

I was shown a large building where many foods were made. There were also some smaller buildings near the bakery. As I stood by, I heard loud voices in dispute over the work that was being done. There was a lack of harmony among the workers, and confusion had come in. . . . [Cf: 1MR27.01] p. 1, Para. 1, [1906MS].

Then One appeared on the scene, and said: "All this has been caused to pass before you as an object lesson, that you might see the result of carrying out certain plans." *Letter 140*, 1906, pp. 1, 3. (To Brother J. A. Burden, May 6, 1906.) [Cf: 1MR27.02] p. 2, Para. 1, [1906MS].

I am now sitting on my couch with my pen in hand, writing. . . . Ideas come clear and distinct, and very forcibly. I thank the Lord with heart and soul and voice. *Letter 52*, 1906, p. 6. (To Brother and Sister Farnsworth, January 29, 1906.) [Cf: 1MR28.02] p. 2, Para. 2, [1906MS].

There are those who say, "Someone manipulates her writings." I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things. *Letter 52*, 1906, p. 9. (To Brother and Sister Farnsworth, January 29, 1906.) [Cf: 1MR30.01] p. 2, Para. 3, [1906MS].

If I can present to the people the facts in the case as they exist it may save some from making shipwreck of faith. I have been sent some of the most frivolous questions in regard to the testimonies given me by the Lord. *Letter 180*, 1906, p. 1. (To Brother and Sister Nicola, June 15, 1906.) [Cf: 1MR34.02] p. 2, Para. 4, [1906MS].

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; '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.'" *Ms. 61*, 1906, p. 1. ("Hold Fast the Beginning of Your Confidence," June 3, 1906.) [Cf: 1MR35.01] p. 2, Para. 5, [1906MS].

I greatly desire that you shall understand all things clearly. I had hoped to answer your letter of April 26 long before this, but I have had many important matters on my mind, which required first attention. [Cf: 1MR35.02] p. 2, Para. 6, [1906MS].

To some of the questions asked in your letter, answers have been given me. For an answer to some of your questions, I am instructed to refer you to statements already published. *Letter 224*, 1906, p. 1. (To Elder W. S. Sadler, July 6, 1906.) [Cf: 1MR35.03] p. 2, Para. 7, [1906MS].

Grapple with Great Themes --My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth and those who have recently received the truth must now dig for the buried heavenly treasure. Let every man

work to the point. Study the word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life, and they are they which testify of Me." [Cf: 1MR39.02] p. 2, Para. 8, [1906MS].

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future. [Cf: 1MR39.03] p. 3, Para. 1, [1906MS].

Christ came from heaven to give John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit. *Ms.* 31, 1906. pp. 5, 6. ("Be Vigilant," April 2, 1906.) [Cf: 1MR39.04] p. 3, Para. 2, [1906MS].

Truths of 1844-46 Abide --I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . .The evidence given in our early experience has the same force that it had then. The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular. *Letter* 38, 1906, pp. 1, 2. (To the Wahroonga Sanitarium Family, January 23, 1906.) [Cf: 1MR52.02] p. 3, Para. 3, [1906MS].

Post 1844 Truths Unchangeable --The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. *Letter* 50, 1906, pp. 1, 2. (To Elder W. W. Simpson, January 30, 1906.) [Cf: 1MR53.02] p. 3, Para. 4, [1906MS].

Reject Interpretation of Wreckers --Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. *Letter* 230, 1906, p. 4. (To Elders of the Battle Creek Church, and to Ministers and Physicians, July 5, 1906.) [Cf: 1MR54.04] p. 3, Para. 5, [1906MS].

Waymarks Must Be Preserved --At this time many efforts will be made to unsettle our faith in the sanctuary question; but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories, and will finally find themselves infidel in regard to the

past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings. *Letters* 395, 1906, p. 4. (To Elder S. M. Cobb, December 25, 1906.) [Cf: 1MR55.03] p. 3, Para. 6, [1906MS].

Physicians as Well as Ministers Called to Self-Denial-- I feel impressed to write to you this morning, and ask that you be sure to treat all men with equity. I have been instructed that there is danger of your taking a course with some physicians that will be an injury to them. We are to do all in our power to encourage ministerial talent, and also that of physicians by giving them every consistent advantage, but there is a limit beyond which we should not go. [Cf: 1MR78.02] p. 4, Para. 1, [1906MS].

When we were trying to find a physician to act as medical superintendent of the Loma Linda Sanitarium, one experienced physician consented to come upon certain conditions. He stated a certain amount for his services, and said that he would not come for less. Some thought that, because it seemed so difficult to find any one, we might invite this physician on his terms. But I said to Brother Burden, "It would not be right to employ this doctor, and pay him so much, when others who are working just as faithfully receive less. This is not justice, and the Lord has instructed me that He would not approve of such discrimination." [Cf: 1MR78.03] p. 4, Para. 2, [1906MS].

The Lord calls for self-denial in His service, and this obligation is binding upon physicians as well as upon ministers. We have before us an aggressive work which requires means, and we must call into service young men to labor as ministers and as physicians, not for the highest wages, but because of the great needs of God's cause. The Lord is not pleased with this spirit of grasping for the highest wages. We need physicians and ministers whose hearts are consecrated to God, and who receive their marching orders from the greatest Medical Missionary that has ever trod this earth. Let them behold His life of self-denial, and then gladly sacrifice, in order that more workers may engage in sowing the gospel seed. If all will work in this spirit, less wages will be required. [Cf: 1MR79.01] p. 4, Para. 3, [1906MS].

Some have failed on this point. God has blessed them with ability to do acceptable service, but they have failed to learn lessons of economy, of self-denial, and of walking humbly with God. Their demands for high wages were granted, and they became extravagant in the use of means, they lost the influence for good they should have had, and the prospering hand of God was not with them. . . . Beware of placing too great confidence in those who demand high wages before they will engage in the Lord's work. I write you this as a caution. *Letter* 330, 1906, pp. 1, 2. (To Elder S. N. Cobb, October 23, 1906.) [Cf: 1MR79.02] p. 4, Para. 4, [1906MS].

Not Display and Style --Let our physicians study the life of the great Physician, who traveled on foot from place to place. The multitudes who followed Him did not realize that they were listening to the greatest physician who ever ministered to the necessities of humanity. "If any man will come after Me," Christ said, "let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). Those who consent to follow the self-denying Redeemer will be instant in season and out of season. [Cf: 1MR80.04] p. 4, Para. 5, [1906MS].

We sincerely hope and pray that you will not spoil any one of your physicians by offering large wages. Let the work be carried on in such a way that many will be given the opportunity of becoming physicians of souls and bodies. *Letter 336, 1906, p. 2.* (To the Brethren in Responsible Positions in Australia, October 25, 1906.) [Cf: 1MR81.01] p. 5, Para. 1, [1906MS].

Many souls have been presented before me as being tempted by Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy. *Letter 234, 1906, p. 5.* (To Brother Sadler July 9, 1906.) [Cf: 1MR101.04] p. 5, Para. 2, [1906MS].

Conditions of Salvation the Same --Under the new covenant, the conditions by which eternal life may be gained are the same as under the old. The conditions are, and ever have been, based on perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received Him, to them gave He power to become the sons of God" (John 1:12). Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. We are cleansed from sin by the blood of Christ Jesus our Saviour. *Letter 216, 1906, p. 2.* (To "My Dear Brother in Christ Jesus," July 2, 1906.) [Cf: 1MR117.01] p. 5, Para. 3, [1906MS].

Brother Place, the Lord is calling for a work to be done in the city of Boston. If you will move out by faith in this work, God will greatly bless you. There need be no great outward demonstration, but work quietly and earnestly. The Lord will help His humble, earnest workers. Make determined efforts. Say continually, "I will not fail nor be discouraged." *Letter 202, 1906, p. 2.* (To A. E. Place, June 26, 1906.) [Cf: 1MR135.02] p. 5, Para. 4, [1906MS].

Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose Sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalized by the revelation of the Holy Spirit, if all will walk humbly with God. . . . [Cf: 1MR135.04] p. 5, Para. 5, [1906MS].

We hope that those in charge of the work in New England will cooperate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service. [Cf: 1MR136.01] p. 5, Para. 6, [1906MS].

The terrible disasters that are befalling great cities, ought to arouse us to intense activity in giving the warning message to the people in these congested centers of population, while we still have an opportunity. The most favorable time for the presentation of our message in the cities has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly. *Letter 148, 1906, pp. 3, 4.* (To Dr. C. C. Nicola, May 14, 1906.) [Cf: 1MR136.02] p. 6, Para. 1, [1906MS].

Our sanitariums have been established for the purpose of preparing a people for the second coming of our Lord and Saviour. *Letter 284, 1906, pp. 2, 3.* (To Dr. O. G. Place, August 29, 1906.) [Cf: 1MR228.04] p. 6, Para. 2, [1906MS].

Strong men should be set to work in Oakland; men and women of experience should be brought in as educators, and workers should be trained, that the work may be carried forward in strong, even lines. *Ms. 67, 1906, p. 1.* ("The Work in Oakland," August 6, 1906.) [Cf: 1MR258.02] p. 6, Para. 3, [1906MS].

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, "Ye are the light of the world" (Matthew 5:14). We are to seek to be light bearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the light bearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works, and glorify your Father which is in heaven" (Matthew 5:16). A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we keep our light constantly shining. *Ms. 95, 1906, p. 3.* ("Lessons from the Fifteenth of Romans," October 20, 1906.) [Cf: 1MR258.03] p. 6, Para. 4, [1906MS].

Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony. [Cf: 2MR20.01] p. 6, Para. 5, [1906MS].

The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The Papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power. [Cf: 2MR20.02] p. 6, Para. 6, [1906MS].

The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our

feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need.-- Letter 54, 1906, pp. 3, 4. (To Brother and Sister Farnsworth, Jan. 30, 1906.) [Cf: 2MR20.03] p. 6, Para. 7, [1906MS].

I felt great sadness of heart on hearing that one of the Huntsville school buildings had been consumed by fire. I am so sorry that one life was lost. We must now do our very best to make the needed improvements at the school. I am not favorably impressed by what you say about all the buildings that are to be erected being small. We must not let the work at Huntsville flag, or be brought down to small dimensions. There is need of buildings, and there is need of larger buildings, but these must not be extravagantly large, for the work in other places in the South must be considered.--Letter 348, 1906, p. 3. (To G. I. Butler, Oct. 30, 1906.) [Cf: 2MR71.01] p. 7, Para. 1, [1906MS].

One week ago last Sabbath I filled an appointment to speak in the church in San Francisco. We had an excellent meeting. There seemed to be an earnest desire to hear, and an interest in the words spoken. [Cf: 2MR318.02] p. 7, Para. 2, [1906MS].

This is the first time I had spoken in the San Francisco church since long before the earthquake and fire. The building was in a much better condition than I expected to find it. The meeting room is large and well kept. On the platform, and in front, the floor is carpeted with red Brussels. The carpet is well preserved and is kept looking nice. The pulpit is well arranged. [Cf: 2MR318.03] p. 7, Para. 3, [1906MS].

Your grandfather and I were the ones who worked up the plans for erecting this building. A few others united with us, and we all worked together as best we could. [Cf: 2MR318.04] p. 7, Para. 4, [1906MS].

There are large, stained-glass windows, which help to give a good appearance. The baptistry is nicely arranged. Back of the pulpit the wall swings back on hinges and the baptistry is thus brought into full view of the audience. I cannot express my thankfulness that the Lord preserved this large meetinghouse through the earthquake and fire. We appreciate it now very much. [Cf: 2MR318.05] p. 7, Para. 5, [1906MS].

The church is rented to the Presbyterians for services on Sunday. This makes it a little inconvenient for us at times, but as their meetinghouse was destroyed, they feel very grateful for the privilege of using ours. [Cf: 2MR318.06] p. 7, Para. 6, [1906MS].

In some of the lower rooms dispensary work is carried on, and there are well-equipped treatment rooms. The work that has been done here has been a blessing to many, especially since the fire.--Letter 18a, 1906, pp. 1, 2. (To Mabel E. Workman, Nov. 15, 1906.) [Cf: 2MR318.07] p. 7, Para. 7, [1906MS].

The kings and rulers of the earth, however great their power, are to consider themselves under a Ruler who owns the world. No earthly ruler is to be looked upon as above the Ruler who made the world in six days, and rested on the seventh-day, sanctifying and blessing it, and giving it to man to be set apart as holy, and observed to the glory of His name. But priests and rulers have set up the first day of the week to

be observed by the beings God has made. They compel His creatures to transgress the law of their Creator. Man has set himself above the Lord of heaven, and has turned human beings aside from the observance of the day of God, as their Creator, declared to be kept holy, as a sign between Him and them throughout their generations forever. [Cf: 3MR38.01] p. 7, Para. 8, [1906MS].

We are every one of us to look from finite man to the Omnipotent God, who has the ownership of all to whom He has given life. They are under His government, and when finite rulers make laws that conflict with a plain, "Thus saith the Lord," we are to obey the law of God. Shall man dare to take the place of God, setting aside the laws of the Ruler of the universe, and placing in their stead human enactments? Shall he dare to compel obedience to these human laws? . . . [Cf: 3MR38.02] p. 8, Para. 1, [1906MS].

Christ has a supreme right to present to the world the law that must be obeyed. Those who transgress this law, however high their position in this world, shall be called the least in the kingdom of heaven.--Letter 38, 1906, pp. 5, 6, 7. (To the Wahroonga Sanitarium family, Jan. 23, 1906.) [Cf: 3MR38.03] p. 8, Para. 2, [1906MS].

Sabbath and Pleasure Seeking. God would have all His gifts appreciated. All fragments, jots, and tittles are to be treasured carefully, and we are carefully to become acquainted with the necessities of others. All that we have of Bible truth is not merely for our benefit, but to impart to other souls, and this is to be impressed upon human minds, and every kindly word spoken to prepare the way to make a channel through which the truth will flow forth in rich currents to other souls. Every working of Christ in miracles was essential, and was to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but the common work was not to be done. Pleasure seeking, ball playing, swimming, was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles merely to display His power, but always to meet Satan in [his] afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing.--Letter 252, 1906, p. 3. (To Brother and Sister O. A. Olsen, July 25, 1906.) [Cf: 3MR244.01] p. 8, Para. 3, [1906MS].

Angels, Destroying, Bring Disaster and Destruction.--The time of trouble, trouble such as was not since there was a nation, is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us. [Cf: 3MR304.02] p. 8, Para. 4, [1906MS].

Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path.--Letter 54, 1906. [Cf: 3MR304.03] p. 8, Para. 5, [1906MS].

God Governor and Supreme Ruler of All Earthly Kingdoms.--There is wickedness that is being made strong through making void the law of Jehovah. Many have regarded the divine precepts as a dead letter; they have not accepted God's law as the rule of their life in all business

transactions. And in their disregard of this law, they give expression to a disregard for the authority of the Governor of the universe of heaven. [Cf: 3MR327.03] p. 8, Para. 6, [1906MS].

All the earthly kingdoms are now under God's supervision. He who made the heavens and the earth is Supreme Ruler. In the whole territory of the world which He has created, there is not a kingdom that is independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe, but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world.--Ms 35, 1906. [Cf: 3MR327.04] p. 8, Para. 7, [1906MS].

Natural Law, Forces of Nature Under Control of.--John beheld four angels standing on the corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. These symbols are illustrative of the troubles that will come upon the earth, but that the angels of God have been mercifully holding back until the servants of God should be sealed in their foreheads. [Cf: 3MR341.01] p. 9, Para. 1, [1906MS].

Winds and earthquakes and tempests are not capricious outbreaks of unregulated mechanical forces. All nature is in the fullest sense under the control of physical law. It is the expression of a higher will. "He holdest the winds in His fists;" "He gathereth the waters in the hollow of His hands;" "He maketh the clouds His chariots;" "The Lord sitteth upon the flood; yea, the Lord sitteth king forever." Let not human wisdom dethrone and defy the great Sovereign of the universe. "He that made the world, and all things that are therein," He is the sustainer. All nature is but the working out of the laws which He has made, a manifestation of His sovereign will.--Ms 10, 1906. [Cf: 3MR341.02] p. 9, Para. 2, [1906MS].

Omnipotence, God Exerts, Over Himself--The longsuffering of God is remarkable, for it indicates that He is putting constraint upon His own attributes. It is His omnipotence exerted over Himself. Why has the Lord borne with the continual increase of defiance against His laws, given to govern the human agencies He has created? He has borne long with their perversity, and at the same time He has been giving continual light to those who remain obedient. He sees that life is becoming intolerable because of cruelty. This is because men have changed His laws.--Ms 59, 1906. [Cf: 3MR348.02] p. 9, Para. 3, [1906MS].

I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them. . . . [Cf: 4MR62.01] p. 9, Para. 4, [1906MS].

Those who have helped souls to feel at liberty to specify what is of God in the Testimonies and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read Testimony No. 33, page 211, "How to Receive Reproof."--Letter 28, 1906, p. 2. (To Brother George Amadon, January 15, 1906.) [Cf: 4MR62.02] p. 9, Para. 5, [1906MS].

For half a century I have been the Lord's messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people. I take no glory to myself; in my youth the Lord made me His messenger, to communicate to His people testimonies of encouragement, warning and reproof. For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things, and in reference to the way in which God is constantly working to bring souls from the error of their ways to the light in God's light. . . . [Cf: 4MR62.04] p. 9, Para. 6, [1906MS].

For months my soul has been passing through intense agony on account of those who have received the sophistries of Satan and are communicating the same to others, making every conceivable interpretation in various ways to destroy confidence in the gospel messages for this last generation, and in the special work which God has given me to do. I know that the Lord has given me this work, and I have no excuse to make for what I have done. In my experience I am constantly receiving evidence of sustaining miracle-working power of God upon my body and my soul, which I have dedicated to the Lord. I am not my own; I have been bought with a price. And I have such assurance of the Lord's working in my behalf that I must acknowledge His abundant grace.--Letter 86, 1906, pp. 2, 3. (To George I. Butler, March 8, 1906.) [Cf: 4MR63.01] p. 9, Para. 7, [1906MS].

I am sensible of the fact that I am mortal, and that I must guard my physical, mental, and moral powers. The constant changing from place to place necessitated by travel, and the taking hold of public labor wherever I have gone, have been too much for me, in addition to the writings that I have been preparing day and night as the Lord has worked my mind by His Holy Spirit. And when I am meeting with evidences that these communications will be treated by some in accordance with the human judgment of those who shall receive them; when I realize that some are watching keenly for some words which have been traced by my pen and upon which they can place their human interpretations in order to sustain their positions and to justify a wrong course of action; when I think of these things, it is not very encouraging to continue writing. Some of those who are certainly reprov'd, strive to make every word vindicate their own statements. The twistings and connivings and misrepresentations and misapplications of the Word, are marvelous. Persons are linked together in this work. What one does not think of, another mind supplies.--Letter 172, 1906, p. 1. (To Dr. David Paulson and Elder W. S. Sadler, June 14, 1906.) [Cf: 4MR63.02] p. 10, Para. 1, [1906MS].

Not only when I am standing before large congregations is special help bestowed upon me; but when I am using my pen, wonderful representations are given me of past, present, and future.--Letter 86, 1906, p. 3. (To Elder George I. Butler, March 8, 1906.) [Cf: 4MR65.02] p. 10, Para. 2, [1906MS].

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be

as nothingness. [Cf: 4MR89.05] p. 10, Para. 3, [1906MS].

Notwithstanding the scientific care with which men safeguard buildings from destruction, one touch of the great and rightful Ruler will bring to nothingness the idolatrous possessions that have been laid up in a sightly and magnificent display. The devices of men will come to naught. [Cf: 4MR90.01] p. 10, Para. 4, [1906MS].

The injustice in our world, the masterly power man has taken unto himself, the oppressive, man-made unions that bring confusion and violence and strife, and the manipulation of a power to rule men and to acquire means through underhand deceptions--these conditions God cannot pass by with silence. Those who are under the influence and teaching of the great deceiver will find that, although God has borne long with their deceptive acuteness, He has not been deceived, and He will reward every transgressor according to his works. He keeps a strict account of every lie framed, and when He takes matters in His hand, He will deal in accordance with every man's secret and hidden devising. [Cf: 4MR90.02] p. 10, Para. 5, [1906MS].

Bible history is to be repeated. Calamities will come--calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God, and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened.--Ms 35, 1906. ("Adopting Infant Children," General manuscript bearing date of April 27, 1906.) [Cf: 4MR90.03] p. 10, Para. 6, [1906MS].

Cause will always be followed by effect. God's laws, obeyed, would bring men into harmony with the principles of heaven. The light of the world would shine forth amidst the moral darkness. Truth would triumph; the glory of God would be revealed. [Cf: 4MR91.01] p. 11, Para. 1, [1906MS].

A disregard of God's law brings discord, violence, crime, war, and bloodshed. It has led men to defy God, to take leave of reason, to try to control the minds of their fellowmen. [Cf: 4MR91.02] p. 11, Para. 2, [1906MS].

The unions that are being formed all over the world will never qualify men for the rule of the Prince of peace; for in them every one is striving for the mastery, seeking for the highest place. History is being repeated. Men have a burning desire to rule men. But they are not willing to be ruled by the Governor of the universe. They have never laid aside their quarrelsome traits of character, their desire to be first. The enemy takes possession of their minds, and works out through them his own purposes.--Ms 51, 1906, p. 4. (General manuscript entitled "Conversion," without date.) [Cf: 4MR91.03] p. 11, Para. 3, [1906MS].

Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul, as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated

the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear. The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work. God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, "He is my physician."--Letter 218, 1906, pp. 3, 4. (To "The Elders of the Battle Creek Church, and to Our Ministers and Physicians Throughout the Field," June 28, 1906.) [Cf: 4MR137.01] p. 11, Para. 4, [1906MS].

The Saviour foretold that in the latter days false prophets would appear, and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived. [Cf: 4MR144.01] p. 11, Para. 5, [1906MS].

God would have every true sentiment prevail. Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them. And when men who are in positions of responsibility permit themselves to be led astray, as many do, by the sophistries of Satan, the enemy gains a great victory.--Ms 11, 1906. ("Growing in Grace," November 27, 1905.) [Cf: 4MR144.02] p. 11, Para. 6, [1906MS].

He works today as he worked in heaven, to divide the people of God in the very last state of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself. [Cf: 4MR144.03] p. 11, Para. 7, [1906MS].

It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in satanic delusions. Thus Satan will be introduced as an angel of light, and will have opportunity to present his pleasing fables. [Cf: 4MR144.04] p. 12, Para. 1, [1906MS].

These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who in times past the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question.--Ms 11, 1906. Portion printed in *Evangelism*, pp. 359, 360. ("Growing in Grace," November 27, 1905.) [Cf: 4MR145.01] p. 12, Para. 2, [1906MS].

I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them.--Letter 28, 1906, p. 2 (To

Brother George Amadon, January 15, 1906.) [Cf: 4MR239.01] p. 12, Para. 3, [1906MS].

I want to say, never repeat to another soul as long as you live the words that W. C. White manipulates my writings and changes them. This is just what the devil is trying to make all believe. W. C. White is true as steel to the cause of God, and no lie which is in circulation is of the truth.--Letter 143, 1906, p. 1. (To Edson and Emma White, May 21, 1906.) [Cf: 4MR239.02] p. 12, Para. 4, [1906MS].

Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of *Living Temple* are in a very dangerous place. For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in *Living Temple* that are of character to mislead. May the Lord teach me how to meet such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie. [Cf: 4MR247.01] p. 12, Para. 5, [1906MS].

Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the *Medical Missionary* on the sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground. [Cf: 4MR247.02] p. 12, Para. 6, [1906MS].

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are--Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and gray-headed, turning from the grand truths of the Bible, and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith.--Ms 20, 1906, pp. 4, 5. ("Preach the Word," typed February 7, 1906.) [Cf: 4MR247.03] p. 12, Para. 7, [1906MS].

In the early days of the message, I have passed through most trying ordeals in refuting false doctrines, and especially such doctrines as Pantheism [which] we are meeting now. We are passing over the same ground.--Letter 30, 1906, p. 2. (To "Dear Brethren and Sisters in Battle Creek," January 12, 1906.) [Cf: 4MR247.04] p. 13, Para. 1, [1906MS].

A message will soon be given by God's appointment that will swell into a loud cry. . . . We are standing upon the borders of the greatest event in the world's history, and Satan must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. . . . The time of trouble is near, and we are to awake to a realization of this.--Letter 54, 1906. [Cf: 4MR329.01] p. 13, Para. 2, [1906MS].

The prayer of Christ is for all God's ministers. "Sanctify them to Thy service," Christ prayed. Then their credentials will be ratified in heaven. Qualify them for their office in the ministry. I have called

them. They have consented to take up the work that is to be done. [Cf: 4MR354.01] p. 13, Para. 3, [1906MS].

When the sacredness of Christ's character is brought into the daily life, God is glorified. In the work of the gospel minister, the same proofs are to be given that Christ gave in His work. All who accept the responsibility of working as physicians and ministers are to perfect their efforts through the sanctification of the truth. Sanctification means purification. The wisdom that comes from above is first pure, then peaceable. It is only thus that they can be qualified to do the work that Christ did in the world in proclaiming the truth. The word of God, obeyed, is the divine revelation that works in heart and mind, and sanctifies the soul. The words of truth are to be cherished. Not one charge given by God is to be disregarded. If obeyed, the Word will restrain every evil thought, word, and act. . . . [Cf: 4MR354.02] p. 13, Para. 4, [1906MS].

True holiness is the fruit of Christ's death. It was by this infinite sacrifice that the Holy Spirit was purchased for the human family. Christ gave Himself for His church, that through obedience to the sacred words of truth the members might receive His sanctification.-- Letter 336, 1906, pp. 5-7. (To "Brethren in Responsible Positions in Australia," October 25, 1906.) [Cf: 4MR354.03] p. 13, Para. 5, [1906MS].

If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment.--Ms 61, 1906, pp. 1, 2. ("Hold Fast the Beginning of Your Confidence", June 3, 1906.) [Cf: 4MR361.03] p. 13, Para. 6, [1906MS].

Too much commercial work has been mingled with the medical missionary work. The capabilities that should have been developed under God in caring for the sick, and doing the work of a physician of the soul, as well as of the body, have, in recent years, been used largely in launching out in various enterprises. These enterprises necessitated the carrying of many responsibilities that the Lord never intended that Dr. Kellogg should bear. [Cf: 4MR416.03] p. 13, Para. 7, [1906MS].

The Chicago work was not in all respects carried on in the right way. Too great an effort was made to feed a large class. Too much money was used in doing slum work. [Cf: 4MR416.04] p. 14, Para. 1, [1906MS].

God did not lay upon Dr. Kellogg the responsibility of doing so much of this kind of work. The Lord declared, "He is My physician."--Letter 218, 1906, pp. 3, 4. (To "Elders of the Battle Creek Church, and to Our Ministers and Physicians Throughout the Field," June 28, 1906.) [Cf: 4MR416.05] p. 14, Para. 2, [1906MS].

Only when the brain-power and the talent of speech are sanctified, are we fitted for service.--Ms 95, 1906, p. 12. (Sermon, "Lessons From the Fifteenth of Romans," October 20, 1906.) [Cf: 5MR64.03] p. 14, Para.

3, [1906MS].

Our work is a sacred one. It should be our aim to so order the work in every place in a way that is well pleasing to God. Every one connected with this work should heed the words 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 of heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." [Cf: 5MR69.01] p. 14, Para. 4, [1906MS].

"Come unto Me all ye that labour, and are heavy laden, and I will give you rest." How shall we obtain that rest? First we must come to Him, then, He continues, "Take My yoke upon you." God desires a sanctified people, set apart for His service. We are not to gather up burdens that have no special relation to the work of God. "Take My yoke upon you," He says. Do the work He has specified, that the principles of true Christianity may be represented in everything you undertake. [Cf: 5MR69.02] p. 14, Para. 5, [1906MS].

"Take My yoke upon you, and learn"--of somebody else?--"learn of Me. For I am meek and lowly in heart, and ye shall [in learning of Me] find rest unto your souls." There is a blessed rest in the assurance that we are working in Christ's lines. [Cf: 5MR69.03] p. 14, Para. 6, [1906MS].

If it seems best that the office shall be rebuilt in Mountain View, then let every one connected with the work here be a missionary, a blessing to those who know not the truth. "Ye are labourers together with God." Think how tender Christ was with all who came to Him for help! If all will look, not at the faults of others, but at their own shortcomings, and see that they individually carry out the true principles of the law of God, our brethren and sisters will be a blessing to the community. [Cf: 5MR69.04] p. 14, Para. 7, [1906MS].

A solemn responsibility rests upon everyone to maintain a living connection with the God of truth. "Ye are," Christ says, "the light of the world. . . . Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Cf: 5MR70.01] p. 14, Para. 8, [1906MS].

All heaven is interested in the work in which we are engaged. We must do a solid, not a superficial, work. I am grieved when I see our printing office doing so much commercial work, virtually saying to the world, "Bring your work to us, we will do it for you." We have more work for the Lord than we can possibly perform. There is much to be done that we will overlook unless we are baptized with the Holy Spirit. We desire that commercialism shall be purged from every office. [Cf: 5MR70.02] p. 14, Para. 9, [1906MS].

I have been considering the question whether we might not print our books, and then place them with other publications to be bound, and thus relieve ourselves of the work of binding them in our own office. But I have recently been shown how this would work. If these books are intrusted to others, they will come out in a cheap form, because those who handle them do not take a special interest in the work. It will not be wise to place our work in the hands of unbelievers, when we have right amongst us those who are ready to do the work conscientiously and

well. If our workers will endeavor to become efficient in the various lines of work, if they will strip for the race, and harness for the battle, the Lord will bless them in becoming more and more intelligent and capable to do the work acceptably. Instead of seeking for amusements, they will find their highest pleasure in carrying forward faithfully to the very end of time the sacred work of the Lord. [Cf: 5MR70.03] p. 15, Para. 1, [1906MS].

In regard to the distribution of the work on our publications among unbelievers, the light that has been given me is that it will cost us more in the end than it would to have done the work ourselves in the name and fear of the Lord. The Lord desires the workers in our publishing houses to become very proficient; for they will be taken to distant countries. Many who think they will never be moved from their homes, will be moved away unexpectedly; and unless they have improved their opportunities to obtain an education, they cannot stand upon the eminence that Christ desires them to stand upon. [Cf: 5MR71.01] p. 15, Para. 2, [1906MS].

We must do a thorough work in education. The youth in our offices of publication should receive practical instruction in every line of work connected with the printing of books. Then, if the providence of God shall lead them to other countries, they can learn the language, and be able to print for the people in that country, the truth that God has committed to us, which must go to every nation, kindred, tongue, and people. The Lord is sending His angels, preparing the hearts of the people to receive the truth. And if we are only consecrated to His service, we shall be sent forth in the spirit and power of Elijah. [Cf: 5MR71.02] p. 15, Para. 3, [1906MS].

From the light given me of God, I know that some should acquire a perfect understanding of every line of work connected with the printing and binding of books; for God will place them in positions where such work will be required of them. Because we are now settled here, we seem to think that we shall never be moved. But there will come a time when there will be a great scattering--a scattering that we do not now dream of--and it will be brought about in unexpected ways. Some of you will be taken away to remote regions, but God will have a work for you there. While you are here, let everyone be teachable. Educate and train every power of the mind, that you may obtain an understanding in every part of the work. Cultivate the voice. Learn to speak so as to make the most favorable impression upon other minds. [Cf: 5MR71.03] p. 15, Para. 4, [1906MS].

Do not feel that you must seek for amusements. When your heart is brought into harmony with God, then you will have fullness of joy, and you will sing the praises of God out of a full heart. What we need is practical religion, not as an outside garment, but reaching to the very inmost part of our being. Then we can teach one another, and we can speak in the tenderness of Christ. Let us hide in Christ. Would that we all stood covered with humility as with a garment, that we were in active communion with Jesus Christ. Then no one would feel it to be his duty to tear down the work of any other workman. Then there would be a spirit of kindness and tenderness among all the laborers for God. God desires us to respect one another. Those who have learned to wear the yoke of Christ will know that it is a yoke of love and tenderness. [Cf: 5MR72.01] p. 15, Para. 5, [1906MS].

I entreat those who have charge of the office here to be kind and courteous in dealing with the apprentices. Win their souls by kindness. If they do wrong, go to them in the spirit of meekness, and talk and pray with them. Work for the salvation of every one of them. Do not rest till you see that their feet are planted firmly on the Rock of Ages. Then everything will move harmoniously. [Cf: 5MR72.02] p. 16, Para. 1, [1906MS].

If our ministering brethren pass through the office, let them speak kindly and encouragingly to the workmen. Shake hands with them, and enquire as to what progress they are making. Encourage them to climb to the very highest round of the ladder of progress. [Cf: 5MR72.03] p. 16, Para. 2, [1906MS].

If you see something in a brother that needs to be corrected, go to him, and say, Let us pray about this; let us talk with God about it. If you should weep, this will not hurt you. If you were to break your heart before God, He can bind it up, and give you that grace which is unto eternal life. But God has not set you as dictators. He has not committed to you the work of punishing sinners. He desires you to search your own heart, and put away your sins, to work away from every defect of character. [Cf: 5MR73.01] p. 16, Para. 3, [1906MS].

Then what would be the condition of our offices? I have seen representations of what would be. I have seen the angels of God passing from room to room, noting the articles that were being published, noting every word and action of the workmen. Their faces were lighted with joy, and their hands were outstretched in blessing. [Cf: 5MR73.02] p. 16, Para. 4, [1906MS].

But the angels of God are grieved at every manifestation of a harsh spirit. God has given to every one a mind and an experience, possibly a higher experience than ours. We need to learn of Christ to be meek and lowly in heart. "Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you." [Cf: 5MR73.03] p. 16, Para. 5, [1906MS].

Let every one understand his accountability to God. It is the privilege of every one to stand in that position where he is assured that the Lord will guide him, because he has proved Him again and again. He has gone to the Lord and asked Him, and the Lord has given him light and knowledge. [Cf: 5MR73.04] p. 16, Para. 6, [1906MS].

But we do not properly acknowledge the goodness of the Lord. The church might be in a much higher position today if when they receive a blessing from God, they would praise Him. Their lips should speak forth His praise. Their hearts should be filled with light and gladness. [Cf: 5MR73.05] p. 16, Para. 7, [1906MS].

A wonderful blessing was represented to me as falling upon a congregation who were seeking the Lord with fasting and prayer. Their countenances were lighted up with the glory of God, and angels were passing from one to another, ministering to them. That is what we wish to see here in Mountain View. We wish to see it in the meetings that shall be held in Oakland and San Francisco. These cities are just as needy as are other mission fields. Many in them are as great sinners as

can be found in any part of the world. If they are properly approached, many of them will be saved. They do not know what the Bible says, nor what it means. [Cf: 5MR74.01] p. 16, Para. 8, [1906MS].

We need more missionaries. I feel an intense desire for the needs of the foreign countries, as they have been presented before me. The angel of God is opening doors in all parts of the world, that a little while ago were closed to the messages of God. [Cf: 5MR74.02] p. 17, Para. 1, [1906MS].

But where are those who have received the necessary education to enter these opening doors? Where are those who have learned of Jesus Christ, to be like Him? If you have not learned this, begin right now. Do not expend one dollar needlessly. You will have a call to invest in His cause, all that you can spare. We cannot afford to be extravagant in anything, when the cause of God is so needy. [Cf: 5MR74.03] p. 17, Para. 2, [1906MS].

We need less of self, and a great deal more of the love of Christ. We need the power of the grace of God that is in His truth. We may profess the truth, but unless we are baptized with the spirit of Christ, into a spirit of love and tenderness, we need a reconversion. If we will love as brethren tenderly, kindly, the praise of God will come from our lips. When we read the Scriptures, we will praise God, and when we are assembled with His saints, we will glorify God with our lips. [Cf: 5MR74.04] p. 17, Para. 3, [1906MS].

We need a sanctified imagination, and a sanctified tongue. Our work is to put on the meekness of Christ, to be kind and tender and courteous. The Lord will not accept the work of any man that is not done in tenderness and love and kindness. He has not set us as rulers, to lord it over His heritage. Let others be moved by Christ, just as we desire to be moved by Him. [Cf: 5MR75.01] p. 17, Para. 4, [1906MS].

Night after night, scenes have been presented to me of little companies pleading with God. He would show them some idol they had been cherishing. Some would give this up, and some would not. But the light of heaven shone from the faces of those who would put away their idols. Then other idols would be shown to them, and again some would put these away. But the light of heaven shown upon all who would give up all for Christ. [Cf: 5MR75.02] p. 17, Para. 5, [1906MS].

We want to receive everything that God has for us in these days when wickedness is so rapidly increasing. Are we learning the lesson as we see the increase of wickedness, that we must just as verily increase in righteousness? Do we understand that we must be growing in grace, and in the knowledge of our Lord and Saviour, that we must be living upon the plan of addition? "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance godliness; and to godliness brotherly kindness; and to brotherly kindness charity." [Cf: 5MR75.03] p. 17, Para. 6, [1906MS].

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and

election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Peter 1:8-11). [Cf: 5MR75.04] p. 17, Para. 7, [1906MS].

Here is brought to view our eternal-life-insurance policy. We had better make sure that we are living on this plan of addition, and God will multiply unto us grace and peace. Let us fix our eyes on the cross of Calvary, and behold the sacrifice of Christ to secure for us this life--insurance policy--"if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."--Ms 73, 1906, pp. 1-8. ("The Work in Mountain View," September 10, 1906.) [Cf: 5MR76.01] p. 18, Para. 1, [1906MS].

I spoke in the sanitarium chapel yesterday [March 24, 1906] and related some of our experiences in connection with the beginning of our work. I spoke of my conversion, and of how I traveled for months, unable to speak except in a low, husky voice. . . . [Cf: 5MR91.02] p. 18, Para. 2, [1906MS].

The Lord worked with us wherever we went. His glory was in every meeting. I was so blessed, and God worked so wondrously by His Holy Spirit, that I had not the least excuse to doubt that the Lord had chosen me, young as I was, to communicate to others the light given me. The opposition that came, whether from high or low, had no impression upon my mind. Evidence was constantly given that dispelled doubt. Many souls confessed their sins and were converted. [Cf: 5MR91.03] p. 18, Para. 3, [1906MS].

Soon after the beginning of my work, Elder James White and I were married.--Letter 102, 1906, pp. 1, 2. (To Mrs. Nellie H. Druillard, March 25, 1906.) [Cf: 5MR92.01] p. 18, Para. 4, [1906MS].

As we approached San Jose Thursday morning, we began to notice some of the effects of the earthquake. . . . [Cf: 5MR109.01] p. 18, Para. 5, [1906MS].

The new post office and some of the largest stores in the town had been leveled to the ground--totally destroyed. Other buildings were badly wrecked. And when we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost.--Ms 45, 1906, pp. 1, 2. ("A Visit to Mountain View, California," May 6, 1906.) [Cf: 5MR109.02] p. 18, Para. 6, [1906MS].

We thought it right on our way home to drive through the city and see the ruin wrought by the earthquake and fire. We drove in an easy carriage through the ruined district. I have no language to describe the awful scene. . . . [Cf: 5MR109.03] p. 18, Para. 7, [1906MS].

I was pleased to see that church which your father, and a few who united with him, built, was untouched by the fire. . . . The fire came quite close to this section, but it also escaped injury.--Letter 141, 1906, pp. 1, 2. (To Elder J. E. White, May 10, 1906.) [Cf: 5MR109.04] p. 18, Para. 8, [1906MS].

These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities.--Letter 154, 1906, p. 4. (To Elder J. E. White and wife, May 12, 1906.) [Cf: 5MR109.05] p. 18, Para. 9, [1906MS].

It has been presented to me that, so far as possible, I am to impart instruction in the language of the Scriptures; for there are those whose spiritual discernment is confused, and when their errors are reprov'd, they will misinterpret and misapply what I might write, and thus make of none-effect the words of warning that the Lord sends. He desires that the messages He sends shall be recognized as the words of eternal truth.--Letter 280, 1906, p. 4. (To "My Brethren and Sisters in Denver and Boulder," August 27, 1906.) [Cf: 5MR150.01] p. 19, Para. 1, [1906MS].

For half a century I have been the Lord's messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people. I take no glory to myself; in my youth the Lord made me His messenger, to communicate to His people testimonies of encouragement, warning, and reproof. For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things, and in reference to the way in which God is constantly working to bring souls from the error of their ways to the light in God's light. [Cf: 5MR151.01] p. 19, Para. 2, [1906MS].

Many souls have been helped because they have believed that the messages given me were sent in mercy to the erring. When I have seen those who needed a different phase of Christian experience, I have told them so, for their present and eternal good. And so long as the Lord spares my life, I will do my work faithfully, whether or not men and women shall hear and receive and obey. My work is clearly given me to do, and I shall receive grace in being obedient. [Cf: 5MR151.02] p. 19, Para. 3, [1906MS].

I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged. . . . [Cf: 5MR151.03] p. 19, Para. 4, [1906MS].

I love the Lord; I love my Saviour, and my life is wholly in the hands of God. As long as He sustains me, I shall bear a decided testimony. [Cf: 5MR152.01] p. 19, Para. 5, [1906MS].

Why should I complain? So many times has the Lord raised me up from sickness, so wonderfully has He sustained me, that I can never doubt. I have so many unmistakable evidences of His special blessings, that I could not possibly doubt. He gives me freedom to speak His truth before large numbers of people. Not only when I am standing before large congregations is special help bestowed upon me; but when I am using my pen, wonderful representations are given me of past, present, and future.--Letter 86, 1906, pp. 2, 3. (To Elder George I. Butler, March 8, 1906.) [Cf: 5MR152.02] p. 19, Para. 6, [1906MS].

Private compilations.--There are some who, upon accepting erroneous

theories, strive to establish them by collecting from my writings statements of truth, which they use separated from their proper connection, and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth; and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.-- Letter 136, 1906, pp. 3, 4. (To Brethren Butler, Daniells, and Irwin, April 27, 1906.) [Cf: 5MR153.01] p. 19, Para. 7, [1906MS].

This morning I read the letter that came last night from Brother Amadon. I earnestly desire that every soul shall do his own work of confessing his sins and humbling his soul before God. Let us seek the Lord most earnestly. [Cf: 5MR168.01] p. 20, Para. 1, [1906MS].

I have a spirit of prayer for the church in Battle Creek. I feel intensely for those whom we might look upon as the lost sheep, those who have been with us, but have gone out from us, and those who have been in contention. Let these souls be visited. Let special efforts be made, that the convicting Spirit of God may come upon the people.-- Letter 70, 1906, p. 1. (To Brother and Sister Amadon, January 30, 1906.) [Cf: 5MR168.02] p. 20, Para. 2, [1906MS].

