will say, go ahead. I hope to be able to help by giving the proceeds from a certain number of copies of 'Ministry of Healing.' I can do no more except to borrow. I wish the place purchased. Do not neglect to tell me all I ought to know. I have been looking over your descriptive letter, and I am well satisfied that the place is one that we ought to have. It is cheap at forty thousand dollars. We will not leave you, but will stand back of you and help you to raise the means. [Cf: Pamphlet 094 p. 23 para. 05] p. 577, Para. 1, [1905MS].

"In regard to the right man to manage the institution. I am confident that we shall find some one when the right time comes. [Cf: Pamphlet 094 p. 24 para. 01] p. 577, Para. 2, [1905MS].

"If we do not succeed in getting this place, then we shall have to search for another; but I believe the Lord means that we shall have this place and that money can be obtained to purchase it. Let not this opportunity slip, for just such a place has been presented before me, that would be greatly to our advantage to obtain. [Cf: Pamphlet 094 p. 24 para. 02] p. 577, Para. 3, [1905MS].

"W. C. White sent the telegram yesterday with a decided affirmation to purchase the place." "I am much encouraged by the letters that I have received from you regarding Loma Linda. From your descriptions of this place, I believe it meets the representation which I have seen of what we should seek for as sanitarium locations. Such a place was presented to me a few miles from an important city. The city had recently been built up. [Cf: Pamphlet 094 p. 24 para. 03] p. 577, Para. 4, [1905MS].

"I have tried to place before our people the representations given me regarding sanitariums in the country, and I have urged upon them the necessity of establishing our sanitariums outside of the cities. I have had repeatedly presented to me the advantage of securing locations some miles out of the cities. Those who follow the counsel of God in providing places where the sick and suffering can receive proper treatment, will be guided to the right places for the establishment of their work. [Cf: Pamphlet 094 p. 26 para. 01] p. 577, Para. 5, [1905MS].

"Let our sanitariums be located where there is an abundance of land. I can see the advantage of such a place as Loma Linda. The Lord worked to help us to secure this property. The work of this institution is to be carried forward on pure, elevated lines. It can be conducted in such a way that truth will be presented as the rock upon which to build. [Cf:

Pamphlet 094 p. 26 para. 02] p. 577, Para. 6, [1905MS].

"In order that our institutions shall teach right lessons, there must be connected with them men of such simplicity that they are willing to learn of the great Teacher. [Cf: Pamphlet 094 p. 26 para. 03] p. 578, Para. 1, [1905MS].

"We need workers who will gain breadth of mind by studying the book God has opened before us of His created works. Angels cooperate with those who proclaim the truths represented by the things of nature. These things are not God, but they are specimens of God's handiwork. [Cf: Pamphlet 094 p. 26 para. 04] p. 578, Para. 2, [1905MS].

"Our medical workers are to do all in their power to cure disease of the body and also disease of the mind. They are to watch and pray and work, bringing spiritual as well as physical advantages to those for whom they labor. The physician in one of our sanitariums who is a true servant of God has an intensely interesting work to do for every suffering human being with whom he is brought in contact. He is to lose no opportunity to point souls to Christ, the great Healer of body and mind. Every physician should be a skillful worker in Christ's lines. There is to be no lessening of the interest in spiritual things, else the power to fix the mind upon the great Physician will be diverted. While the needs of the body are to be strictly attended to, while all possible efforts are to be made to break the power of disease, the physician is never to forget that there is a soul to be labored for. [Cf: Pamphlet 094 p. 26 para. 05] p. 578, Para. 3, [1905MS].

"God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious, a conviction unperverted by human logic. Human logic has often nearly quenched the light which God would have shine forth in clear rays to convince minds that the God of nature is worthy of all praise and all glory, because He is the Creator of all things." [Cf: Pamphlet 094 p. 27 para. 01] p. 578, Para. 4, [1905MS].

"This is the very place that has been shown me and we must have it." [Cf: Pamphlet 094 p. 27 para. 02] p. 578, Para. 5, [1905MS].

"This proposed school at Loma Linda," said she, "must be molded by the early spirit of the message. We must try to get such men as Eld. S. N. Haskell to connect with it, in order that our students in training for service as medical missionary evangelists may get a new view of the work." "We are now," said she, "farther from the pattern than when our medical work first started." [Cf: Pamphlet 094 p. 32 para. 01] p. 578, Para. 6, [1905MS].

On June 26, 1905, Sister White wrote as follows: [Cf: Pamphlet 094 p. 32 para. 02] p. 579, Para. 1, [1905MS].

"It is just daylight, and I am seated on my couch beginning a letter to you. There are many matters to be considered; and we all need the guidance of the Holy Spirit. [Cf: Pamphlet 094 p. 32 para. 03] p. 579, Para. 2, [1905MS].

"I shall be pleased to hear from you at any time. I sincerely hope the brethren in Southern California will unite in pressing forward the

school work and the sanitarium work. I hope that ----- will move understandingly in reference to the sanitariums already in operation, and also in regard to the new sanitarium. I pray that the Lord may provide suitable help to connect with this institution. [Cf: Pamphlet 094 p. 32 para. 04] p. 579, Para. 3, [1905MS].

"Do not be discouraged if in any wise there is some cutting across your plans, and if you are somewhat hindered. I hope that we shall never again have to meet the hindrances that we have had to meet in the past because of the way in which some things have been conducted in some lines in Southern California. I have seen the 'hold-back' principles followed, and I have seen the displeasure of the Lord because of this. If the same spirit is manifested. I shall not consent to keep silence as I have done." [Cf: Pamphlet 094 p. 33 para. 01] p. 579, Para. 4, [1905MS].

*Land Not to be Sold.* And again in a letter of July 5, 1905: [Cf: Pamphlet 094 p. 33 para. 02] p. 579, Para. 5, [1905MS].

"I write you a few lines. One thing I wish you to do. I wish you to not be very anxious to get this property in the hands or power of the Conference to manage, but let parties manage the holding of this property. I learn that-----has proposed to sell some of the land to help pay the standing debt. Tell me how the matter is now. Can you obtain the loan of money for to raise the rest of the five thousand dollars? If not, we must stir about to see if we can not obtain the means. I have sent you the letter that I have written; please tell me what is necessary for me to do. We must be sure and have every payment made in time, and not let it go out of our hands." [Cf: Pamphlet 094 p. 33 para. 03] p. 579, Para. 6, [1905MS].

"I just thought to write you a few lines to assure you that not one foot of that land is to be sold to raise money. We will hire money at the bank rather than this shall be done." [Cf: Pamphlet 094 p. 33 para. 04] p. 580, Para. 1, [1905MS].

"I wish to present before our people the blessing that the Lord has placed within our reach by enabling us to obtain possession of the beautiful sanitarium property known as Loma Linda. . . . Until our recent visit, I had never before seen such a place as this with my natural eyes, but four years ago just such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to work for the sick, and in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful medical missionary work. . . . Oh, how I long to see the sick and suffering coming to this institution! It is one of the most perfect places for a sanitarium that I have ever seen, and I thank our Heavenly Father for giving us such a place. It is provided with almost everything necessary for sanitarium work, and is the very place in which sanitarium work can be carried forward on right lines by faithful physicians and managers. . . . When I saw Loma Linda, I said, 'Thank the Lord. This is the very place we have been hoping to find.'" . . . [Cf: Pamphlet 094 p. 38 para. 01] p. 580, Para. 2, [1905MS].

"The patients could live out of doors a large part of the time. The land will serve as a school for the education of patients. By outdoor

exercise and working in the soil, men and women will regain their health. Rational methods for the cure of diseases will be used in a variety of ways. Drugs will be discarded. . . . [Cf: Pamphlet 094 p. 39 para. 01] p. 580, Para. 3, [1905MS].