It has been revealed to me that not all the families who have a knowledge of the truth have brought the truth into their practice. Every talent of influence is to be sacredly cherished for the purpose of gathering souls to Christ's side. Young men and young women, do not consider that your musical entertainments, conducted as they are in _____ are doing acceptable missionary work. A spirit has come into them that is of a different order. We had this same spirit to meet thirty years ago, and we bore decided testimony against it in Battle Creek. [Cf: 5MR192.02] p. 20, Para. 3, [1906MS].

A decided religious feature should be encouraged in all our gatherings. Light has been given me decidedly again and again. Thirty years ago, when certain ones would assemble together for an evening of singing exercises, the spirit of courting was allowed to come in, and great injury was done to souls, some of whom never recovered.--Ms 57, 1906, p. 3. ("The Work at Mountain View," May 3, 1906.) [Cf: 5MR192.03] p. 20, Para. 4, [1906MS].

I wish to say a few words to you. I placed the wrong copy of a special testimony in your hands. The one I supposed I had let you have, written to Elder Butler, was one that could be freely circulated anywhere. But special testimonies that deal in special subjects are not to be brought out before any and every party. [Cf: 5MR286.01] p. 20, Para. 5, [1906MS].

I suppose that this [that] is in your hands is my special personal property, and matter that mentions names should not go into your hands. Now please return that private copy to me and let it not be made public. . . . I did not suppose I put these into your hands. [Cf: 5MR286.02] p. 20, Para. 6, [1906MS].

All I can say is, Enjoin on all who have read this matter or heard it read, that it is too sacred a matter to be treated as common property at this period of time. It may have to come, but it is not to be made known at present. Will you return these copies to me as soon as

possible and do not read this matter to anyone? . . . [Cf: 5MR286.03] p. 20, Para. 7, [1906MS].

The personal letter to Elder Butler was not designed to be made public. Return it to me if you please and keep no copy of the same. I will expect this to be done.--Letter 353, 1906, p. 1. (To Brother Walter Harper, November 9, 1906.) [Cf: 5MR286.04] p. 20, Para. 8, [1906MS].

Miracles-- *God's People to Stand the Test of Miracle-working Powers.* We are not to regard any human being as one to be believed and trusted, unless it is evident that he is established in the truth of the word of God. Some who have been leaders in the work of God are seeking to make of none effect the work that God has placed in the world to educate His people, and to prepare them to stand the test of the miracle-working powers that would make void the precious facts of faith that have for the last sixty years been given under the power of the Holy Spirit.--Letter 256, 1906, pp. 1, 2. (To "My Ministering Brethren in Australia," August 1, 1906.) [Cf: 5MR350.02] p. 21, Para. 1, [1906MS].

The truth cherished in the heart will work out a blessed unity among Christ's disciples in the lower school of earth.--Manuscript 9, 1906, p. 8. ("Unity in Christ," typed January 16, 1906.) [Cf: 5MR370.04] p. 21, Para. 2, [1906MS].

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. 21, Para. 3, [1906MS].

Study the Word. Keep out of your house the miserable magazines; keep out of your house the novels. Take every penny that you would pay for these things to get the truth before the people; and we want it should go broadcast through the world. . . . [Cf: 6MR282.02] p. 21, Para. 4, [1906MS].

Now we want that every soul in this congregation shall make a covenant with our God by sacrifice, right in this room, to make a covenant that they will study the Word. Let your magazines go. Why, here the magical books were burned. As we read away back in the days of persecution of Paul, and the apostles were laboring, they brought out their magical books, and they burned them. I think if you would clear your house, many of you, of all these magazines, with the ridiculous pictures in them, those representations are as it were from Satan, and we do not want them; we do not want those representations; we want the truth in our books, in our houses.--Ms 119, 1906, pp. 5, 8. (Sermon, May 5, 1906.) [Cf: 6MR282.03] p. 21, Para. 5, [1906MS].

We must be much more with God in earnest prayer. We must make God our only trust. The Lord is our God, the strength of our soul. We must take hold upon the Lord. The Lord is pleased when we importune Him for His grace and His favor, not only for ourselves but for those who are in need of help. Oh let us put implicit confidence in our Lord Jesus. Now pray, and believe, and pray, and the Lord will certainly hear us.-- Letter 403, 1906, pp. 1, 2. (To Brother Magan, February 10, 1906.) [Cf: 6MR378.02] p. 21, Para. 6, [1906MS].

I need not wait for reflection before saying that I believe the best plan is that of first strengthening the work in Adelaide. The climate is more healthful, and the spiritual atmosphere much more favorable than that of Melbourne. This is the way that the matter has been presented to me, but I hope you would decide the matter from your own judgment. I believe that after placing the whole matter before the Lord, the brethren will come to a harmonious decision. . . . [Cf: 7MR85.02] p. 22, Para. 1, [1906MS].

It has been plainly presented to me that the sanitarium which you are planning to establish should be located in the most healthful place you can secure. But my warning is that of the angel that, standing in Melbourne, said in a clear, distinct voice, "Establish not schools or sanitariums in the cities." In the future, cities will certainly feel the terrible results of earthquakes and fires. Cities will be destroyed by flood and by lightnings. Out of the cities, is my message at this time.--Letter 158, 1906, pp. 1, 2. (To Dr. and Mrs. D. H. Kress, May 10, 1906.) [Cf: 7MR85.03] p. 22, Para. 2, [1906MS].

While at St. Helena, again and again it has been revealed to me that there was not a correct state of things at Mountain View; that there were present the very conditions that made it essential for the publishing work to be removed from Oakland. I saw that in the working out of human ideas and plans there was a disregarding of the light God had given in the past to correct existing evils. There is danger that the experience of the past will be repeated. The men who are serving in the management of the work can just as surely swerve the work into lines of commercialism as in the past. [Cf: 7MR115.01] p. 22, Para. 3, [1906MS].

My Instructor said, This in no case must be. They have had warnings in the past over and over again, for eighteen or twenty years, but have not fully heeded these warnings. There are those who have had no heart in the matter of moving out of Oakland, but have been opposing their resistance to the instructions that have been given; and their unbelief has strengthened with the spirit of opposition to the movement. The Lord's message was, "Out of the cities; break up the continual temptation to engage in commercial business, which has been such a great injury to the work." A failure to heed the messages given, and repeated for years, has been a decided injury to the souls of many.--Ms 57, 1906, pp. 1, 2. ("The Work at Mountain View," Talk, May 3, 1906.) [Cf: 7MR115.02] p. 22, Para. 4, [1906MS].

They who will not seek to exalt themselves, are the ones whom God can most safely entrust with responsibilities.--Ms 89, 1906, p. 4. ("Humility, An Essential Qualification for Christian Service," October 22, 1906.) [Cf: 7MR152.03] p. 22, Para. 5, [1906MS].

The enemy will come in and try to draw our minds away from the important work to be done for this time. He will seek to keep us engaged on trivial matters, make us think that it is our province to criticize and condemn others; but our work is to deal faithfully with our own souls. . . . If you keep looking at their faults, you will become like them. Instead of looking at the lives of your fellow men, look to Jesus. There you will see no imperfection, but perfection, righteousness, goodness, mercy, and truth. Take the Saviour as your example in all things. In looking to men instead of beholding Christ, you have made a great mistake.--Ms 87, 1906, pp. 1, 2. ("And What Shall This Man Do," 1906.) [Cf: 7MR153.01] p. 22, Para. 6, [1906MS].

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their textbook, then the truth will be proclaimed with power, and souls will be converted.--Letter 214, 1906, p. 3. (To "Ministers and Physicians," July 3, 1906.) [Cf: 7MR153.02] p. 23, Para. 1, [1906MS].

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith cannot be helped by you. All your reasoning will be as idle tales.--Ms 61, 1906, p. 3. ("Hold Fast the Beginning of Your Confidence," June 3, 1906.) [Cf: 7MR191.01] p. 23, Para. 2, [1906MS].

The rulers of the land will take their position above the great Creator of the world. The claims of a false Sabbath will be brought to the front, and the rulers and the people will act upon the principle of a short-sighted policy. The false Sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin to restore his lost ascendancy. Laws enforcing the observance of Sunday as the Sabbath, will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void.--Ms 39, 1906, p. 1. ("The Law of God," 1906.) [Cf: 7MR192.01] p. 23, Para. 3, [1906MS].

Those who link up with the world, denying the faith, and refusing to be the denominated people of the Lord's choosing showing by their actions that they believe that there should be no special distinction between believers and unbelievers, will surely be left to the result of their choice. There are those who, though knowing the truth that has brought us out from the world as Seventh-day Adventists, have denied the faith. . . . [Cf: 7MR192.02] p. 23, Para. 4, [1906MS].

Those who are departing from the faith are at work to undermine the confidence of others, and they have been thus at work for years. Our warnings come from the One who is interested in us, because he sees our dangers, and is acquainted with the conniving of those who are opposed to His truth. . . . [Cf: 7MR192.03] p. 23, Para. 5, [1906MS].

Ministers and doctors may depart from the faith, as the Word declares they will, and as the messages that God has given His servant declare they will. Thus believers will be given evidence that the Word of God, the warnings He has given, are being fulfilled right among us. Some may make light of these messages, misinterpret them, and say untruthful things, which lead others' minds astray. Our only hope is in the God of truth. Our Mediator understands every phase of the matter. The more

plainly the testing truth is brought before the people, the more bitter will be the hatred manifested by those who have departed from the faith, and given their attention to sentiments of Satan's presentation.--Letter 90, 1906, pp. 1, 2, 6. ("To Brethren Assembled at Council at Graysville, Tn.," March 6, 1906.) [Cf: 7MR192.04] p. 23, Para. 6, [1906MS].

Never before have I carried so sad a heart as since I have seen the apostasy of men and women who have had great light, and an abundance of evidence of the truth for this time. This bring to me a grief that should be spared me, in these closing days of earth's history. But I have no power to change the seductive working of the enemy. The Scripture has said that such things will come. I accept the word of the Lord, and submit to the conditions that arise.--Letter 266, 1906, p. 1. (To J. E. and Emma White, August 5, 1906.) [Cf: 7MR193.01] p. 23, Para. 7, [1906MS].

We have the same dangers to meet as had the apostles. There are men today who practice sleight and cunning craftiness who lend themselves as instruments to do the work of the enemy and when I see the enemy at work I cannot hold my peace. [Cf: 7MR193.02] p. 24, Para. 1, [1906MS].

To walk in all the truth means being truthful in word and in deed, constantly developing in the graces of a Christian character. The essential unity of believers, as set forth in the Word of God, is to be a standard to which we must all earnestly strive to attain. Christ has given His people an example, that they need make no mistake. We must ever be watchful that we may imitate our Divine Pattern--Letter 344, 1906, p. 4. (To W. W. Simpson, October 27, 1906.) [Cf: 7MR193.03] p. 24, Para. 2, [1906MS].

To those who are so free to exercise their human authority, I am charged to say, Go no further until you know how to deal with the purchase of the blood of Christ. There is need of the converting power of God in every family. Were this power present, there would not be seen a lack of sympathy; instead, there would be seen a most earnest receiving of the grace of Christ to impart to others. [Cf: 7MR266.02] p. 24, Para. 3, [1906MS].

Let every root of bitterness be weeded out of the heart. Let most thorough work be done with self. Let the men who are in office keep their hearts under the control of the Holy Spirit. Let them not treat men as though they were hardly a sack of oats; men who have minds with whom God has been and is working. Let them be careful of their actions. They cannot with God's approval pull down, uproot, and transplant men who understand what it means to be taught and moved by the Spirit of God. [Cf: 7MR266.03] p. 24, Para. 4, [1906MS].

So much coarseness, such a lack of Christian politeness, has come into the lives of men who stand in official positions that my heart is sick and sore, and I can but weep to see how little of the tenderness of Christ they bring into their dealing with the children of God, the purchase of the blood of His only begotten Son. . . . [Cf: 7MR266.04] p. 24, Para. 5, [1906MS].

It is this baptism of the Holy Spirit that the churches need today. There are backslidden church members and backslidden ministers who need

re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, "Except ye repent and be converted, ye shall never see the kingdom of heaven." There are many who will need rebaptizing, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation; until they can come up out of the water to live a new life unto God. Faith and repentance are conditions essential to the forgiveness of sin.--Letter 60, 1906, pp. 4-6. (To S. N. Haskell, February 8, 1906.) [Cf: 7MR267.01] p. 24, Para. 6, [1906MS].

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life--to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden "with Christ in God,"--wonderful transformation. This is a most precious promise. When I feel oppressed, and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great Worthies, and say; You know I cannot do this work in my own strength. You must work in me, and by me and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. [Cf: 7MR267.02] p. 24, Para. 7, [1906MS].

And this is the prayer that every one of us may offer. . . . [Cf: 7MR268.01] p. 25, Para. 1, [1906MS].

We want all the powers that God has given us cleansed and sanctified. We want to clear the path for every working agency, in order that they may not be impeded as they try to advance. We want to come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path that leads upward to heaven. . . . [Cf: 7MR268.02] p. 25, Para. 2, [1906MS].

"Whereof I may glory through Jesus Christ." This is the manner in which we may glory. And as transformation of character takes place, through repentance and confession and reconversion and rebaptism, you will glory through Jesus Christ, "in those things which pertain to God,"--not in the things that pertain to your own personal selfish interests. . . . [Cf: 7MR268.03] p. 25, Para. 3, [1906MS].

In order to prepare for entrance into this beautiful city, we must now be clothed with the wedding garment--with the robe of Christ's righteousness. We must stand before Him without spot or wrinkle or any such thing. You have not been appointed to talk about others' faults. While probation still lingers, every soul ought to be washing his own robe of character, and preparing for translation. [Cf: 7MR268.04] p. 25, Para. 4, [1906MS].

It is our privilege now, in this world, to be workers together with

God. But first of all, we must be reconverted. . . . I want that you should clear the King's highway. And do not be afraid of the converting power of God. Be not afraid of His truth coming into the formation of your own individual character. If this work should tear your character to pieces, it can bring it together in a wholeness that is sanctified. We greatly need to humble the soul before God and before Christ Jesus, and so relate ourselves toward our Maker and toward one another, that we shall be brought into unity of action. . . . [Cf: 7MR269.01] p. 25, Para. 5, [1906MS].

As Paul goes to Judea to bear the message of the gospel of Christ to those who were opposing the idea of Jesus' being the Saviour of the world, he wanted the Christian Gentiles to strive together with him in their prayers to God. How much better is this than to talk about the faults of one another! Brethren and sisters, when you are talking with one another, and someone begins to speak about the sins of some one else, listen not. Tell him that you must refuse to hear; for this is not your line of work. Instead of entering into a conversation that tends to tear down, try to speak a word of encouragement. Your talent of speech is to be sanctified unto God; it is to be cleansed from everything like faultfinding. Let us strive together with God's appointed workers in prayer to the Lord that He shall protect them and bless them, and that they may be delivered from them that do not believe." Thus the way will be opened for the reception of the gospel. [Cf: 7MR269.02] p. 25, Para. 6, [1906MS].

"That I may come unto you with joy by the will of God, and may with you be refreshed. Now the God of peace be with you all. Amen." [Cf: 7MR269.03] p. 25, Para. 7, [1906MS].

These words that I have been reading to you this afternoon, are the words of the Bible in regard to your duty and my own duty. And I greatly desire that you shall learn to guard the door of your lips, lest you speak unadvisedly. I used to say to my children, as they were leaving home in the morning: "Now, children, you are going out for the day's work. Remember that you are to guard your tongues. Speak not one word that will provoke a wrong act. If you fail, then when we meet at family worship during the evening hour, we shall talk the matter over, and make it right with God. You see, children, kind words never cause you any pain and sorrow. Speak kindly, tenderly to one another, and see what a refreshing, what a blessing, come to your own heart. But if you begin to contend one with another, then passions arise, and you have to strive with all your might to retain control over yourself. Be brave, be true." [Cf: 7MR270.01] p. 26, Para. 1, [1906MS].

And at eventide, when the children would gather together before going to bed, we would talk over the happenings of the day. Possibly during the day one of the children had said, "Mother, someone has done thus and so to me." I had replied that when we all came together in the evening, we could talk it over. When evening came, they had all had time for reflection, and they did not feel inclined to bring charges against one another. They would say, "Mother, I have done thus and so," and the tears would start from their eyes, as they would add, "I feel as though I would like to have you ask the Lord to forgive me. I believe He will." And then we would bow in prayer, and confess the sins of the day, and pray for forgiveness. After confessing their wrong doings, these little fellows would soon fall asleep. [Cf: 7MR270.02]

p. 26, Para. 2, [1906MS].

But when a child hears an older person constantly talking about the faults of someone else, he in turn is imbued with the same spirit of fault-finding and criticism. The seeds of contention are being sown. Oh, how can professed Christians indulge in such a work! . . . [Cf: 7MR271.01] p. 26, Para. 3, [1906MS].

I feel an intense interest regarding every faultfinder; for I know that a quarrelsome disposition will never find entrance into the city of God. Quarrel with yourself, but with no one else; and then be converted. Confess your sins right here where you are, before you return to your homes. With words of confession, humble your hearts before God. [Cf: 7MR271.02] p. 26, Para. 4, [1906MS].

When you are tempted to speak unadvisedly, be on guard. If some one else approaches you with words of criticism regarding one of God's children, turn a deaf ear to every such word. If you are spoken to harshly, never retaliate. Utter not a word. When under provocation, remember that "silence is eloquence." Silence is the greatest rebuke that you can possibly give a faultfinder or one whose temper is irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you.--Ms 95, 1906, pp. 8-12, 14-17. ("Lesson from Romans 15," October 20, 1906.) [Cf: 7MR271.03] p. 26, Para. 5, [1906MS].

"For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." The power of God!--It is this that will bear the test of trial, breaking down opposition, melting away scientific reasoning, and bringing men and women to an appreciation of the truth that has kept us where we are, on a solid foundation.--Letter 40, 1906, p. 2. (To Brother and Sister Hughes, January 23, 1906.) [Cf: 7MR293.02] p. 26, Para. 6, [1906MS].

After the death of my husband, I was for one year so afflicted that I felt that perhaps the Lord would let me rest in the grave. Night after night I was in deep sorrow. One night I had a special answer to my prayer. It was after the healing power of God came upon me at Healdsburg. At that time the Lord raised me up, and gave me special light, and I have never since felt so unreconciled. I was instructed that the Lord had mercifully raised me up because He had a special work for me to do, and I was assured that I should have the special protection and care of God. The Lord had spared my life, and had saved me from that which was surely sapping my life forces. [Cf: 7MR294.01] p. 27, Para. 1, [1906MS].

The Mighty Healer said, "Live. I have put my Spirit upon your son, W. C. White, that he may be your counselor. I have given him the spirit of wisdom, and a discerning, perceptive mind. He will have wisdom in counsel, and if he walks in My way, and works out My will, he will be kept, and will be enabled to help you bring before My people the light I will give you for them. Let your light so shine before men that they may see and understand in a special manner that the Lord has given a

message to meet the emergencies that will arise. As you speak the words I give you, angels of heaven will be with you, to make impressions on the minds of those who hear. [Cf: 7MR294.02] p. 27, Para. 2, [1906MS].

"I will be with your son, and will be his counselor. He will respect the truth that comes through you to the people. He will have wisdom to defend the truth; for I will take charge of his mind, and will give him sound judgment in the councils that he attends in connection with the work. The world in its wisdom knows not God. It does not behold the beauty and harmony of the special work that I have given you. Your son will be perplexed over many matters that are to come before my people, but he is to wait and watch and pray, and let the words of God come to the people, even though he cannot always immediately discern the purpose of God."--Letter 348, 1906, pp. 5, 6. (To G. I. Butler, October 30, 1906.) [Cf: 7MR294.03] p. 27, Para. 3, [1906MS].

We hope that those in charge of the work in New England will cooperate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service.--Letter 148, 1906, p. 4. (To Dr. C. C. Nicola, May 14, 1906.) [Cf: 7MR313.02] p. 27, Para. 4, [1906MS].

If we take hold of the promises of God, we shall not fail or be discouraged. . . . [Cf: 7MR403.01] p. 27, Para. 5, [1906MS].

We must not ask whether we are appreciated or unappreciated. With this we have naught to do. Look at the way in which Christ worked.--Letter 66, 1906, pp. 2, 3. (To S. N. Haskell and wife, February 10, 1906.) [Cf: 7MR403.02] p. 27, Para. 6, [1906MS].

We received the letter Sister Haskell wrote, and I have read it with much pleasure and interest. I have not felt competent to advise you where to locate, but we have asked the Lord to lead you and to guide you in selecting the right place. We want to encourage that simplicity which will lead us to refer all perplexities to God. . . . [Cf: 7MR403.03] p. 27, Para. 7, [1906MS].

Brother and Sister Haskell, let us keep constantly looking on the bright side. Let us talk faith and act faith, and we will have faith.--Letter 96, 1906, pp. 1, 12. (To S. N. Haskell and wife, March 11, 1906.) [Cf: 7MR403.04] p. 28, Para. 1, [1906MS].

I am glad that you [S. N. Haskell and wife] are carrying forward the work you have undertaken in San Bernadino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans.--Letter 192, 1906, p. 2. (To S. N. Haskell and wife, June 8, 1906.) [Cf: 7MR403.05] p. 28, Para. 2, [1906MS].

Elder Haskell, you and your wife are engaged in a most excellent work. The study of the Bible prepares the mind and judgment to submit to its claims. Humility of mind and heart is of great importance. We are cheerfully to submit to the will of God as expressed in His word. The mind and heart will be sanctified by the reception of truth. As self is

surrendered, there will be a delight in doing the will of God. There will be a spirit of willing obedience.--Letter 320, 1906, p. 3. (To S. N. Haskell and wife, October 14, 1906.) [Cf: 7MR404.01] p. 28, Para. 3, [1906MS].

After my husband died, one of our brethren, who thought a great deal of him, said, "Do not let them bury him, but pray to the Lord, that He may bring him to life again." I said, "No, no, although I realize my great loss, I will not do this." I felt that he had done his work. No one but myself knew how great a load he had carried in the efforts we had put forth to advance the truth. He had done the work of three men. Night after night, at the beginning of our work, when advancement seemed to be hindered on every hand, he would say, "Ellen we must pray. We must not let go until we realize the power of God." He would lie awake for hours, and say, "Oh Ellen, I am so afflicted. Will you pray for me, that I may not fail or be discouraged." Together we offered up our prayers, with strong crying and tears, until from his lips came the words, "Thank the Lord; He has spoken peace to me. I have light in the Lord. I will not fail. I will press the battle to the gates." Would I have him suffer all this over again? No, no. I would in no case call him from his restful sleep to a life of toil and pain. He will rest until the morning of the resurrection. [Cf: 7MR419.01] p. 28, Para. 4, [1906MS].

My husband died in 1881. During the time that has passed since then, I have missed him constantly. For one year after his death, I felt my loss keenly, until the Lord, when I was at the gates of death, healed me instantly. This was at a campmeeting held at Healdsburg, about a year after my husband's death. Since that time, I have been willing to live, or willing to die, just as the Lord sees I can best glorify Him.--Letter 396, 1906, pp. 1, 2. (To Sister Belden, December 26, 1906.) [Cf: 7MR419.02] p. 28, Para. 5, [1906MS].

Under the new covenant, the conditions by which eternal life may be gained are the same as under the old. The conditions are, and ever have been, based on perfect obedience. Under the old covenant, there were many offenses of a daring, presumptuous character, for which there was no atonement specified by law. In the new and better covenant, Christ has fulfilled the law for the transgressors of law, if they receive Him by faith as a personal Saviour. "As many as received Him, to them gave He power to become the sons of God" (John 1:12). Mercy and forgiveness are the reward of all who come to Christ trusting in His merits to take away their sins. We are cleansed from sin by the blood of Christ Jesus our Saviour.--Letter 216, 1906, p. 2. (To "Dear Brother in Christ Jesus," July 2, 1906.) [Cf: 8MR31.01] p. 28, Para. 6, [1906MS].

I write all that the Lord gives me to write.--Letter 52, 1906, p. 9. (To Brother and Sister Farnsworth, January 29, 1906.) [Cf: 8MR33.01] p. 29, Para. 1, [1906MS].

The messages that God has given me have been communicated to His people both by word of mouth and in printed form. Thus my work has been made doubly sure. I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books.--Letter 136, 1906, p. 3. (To G. I. Butler, A. G. Daniells, and G. A. Irwin, April 27, 1906.)

[Cf: 8MR35.03] p. 29, Para. 2, [1906MS].

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers.--Letter 50, 1906, p. 1. (To W. W. Simpson, January 30, 1906.) [Cf: 8MR245.01] p. 29, Para. 3, [1906MS].

I have been surprised and made sad to read some of your articles in the "Medical Missionary," and especially those on the Sanctuary question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of our people. The correct understanding of the ministration in the heavenly sanctuary, is the foundation of our faith.--Letter 208, 1906, p. 2. (To G. C. Tenney, June 29, 1906.) [Cf: 8MR245.02] p. 29, Para. 4, [1906MS].

The prayer of Christ is for all who acknowledge that they are His people, denominated to be loyal and true to all the light that Christ has given them. He first prays for their purity, and next He prays for their unity. The wisdom from above is first pure, then peaceable, then easy to be entreated by the invitation of the Holy Spirit, which Christ's true disciples shall receive in large measure, because they are assimilated to His image--partakers of the divine nature. . . . [Cf: 8MR292.01] p. 29, Para. 5, [1906MS].

But shall not this prayer be answered by those who claim to believe the truth? Those who are truly joined to the Lord are controlled by one Spirit. They are stamped with the same image and superscription, and they give evidence that they are influenced by the same power, because they are joined to the Lord by the infinite Sacrifice made by Christ, that they might be knit together through the sanctification of the truth, in the bonds of love, perfect, heavenborn love. They have exchanged the heart of selfishness and sin for the heart that God gives. They are partakers of the divine nature. They may differ in speech and attitude, but they are guided by the same Spirit. No vainglory, no independent "I" comes in to take possession. The quarrelsome spirit ceases, and the world is given evidence of the power of true conversion.--Ms 29, 1906, pp. 5, 8. ("That They All May Be One," March 8, 1906.) [Cf: 8MR292.02] p. 29, Para. 6, [1906MS].

We must have special help from the One who has light and help for us. God will help us to contemplate Christ in His divine fulness.--Letter 72, 1906, p. 7. (To Brother and Sister Farnsworth, February 19, 1906.) [Cf: 8MR310.01] p. 29, Para. 7, [1906MS].

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in answer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light. [Cf: 8MR319.01] p. 30, Para. 1, [1906MS].

The Lord will certainly do great things for us if we will hunger and thirst after righteousness. We are the purchased property of Jesus Christ. We must not lose our devotion, our consecration. We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. The power of God would come upon me, and I was enabled clearly to define what is truth and what is error. [Cf: 8MR319.02] p. 30, Para. 2, [1906MS].

As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays. [Cf: 8MR320.01] p. 30, Para. 3, [1906MS].

All these truths are immortalized in my writings. The Lord never denies His word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days. [Cf: 8MR320.02] p. 30, Para. 4, [1906MS].

I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile around erroneous theories, which have no foundation in truth. The Scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth. [Cf: 8MR320.03] p. 30, Para. 5, [1906MS].

So you see that it is impossible for us to have any agreement with the positions taken by Brother _____, for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true. We have had a plain and decided testimony to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother _____'s position is not according to the word of God. His theory is a deceiving theory, and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again. [Cf: 8MR320.04] p. 30, Para. 6, [1906MS].

I am thankful that the instruction contained in my books establishes present truth for this time. These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear the same message upon the important points of our

faith that I have borne for half a century.--Letter 50, 1906, pp. 1-4. (To Elder W. W. Simpson, January 30, 1906.) [Cf: 8MR321.01] p. 31, Para. 1, [1906MS].

There will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end.--Ms 61, 1906, p. 2. ("Hold Fast the Beginning of Your Confidence," June 29, 1906.) [Cf: 8MR345.02] p. 31, Para. 2, [1906MS].

Strong men should be set to work in Oakland. Men and women of experience should be brought in as educators, and workers should be trained, that the work may be carried forward in strong, even lines. Let no one seek to discourage a fellow worker. There should be ten in the field where now there is one. Such instruction as has been given by Brother and Sister Haskell in Southern California should be given in many places. . . . [Cf: 8MR353.01] p. 31, Para. 3, [1906MS].

Let some of our workers be located where they can be a light in the centers of population and influence, and let the lines of missionary work be multiplied. The Lord does not desire a large number of workers in various lines to be gathered into any one place.--Ms 67, 1906, pp. 1,3. ("The Work in Oakland," August 6, 1906.) [Cf: 8MR353.02] p. 31, Para. 4, [1906MS].

Some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare, by being operated merely for commercial advantage, and their influence extend no further? [Cf: 8MR401.04] p. 31, Para. 5, [1906MS].

It was hoped that much good would be done by preparing food for worldlings, that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfill God's purposes. Let no one delay.--Letter 230, 1906, p. 6. (To the Elders of the Battle Creek Church, and to Ministers and Physicians, July 5, 1906.) [Cf: 8MR402.01] p. 31, Para. 6, [1906MS].

When the importance of the restaurant work has been presented to me, it has not been outlined that hygienic restaurants would be the means of making large sums of money. They are to be places where the truth will be presented by word of mouth, and by the distribution of literature treating upon the coming of Christ, and of the message for this time. [Cf: 8MR402.03] p. 31, Para. 7, [1906MS].

The restaurant work should be made a means in the purpose of God to prepare a people to stand in the day of judgment. The work of satisfying the hunger of the body is to be made only a means to this great end. Evangelistic work is to be done, and literature should be

sold and given away. Let the subject of temperance be made prominent. The patrons of our restaurants should be warned that the great day of God's wrath is near, that it hasteth greatly. As the judgments of God fall upon the cities, let this be sounded as a note of warning. [Cf: 8MR402.04] p. 32, Para. 1, [1906MS].

Simplicity in habits and practices should be studied. Let no one, in these days of peril, neglect prayer. "Ye cannot serve God and mammon." Listen not to the plausible fictions of Satan.--Ms 10, 1906, p. 2. ("On the Health Food and Restaurant Work," 1906.) [Cf: 8MR403.01] p. 32, Para. 2, [1906MS].

If your institution gives indulgence to meat-eating and various other appetites, then is not its influence against the Sanitarium already established, where the principles of health reform are upheld? I have had the situation opened to me, my brother, and the results for which a sanitarium should be conducted. [Cf: 8MR451.02] p. 32, Para. 3, [1906MS].

The Boulder Sanitarium had, in the fear of God, taken the ground that our other leading sanitariums have taken--to discard meat, tea, coffee, spirituous liquors, and the drug medication. Temperance principles have been taught in parlor lectures, and in other ways. Wholesome foods were served, and genuine health reform was taught. [Cf: 8MR451.03] p. 32, Para. 4, [1906MS].

This institution should have had the right of way. But by the location of another sanitarium so nearby, the principles of which are in some respects quite different from those of the Boulder Sanitarium, difficulties will be presented which should not exist.--Letter 196, 1906. (To Dr. O. G. Place, who was operating a competitive medical institution within a half a mile of the Boulder Sanitarium, June 26, 1906.) [Cf: 8MR451.04] p. 32, Para. 5, [1906MS].

When the truth is manifested in the daily life, the fruit will be unto righteousness and true holiness. In the life that He lived on this earth, Christ has given us an example of what the lives of those who believe on Him should be. God calls for a depth of piety that many have not yet known. [Cf: 9MR0.01] p. 32, Para. 6, [1906MS].

Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water through the Word. His prayer for the believers is: "Neither pray I for these alone, but for them also which shall believe on Me through their word; That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: That the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me."--John 17:20-23. [Cf: 9MR0.02] p. 32, Para. 7, [1906MS].

This high standard Christ has made it possible for us to reach. He will be present in His grace and strength, to help every striving soul not to fall short of His high calling. Our expectations need to be elevated far above that which is seen in the piety of many professing Christians. God calls upon us to reveal the Saviour to the world in

works of righteousness. He calls upon us to remember that we are a spectacle to the world, to angels, and to men.-- *Manuscript 17, 1906*, p. 5. ("The United States as an Asylum for Religious Liberty.") [Cf: 9MR0.03] p. 33, Para. 1, [1906MS].

Tremendous responsibilities rest upon us, and we must awaken out of our indifferent slumber. The soul cannot be sustained except by the right exercise of its affections. Misfortunes may come; changes may take place; but the soul's relation to Christ need never change. As we put forth energy in many places to sow the seeds of truth, we give evidence that we believe in a prayer-hearing and a prayer-answering God. Every energy that man possesses is to be sanctified. [Cf: 9MR37.01] p. 33, Para. 2, [1906MS].

The growth of the soul demands spiritual exercise. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). Thousands more might be Christ's disciples, if they would only exercise their spiritual endowments, and thus grow to the full stature of men and women in Christ Jesus. When reconversion begins with the worker, the one for whom he labors will catch the spirit. [Cf: 9MR37.02] p. 33, Para. 3, [1906MS].

Let no one take up the work of the Lord boastingly. Let everyone keep before him the perfection of Christ's work. He always worked to a purpose. If you would do His work, you must crucify self. Self-importance is a very poor element to be brought into the work of God. Let your words be full of meaning, full of love to Christ, and let your spirit be clad in the beauty of holiness. Show the fruit of daily consecration. Christ calls for fruit-bearing branches. Bring forth fruit to the glory of God. "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" (Matthew 5:14,16).-- *Manuscript 67, 1906*, pp. 4, 5. ("The Work in Oakland," August 6, 1908.) [Cf: 9MR37.03] p. 33, Para. 4, [1906MS].

My mind is very much occupied just now in the endeavor to present in the best way the facts in regard to our early experience in the proclamation of the truth that we held. I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. As we searched the Scriptures with much prayer, many evidences were given us under the manifestation of the Holy Spirit's power. What deep importance was attached to every evidence that God gave us! The truth, point by point, was fastened in our minds so firmly that we could not doubt. [Cf: 9MR39.01] p. 33, Para. 5, [1906MS].

Men and women came to the different places where meetings were appointed to be held, to see if they could not bring in their false theories. But although they would advance erroneous and sometimes fanatical teachings, we had the truth so firmly established in our minds that we had nothing to fear.-- *Letter 38, 1906*, pp. 1,2. ("To the Wahroonga Sanitarium Family," January 23, 1906.) [Cf: 9MR39.02] p. 33, Para. 6, [1906MS].

Christ a Sinless Being Sent From Heaven.-- God did for us the very best thing that He could do when He sent from heaven a sinless Being to

manifest to this world of sin what those who are saved must be in character--pure, holy, and undefiled, having Christ formed within. He sent His ideal in His Son, and bade men build characters in harmony with this ideal. And in all His ministry, all His self-denial and self-sacrifice, Christ's object was to reveal God to the world. It was not merely a theory of the excellence of divine mercy that was to be presented to the world. Christ came, and in the likeness of man wrought out before the world a perfect character, that the world may be without excuse.-- *Letter 58*, 1906, p. 3. (To Brethren Washburn, Prescott, Daniells, and Colcord, January 16, 1900.) [Cf: 9MR124.01] p. 34, Para. 1, [1906MS].

Whole-Hearted Tenderness-- We should not place in office men who will exercise a dominating spirit. We need men who manifest a wholehearted tenderness. We must deal with erring ministers and with church members as with God's property, not as though they were school children. We need to remember that we are dealing with men with like passions as ourselves. We cannot use our influence to place in office those who have not a control over their own spirit, or who have a disposition to be easily excited. Such men know not how to deal with human minds. [Cf: 9MR146.02] p. 34, Para. 2, [1906MS].

Let every one pledge himself before God to control all passion, and never to take a course that will depress or cast down one whom the Lord Jesus has bought with His precious blood. The Lord will help every one who will trust Him. [Cf: 9MR146.03] p. 34, Para. 3, [1906MS].

Preach cheerful discourses, and do not wear the organs of speech by overtaxing yourself. Keep as fresh and as vigorous as possible. Now, just now, is our time to prepare for the higher school above. Let us soften our spirit, and be true as steel to principle. We must humble ourselves, and exalt Jesus Christ. Let no one strive for the mastery, but let all endeavor closely to follow in the footsteps of Jesus. [Cf: 9MR146.04] p. 34, Para. 4, [1906MS].

"If any man will come after Me," says Christ, "let him deny himself, and take up his cross, and follow Me" (Matthew 16:24). This He asks for our safety and our happiness. As we closely follow Jesus, we become true laborers together with God.-- *Letter 332*, 1906, pp. 1-2. [Cf: 9MR146.05] p. 34, Para. 5, [1906MS].

Place Men in Office Who Will Listen to God's Counsel-- Place not men in positions of holy office who will not listen to God's counsel concerning His way and His will. There are influences working mightily against the very work God requires to be done.--*Letter 158*, 1906, p. 4. [Cf: 9MR159.03] p. 34, Para. 6, [1906MS].

Trust in God to Accomplish the Task-- You may feel sorry that you cannot do at once all that you feel should be done, but do your best, as God's helping hand, and His blessing will surely come upon you. In all your dangers, in all your difficulties, in all your thinking and planning, in every undertaking, place yourself firmly on the word of the living God, pleading His promises. Thus it is that your faith makes all things possible. Cling to the mighty One. Continue to say, I will not fail nor be discouraged.-- *Letter 349*, 1906, p. 10. [Cf: 9MR160.04] p. 34, Para. 7, [1906MS].

Delegate Responsibility-- Satan is very active, and with cunning plans he is seeking to deceive a leader that ought to be a faithful steward of means and of souls. Let this man cease accumulating so many burdens that the Lord has not placed upon him--burdens that will hinder him from studying the plan of God concerning him. Let him not continue to follow his own plans and load himself with many burdens that the Lord has not appointed him to bear. [Cf: 9MR171.02] p. 35, Para. 1, [1906MS].

Hitherto, he has not heeded the warnings given him, but has taken upon himself burden after burden. This has necessitated great expenditure of means, and has drawn heavily upon his fund of physical and mental and moral power. [Cf: 9MR171.03] p. 35, Para. 2, [1906MS].

The one who has become so heavily burdened, should study to place some of these burdens upon others, that they may help him carry the load of responsibility which causes him to become impatient and fretful. Satan and his angels now look on the pitiful spectacle, and are highly pleased. The voice of Jesus is heard, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:26).-- Letter 32, 1906, p. 3. [Cf: 9MR171.04] p. 35, Para. 3, [1906MS].

Dictatorial Authority-- Many of the workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit.-- Letter 349, 1906, p. 3. [Cf: 9MR176.01] p. 35, Para. 4, [1906MS].

In your letter wherein you ask a number of questions about the Testimonies, you say, "I must go to the bottom of all these things, and know just where I stand." [Cf: 9MR201.01] p. 35, Para. 5, [1906MS].

In my books and manuscripts I find the following which I think will help you in your present perplexities: [Cf: 9MR201.02] p. 35, Para. 6, [1906MS].

"God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His Word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity, while those who really desire to know the truth will find plenty of evidence on which to rest their faith. [Cf: 9MR201.03] p. 35, Para. 7, [1906MS].

"It is impossible for finite minds fully to comprehend the character or the works of the Infinite One. To the keenest intellect, the most highly educated mind, that holy Being must ever remain clothed in mystery. 'Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?' (Job 11:7,8). [Cf: 9MR201.04] p. 35, Para. 8, [1906MS].

"The apostle Paul exclaims, '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!' (Romans 11:33). But though 'Clouds and darkness are round about Him; righteousness and judgment are the foundation of His throne' (Psalm 97:2, R.V.). We can so far comprehend His dealing with us, and the motives by which He is actuated, that we may discern boundless love and mercy united to infinite power. We can understand as much of His purposes as it is for our good to know; and beyond this we must still trust the hand that is omnipotent, the heart that is full of love. [Cf: 9MR201.05] p. 36, Para. 1, [1906MS].

"The Word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's Word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His Word because we cannot understand all the mysteries of His providence. . . . [Cf: 9MR202.01] p. 36, Para. 2, [1906MS].

"There is an evidence that is open to all--the most highly educated, the most illiterate--the evidence of experience. God invites us to prove for ourselves the reality of His Word, the truth of His promises. He bids us 'taste and see that the Lord is good' (Psalm 34:8). Instead of depending upon the word of another, we are to taste for ourselves. He declares, 'Ask, and ye shall receive' (John 16:24). His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence."-- *Steps to Christ*, pp. 105--107, 111-112. [Cf: 9MR202.02] p. 36, Para. 3, [1906MS].

Those who have passed through a struggle to rise above the realm of doubt and conjecture, realize that "*while God has given ample evidence for faith*, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light."-- *Great Controversy*, p. 527. (Italics author's.) [Cf: 9MR203.01] p. 36, Para. 4, [1906MS].

As with the Bible, so with the Testimonies. "Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. *He gives evidence*, which must be carefully investigated with a humble mind and a teachable spirit; and *all should decide from the weight of evidence*." -- *Testimonies for the Church*, Volume 3, p. 255 (Italics author's.) [Cf: 9MR203.02] p. 36, Para. 5, [1906MS].

"Satan is at hand to suggest a variety of doubts; but if you will open your eyes in faith, you will find sufficient evidence for belief. But God will never remove from any man all causes for doubts. . . . [Cf: 9MR203.03] p. 37, Para. 1, [1906MS].

"God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding, will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith."-- *Testimonies for the Church*, Volume 4, pp. 232, 233. (Italics author's.) [Cf: 9MR203.04] p. 37, Para. 2, [1906MS].

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease and will and impulse control. The word of the Lord comes to us all who have not resisted His Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to His people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness."-- *Testimonies for the Church*, Volume 5, pp. 68,69. [Cf: 9MR204.01] p. 37, Para. 3, [1906MS].

We are living amid the perils of the last days. Soon everything that can be shaken will be shaken. The world is rapidly taking sides in the great conflict between good and evil. The enemy with all his satanic craft is working diligently to secure souls. He has influenced the minds of many who know the truth, so that they have walked contrary to the light God has given them. And even when God has sent them warnings, they have closed their ears and walked on in ways of their own devising. *Those who are in a state of uncertainty regarding the messages of warning that God is sending will soon take their stand either for or against the truth.* [Cf: 9MR204.02] p. 37, Para. 4, [1906MS].

Many souls have been presented before me as being tempted by Satan to deny the faith. Fired by an unsanctified, unholy zeal, they will lead others in strange paths, and under their leadership many will become entangled in the specious snares of the enemy. [Cf: 9MR205.01] p. 37, Para. 5, [1906MS].