"It is one of the best locations for sanitarium work that I have ever seen. At this place the sick can be given every natural advantage for retaining health and strength. [Cf: Pamphlet 094 p. 39 para. 02] p. 580, Para. 4, [1905MS].

*The Chosen Way for Proclaiming the Third Angel's Message.* "Forty years ago the Lord began to give us instruction in regard to the establishment of sanitariums as one of His chosen ways for proclaiming the third angel's message. . . . Our sanitariums are to be schools in which people of all classes shall be taught the way of salvation. In them the sick are to be taught to overcome the appetite for tea, coffee, flesh-meat, tobacco and intoxicating liquor of all kinds. In every one of our medical institutions the sick and suffering are to be pointed to the Saviour as their only hope. . . . [Cf: Pamphlet 094 p. 39 para. 03] p. 580, Para. 5, [1905MS].

"For the past twenty years the Lord has been giving the message that plants are to be made in many places. He will greatly bless us as we endeavor to carry out His will. Out of the city into the country, is the word that has been given, and this word is to be obeyed. Our sanitariums are to be established in the most healthful surroundings." . . . [Cf: Pamphlet 094 p. 39 para. 04] p. 581, Para. 1, [1905MS].

*The Testimonies Prove True.* "God declared that we should find buildings suitable for our work, and that these buildings would be offered to us at a very low price. Has not our recent experience in Southern California proved this true? I could not but weep for joy as I saw how plainly the Providence of God had been revealed in our selection of places for sanitarium work in San Diego, Los Angeles and the Redlands and Riverside district. [Cf: Pamphlet 094 p. 40 para. 01] p. 581, Para. 2, [1905MS].

"Money is needed with which to establish the work in places outside of the cities, from which the cities can be worked. We must have means with which to meet the payments on Loma Linda. I ask our brethren who have means to awake to the responsibilities resting upon them, and to do what they can to help us. Those who have the Lord's money in trust should regard it as a privilege to give of their means to help to pay for a place so well adapted to sanitarium work." [Cf: Pamphlet 094 p. 40 para. 02] p. 581, Para. 3, [1905MS].

*A Big Surprise - Party For Our Workers in Washington and Our Foreign Missionaries Explanation.* -- A great wave of blessing has started from a very small beginning, and we desire that every church and company of Sabbath-keepers shall have a part in it. [Cf: Pamphlet 129 p. 1 para. 01] p. 581, Para. 4, [1905MS].

Recently the hearts of our people have been thrilled by the stirring events taking place in Washington. We see that the move to Washington was at just the right time. We see that the work begun there should be sustained and hastened forward. Prompt action now may save a year to our work. [Cf: Pamphlet 129 p. 1 para. 02] p. 581, Para. 5, [1905MS].

At the same time, through private correspondence, we have learned of the depleted condition of the General Conference mission funds, and the necessity of revising the strong missionary policy that has given us so much joy. Every drop of Adventist blood protests against closing open doors in our beloved missions. [Cf: Pamphlet 129 p. 1 para. 03] p. 581, Para. 6, [1905MS].

This leaflet sets forth the beginning of a spontaneous movement to lift the cloud, and organize a big surprise-party for our missionaries and our Washington workers at the next General Conference. [Cf: Pamphlet 129 p. 2 para. 01] p. 582, Para. 1, [1905MS].

Study carefully the method of taking the donation, as suggested by the experience of Brother Corliss and the Pacific Press employees. It may seem best to you to follow the suggestions by distributing envelopes to old and young in your meeting. Urge the members to make the subject a matter of family study and prayer during the week, and then bring their gifts the following Sabbath. The dedication of the gift by a season of prayer will bring a blessing to the church. We pray that this may be more than an ordinary collection. This gift should be a beautiful one--large in proportion to the need. [Cf: Pamphlet 129 p. 2 para. 02] p. 582, Para. 2, [1905MS].