The Lord calls upon His slumbering people to awake out of their sleep. Many who in their ignorance consider themselves to be wise--like the foolish virgins in the parable--do not realize that their lamps are going out. When they awake to their condition it will be too late for them to obtain a fresh supply of oil, and they will be unready to meet the Bridegroom. [Cf: 9MR205.02] p. 37, Para. 6, [1906MS].

To those who have come to a time of decision, let us say, "With humility of heart seek the Lord earnestly." The longer you tread the path of doubt and perplexity, the less will you feel the influence of the Spirit of God. If you were to wait until every question had been answered to your complete satisfaction, you would never believe. It is often necessary that faith shall precede evidence.-- Letter 234, 1906, pp. 1-6. (To Dr. William Sadler, July 9, 1906.) [Cf: 9MR205.03] p. 38, Para. 1, [1906MS].

Relevance of the Message.--All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. . . . The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again until the close of earth's history.-- *Manuscript 61*, 1906, p. 3. ("Hold Fast the Beginning of Your Confidence," June 3, 1906.) [Cf: 9MR290.04] p. 38, Para. 2, [1906MS].

Universal Nature of the Third Angel's Message.--Every feature of the third angel's message is to be proclaimed in all parts of the world. . . . This message is a testing message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, or ignorance, or of prejudice can hinder its efficiency, or lessen its adaptability to the needs of mankind.-- *Manuscript 75*, 1906, p. 3. ("A Caution Against Heavy Investment in Food Manufacture," September 29, 1906.) [Cf: 9MR291.01] p. 38, Para. 3, [1906MS].

The Lord understands all our necessities. The outlook for establishing a sanitarium at Adelaide is much more favorable than the outlook for establishing one at Melbourne. . . . Do not establish institutions in the cities, but seek a rural location.--Letter 158, 1906, pp. 1,2. (To Dr. H. D. Kress and Wife, May 10, 1906.) [Cf: 10MR52.01] p. 38, Para. 4, [1906MS].

I wish to say to you and to the leading men in the church, and to the trustees of the Tabernacle, that light has been given to me very distinctly that Elder A. T. Jones has taken a position that divorces him from the privileges of the use of the Tabernacle. He does not know what spirit is leading him. Efforts are being made in an underhand way to get possession of the Tabernacle. [Cf: 10MR62.01] p. 38, Para. 5, [1906MS].

Brethren, be on guard. Keep burnished for action the weapons of your warfare, which is the Word of God. Pray, believe, and walk humbly with God, and let all your prayers be without ceasing, that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days. [Cf: 10MR62.02] p. 38, Para. 6, [1906MS].

Our call is Come out from among them, and be ye separate, and the Tabernacle should be set apart decidedly to those who are true and loyal. [Cf: 10MR62.03] p. 38, Para. 7, [1906MS].

Those who have denied their faith, and who would now tear down that

which in past years they have labored to build up, should understand that they have no lot nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to get possession of the Tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted to hold forth in the Tabernacle.--Letter 354, 1906, pp. 1, 2. (To G. W. Amadon, September 19, 1906.) [Cf: 10MR62.04] p. 39, Para. 1, [1906MS].

Ellen White's Faithfulness in Writing the Beldens--In every mail that goes to Australia, I send a letter to Stephen Belden, with copies of letters that I have written to others. If I happen to miss a mail, he feels this deeply. Just now I am sending him all that I can; for I fear that each mail that goes will be the last in which I can send him anything. Poor man, he is dying of cancer, and I am so far away that I cannot be near to help him. But I can write to him, and I can pray for him.--Letter 348, 1906, p. 2. (To G. I. Butler, Oct. 30, 1906.) [Cf: 10MR145.02] p. 39, Para. 2, [1906MS].

Death of Stephen Belden--We received your letter today, and have had copies made and sent to the brothers, Frank and Charlie Belden. [Cf: 10MR145.03] p. 39, Para. 3, [1906MS].

By last mail we sent you a draft from Frank. This draft came several weeks before, but there was no boat until last week. The sailing of boats for Australia has of late been very uncertain. [Cf: 10MR145.04] p. 39, Para. 4, [1906MS].

I know that poor Stephen must have suffered severely, but let us be thankful that the end came quietly. Of him the words apply: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours: and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe" (Revelation 14:12-15). [Cf: 10MR145.05] p. 39, Para. 5, [1906MS].

These scenes will soon transpire and then we shall better understand the words, "Blessed are the dead which die in the Lord." [Cf: 10MR146.01] p. 39, Para. 6, [1906MS].

You may now rejoice in the thought that Stephen is free from all pain. There need be no more worry or anxiety on his account. [Cf: 10MR146.02] p. 39, Para. 7, [1906MS].

I am glad to know that our brethren in Australia do not forget you, that they have promised that you shall be cared for, whether you remain on the island, or whether you go to friends elsewhere. May the Lord bless and strengthen you and help you to recover from the long strain that has been upon you. Please continue to write to me by every mail that leaves Norfolk Island.--Letter 393, 1906, pp. 1,2. (To Mrs. Vina Belden, December 16, 1906.) [Cf: 10MR146.03] p. 39, Para. 8, [1906MS].

Dear Brother: About two years ago the Lord presented your case before me, showing me that you were in danger of linking up with the Battle Creek Sanitarium. Instruction has been given me that your mind is certainly being corrupted in sentiment. Sometimes when your assent is given to Dr. Kellogg's assertions, you bear testimony to a lie, and the recording angel writes it thus. Unless Dr. Kellogg changes, confesses his sins and is converted, the Lord will leave him to his own devices. I am charged to give you decided warning lest your mind shall run in the same groove. [Cf: 10MR162.01] p. 40, Para. 1, [1906MS].

If Dr. Kellogg had heeded the messages which the Lord has given him, he would stand free in the Lord. But when he had light, he refused to follow the admonitions and the guidance of the Holy Spirit, and he has accepted the influence of another teacher. Thus it was with Adam and Eve in Eden. [Cf: 10MR162.02] p. 40, Para. 2, [1906MS].

My brother, whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity. [Cf: 10MR162.03] p. 40, Para. 3, [1906MS].

Shall Christ be compelled to bear continually the shameful infirmities of His people because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapter of *Patriarchs and Prophets* and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now. [Cf: 10MR162.04] p. 40, Para. 4, [1906MS].

I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers, and if our people listen to these sophistries, they will become impregnated with the same false idea of a popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ. [Cf: 10MR163.01] p. 40, Para. 5, [1906MS].

Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse even to listen to these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul. [Cf: 10MR163.02] p. 40, Para. 6, [1906MS].

I have not strength to dwell upon this, for I feel so strong an indignation against Satan and those who, with the Word of God in their possession, listen to the teaching of human agencies; who are intent upon declaring theories which they present as more wonderful, higher, grander than the teachings of Christ, the One who gave His life to save the world from Satan's higher education. We cannot afford to exchange Christ's teachings for the devil's lies. [Cf: 10MR163.03] p. 40, Para. 7, [1906MS].

My brother, there is a work to be done by yourself and many of your associates, in repentance toward God and faith in our Lord Jesus Christ as the sin pardoning Saviour.--Letter 212, 1906, pp. 1-3. (July 2, 1906.) [Cf: 10MR163.04] p. 41, Para. 1, [1906MS].

Elder George I. Butler: My dear brother: I have written a long letter to you, and to our people in Nashville and Graysville, and to all the churches in the South, I am greatly burdened because of the disunion coming in among our people. Even the words of warning that the Lord has given to poor souls to save them are made a cause of contention. Why will they not receive them and work to the point of becoming one in Christ Jesus? Why will they not cease fighting against God and despising the messages He has sent? [Cf: 10MR343.02] p. 41, Para. 2, [1906MS].

I feel deeply over these things by day and by night. During the past night I could not sleep after eleven o'clock. I have an intense interest that this testimony shall be received, for it belongs to all our people. You are well acquainted with my work. Before you were converted you believed the messages sent by God. You accepted the evidences that the Lord Jesus had selected me to do a special work and had entrusted me with communications for His people. You saw that the Lord had made a frail instrument a channel for the communication of light to His people, who were in need of reproof and instruction in righteousness. . . . [Cf: 10MR343.03] p. 41, Para. 3, [1906MS].

Elder Butler, how can I express the thought of the strength that my faith has gained from the experience of trusting the Lord, and in venturing to do that which He has bidden me to do in writing and in standing before audiences large and small? These occasions are my witnesses that Christ is helping me. I endeavor at all times to speak in the simplicity that Christ gives me, and when on my feet before a congregation, I know beyond a question that Christ is revealed to me with such marked distinctness that there is no more excuse for doubt and fearfulness than if He stood revealed before the whole congregation. Truly I can say, "I know in whom I have believed." [Cf: 10MR344.01] p. 41, Para. 4, [1906MS].

I feel so sorry for those who are being misled in their Christian experience, because they do not need to be. God is true. He says, "My grace is sufficient." God is faithful, who will not suffer any soul to be tempted above that he is able. God weighs every trial before He permits it to be allotted. He knows every circumstance, and He will give the light essential to resist temptation, unless the one tempted refuses to discern the truth because he does not wish to know. Then God leaves him to his own choice. If he chooses the darkness, he will have it. Every time he yields to Satan's dictation, in order to maintain his own objectionable dignity, he is placed where he does not choose to know and to understand the truth. It is not God's way that he wants, but his own way, for God's way would not glorify self.--Letter 86, 1906, pp. 1, 2, 4. (To George I. Butler, from Sanitarium, California, March 8, 1906.) [Cf: 10MR344.02] p. 41, Para. 5, [1906MS].

We are to be interested in the salvation of those who belong to the nation that was broken off the vine center, that we [Gentiles] might be grafted in. Special efforts are to be made for the Jewish race. If they

receive Christ as their Saviour, there is power in the gospel message that they may again be grafted in. They are children of the heavenly birth, and we are responsible for the proclamation of the gospel to them.--Ms. 111, 1906, pp. 3, 4. ("A Warning Against Formalism," Oct. 22, 1906.) [Cf: 10MR391.01] p. 41, Para. 6, [1906MS].

I am now carrying a very heavy burden for those who are lost in the mysteries of false science. I have had physical suffering of the heart; therefore I could not quickly answer the questions that you [Dr. David Paulson] and Elder Sadler have presented to me. A severe cold has been upon me ever since the Loma Linda meeting. I assure you it is not because I do not respect you, Brethren Paulson and Sadler, that I do not answer your questions now. Pray for me, and I will pray for you; and as soon as I can I will clear up, if possible, the misunderstandings regarding the work God has given me to do. Certainly a very great work is before us. I must now watch and pray and wait.--Letter 172, 1906, p. 3. (To Dr. David Paulson and Elder W. S. Sadler, June 14, 1906.) [Cf: 11MR75.01] p. 42, Para. 1, [1906MS].

It is your privilege to know what is truth, because for more than half a century we have been guided step by step by the counsels of the Spirit of God. At this time many efforts will be made to unsettle our faith in the sanctuary question, but we must not waver. Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings.--Letter 395, 1906, p. 4. (To S. M. Cobb, Dec. 25, 1906.) [Cf: 11MR153.01] p. 42, Para. 2, [1906MS].

Build More, Smaller Schools--I am very glad that you and many others are seeking earnestly to establish schools for our youth. Let not the buildings erected be large, but plan for smaller schools in several places. Fewer students in each school will be more favorable to its proper management to the one end that in the school here below they shall learn the meaning of obedience to the Lord's requirements. . . . [Cf: 11MR164.02] p. 42, Para. 3, [1906MS].

Distance of Schools to Cities--The Lord has designated that distance from the cities affords the most favorable situation for our institutions. You ask if 25 miles is far enough from the city to establish a school. I think it is; and if nearer places can be found where there is good land for cultivation, let it be nearer. But if such places are not obtainable, let not the distance of a few miles be a hindrance to the establishment of the school.--Letter 156, 1906, pp. 2, 3. (To N. D. Faulkhead, May 29, 1906.) [Cf: 11MR164.03] p. 42, Para. 4, [1906MS].

There is a letter I will let you have, which I supposed was the one you now have, but please keep these letters to yourself. When I see them and understand what I have done in mistake then I will send you letters that would not do any harm to be circulated. Now will you please strictly heed my request? [Cf: 11MR199.01] p. 42, Para. 5, [1906MS].

I can write no more now. It is near the Sabbath, and I must close up this matter. Brother Harper, that discourse given in the Congregational

church was free for you to read and let others read, but the personal letter to Elder _____ was not designed to be made public. Return it to me if you please and keep no copy of the same. I will expect this to be done.--Letter 353, 1906, p. 1. (To Walter Harper, Nov. 9, 1906.) [Cf: 11MR199.02] p. 42, Para. 6, [1906MS].

Providence and Revelation Will Guide--If you watch and wait and pray, Providence and revelation will guide you through all the perplexities that you will meet, so that you will not fail nor become discouraged. Time will outline the beauty and grandeur of Heaven's plan. It is difficult for human minds to comprehend that God in His providence is working for the world through a feeble instrument. To know God in the working out of His providence is true science. There is much knowledge among men, but to see the designs of heavenly wisdom in times of necessity, to see the simplicity of God's plan revealing His justice and goodness and love, and searching out the hearts of men--this many fail to do. His plan seems too wonderful for them to accept, and thus they fail to be benefited. But Providence is still in our world, working among those who are grasping for the truth. These will recognize the hand of God. But His word will not be revered by those who trust in their own wisdom.-- Letter 348, 1906, p. 6. (To G. I. Butler, Oct. 30, 1906. [Cf: 11MR348.01] p. 43, Para. 1, [1906MS].

In the night I was, I thought, in a room but not in my own house. I was in a city, where I knew not, and I heard expression after expression. I rose up quickly in bed, and saw from my window large balls of fire. Jetting out were sparks, in the form of arrows, and buildings were being consumed, and in a very few minutes the entire block of buildings was falling and the screeching and mournful groans came distinctly to my ears. I cried out, in my raised position, to learn what was happening: Where am I? And where are our family circle? Then I awoke. But I could not tell where I was for I was in another place than home. I said, Oh Lord, where am I and what shall I do? It was a voice that spoke, "Be not afraid. Nothing shall harm you." [Cf: 11MR361.01] p. 43, Para. 2, [1906MS].

I was instructed that destruction hath gone forth upon cities. The word of the Lord will be fulfilled. Isaiah 29:19-24 was repeated. I dared not move, not knowing where I was. I cried unto the Lord, What does it mean? These representations of destruction were repeated. Where am I? "In scenes I have represented that which will be; but warn My people to cease from putting their trust in men who are not obedient to my warnings and who despise My reproof, for the day of the Lord is right upon the world when evidence shall be made sure. Those who have followed the voices that would turn things upside down will themselves be turned where they cannot see, but will be as blind men. [Cf: 11MR361.02] p. 43, Para. 3, [1906MS].

These words were given me from Isaiah 30: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this is a rebellious people, lying children, children that will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." (Isaiah 30:8-15 quoted.) [Cf: 11MR362.01] p. 43, Para. 4, [1906MS].

I was instructed that light had been given me and that I had written

under special light the Lord had imparted.--Ms. 126, 1906. (Diary, August 23, 27, 1906.) [Cf: 11MR362.02] p. 43, Para. 5, [1906MS].

Why Christ Came--When the human family received the deadly wound caused by Adam's transgression, it became needful for the sinless Son of God, One equal with the Father, to take our nature upon Him, and come to the world to live in our behalf a perfect life, making it possible for man, through His ministration, to become a partaker of the divine nature, and thus escape the corruption that is in the world through lust. It was as our Redeemer that He came, that those who believe in Him may receive from Him the strength and the virtue that will enable them to overcome in the struggle with evil. For this reason the Word was made flesh and dwelt among us. As in Adam all die, even so, through accepting Christ as a personal Saviour, all may be alive. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). [Cf: 11MR365.01] p. 43, Para. 6, [1906MS].

To the astonishment of all heaven, the proclamation was made that God so loved the world that He gave His only begotten Son to a life of humiliation and suffering. By an amazing sacrifice the Son of the infinite God displayed His love for the fallen race. He did this as the only means of manifesting the love of God for disobedient human beings. He made an offering that could not possibly be exceeded in value. The love of God was manifested in and through Christ. The Son of God suffered the penalty of sin, reconciling the world unto Himself. He who knew no sin became a sin-offering, that fallen, sinful human beings, through repentance and confession, might receive pardon. He became our propitiation, that man, repentant, humbled, receiving the merits of Christ, might be made the righteousness of God in Him. [Cf: 11MR365.02] p. 44, Para. 1, [1906MS].

We who have fallen through the transgression of the law of God have an Advocate with the Father, Jesus Christ the righteous. The way is open for everyone to prepare himself for the second appearing of Jesus Christ, that at His appearing we may be vindicated, having put away all evil, and having overcome through the cleansing blood of Christ. Through the intercession of Christ, the image of God is renewed in mind, and heart, and character. Through the blood of the only-begotten Son of God, we obtain redemption. We are accepted in the Beloved, made like unto Christ in character, receiving His wisdom, His righteousness, His sanctification, His redemption, if we hold the beginning of our confidence firm unto the end. [Cf: 11MR366.01] p. 44, Para. 2, [1906MS].

We are in this world to honor God; and from all devising that would in any way tempt us to dishonor our Redeemer, we must turn away. In Christ we have before us the Pattern of all righteousness.--Letter 72, 1906, pp. 3,4. (To Brother and Sister Farnsworth, Feb. 19, 1906.) [Cf: 11MR366.02] p. 44, Para. 3, [1906MS].

In response to the enemy's work on human minds, I am to sow the good seed. When questions suggested by Satan arise, I will remove them if I can. But those who are picking at straws had better be educating mind and heart to take hold of the grand and soul-saving truths that God has given through the humble messenger, in the place of becoming channels through whom Satan can communicate doubt and questioning. [Cf:

12MR87.01] p. 44, Para. 4, [1906MS].

To allow images of straw to be created as something to attack, is one of the most unprofitable things that one can engage in. It is possible for one to educate himself to become Satan's agent in passing along his suggestions. As fast as one is cleared away, another will be proffered. [Cf: 12MR87.02] p. 44, Para. 5, [1906MS].

I have been instructed to say, "The Lord would not have my mind thus employed. I have written something on the meaning of the words, 'I,' 'we,' and 'us,' in the *Testimonies*. [* Reference is made to a letter written by Dr. C. E. Stewart in which he inquires concerning Ellen White's occasional use of the words "I," "We," and "us," in her writings, suggesting that others were influencing the testimonies. Ellen White answered the objection in Letter 170, 1906 (June 13, 1906.)] This point is, as it were, a man of straw, set up in the imagination of some who have been sowing tares. " [Cf: 12MR87.03] p. 44, Para. 6, [1906MS].

It would be better for some had they spent in Bible study the time that they have spent in seeking to undermine confidence in the testimonies that God has given. It is time for weak, sinful men to humble themselves in the dust. [Cf: 12MR88.01] p. 45, Para. 1, [1906MS].

More and more I shall present the message to the people in Scripture language. Then, if exception be taken by anyone, his contention must be with the Bible.--Letter 244, 1906, pp. 5, 6. (To the Elders of the Battle Creek Church, July 17, 1906.) [Cf: 12MR88.02] p. 45, Para. 2, [1906MS].

Truth Has a Spiritual Influence--To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods regarding the word and work of God are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie. [Cf: 12MR125.04] p. 45, Para. 3, [1906MS].

Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart and developed and expressed in the character. [Cf: 12MR125.05] p. 45, Para. 4, [1906MS].

No lie is of the truth. On every occasion possible Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. [Cf: 12MR126.01] p. 45, Para. 5, [1906MS].

Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study diligently the third chapter of Revelation. In it is

pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. "Remember . . . how thou hast received and heard, and hold fast, and repent" (Rev. 3:3). Why repent? Because there have come in faults in the form of theories so subtle that by the influence of mind upon mind--through the agency of those who have departed from the faith--the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith.--Letter 230, 1906, pp. 3-4. (To the Elders of the Battle Creek Church, and Ministers and Physicians, July 5, 1906.) [Cf: 12MR126.02] p. 45, Para. 6, [1906MS].

Power to Be Obtained Through Prayer--My mind has been dwelling upon the subject of prayer. Little groups should gather and seek the Lord earnestly. We are, as a people, sadly neglecting this means of grace. Christ declares--and the words were spoken after His resurrection--"All power is given unto Me in heaven and in earth." And because of this power, He adds the great gospel commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).--Letter 320, 1906.--(To S. N. Haskell, Oct. 4, 1906.) [Cf: 12MR241.02] p. 45, Para. 7, [1906MS].

The Book of Revelation is Important Today-- Written December 4, 1906, from Sanitarium, Napa County, California, to W. W. Simpson.--The Lord Jesus sent a mighty angel to make plain to John by the use of symbols the things that were to transpire until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a very few. It contains the message for the last days, and we are to dwell much upon these prophecies. [Cf: 13MR304.01] p. 46, Para. 1, [1906MS].

The work of explaining the Bible by the Bible itself is the work that should be done by all our ministers who are fully awake to the times in which we live.--Letter 376, 1906, p. 7. [Cf: 13MR304.02] p. 46, Para. 2, [1906MS].