Will you, elders, deacons, all officers of every church,--yes, and every brother and sister,--will you join this blessed movement, and lift hard in this effort to create an epoch in the history of our work? Mrs. E. G. White, J. O. Corliss, W. C. White, E. R. Palmer, *Committee*. [Cf: Pamphlet 129 p. 2 para. 03] p. 582, Para. 3, [1905MS].

The Lord Jesus invites us to become laborers together with Him. His we are, and He has claims upon all that we possess. By our willingness to help in His work, we may show our love for Him. I appeal to our people just now to send large gifts and offerings to the work in Washington that the buildings necessary for our work there may be erected immediately. For many years, because of a lack of clear, spiritual eyesight, this work has been neglected, but it is now to be earnestly carried forward. [Cf: Pamphlet 129 p. 3 para. 01] p. 582, Para. 4, [1905MS].

The work that has been done in the school buildings at Takoma Park is in the order of God. A sanitarium is to be established, and a meetinghouse erected. Besides this, a building is to be erected for our General Conference business offices. The completion of these important enterprises is to be our burden now. [Cf: Pamphlet 129 p. 3 para. 02] p. 582, Para. 5, [1905MS].

I know that doors are opening everywhere for the entrance of truth. In the providence of God the way has been prepared for our people to occupy buildings in the best positions in Washington, that many may have the opportunity of hearing the reasons of our faith. [Cf: Pamphlet 129 p. 4 para. 01] p. 583, Para. 1, [1905MS].

I am instructed to say that the office of publication was not moved from Battle Creek any too soon. Washington and the other cities of the South are to hear the message of warning. I am also instructed to say that outward display is not to be allowed to absorb the means that

should be used in bearing the message of salvation to a needy, sinful world. From town to town, from city to city, from country to country, the warning is to be proclaimed, not with outward display but in the power of the Spirit, by men of faith. [Cf: Pamphlet 129 p. 4 para. 02] p. 583, Para. 2, [1905MS].

We are intensely desirous that the Washington Fund shall be closed as quickly as possible. I pray that the Lord God of Israel will furnish the means necessary for the accomplishment of the work in this important place. This means is in the hands of His stewards, and I pray that He will make them willing to give liberally. [Cf: Pamphlet 129 p. 4 para. 03] p. 583, Para. 3, [1905MS].

Yesterday I was strengthened to speak for one hour at the sanitarium. I spoke from the third chapter of Malachi, and the Lord gave me freedom. The chapel was well filled, and all listened attentively. I spoke of the needs of the work in Washington, and of the importance of our now doing our best to advance the work there, that unbelievers may see that, having begun the work, we are able to finish it. I also mentioned the calls that are constantly coming in from foreign fields for men and means with which to carry on the work. [Cf: Pamphlet 129 p. 11 para. 01] p. 583, Para. 4, [1905MS].

After I had finished, Elder Taylor spoke a few words. He said that after such a discourse it would be but appropriate to respond by taking up a collection for the general work. I did not stay till the close of the meeting, but I heard afterward that a contribution of \$190 was taken up. We have decided that it shall be made up to \$200. [Cf: Pamphlet 129 p. 12 para. 01] p. 583, Para. 5, [1905MS].

We all feel greatly cheered and comforted by yesterday's meeting. [Cf: Pamphlet 129 p. 12 para. 02] p. 583, Para. 6, [1905MS].

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. God does not recognize dumb children, as far as experience in His truth is concerned. Faith is an active, working power. The new-born faith in Christ is revealed by prayer and praise. Prayer is a relief and a comfort to the troubled soul. The sincere, humble suppliant at the throne of grace may know that he is communing with God, through the divinely-appointed means, and that it is his privilege to understand what God is to the believing soul. We must have a realization of our needs. We must hunger and thirst after life in Christ and through Christ. Then we shall come to Him in humility and sincerity, and He will give us the faith that works by love and purifies the soul. [Cf: Bible Training School 01-01-05 para. 01] p. 584, Para. 1, [1905MS].