(Written January 12, 1906, from St. Helena, California, to "Dear Brethren and Sisters in Battle Creek.")--I wish to write you a few lines. I understand how the enemy is working, and I wish to say to every soul, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again" (Matt. 7:1, 2). There are times when we have to take a decided stand, but in magnifying the Lord be sure that you do not condemn and make charges against others. It would cause all the powers of hell to rejoice if our people were to become divided. [Cf: 13MR318.01] p. 46, Para. 3, [1906MS].

The way has been preparing for contention and division. Some are in great danger of drifting into infidelity. Now let your study be to save these imperiled souls. I have sorrow, great sorrow, of heart, that they do not understand their bearings. [Cf: 13MR318.02] p. 46, Para. 4, [1906MS].

But whatever you may say to vindicate the truth in righteousness, be sure not to make a raid on the one who for many years has borne heavy

burdens in connection with our medical missionary work. He has always personally treated me as respectfully as he would treat his mother. It is nothing he has done to me personally that has led me to speak as I have been compelled to. While it makes my heart ache, I must speak. God has given me a message to give to His people, that the sentiments contained in the book *Living Temple* are mingled with fallacies that beguile the reader. It is the specious errors in that book that make it a dangerous production. [Cf: 13MR318.03] p. 46, Para. 5, [1906MS].

I cannot hold my peace and let the flock of God be misled. But I beseech you not to let a drive be made against our brother, for this would not be right. Stand in defense of the truth; exalt the truth. God has given the erring one every encouragement to turn fully to Him. Our brother has been following his perverted judgment, and his soul has been lifted up unto vanity; but he should not be personally attacked, because it is not the right thing to do to open these opposition charges before the world. Keep to the affirmative of truth, as did Paul in his charge to Timothy: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (2 Tim. 4:2, 3). [Cf: 13MR319.01] p. 46, Para. 6, [1906MS].

The truth of this I have experienced. In the early days of the message, I have passed through most trying ordeals in refuting false doctrines, and especially such doctrines as we are meeting now. We are passing over the same ground. And while we are to call error, error, and withstand the delusive sentiments that will continue to come into our ranks to palsy the faith and assurance of the people of God, we are to make no tirade against men and women. We are to show the evil of the false sentiments that Christ Himself has warned us not to receive. But let us consider that the power of the enemy is strong. In the past, the one who has been recognized as our leading physician has, under the Spirit of God, done a grand work, and he has not always received from some the encouragement that he should have received. There are ministers who have not accepted the principles of health reform, but have stood in opposition to them. [Cf: 13MR319.02] p. 47, Para. 1, [1906MS].

I have been carrying a great burden for the people in Battle Creek. Last night I was laboring most earnestly in prayer. The commission was given me by the Saviour, "It is not you they have rejected, but Me, their Saviour. You have nothing to retract of the messages that you presented during the General Conference held at Oakland and during the Berrien Springs meeting. You have a work to do of the same order. You have nothing to regret in the words you have spoken and written to the leading medical missionary workers. I have for you still more decided messages to bear. Those who have made light of the messages that I have given My messenger to bear, have insulted the One who gave the messages." [Cf: 13MR320.01] p. 47, Para. 2, [1906MS].

Our people need to humble their hearts, and confess their sins and be converted. They need to fear and tremble lest God's Spirit be withdrawn from them, and they be left to hardness of heart and blindness of mind because they have rejected the word God has given them. [Cf: 13MR320.02] p. 47, Para. 3, [1906MS].

The messages that God has sent have been borne line upon line, precept upon precept. The Lord is still working, and He gives the admonition, "Keep the people, the flock of My pasture, from being educated by physicians or teachers who reject the warnings I have given through My messenger. My Sabbath has been transgressed, and the light that would have shone forth has been quenched." [Cf: 13MR320.03] p. 47, Para. 4, [1906MS].

God would not have His people drawn into false paths, into a belief in sophistries and misleading scientific sentiments. For years the testimony has been given that Battle Creek has been, and is, under an influence that is not spiritual. [Cf: 13MR321.01] p. 47, Para. 5, [1906MS].

The message given is, "When the one who has borne responsibilities in the medical missionary work shall humble his heart in My sight, confessing his sins, I will speak peace to him. His associates, who have helped him to walk in false paths, I will judge; for they have helped him to be deceived." [Cf: 13MR321.02] p. 47, Para. 6, [1906MS].

Since the Lord's will has not been done, since our enemies have had occasion to see a departing from the faith, as I know and am instructed that they have, will not the one who has been reprov'd now make a change? Will he not humble his heart, as did Daniel, a man whom God calls "greatly beloved"? Will he not read the prayer offered by Daniel, and see what it means to humble himself before God? [Cf: 13MR321.03] p. 47, Para. 7, [1906MS].

Brethren, there is one thing you can do. You can see that you yourselves are in a condition of repentance. Your hearts need to be converted. The end is near; the time is short. Plead with God; clear the King's highway; and lift up the trailing standard on which is inscribed, "The commandments of God and the faith of Jesus." As you advance step by step, proclaim, "Here are they that keep the commandments of God, and the faith of Jesus." [Cf: 13MR321.04] p. 48, Para. 1, [1906MS].

Moses declared, "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons and thy sons' sons" (Deut. 4:5, 6, 9).-- Letter 30, 1906. [Cf: 13MR321.05] p. 48, Para. 2, [1906MS].

Take Problems to God, Not to Men.--Has the Lord directed you to carry your burdens and difficulties to men who have no more strength than you have? Will you make them your Intercessor? Shall man interpose between your souls and God? Men in responsibility, handling sacred things, bring all your trials and perplexities to God. Turn not away from your great Counselor, to human beings. I am charged with a warning: Exchange not One infinite in wisdom for finite man. [Cf: 13MR363.03] p. 48, Para. 3, [1906MS].

The Lord Jesus is the Source of all power. "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:8-10).--Letter 22, 1906, pp. 5, 6. (To W. C. White, January 8, 1906.) [Cf: 13MR364.01] p. 48, Para. 4, [1906MS].

Letter 112, 1906. (Written to Mary Foss, April 2, 1906, from St. Helena, Calif.) I will begin a letter to you. I should have written before, but many things have been urged upon me and I dared not neglect them. It seemed there was no end to my work. But I will now write you a few lines. [Cf: 14MR258.04] p. 48, Para. 5, [1906MS].

We have been very busy getting off mail. I am up early this morning, and have begun this letter to you. [Cf: 14MR258.05] p. 48, Para. 6, [1906MS].

The weather is very mild in this part of California. We had soft, gentle showers every day for two weeks. For three days I have had no fire in my large office room. I do not have a stove in my room, but an open fireplace which is perfect in its construction. I am generally up hours before any other member of my family. On rising I build my fire, take a bath in cold water before the fire, and then, after my praying season, take my pen in hand and, from two o'clock until seven, write many pages. We have family prayers just before breakfast, which is at half past seven. I generally retire at seven o'clock in the evening. [Cf: 14MR258.06] p. 48, Para. 7, [1906MS].

My workers are still with me. The office in which they work is just a few steps from the house. I can open my window and speak to those to whom I wish to speak concerning my writings. The office has in it eight rooms. Every worker using a typewriter has a room by himself, as the noise of the machine would disturb the other workers. [Cf: 14MR259.01] p. 49, Para. 1, [1906MS].

My sister, I wish you could have been here this winter. It has been more like summer than winter. I feel an intense interest for you all, that your children and your children's children may understand the Word of God, and so prepare for the Lord's coming. [Cf: 14MR259.02] p. 49, Para. 2, [1906MS].

I have been writing to Rebekah Winslow and Frances Howland. They were among our best friends. They took care of Henry when he was a little child, and our family and their family were one. This is the first letter I have addressed to them for 20 years. Recently they sent me a very handsome shawl, and I thought I would acknowledge the receipt of it and send them a letter. I ought to have written them long ago. [Cf: 14MR259.03] p. 49, Para. 3, [1906MS].

Ella May White, Willie's daughter, has been married to Dores Robinson. At the time of their marriage, they were helping me in the preparation of matter for the press. Ella did not do this work, but Dores did. He is a clear, intelligent speaker. He will be ordained at the first good opportunity. His father is one of our first class workers in the ministry. His mother has been a diligent worker with her husband,

giving Bible readings and doing efficient work in the Sabbath school. [Cf: 14MR259.04] p. 49, Para. 4, [1906MS].

All unexpected to me, the superintendent of our church schools came from Chico a few months ago and urged Dores and Ella to come to Chico to take charge of the school there. The teacher had left, and those in charge of the school work wanted Dores and Ella May to engage in the work of teaching until the close of the term. We wished them both to engage in the work of teaching, for Ella May had taught before, and her work had given much satisfaction. So we decided, as both had been teachers, that they could work together nicely. They have now been teaching for three months, and the school is increasing in numbers. Ella teaches the younger children, and Dores the older ones. All the parents feel well satisfied with their work. There is a church of our people in Chico, and both Ella and Dores take an active part in church work. [Cf: 14MR260.01] p. 49, Para. 5, [1906MS].

Mabel White is in the sanitarium near San Diego, filling the position of a nurse. She wants to become a nurse, but I shall object. As soon as they can get others to take her place, we want her to have a rest. [Cf: 14MR260.02] p. 49, Para. 6, [1906MS].

Willie's family have a home near me. He has but recently returned from a three-months' trip in the eastern states. We expect to go to southern California very soon, to visit Loma Linda and San Diego. The sanitariums at both of these places are to be dedicated about the middle of April. They are well patronized. A large addition has just been built to the one near San Diego. A lady by the name of Potts built the main building of this institution, and this one building cost \$25,000. It is a grand building. [Cf: 14MR260.03] p. 49, Para. 7, [1906MS].

Water was very scarce in that section of the country. The orange groves were drying up, and some of them were past recover. At last we obtained the building and 22 acres of land and a five-room cottage for \$5,000. A woman of means united with me in securing this property. After getting the building, we were determined to have a well dug to supply water. When the men had gone down 90 feet, they struck a spring of pure water. [Cf: 14MR261.01] p. 50, Para. 1, [1906MS].

Bath rooms had to be provided, so we set about that. This cost about \$15,000, but we now have a most desirable and presentable building. When it is all furnished it will make a beautiful sanitarium, and we will have every convenience. We have all the water we need now, even though it does not rain. The atmosphere is very healthful in this locality. [Cf: 14MR261.02] p. 50, Para. 2, [1906MS].

I was very sorry my health was so poor when you were with us. I feared I was near the close of my life. I have refused to speak in our churches for months because of the danger from impure air. Again and again I have nearly lost my life addressing people indoors. But my life has been spared because my work was not done. But I am writing, writing now because there is a time of trouble just before us, which we all must meet. This is why I carry the burden I do, for souls are in peril. I do want to save every soul that I possibly can, for if we can save them, they will live through the ceaseless ages of eternity. This is why I have traveled so much to bear my testimony before thousands. I

know that the instruction I receive is given me of God, and I would not forbear giving it to the people. I must speak the words I am given to speak. [Cf: 14MR261.03] p. 50, Para. 3, [1906MS].

I must soon go to southern California to visit Los Angeles, Glendale, Loma Linda, and San Diego. We must get our work started in Redlands and Riverside. Elder Haskell and wife will open the work there, but we must help them to start it. [Cf: 14MR261.04] p. 50, Para. 4, [1906MS].

When I was in the East, after coming from Washington, where I was severely taxed, I spoke in a tent in Philadelphia. There were appointments out for meetings in Middletown, and I was to visit Battle Creek. The weakness upon me after addressing the people was such that private conversation was next to impossible. I shall now be extremely careful, if I can. [Cf: 14MR262.01] p. 50, Para. 5, [1906MS].

My sister, you are older than I, and we are the only members of our family who are spared. I do not want to be obliged to travel much. I am waiting my summons to give up my work, and rest in the grave. I do not choose to live longer than the Lord sees fit to have me live. I pray the Lord to let His light shine into the hearts of my relatives, that they shall know the Lord, that His going forth is prepared as the morning. [Cf: 14MR262.02] p. 50, Para. 6, [1906MS].

I shall now say farewell. I will try to be more faithful than I have been in writing to you. Be of good courage, dear sister. I believe I shall meet you when our warfare is accomplished. May the Lord bless you and keep you and sanctify you to Himself. I wish I could see Ellen and talk with her.--Letter 112, 1906. [Cf: 14MR262.03] p. 50, Para. 7, [1906MS].

(This message was written at Sanitarium, California, September 19, 1906, and was presented verbally at Mountain View, California, according to an interlineation by Ellen White next to the title.) [Cf: 15MR318.01] p. 51, Para. 1, [1906MS].

In the night season a representation was given to me, and some instruction regarding the health food work. A few men were examining some plants having a tangled mass of roots. The roots on some of these plants were very long. Others had shorter roots. Those with the long roots looked healthy and promising, and men were rejoicing in the prospects of much fruit from these plants. Each seemed eager to secure the ones he regarded as the most promising, and there was strife and contention over them. [Cf: 15MR318.02] p. 51, Para. 2, [1906MS].

One of authority appeared in the midst of them, and said, "You do not need these long roots." [Cf: 15MR318.03] p. 51, Para. 3, [1906MS].

"Why do we not need them," some asked. [Cf: 15MR318.04] p. 51, Para. 4, [1906MS].

"Because the Lord is honored only by those plants that are connected with fruit-bearing branches. You are greatly mistaken in supposing that these longer roots will bring forth fruit such as you desire. A large expenditure of means to secure possession of them will result in confusion and will involve you in difficulties that you do not now realize. [Cf: 15MR318.05] p. 51, Para. 5, [1906MS].

"The plants with the short roots are the ones you should select; for their cultivation will not absorb a large amount of means, and within a short time they will bear fruit to the glory of God. [Cf: 15MR318.06] p. 51, Para. 6, [1906MS].

I was shown that the plants with the long, tangled roots represent certain food enterprises, which seem to be very promising, but which would produce but small returns in proclaiming God's redeeming love to man. These enterprises represent a large outlay of means, but they are not in harmony with the Lord's method of carrying forward His work, and they will result in entanglements. [Cf: 15MR319.01] p. 51, Para. 7, [1906MS].

The plants with the short roots represent enterprises which will not require such a large outlay of means, but which will bring speedy returns in the advancement of the gospel, and will result in the salvation of many souls. [Cf: 15MR319.02] p. 51, Para. 8, [1906MS].

To us as a people God has given the work of preaching in all parts of the world, the gospel of the kingdom. Our means and talents are not to be bound up in the production of expensive foods. Our commission is to proclaim the truth, 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: 15MR319.03] p. 51, Para. 9, [1906MS].

I am bidden to say that we are not largely to bind up talents in food enterprises. Our food stores and our restaurants have not been trees that have borne a large crop of fruit. There needs now to be a converting power among our workers. In our food work we should study the simplicity of health reform. Better results will be seen if we devote our energies largely to the work of educating the people how to prepare simple, healthful foods in their own homes, instead of spending our entire time in the manufacture and sale of foods which involve a large investment of means. Many are unable to purchase the manufactured health foods. By teaching these persons how to utilize the simple food products of the earth in a healthful manner, we shall reveal a spirit of true Christian benevolence. [Cf: 15MR319.04] p. 52, Para. 1, [1906MS].

During the past night, I received this instruction for our brethren: Keep your money, and deal in foods that are much less costly, and which, prepared in a nutritious form, will answer every purpose. I call upon our people: Be not deceived; be not decoyed; neither begrudge to the speculating parties their wonderful advantages. The Lord bids me raise my voice in warning. Beware how you invest the Lord's money in things that you can get along without. Endeavor to produce less expensive preparations of the grains and fruits. All these are freely given us of God to supply our necessities. Health is not insured by the use of expensive preparations. We can have just as good health while using the simple food preparations from the fruits, grains, and the vegetables. And if we will return to God a tenth of all that He gives us by His blessing, this can be used to support the ministers in their work. [Cf: 15MR320.01] p. 52, Para. 2, [1906MS].

Every feature of the third angel's message is to be proclaimed in all parts of the world. This is a much greater work than many realize. Our

missionary enterprises are the one great object demanding our undivided attention at this time. "Go ye into all the world, and preach the gospel to every creature." In this work we are to study simplicity. This message is a testimony message. Received into honest hearts, it will prove an antidote for all the world's sins and sorrows. No conditions of climate, of poverty, of ignorance, or of prejudice can hinder its efficiency or lessen its adaptability to the needs of mankind. [Cf: 15MR320.02] p. 52, Para. 3, [1906MS].

The proclamation of the great gospel message is the work of the disciples of Christ. Some will labor for this in one way, and others will carry another branch of the work, as the Lord calls and directs them individually. Not all have the same line of work, but all may unite in their efforts. [Cf: 15MR320.03] p. 52, Para. 4, [1906MS].

The word of the living God is to be proclaimed throughout the world. The gospel is to go forth with great power, marked by practical manifestations of the Spirit of God. Our workers are to become a living agency to reveal the purpose of God in calling them to His work. The word of the glorious gospel is to be preached in its divine comprehensiveness. By the living voice, and by kind, compassionate deeds, we are to exemplify the principles of the gospel. The simple, effective methods of teaching truth are represented by the short roots. [Cf: 15MR321.01] p. 52, Para. 5, [1906MS].

The truth may be advanced by works of charity, by helping the ignorant, the sick, the hungry, and the helpless. But our work is not to be confined to the outcasts. The highways as well as the byways are to be thoroughly worked. A far greater work might have been accomplished if counterworking influences had not created contention and strife. Let the churches be purged from their selfishness and their pride, and gain an experience of uniting with one another to encourage the hearts of the doubting and to recover those who have entered the mist and fog of unbelief. [Cf: 15MR321.02] p. 53, Para. 1, [1906MS].

All are to hear the last message of warning. The prophecies in the book of Revelation, chapters 12 to 18, are being fulfilled. In the eighteenth chapter is recorded the very last call to the churches. This call is now to be given. In the nineteenth chapter, the time is pictured when the beast and the false prophet are taken and cast into the lake of fire. The dragon, who was the instigator of the great rebellion against heaven, is bound and cast into the bottomless pit for a thousand years. Then follows the resurrection of the wicked and the final destruction of Satan and all the wicked, and the final triumph and reign of Christ in this earth. [Cf: 15MR321.03] p. 53, Para. 2, [1906MS].

Work for the Colored People--There is now to be a decided work done for the neglected colored people in this country, where they were so long kept in slavery. Here we are surrounded by Christian churches, benevolent institutions, and educational institutions for the benefit of our own race, and these have proved a great blessing in shedding abroad the light of the regenerating power of Christianity. We need now more schools and colleges where the colored people can obtain a Christian education. [Cf: 15MR322.01] p. 53, Para. 3, [1906MS].

The old, the middle-aged, and the children are to be educated, all as

little children. Gather them in schools. Secure donations of land, and on this land build neat cottages. Give the students lessons in building these cottages. Teach them how to till the soil successfully. Show them how the land is to be cultivated in order to produce a bountiful harvest. [Cf: 15MR322.02] p. 53, Para. 4, [1906MS].

Let not this work be longer delayed. Do not neglect this work and allow means to be tied up in plants with long roots. Cultivate the trees with the short roots, that can more quickly be brought into fruit-bearing. [Cf: 15MR322.03] p. 53, Para. 5, [1906MS].

In our work in the South we must exercise the utmost care not to provoke or annoy the white people, who are unprepared to meet the issues. Do not create prejudice, if it can possibly be avoided. Make no drive on anyone, but let aggressive work be carried forward. [Cf: 15MR322.04] p. 53, Para. 6, [1906MS].

There are tens of thousands of colored people in America, and their needs are to be considered. The reformatory work, the educational work among this people has not been done as it might have been done, if those professing to believe the truth had not taken a course of action which has created conditions that have blocked the way. The work of the third angel might have been advanced one-hundred-fold in its various branches, had all done faithfully the work as God appointed them. The work for the colored people has been bound about. Only a small portion of that which God desired to do for them has been done. This people are ignorant, and those who have had more light have done but little to enlighten their fellow men. [Cf: 15MR322.05] p. 53, Para. 7, [1906MS].

In view of the needs of the work in all parts of the field, we cannot, as the light comes to me, gather up the trees with long, tangled roots, and invest tens of thousands of dollars in setting them out. May the Lord give wisdom to break the spell that rests upon those who think that this is necessary. So far as possible we are to bind about in the expenditure of means. [Cf: 15MR323.01] p. 54, Para. 1, [1906MS].

Let the work in the South be carried forward decidedly. Sanitariums must be provided for the sick. There is talent among the colored people, but where is the missionary spirit to seek for and to cultivate this talent? How much is being done by Seventh-day Adventists in caring for the sick and the ignorant? In many places civilization is almost unknown. Sin and degradation abound. Millions are perishing in ignorance. Some of our faithful missionaries have become discouraged because so little encouragement has been given them. But the divine message must come to the colored race. Preach to them the precious words of the Lord Jesus. [Cf: 15MR323.02] p. 54, Para. 2, [1906MS].

Sanctified talent is needed in the Southern field. Our workers there must lay hold upon the work in all its various branches, working in the highways and the byways. Let dormant energies be aroused and stimulated, and men and women set to work in an effort to reach every soul possible. [Cf: 15MR323.03] p. 54, Para. 3, [1906MS].

Aggressive missionary work is to be done by men who will not, by unwise speech, stir up an open warfare. So far as possible, let them secure the cooperation of the white people. Home missionary work, entered into understandingly, will bear an abundant harvest. To the

colored people, who have so long been left in ignorance, teach the gospel both by the living voice and by the expression of thoughtful, loving deeds. [Cf: 15MR324.01] p. 54, Para. 4, [1906MS].