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! . . . For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Those who know the truth must give of their means to send it to those who know it not. They must not be so engrossed in worldly business that they have

little time to keep their souls refreshed and strengthened with the heavenly bread, of which they must eat daily if they would prepare for the future immortal life. [Cf: Bible Training School 01-01-05 para. 02] p. 584, Para. 2, [1905MS].

There should be strict economy in the outlay of means, that all may have something to bring to the Lord, saying, "Of thine own we freely give thee." Thus they are to offer to God thanksgiving for the blessings received from Him. Thus, too, they are to lay up for themselves treasures beside the throne of God. Hear the words of the great Teacher: "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 and steal, for where your treasure is, there will your heart be also." By Mrs. E. G. White. [Cf: Bible Training School 01-01-05 para. 03] p. 584, Para. 3, [1905MS].

We are Christ's witnesses, and we are not to allow worldly interests and plans so to absorb our time and attention that we pay no heed to the things that God has said must come first. There are higher interests at stake. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added unto you." [Cf: Bible Training School 02-01-05 para. 01] p. 584, Para. 4, [1905MS].

Christ gave Himself willingly and cheerfully to the carrying out of the will of God. He became obedient unto death, even the death of the cross. In view of all that He has done, should we feel it a hardship to deny ourselves? Shall we draw back from being partakers of Christ's sufferings. His death ought to stir every fibre of our beings, making us willing to consecrate to His work all that we have and are. As we think of what He has done for us, our hearts should be filled with gratitude and love, and we should renounce all selfishness and sin. What duty could the heart refuse to perform, under the constraining influence of the love of God and Christ. "I am crucified with Christ," the apostle Paul declared: "nevertheless I live: yet not I but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me." [Cf: Bible Training School 02-01-05 para. 02] p. 584, Para. 5, [1905MS].

Let us relate ourselves to God in self-denying, self-sacrificing obedience. Faith in Christ always leads to willing, cheerful obedience. He died to redeem us from all iniquity, and to purify unto Himself a peculiar people, zealous of good works. There is to be perfect conformity in thought, word, and deed, to the will of God. Heaven is for those only who have purified their souls through obedience to the truth. It is a place where unsullied purity alone can dwell. "Every man that hath this hope in him purifieth himself, even as he is pure." [Cf: Bible Training School 02-01-05 para. 03] p. 585, Para. 1, [1905MS].

In perfect obedience there is perfect happiness. "These things have I spoken unto you," Christ said, "that my joy might remain in you, and that your joy might be full." May the Lord bless us, and strengthen our faith, and lead us onward to the heights to which we have not yet ascended. He gave Christ to die for us, that we might be purified from all iniquity. He has promised to pour out His Spirit upon us, that we may be sanctified through the truth. He has given us His word, that

through obedience to its teachings, we may be made holy. It is our privilege, our duty, to grow in grace. This is the will of God, even your sanctification. By Mrs. E. G. White. [Cf: Bible Training School 02-01-05 para. 04] p. 585, Para. 2, [1905MS].

What can we say that will convince those who know the truth that if they would enter into eternal life, they must obey the words of Christ? [Cf: Bible Training School 03-01-05 para. 01] p. 585, Para. 3, [1905MS].

"Therefore I say unto you, Take no thought [no anxious, complaining thought] for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" [Cf: Bible Training School 03-01-05 para. 02] p. 585, Para. 4, [1905MS].

The health of the body is to be carefully guarded. The fashions of this degenerate age are not to be followed, regardless of the injury that these fashions do to the body that Christ has purchased at an infinite cost. "Is not the life more than meat, and the body than raiment?" He who died for human beings speaks to every one in these words, reproving those who give so much time and thought to dress, to the neglect of the soul's highest interests. [Cf: Bible Training School 03-01-05 para. 03] p. 585, Para. 5, [1905MS].

"Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? And which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [Cf: Bible Training School 03-01-05 para. 04] p. 585, Para. 6, [1905MS].

In these words the great Master-worker speaks to every one. There are many who spend upon dress large sums of money, which ought to be used to feed and clothe those who are suffering from hunger and cold. Many of those for whom Christ gave His life are without the cheapest, most common clothing, while others are spending thousands of dollars in the effort to satisfy the never-ending demands of fashion. [Cf: Bible Training School 03-01-05 para. 05] p. 585, Para. 7, [1905MS].

Even among those who profess to be children of God there are those who spend more than is necessary upon dress. We should dress neatly and tastefully, but my sisters, leave off the unnecessary trimmings, and lay aside the means thus saved for the advancement of the cause of God. Learn the lesson of self-denial, and teach this lesson to your children. Every penny is needed now, in the work that must be done. The necessities of the suffering must be relieved; the naked must be clothed and the hungry fed; and the truth for this time must be proclaimed to those who know it not. By denying ourselves of that which is not necessary, you may have a part in this great work now being done. Mrs. E. G. White. [Cf: Bible Training School 03-01-05 para. 06] p. 586, Para. 1, [1905MS].

We must have more faith. Let us begin to believe unto salvation. Let us come to God in faith, fully assured that as we surrender all to Him,



He will make us Christ-like in character. We must tell this to all over and over again. Then, one with Christ, we can reveal Him to the world. Then all our fitful, haphazard work will cease. [Cf: Bible Training School 04-01-05 para. 01] p. 586, Para. 2, [1905MS].

Let us honor God by showing firm faith and unswerving trust. Let us remember that He is not glorified by the manifestation of a fretful, unhappy spirit. The Lord cares for the flowers. He gives them beauty and fragrance. Will He not much more give us the fragrance of a cheerful disposition? Will He not restore in us the Divine Image? Then let us have faith in Him. Let us now, just now, place ourselves where He can give us His Holy Spirit. Then we can give to the world a revelation of what true religion does for men and women. The joy of a Saviour filling our hearts, gives us that peace and confidence which enables us to say, "I know that my Redeemer liveth." In His Word the Lord has made it plain that His people are a joyful people. True faith reaches up the hand and lays hold upon the One who is behind the promise, "Great shall be the peace of Thy children." "Thus saith the Lord, Behold, I will extend peace to her like a river." "Behold I create Jerusalem a rejoicing, and her people a joy." In God we may "rejoice with joy unspeakable and full of glory." "Men shall be pleased in Him: all nations shall call Him blessed. Let us strive to educate the believers to rejoice in the Lord. Spiritual joy is the result of active faith. God's people are to be full of faith and of the Holy Spirit. Then He will be glorified in them. Mrs. E. G. White. [Cf: Bible Training School 04-01-05 para. 02] p. 586, Para. 3, [1905MS].

The Lord has called, and He still calls for those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best situate themselves. God help the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. Thousands who are now spiritually useless should be digging up their buried talents and putting them to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God that He may see how much each one of His servants has gained by trading. Those who think they will surely reach heaven while they follow their own ways and imaginations, might better break the seal, and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves, and inquire, "What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ?" "Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of souls who are perishing all around me? Saith not the Word, 'We are laborers together with God; ye are God's husbandry, ye are God's building'? Shall I not, with my Saviour's help, build a character for time and eternity, and promote godliness in myself and in others the sanctification of the truth?" [Cf: Bible Training School 07-01-05 para. 01] p. 586, Para. 4, [1905MS].

Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's goods. In so doing you will gain other talents. Every soul entrusted with

talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, . . . thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [Cf: Bible Training School 07-01-05 para. 02] p. 587, Para. 1, [1905MS].

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren, for your own soul's sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partakers of the self-denial and self sacrifice of Christ. Mrs. E. G. White. [Cf: Bible Training School 07-01-05 para. 03] p. 587, Para. 2, [1905MS].