The gospel is the glad tidings of the love of Christ. That love has been expressed in giving His life for the salvation of the world. As that love is revealed in His followers, in loving deeds and words of sympathy, many will respond. [Cf: 15MR324.02] p. 54, Para. 5, [1906MS].

Parents, teach your children self-denial. Teach them not to spend their money for bows and ribbons and things that are unnecessary, but to spend all they can spare for the relief of the needy. Children, for Christ's sake, learn to deny yourselves. Put your savings into a self-denial box for the colored work. In the great day of judgment, every soul will be rewarded according as His works have been. The Lord will pronounce His blessing upon those who have denied themselves for His sake. [Cf: 15MR324.03] p. 54, Para. 6, [1906MS].

My sisters, when you purchase a dress, get a good material, something that is durable and that will not fade. But if you are tempted to expend money in unnecessary trimmings, think of the many who have no suitable clothing, and then put that means into the self-denial box. Let all do what they can in denying themselves of unnecessary things, and means will thus be saved that can be used to provide garments for those who have not sufficient clothing to make them comfortable. [Cf: 15MR324.04] p. 54, Para. 7, [1906MS].

Our message is to go to all the world. Then let no one think it wise to expend tens of thousands of dollars for the privilege of manufacturing certain articles of food, in the hope of conducting a profitable mercantile business. [Cf: 15MR325.01] p. 55, Para. 1, [1906MS].

Let us deny ourselves, that we may have gifts and offerings, with which to sustain the work of God that must be done in the Southern field, and in the opening of new fields. Let churches, schools, and sanitariums be built and conducted in a simple way. As we move forward in the counsel of God, His power will attend our efforts.--Ms 75, 1906. [Cf: 15MR325.02] p. 55, Para. 2, [1906MS].

He [Christ] is our elder Brother, compassed with human infirmities, and in all points tempted like as we are, yet without sin.--Ms 9, 1906, p. 2. [Cf: 17MR31.04] p. 55, Para. 3, [1906MS].

(From an interview with Ellen White, conducted by D. E. Robinson on August 13, 1906, apparently regarding material that was to be included in a book.)--We used to have some very powerful meetings. But it is not all out there, and I don't know as there is any need of putting it out. [Cf: 17MR95.01] p. 55, Para. 4, [1906MS].

Elder Stockman was preaching, and he was dying with the consumption. He talked as though inspired by the Holy Spirit, feeble as he was. I always sat on the front seat next to the stand, and as I heard a noise like a groan I saw that Elder Brown was as white as human flesh could be, and he was falling out of his chair. I suppose my interested look to him called the attention of Stockman, and he looked around, and he

[Brown] was ready to fall on the floor. He [Stockman] turned around, and said, "Excuse me," and took him in his arms, and laid him down on the lounge. He was one that did not believe in these things, and he had a taste of it right there. The power of the truth came upon him so. [Cf: 17MR95.02] p. 55, Para. 5, [1906MS].

(That was one instance I saw that Marian [Davis] had not put in. There is but an item now and then; I do not know as that is essential. I was going to call the attention to it. That is, I think, as well as it could be written. We had a great deal of this, but we never can tell it.) . . . [Cf: 17MR95.03] p. 55, Para. 6, [1906MS].

Then another time, there was Foy that had had visions. He had had four visions. He was in a large congregation, very large. He fell right to the floor. I do not know what they were doing in there, whether they were listening to preaching or not. But at any rate he fell to the floor. I do not know how long he was [down]--about three quarters of a hour, I think--and he had all these [visions] before I had them. They were written out and published, and it is queer that I cannot find them in any of my books. But we have moved so many times. He had four. [Cf: 17MR95.04] p. 55, Para. 7, [1906MS].

Question: Did you ever have an interview with him? [Cf: 17MR96.01] p. 55, Para. 8, [1906MS].

I had an interview with him. He wanted to see me, and I talked with him a little. They had appointed for me to speak that night, and I did not know that he was there. I did not know at first that he was there. While I was talking I heard a shout, and he is a great, tall man, and the roof was rather low, and he jumped right up and down, and oh, he praised the Lord, praised the Lord. It was just what he had seen, just what he had seen. But they extolled him so I think it hurt him, and I do not know what became of him. [Cf: 17MR96.02] p. 55, Para. 9, [1906MS].

His wife was so anxious. She sat looking at him, so that it disturbed him. "Now," said he, "you must not get where you can look at me when I am speaking." He had on an episcopalian robe. His wife sat by the side of me. She kept moving about and putting her head behind me. What does she keep moving about so for? We found out when he came to his wife. "I did as you told me to," said she. "I hid myself. I did as you told me to." (So that he should not see her face.) She would be so anxious, repeating the words right after him with her lips. After the meeting was ended, and he came to look her up, she said to him, "I hid myself. You didn't see me." He was a very tall man, slightly colored. But it was remarkable [the] testimonies that he bore. [Cf: 17MR96.03] p. 56, Para. 1, [1906MS].

I always sat right close by the stand. I know what I sat there for now. It hurt me to breathe, and with the breaths all around me I knew I could breathe easier right by the stand, so I always took my station. [Cf: 17MR97.01] p. 56, Para. 2, [1906MS].

Question: Then you attended the lectures that Mr. Foy gave? [Cf: 17MR97.02] p. 56, Para. 3, [1906MS].

He came to give it right to the hall, in the great hall where we

attended, Beethoven Hall. That was quite a little time after the visions. It was in Portland, Maine. We went over to Cape Elizabeth to hear him lecture. Father always took me with him when we went, and he would be going in a sleigh, and he would invite me to get in, and I would ride with them. That was before I got any way acquainted with him. [Cf: 17MR97.03] p. 56, Para. 4, [1906MS].

Question: Where did you see him first? [Cf: 17MR97.04] p. 56, Para. 5, [1906MS].

It was there, at Beethoven Hall. They lived near the bridge where we went over to Cape Elizabeth, the family did.--Ms 131, 1906, pp. 1, 4-6. [Cf: 17MR97.05] p. 56, Para. 6, [1906MS].

I am entrusted with a message. In our food work have we not been walking and working more nearly after the pattern of the world than after the pattern of Christ? What words have we spoken to the large multitudes we have fed? How are we presenting to these souls the Bread of Life? Can Christ 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"? Can each worker truthfully say, "My meat is to do the will of Him that sent me, and to finish His work"? [Cf: 17MR300.01] p. 56, Para. 7, [1906MS].

There is great danger that some will devote their entire energies in commercial work, trying to maintain large food factories without financial loss, and thus lose a sense of the necessity of eating that Bread which is life to the soul. For years I have seen that in our food work we have been on the losing side. This work has not been the means it should--to reveal Christ as the One who can give to us eternal life. [Cf: 17MR300.02] p. 56, Para. 8, [1906MS].

We cannot afford to keep up a strife for gain, in our ambitious endeavor to manufacture a large variety of foods, losing our time for prayer and for feeding upon the Word. We must, by eating the flesh and drinking the blood of the Son of God, perfect a character fitted for the heavenly courts. [Cf: 17MR300.03] p. 56, Para. 9, [1906MS].

Said Christ, "My meat is to do the will of Him that sent Me, and to finish His work." Shall we take up a work of preparing food for multitudes of unbelievers, and yet leave unspoken the words of life? Shall we so busy ourselves in the preparation of many lines of food that we cannot give an example of what it means to receive and to practice the Word of life?--Ms. 79, 1906, pp. 3, 4. [Cf: 17MR300.04] p. 57, Para. 1, [1906MS].

I cannot express upon paper how deeply my heart is stirred as I realize that time is so short. Let no one read the Bible indifferently. The fullness of iniquity will be reached when piety and the truth of the Word of God are ignored, and then the words of David are appropriate: "It is time for Thee, Lord, to work; for they have made void Thy law." [Cf: 20MR14.01] p. 57, Para. 2, [1906MS].

Any fallacy is likely to be received by a people who make void the law of God. There is a crisis just ahead of those who are acting on a short-sighted policy. The rulers of the land will take their position above the great Creator of the world. The claims of a false sabbath

will be brought to the front, and the rulers and the people will act upon the principle of a short-sighted policy. The false sabbath, the first day of the week, will be accepted, and the rulers will unite with the man of sin to restore his lost ascendancy. Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded. The religion of the Papacy will be accepted by the rulers, and the law of God will be made void. [Cf: 20MR14.02] p. 57, Para. 3, [1906MS].

When the fifth seal was opened, John the Revelator in vision saw beneath the altar the company that were slain for the Word of God and the testimony of Jesus Christ. After this came the scenes described in the eighteenth of Revelation, when those who are faithful and true are called out from Babylon. [Revelation 18: 1-5, quoted.] [Cf: 20MR14.03] p. 57, Para. 4, [1906MS].

Shall we turn from every commercial inducement that hinders us from giving the testing message for this time to the poor souls who are under the very influences described in this scripture? The Lord has plainly stated their danger; but they have rejected the word of the Lord to follow after the deceptive influences of human and satanic agencies combined, and they have fallen into Satan's snare. [Cf: 20MR14.04] p. 57, Para. 5, [1906MS].

I am sorry for A. T. Jones, who has been warned over and over again. Notwithstanding these warnings, he has allowed the enemy to fill his mind with thoughts of self-importance. Heed not his words, for he has rejected the plainest light and has chosen darkness instead. The Holy One hath given us messages clear and distinct, but some poor souls have been blinded by the falsehoods and the deceptive influences of satanic agencies, and have turned from truth and righteousness to follow these fallacies of satanic origin. [Cf: 20MR14.05] p. 57, Para. 6, [1906MS].

Let the true-hearted youth come out from under the influence of every man who has refused the light of truth, and who has accepted fables instead. The Holy One has given us rules for the guidance of all who will keep the way of the Lord. The law is God's standard, from which there can be no swerving without sin. Where God's will and way are not paramount, the first principles of holiness have yet to be learned. The rule of heaven, which must be observed with unswerving obedience, is "They shall keep the way of the Lord." Every other path is that of the destroyer. "The curse of the Lord is in the house of the wicked." Some, whose eyes are now blinded by Satan, seem to be proud of their smartness and keenness, as revealed in their deceptive, fraudulent, underhand dealings. But a day will come when the Word of God, as summed up in His law, will be vindicated.--Ms 39, 1906. [Cf: 20MR15.01] p. 57, Para. 7, [1906MS].

I am instructed that we are not to enter into any controversy over the spiritualistic representations that are fast coming in from every quarter. Further than this, I am to give those in charge of our papers instruction not to publish in the columns of the *Review and Herald*, the *Signs of the Times*, or any other papers published by Seventh-day Adventists, articles attempting to explain these sophistries. We are in danger whenever we discuss the sophistries of the enemy. The publication of articles dealing with these sophistries is a snare for

souls. Let these theories alone, and warn all not to read them. Your explanations will amount to nothing. Let the theories alone. Do not try to show the inconsistency or fallacy of them. Let them alone. [Cf: 20MR64.01] p. 58, Para. 1, [1906MS].

Do not perpetuate evil by talking of these theories in sermons, or by publishing in our papers articles regarding them. The Lord says, Let them be unexplained. Present the affirmative of truth, plainly, clearly, and decidedly. You cannot afford to study or combat these false theories. Present the truth, It is written. The time spent in dealing with these fallacies is so much time lost. Our papers are not published for the purpose of dealing with such subjects. Articles on Bible subjects, full of practical truth, and written in so simple a style that the children and the common people cannot misunderstand them, are to fill our papers. [Cf: 20MR64.02] p. 58, Para. 2, [1906MS].

The writers who are quoted in articles discussing these subjects are much pleased to have their views thus introduced to our people. But this is sowing tares. Our ministers are not given the work of discussing these subjects of spiritualistic science. They are to keep strictly to Bible truth, "It is written." They are to present the reasons of our faith, and never reproduce the seductive heresies that will continually appear. No time or study is to be given to these seducing theories. The enemy stands close beside those who proclaim his sentiments. [Cf: 20MR64.03] p. 58, Para. 3, [1906MS].

Let Bible truth be presented in our papers. Give the reasons of our faith. In the most cheerful, hopeful, encouraging articles recommend the silent searching of Scriptures. Urge our people to become familiar with the Word of God. In their study, the students in our schools should commit to memory portions of the Word. The time will come when many will be deprived of the written word. But if this word is printed in the memory, no one can take it from us; and it is a talisman that will meet the worst forms of error and evil. [Cf: 20MR64.04] p. 58, Para. 4, [1906MS].

Evil doctrines will be accumulated by the publication of seductive fallacies. To make these fallacies the subject of discourse is to put into the minds of many thoughts that would never have been there had not these errors been brought out before them. Let the youth be taught to shun publications dealing with this subject. Do not print one article dealing with it; for you cannot without loss enter into these things. Thus seed is sown that will spring up and bring forth tares. [Cf: 20MR65.01] p. 58, Para. 5, [1906MS].

What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguish true religion. An acquaintance with the Word of God will strengthen us to resist evil. Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher, as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel. [Cf: 20MR65.02] p. 58, Para. 6, [1906MS].

Bible truth is to be presented in short articles, made intensely interesting. "Search the Scriptures; for in them ye think ye have

eternal life." I have sometimes thought that text strangely worded, but it is all clear now. Think on what you read; for in the Scriptures "ye think ye have eternal life, and they are they which testify of Me." [Cf: 20MR65.03] p. 59, Para. 1, [1906MS].

We are now to make diligent work for eternity. Only for a very short time longer will the Lord bear with the gross wickedness that fills the world. Oh, how suddenly will the end come, surprising the world in their increasing iniquity. [Cf: 20MR65.04] p. 59, Para. 2, [1906MS].

I have to say to our people in Battle Creek, The seeds of unbelief have been sown by one in whom I have always had an interest. I have prayed that he shall be entirely changed, and made a new man in Christ Jesus. I have seen the seeds he has been sowing in other countries, and his heart is set to do this work. Letters come to me that the work is being made hard because of the influence of G, and the ministers are working under great discouragement, because of the reports that have been circulated. [Cf: 20MR65.05] p. 59, Para. 3, [1906MS].

This will compel me to make every effort possible to prevent him from taking captive poor souls that are easily deceived. [Cf: 20MR65.06] p. 59, Para. 4, [1906MS].

In the night season I am instructed that issues will arise that will have to be met from now on more decidedly, because of the large sanitarium that has been erected in Battle Creek. Can I hold my peace, and allow our people to be exposed to the influences exerted by the leading men in the medical work there? No, no! Those who accept the theories held by some will surely be led astray. Dr. _____ and his associates are already diseased with a species of spiritualistic sentiments, and unless they change they will in the near future be swayed into accord with the wonderful miracle-working power that the Word of God has said will be seen in these last days. "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Those who have been feeding their minds on the supposedly excellent but spiritualistic theories of *Living Temple* are in a very dangerous place. [Cf: 20MR65.07] p. 59, Para. 5, [1906MS].

For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in *Living Temple* that are of a character to mislead. May the Lord teach me how to meet such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie. [Cf: 20MR66.01] p. 59, Para. 6, [1906MS].

Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the *Medical Missionary* on the Sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground. [Cf: 20MR66.02] p. 59, Para. 7, [1906MS].

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are--Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the

Bible, are now, when old and greyheaded, turning from the grand truths of the Bible, and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith. [Cf: 20MR66.03] p. 60, Para. 1, [1906MS].

The warning is given in the Word, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." We now repeat, Parents, keep your children away from Battle Creek. Some of our medical missionary workers are becoming leavened with infidelity. Specious heresy has been taking hold of minds, and its threads have been woven into the pattern of the figure. Who is responsible for giving young men and women an education that has left a seducing influence upon their minds? One father writes that of his two children who were sent to Battle Creek, one is now an infidel and the other has given up the truth. [Cf: 20MR66.04] p. 60, Para. 2, [1906MS].

Letters such as this have been coming from different ones. The warning is given me to give to parents, If your children are in Battle Creek, call them away without delay. Satan has come down with great power to work with all deceivableness of unrighteousness. The sentiment is prevailing that the testimonies of warning and reproof given for the past half a century are not reliable, because they may be the product of a human mind, and not of divine origin. The same argument might be used that the words and works of Christ are not reliable; therefore the whole Christian religion is something upon which there is no dependence to be placed. [Cf: 20MR66.05] p. 60, Para. 3, [1906MS].

After His ascension, Christ came from heaven with a very important message to give through John to the churches. This message was to be written in a book, and sent to all the churches, that they might heed the warnings, believing their divine origin. [Cf: 20MR67.01] p. 60, Para. 4, [1906MS].

Those who take the position that God condemns, may gather up statements from my writings that please them and agree with their human judgment, while they entirely refuse the messages that come to correct their errors. This is the theory that has come in among the students at Battle Creek. The men who are opposed to being interfered with in the presumptuous positions of wrongdoing, may rise up and declare that any testimony that does not commend their wrong course of action is human. [Cf: 20MR67.02] p. 60, Para. 5, [1906MS].

I thank the Lord that the only true and living God still lives. Jesus Christ took humanity upon Himself, to make it possible for human beings, through faith, to be partakers of the divine nature, and thus escape the corruption that is in the world through lust. [Cf: 20MR67.03] p. 60, Para. 6, [1906MS].

The end is so near that it will come unexpectedly, as a thief in the night, and if we do not watch, we shall be found unready, with our lamps going out, unprepared to meet the Bridegroom. [Cf: 20MR67.04] p. 60, Para. 7, [1906MS].

I was instructed to write to some these words: [Matt. 7:13-23, quoted]. [Cf: 20MR67.05] p. 61, Para. 1, [1906MS].

Here is the test that shows the difference between the genuine believer and the unbeliever. The principles of the lifework testify to the character. [Vss. 24-27, quoted.] [Cf: 20MR67.06] p. 61, Para. 2, [1906MS].

Sending His disciples forth on their first missionary tour, Christ gave them this instruction: "And when ye come into an house, salute it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake the dust off your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." [Cf: 20MR67.07] p. 61, Para. 3, [1906MS].

Those who refuse to heed the warnings sent by God may say, It is only man who is rebuking us. They may decide to follow their own sinful way, flattering themselves that in the reproofs sent the divine and the human are commingled. They may declare that they will not be instructed, that they will do as they please. Thus said the Jews in the days of Christ. Those who claimed to be pious, the priests and rulers, said of Christ, He hath a devil; therefore we need not pay the least attention to His words. He is only a human being. [Matt. 11:20-24, quoted.] [Cf: 20MR67.08] p. 61, Para. 4, [1906MS].

Chorazin and Bethsaida, which had been exalted to heaven in point of privilege, were to be brought down to hell, because they had had great light but had refused to be benefited by this light. Was this reproof given by the human nature of Christ? If so, all are at liberty to be unmindful of the advantages they have received. These denunciations fell from the lips of Christ as heaven-sent warnings to those who heard them, sternly rebuking their indifference and their determination to continue in their sins. [Cf: 20MR68.01] p. 61, Para. 5, [1906MS].

Who would dare present the case in such a way as to remove the objection to sin because Christ clothed His divinity with humanity! Christ spoke in human nature. The divine and the human were united. Those who are following the will of Christ will have messages condemning sin and exalting righteousness, but always condemning sin. [Cf: 20MR68.02] p. 61, Para. 6, [1906MS].

The Lord Jesus is not willing that any should perish; therefore He sends warnings and reproofs. If in coming to this world He had not clothed His divinity with humanity His divinity would have quenched the life of sinners. [Cf: 20MR68.03] p. 61, Para. 7, [1906MS].

What is the test of true religion? Knowing and doing the will of God, in accordance with every word that proceedeth out of the mouth of God. There is a sanctuary, and in that sanctuary is the ark, and in the ark are the tables of stone, on which are written the law spoken from Sinai amidst scenes of awful grandeur. These tables of stone are in the heavens, and they will be brought forth in that day when the judgment shall sit and the books shall be opened, and men shall be judged according to the things written in the books. They will be judged by the law written by the finger of God and given to Moses to be deposited in the ark. A record is kept of the deeds of all men, and according to his works will every man receive sentence, whether they be good or

whether they be evil. [Cf: 20MR68.04] p. 61, Para. 8, [1906MS].

The Holy Spirit always leads to the written word. The Holy Spirit is a person; for He beareth witness with our spirits that we are the children of God. When this witness is borne, it carries with it its own evidence. At such times we believe and are sure that we are the children of God. What strong evidence of the power of truth we can give to believers and unbelievers when we can voice the words of John, "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: 20MR68.05] p. 62, Para. 1, [1906MS].

The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. "For what man knoweth the things of a man save the spirit of man, which is in him; even so the things of God knoweth no man, but the Spirit of God."--Ms 20, 1906. [Cf: 20MR69.01] p. 62, Para. 2, [1906MS].

(Written May 31, 1906, from Sanitarium, California, to Brother Salisbury and Elder Olsen.) I am interested in all that concerns our publishing institutions. I was much surprised that Brother Faulkhead has discontinued work in the Echo Office. If it was best for him to disconnect from the office for a time, he should return to it later on. If he is again willing to unite his interests in the office and bear the responsibilities that he has borne, he will be of much value to the publishing house. Secure him if you can. He is of value and understands the management of finance well. Not one can fill his place. If he has made mistakes, and sees his mistakes, he is the better guarded to avoid dangers. Objections may be made, but are you sure that any new man who might attempt to fill his place would make no mistakes in the same line or in other lines? [Cf: 20MR167.01] p. 62, Para. 3, [1906MS].