The Lord would have your thoughts center upon Him. For every service, every self-denial, every sacrifice we make, the Lord has guaranteed to requite us, not because it is a debt He owes us, but because His heart is full of infinite love, full of mercy and tenderness, overflowing toward us in that He will repay us a hundred fold in this life, and give us in the world to come life everlasting. The reason why so many are weak, is that they do not cultivate faith, but look at the objectionable and discouraging features. They do not consider that all the universe of heaven is waiting to become co-laborers with them, waiting to make them the living agencies to bless the world with the message God shall give them to bear. [Cf: Bible Training School 08-01-05 para. 01] p. 587, Para. 3, [1905MS].

The Lord Jesus is our strength and happiness. He is the great storehouse from which the human agent may on every occasion, draw strength and happiness. How grieved He is when, after He has given us a rich experience in His willingness to help us in any emergency, we withdraw our eyes from His sufficiency to look on and bemoan our own weakness. We forget to behold Him and to trust Him as the one ever ready to help those who need His help. We have no right to bemoan our own weakness and inefficiency, because He has shown Himself to be an ever present help in time of need. In the place of studying our poor, ignorant, worthless selves, we need to study Jesus, and become more and more able to behold Him, talk of Him, apprehend His character, avail ourselves of His kindness and helpfulness, and receive the blessings He proffers us. As we receive of Him, we have something with which to help others. Thus receiving and imparting, we grow in love toward God, increasing in faith and peace, and assurance, and holiness, which is *wholeness*, toward Him. We give to Him all that there is of us, that the blessings which He has brought within our reach may be communicated to others as freely as they have been communicated to us from the Lord Jesus our Restorer. To every one who believes, He is as the Tree of Life in the Paradise of God. His branches reach to the lower world, in order that the blessings He has purchased for us may be brought within our reach. From this tree we may pluck and eat, and then guide others to it, that they also may eat. Mrs. E. G. White. [Cf: Bible Training School 08-01-05 para. 02] p. 587, Para. 4, [1905MS].

I have been reading the Word of God,--unweakened by any of the

explanations of man. So many weaken the real truth by many words. If they would but let Christ speak, and simply apply His words to their hearts, so much more blessing would they receive. [Cf: Bible Training School 12-01-05 para. 01] p. 588, Para. 1, [1905MS].

A dying saint once cried out, "Speak to me the words of God. Give me some of the bare Word." Reading the bare Word brings wisdom from God Himself. The Spirit of Christ is enfolded in the Word. To the receptive understanding, it unfolds the mind and will of God. [Cf: Bible Training School 12-01-05 para. 02] p. 588, Para. 2, [1905MS].

Let us receive the precious words of God just as they read. Let us not cover them up with human suppositions. The Word is ours to comprehend. Let us have faith in God. [Cf: Bible Training School 12-01-05 para. 03] p. 588, Para. 3, [1905MS].

Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Cf: Bible Training School 12-01-05 para. 04] p. 588, Para. 4, [1905MS].

Here is the commission. As obedient servants, you are to work in close connection with Christ Jesus of Nazareth. May the Lord grant that the people who sit in darkness shall see great light, and that to those who are in the region and shadow of death, light may spring up. [Cf: Bible Training School 12-01-05 para. 05] p. 588, Para. 5, [1905MS].

In simple trusting faith believe in the Lord Jesus Christ. Take right hold of a power which you cannot create but which is for you. Let the workers be filled with a spirit of cheerfulness and thanksgiving and rejoicing. Let every one make a personal consecration of himself or herself to God's service. Let them surrender their hearts to the working of the Holy Spirit, placing themselves in the right relation to God. It is time that we believed that all heaven is interested in the work before us. Christ came to this world to give Himself a sacrifice for the saving of sinners. Then believe, believe, that He will be with all who give themselves unreservedly to this work. Mrs. E. G. White. [Cf: Bible Training School 12-01-05 para. 06] p. 588, Para. 6, [1905MS].