Brother Faulkhead could act in several lines of work that need to be done in our offices, where are being put forth publications containing present truth for these last days. He has that broad experience that is needed to make a man intelligent in business matters. [Cf: 20MR167.02] p. 62, Para. 4, [1906MS].

The Lord gave me a most interesting experience with Brother Faulkhead in regard to Freemasonry. If ever I saw a man that was worked by the Holy Spirit of God, this man was. I was sick, but it had been impressed upon his mind that Sister White had a message for him, and he must see her. He was admitted to my room, and he took my hand and said, "I do not wish to intrude, but I must speak with you. I was impressed as if a voice had told me that you had a message of importance from the Lord for me. If so, speak to me, and I will take heed to your words." [Cf: 20MR167.03] p. 62, Para. 5, [1906MS].

I said a few words to him, and then told him to call my attendant to prepare me to sit up in the easy chair. I spoke plainly of the matter to him and of his dangers. He was about to receive a higher degree in the lodge, and I told him that if he took that advance step in the order of Freemasonry, he would give up the truth for the pride of honor, as he regarded it. The highest position in Freemasonry was a great temptation to him. His ambition to serve in the highest degree

would place him in the bondage of worldly honor, just where he had desired to be, but it would prove the ruin of his soul. He was to consider that the ten commandments were given every man to be obeyed. [Cf: 20MR167.04] p. 62, Para. 6, [1906MS].

I read to him a long communication that I had written for him. I had been an invalid, suffering with inflammatory rheumatism for months. I had to be carried up and down the long stairs in the school building where our meetings were held. [Cf: 20MR168.01] p. 63, Para. 1, [1906MS].

My attendants were very fearful of the results of this taxing labor, but I bade them not to worry. The Lord had me in charge. After reading the long message to Brother Faulkhead, I added many more words which had been given me, and I entreated for that precious soul that he should decide to give up his bondage of Freemasonry, and take his stand with us as a people. I prayed; and he prayed, as a man wrestling for his soul. [Cf: 20MR168.02] p. 63, Para. 2, [1906MS].

We were both weeping and praying. He was converted. The Holy Spirit came in, and he pledged himself to cut loose from this great temptation to honor. He promised to do this, and his face was shining with the light of Christ's countenance. He said, "It is late; all chance for conveyance is gone, but I am so happy." [Cf: 20MR168.03] p. 63, Para. 3, [1906MS].

He had to walk seven miles to his home. The next day we attended the conference meeting in Melbourne, and he had his Freemason papers in his pocket. He was about to deliver them to the men in authority, and tell them that he would no longer serve in any capacity in their lodge. He said, "I was a converted man that night, and I wanted to sing and shout the praises of God. How I longed to see some of my brethren! I wanted to tell them I was a free man, and I wanted to tell them I was as happy as I could be. I wanted to praise God, and did praise God with all my heart and soul and voice." [Cf: 20MR168.04] p. 63, Para. 4, [1906MS].

What a meeting we had the next day! The Holy Spirit was in our midst, and there were many confessions made. Brother Faulkhead spoke, and all felt that he was truly converted. He gave an account of his experience, of which I have given a short sketch. [Cf: 20MR168.05] p. 63, Para. 5, [1906MS].

From the light I have, Brother Faulkhead can fill a position that cannot be filled by any other man you have in the new office. If he makes Christ his trust, he will do honor to the work. You cannot afford to spare him from the position he has filled for years. There is not a man who is so well fitted for the place, and the Lord will help him and impart to him new capabilities, if he seeks counsel and depends upon his God. [Cf: 20MR168.06] p. 63, Para. 6, [1906MS].

I have now borne my testimony. I shall send Brother Faulkhead a copy of this. Brother Salisbury, you must not take the responsibility of too many things in the office, but while you occupy your place and Brother Faulkhead occupies his, be sure to have your special seasons of prayer for guidance in all your work. [Cf: 20MR168.07] p. 63, Para. 7, [1906MS].

I am having a serious time with my eyes, so will not write more. If I have time, I will write to Brother Faulkhead personally. If I cannot do this, this letter must serve you all. But I speak to you to open the way for Brother Faulkhead to act in a capacity where his talents will best serve the cause of God, in the way to strengthen it most.--Letter 186, 1906. [Cf: 20MR168.08] p. 63, Para. 8, [1906MS].

(Written June 18, 1906, from Sanitarium, California, to O. A. Olsen and D. H. Kress.) I am instructed to lift before our people the high standard to which we must attain. Many choose to follow their own unsanctified ideas, and have lost sight of this standard. They walk and talk in a way that is detrimental to healthful piety. Spiritual life is maintained only by a daily life of obedience to all the commandments of God. The law of heaven, by which the whole universe is governed, must be brought into our everyday experiences in this world. Thus the believer evidences that he is receiving Christ, and that he is a partaker of the divine nature, having escaped the corruption that is in the world through lust. So long as we are in this world of sin, we must engage in a constant spiritual warfare. [Cf: 20MR170.01] p. 64, Para. 1, [1906MS].

I have been referred by the Lord to the first epistle of Peter. I must impress upon the churches in every place the importance of reading this scripture, and of practicing, with watchfulness and prayer, the instruction given. "Here," said my Instructor, "is a most precious representation of what Christians may be, if they will only hear and obey. The language used is a warning to those who are lifting up their souls unto vanity." [Cf: 20MR170.02] p. 64, Para. 2, [1906MS].

Let all listen, and enter into the spirit of the words of counsel given: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" Peter 1:1-5 . [Cf: 20MR170.03] p. 64, Para. 3, [1906MS].

Read the whole chapter. Study it, fathers and mothers, with all your powers of intelligence; and let your words and your actions express its meaning. Then read the second chapter of First Peter, verses one to twelve. Then turn to the second epistle of Peter, and read the first chapter. [Cf: 20MR170.04] p. 64, Para. 4, [1906MS].

My brethren in the Lord, I am instructed to say that you must raise the standard of piety and truth and holiness higher, still higher. Compare scripture with scripture. Encourage the people to study their Bibles. Nearly all have the common version, and the words are so simple and plain that all who read may understand. Let the Scriptures be read freely in the family and in the pulpit. The men who wrote the books of the Bible were inspired of God, and the words of Holy Writ are for our admonition, upon whom the ends of the world are come. [Cf: 20MR170.05]

p. 64, Para. 5, [1906MS].

We are to preach Christ and Him crucified as the sinner's only hope. To ministers and people I would say: Give yourselves no rest until you find the truth as revealed in the past through holy men of old. Then obtain your life-power from the One who came from heaven to John to show him the things that would be seen in these last days. As you consecrate yourselves to God, and with all the powers of the mind seek to understand the Word, you will unearth deeply hidden treasures, which will come forth as shining truths, clear as polished crystal. By no human devising can we, in our own strength, bring forth these treasures from God's great storehouse of truth. We must read and study and write in the light of heaven. [Cf: 20MR171.01] p. 64, Para. 6, [1906MS].

There remain in our ranks a few faithful men and women who have passed through many experiences, and have witnessed the fulfillment of many prophecies. But there are others who have not had so long an experience; and among these are some who are refusing the light God has given, and are choosing their own way. Even men who have been standing in positions of trust, have resorted to the arm of the law when a "Thus saith the Lord" counterworked their scheming and underworking. Those who have placed their dependence on lawyers, on the counsels of unconsecrated men, have been unfaithful stewards. God has kept an accurate record of their actions, in the recordbooks of heaven; and every artful, unjust transaction will one day appear. The consequences of every wrong act will be fully revealed. [Cf: 20MR171.02] p. 65, Para. 1, [1906MS].

Believers in Christ are, in this world, to bring into action the principles of heaven. Those who shall compose the members of the royal family, those who enter in through the gates into the city of God, will share in the inheritance that was promised Abraham and all his children. [Cf: 20MR171.03] p. 65, Para. 2, [1906MS].

Into the heavenly courts will enter no taint of sin. Those who enter there will have obeyed the truth in this world, and will have brought into the life-practice, while on this earth, the principles of heaven. Only such can be allowed to enter heaven, for only those who learn to live in accordance with the principles of heaven will have demonstrated that they would not, after entering heaven, introduce specious devisings that would create a second rebellion. [Cf: 20MR171.04] p. 65, Para. 3, [1906MS].

Christ came to a world of sin in order to give every man an example of true, perfect obedience. In all His words and deeds He is our example. The character of holiness to which we must attain, He has plainly revealed. The path of obedience is the only path to heaven, and, through His grace, we are enabled to follow in the footsteps of our divine Lord, and walk in the strait and narrow way in which He walked. [Cf: 20MR172.01] p. 65, Para. 4, [1906MS].

My dear brethren and sisters in Australia, wherever your lot may be cast--whether east or west, north or south--if you are the truly wise, you are the denominated people of the class specified as "partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: 20MR172.02] p. 65, Para. 5, [1906MS].

I address my brethren and sisters in the faith, who are living in this solemn period of the world's history: We need to pray much. We need to watch unto prayer, and to live our prayers by practicing the principles of God's Word. Let us seek the Lord with the whole heart, and testify of His grace in the fervor of the Holy Spirit. The Word of God is to be our guide, our proof by which we shall vindicate our faith in every time of need. Through the sacrifice of our gracious Redeemer we have the privilege of claiming much, because we need much, and because in Christ all fullness dwells. [Cf: 20MR172.03] p. 65, Para. 6, [1906MS].

We as a people need to be sanctified unto God daily. From day to day, from hour to hour, from moment to moment, we need to know the will of God concerning us. Constantly we are to be on the watch over self. High responsibilities devolve upon every one who has covenanted to serve God and to fulfill all the obligations of this life. We are to cultivate the mind in a knowledge of spiritual things. The whole being--body, soul, spirit--is to be consecrated to God's service. As we do our part faithfully, shall not the Judge of all the earth do right by us? We are to be laborers together with God. "Ye are God's husbandry; ye are God's building." Constantly we are to work in harmony with God. [Cf: 20MR172.04] p. 65, Para. 7, [1906MS].

In the Scriptures we have the life of Christ before us--a living example in vital, spiritual action. His ministry was marked with keenness of perception. He was always true. His life evidenced inward spirituality. In the name of the Lord God of Israel, I would say that those who are partakers of the divine nature will have spiritual life and light with which to bless others. "He that heareth My word," saith Christ, "and believeth on Him that sent Me, hath everlasting life." It is not an inactive faith, but a living, working faith, that enables us to be successful laborers together with God. [Cf: 20MR172.05] p. 66, Para. 1, [1906MS].

My brethren, learn of the great Teacher, Jesus Christ, the only-begotten of the Father. Cultivate His meekness, His lowliness of heart, I beg of you. Labor with the simplicity of little children, and with true loyalty of heart. As you do this, your daily experience will be of a character to make you trustful and brave--valiant soldiers. [Cf: 20MR173.01] p. 66, Para. 2, [1906MS].

In association with one another you will be as Christ's chosen ones. Your devotion to Christ will be manifest in daily proving Him with His Word. Constantly you will be learning how to trust more fully in Christ as your strength. [Cf: 20MR173.02] p. 66, Para. 3, [1906MS].

Elder Olsen, Dr. Kress and family, you have a large work to perform. May the Lord strengthen your faith. He will do this, if you exercise your capabilities of mind in loving service. [Cf: 20MR173.03] p. 66, Para. 4, [1906MS].

And to Brother and Sister Starr I would say: Let your name be a representation of your spiritual life--a star of hope, bringing brightness into the lives of others. Talk faith; talk courage; and bring encouragement to the heart of Sister Olsen. She can be a strength to her husband. He is oft put to much trial to know how to carry the work forward in straight lines. [Cf: 20MR173.04] p. 66, Para. 5, [1906MS].

I would send you a word of warning regarding the Echo Office: Be careful not to burden the office unduly with commercial business. There is great danger of bringing in many worldly schemes that injure the sacred influence that should pervade the office. Will you not unite with the managers of the office in striving to keep the standard elevated, and in making sure that the *Signs of the Times* is filled with important and timely matter for the people, and that it is given a wide circulation? [Cf: 20MR173.05] p. 66, Para. 6, [1906MS].

I would further say, Move wisely, and encourage Brother Faulkhead to take a position in the Echo Office. He has made a mistake, and he will feel the humility of this mistake. But let not one soul bar his way, for it could well be said, "He that is without sin among you, let him first cast a stone." Christ looks beneath the surface. [Cf: 20MR173.06] p. 66, Para. 7, [1906MS].

If you were all to come together and confess your mistakes, it would be revealed that some have had feelings of exaltation, and have desired the highest place; others have felt free to express a lack of harmony with the plans of their associates, and have felt like drawing apart. When all the workers in the Echo Office are partakers of the divine nature, they will draw together, in even lines. Then there will be more praying, with humility of soul. Our brethren there will then seek the Lord, confessing their own sins, and realizing their own defects of character. Thus great confusion could be avoided. [Cf: 20MR173.07] p. 66, Para. 8, [1906MS].

When the workers in our institutions are obedient to the law of the Lord, there will go forth from every soul the love wherewith Christ hath loved us. What is the difficulty with many? A lack of "sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Let every one talk the truth. Pray in faith; lay hold on God's promises; pray as His workmen. [Cf: 20MR173.08] p. 67, Para. 1, [1906MS].

My ministering brethren, talk faith; live the truth. We are bought with a price. We need to present the Word of truth as the sin-destroyer. Maintain simplicity. Talk the faith that works by love and purifies the soul. Love as brethren. Be kind, pitiful, courteous. These words of instruction I have been commissioned to give to you, that you may give them to others.--Letter 188, 1906. [Cf: 20MR174.01] p. 67, Para. 2, [1906MS].

(Written October 6, 1906, from Sanitarium, California, to Brother Salisbury and Associates at the Echo Publishing Company.) Yesterday we received the money you sent to us. We need it just now, and thank you for it. [Cf: 20MR175.01] p. 67, Para. 3, [1906MS].

I would advise that Brother Faulkhead be invited to connect with the office at Warburton. I believe that he would do good and faithful service. [Cf: 20MR175.02] p. 67, Para. 4, [1906MS].

I wish I could see Brother M straightforward, unselfish, his mind and will clean, sanctified through the truth, and every capability used to serve the Lord. Nothing would give me greater joy than to see a soul that is in peril become sensitive to the influence of the Holy Spirit.

But Brother M needs the sentiments of truth to refine, purify, and ennoble the mind and the heart, the will and the purposes, that he may make himself an honor to the cause of God. In his present condition, the leaven of disaffection is at work. And when such a spirit shall be brought into the office, others will be leavened with evil. His influence in the office would be such that the souls of the apprentices serving under him would be imperiled. [Cf: 20MR175.03] p. 67, Para. 5, [1906MS].

Those who have not heeded the words of reproof that the Lord has sent to save their souls will have a hard time. Oh, I plead with every soul to soften and subdue their own dispositions, and to let self be crucified. I have had presented to me how the leaven of evil will work. [Cf: 20MR175.04] p. 67, Para. 6, [1906MS].

Satan has come down in great wrath, knowing that he hath but a short time in which to work. He will work with all deceivableness and unrighteousness. Those who in their past experience have had great light, but have not cherished that light nor purified their souls by obeying the truth, will meet with great loss. [Cf: 20MR175.05] p. 67, Para. 7, [1906MS].

Will every member of the Seventh-day Adventist Church now search his own heart, and make earnest, thorough work for repentance? Whenever a man places his own wisdom or wealth or power to control in the place where God should be, he is on the losing side. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord" [Jer. 9:23, 24]. [Cf: 20MR175.06] p. 67, Para. 8, [1906MS].

A self-righteous man esteems his own experience as one to be trusted. He finds fault with his brethren, and acts as though he does not fear God. Ministers of the gospel, unless they daily seek counsel from God, will not keep His honor in view. They will walk blindly, not in the footsteps of Jesus. [Cf: 20MR175.07] p. 68, Para. 1, [1906MS].

The spirit of antichrist is developing rapidly. Soon there will be a time when those who follow their own human nature, who manifest a love for supremacy, will be found to be on the losing side. The Lord has abased kings, and He will say to all who, while professing to serve Him, and yet make a display and depart from His counsel: "What doest thou to declare My law, while thou thyself livest in transgression?" [Cf: 20MR176.01] p. 68, Para. 2, [1906MS].

The Lord will come very near to the man of contrite heart. He will teach him wisdom. We cannot afford to walk apart from God. Unto Him is to be ascribed all the honor and the glory for the success we attain. He is the true Light of the world, whose words are to be received and practiced. Those who exalt Him above money, or praise, or glory, will gain precious victories. [Cf: 20MR176.02] p. 68, Para. 3, [1906MS].

Pray, brethren, for the Holy Spirit. Give up your own will, every desire to dominate; expel pride from the natural stubborn heart. Then we will, as church members, love as brethren, kindly, courteously. The love of Christ in the heart will expel evil speech, and as you do good

to others, you will meet with the approval of Christ. Abase yourselves in the sight of God, and the Lord will lift you up. [Cf: 20MR176.03] p. 68, Para. 4, [1906MS].

Let every one who considers it is his privilege to do as he pleases, remember that the Lord will allow him to have his way, but he will be brought through bitter experiences. It is the truth, my brethren, that we all need, the truth that works by love and purifies the soul. [Cf: 20MR176.04] p. 68, Para. 5, [1906MS].

I was in a meeting in a place near Melbourne. Many people were present. There seemed to be a spirit of questioning the religious experience of others. Some could scarcely speak freely, so eager were they to criticize and condemn others who were present. But one in the assembly arose and said, Let us come to an agreement. Let us settle these questions in the fear of God. Let us bear in mind that we all acknowledge an ever-present supremacy. God is here, and He can take us all and lead us aright. [Cf: 20MR176.05] p. 68, Para. 6, [1906MS].

Has God made the world, and then left it entirely to the jurisdiction of men? Has He retired from the scene of action, and left it to the domination of human agencies? How can it be that among those who profess to obey Him and to serve Him, there shall be strife and variance? What a terrible thing is sin to intrude itself, to manifest itself in apostasy, rebellion, and discord in God's fair domain! [Cf: 20MR176.06] p. 68, Para. 7, [1906MS].

Let the sinner attempt to explain these matters. Lay the burden of answer upon the skeptic. The Lord created all the heavenly intelligences. Lucifer, exalted to be a beautiful, glorious being in the heavenly courts, brought in jealousy [and] evil-surmising because he himself was not in the position of God. He declared that man was bound and fettered if he made God first and last and best in everything. God had not previously been obliged to speak of allegiance to His laws, for there had been no occasion for the least disaffection till it was introduced by Satan. [Cf: 20MR176.07] p. 68, Para. 8, [1906MS].

We still see the deceptive working of Satan on every side. God would have us plant our feet firmly upon the platform of His truth that we may not be deceived by his [Satan's] wonderful representations. In the rock Christ Jesus is our only safety.--Letter 310, 1906. [Cf: 20MR177.01] p. 69, Para. 1, [1906MS].

"The law of the Lord is perfect, converting the soul" (Ps. 19:7). [Cf: 21MR64.01] p. 69, Para. 2, [1906MS].

There is wickedness that is being made strong through making void the law of Jehovah. Many have regarded the divine precepts as a dead letter; they have not accepted God's law as the rule of their life in all business transactions. And in their disregard of this law they give expression to a disregard for the authority of the Governor of the universe of heaven. [Cf: 21MR64.02] p. 69, Para. 3, [1906MS].

All the earthly kingdoms are now under God's supervision. He who made the heavens and the earth is Supreme Ruler. In the whole territory of the world which He has created, there is not a kingdom that is

independent of God. And when men and women in an earthly kingdom or community understand the laws made to govern the subjects of the Ruler of the universe, but still refuse obedience, they bring themselves under condemnation of the law that God, our Supreme Ruler, has established from the foundation of the world. [Cf: 21MR64.03] p. 69, Para. 4, [1906MS].

It was while there was a disregard of His holy precepts, that God called His people from Egyptian bondage, away from the influence of human authority, to be set free from their life of slavery. The Dignitaries of heaven had ordained that God's people, as a nation, should be delivered from slavery and become a separate and peculiar people who served the Lord God of heaven. [Cf: 21MR64.04] p. 69, Para. 5, [1906MS].

Because of the stubbornness of Pharaoh, it was decided that the voice of God, in words of command, must demand that the Israelites be set free from their life of slavery. Pharaoh refused, and the Lord punished the kingdom because the earthly ruler would not let God's people go to become a kingdom under divine rulership. Pharaoh's refusal brought many plagues upon Egypt, until the stubborn king was impelled to concede to God's plan. And then he again hardened his heart in rebellion against God, and sent his immense army to bring the Israelites back to continual service for the Egyptian ruler. [Cf: 21MR64.05] p. 69, Para. 6, [1906MS].

The Lord wrought wonderfully for the salvation of His people. He made a way of escape in the midst of the Red Sea. The waters were piled up as a strong wall, and a path of deliverance was made for the hosts of Israel following the leadership of Moses. [Cf: 21MR64.06] p. 69, Para. 7, [1906MS].

The vast armies of Egypt ventured to traverse the sea by the same path, in pursuit of Israel. A dark cloud was before them, and yet they pressed on. When the whole army--"all Pharaoh's horses, his chariots, and his horsemen"--were in the very bed of the sea, the Lord said unto Moses, "Stretch out thine hand over the sea." Israel had passed over on dry land, but they heard the shouting of the armies in pursuit. As Moses stretched out his rod over the sea, the embanked waters that had stood as a great wall, rolled on in their natural course. Of all the men of Egypt in that vast army, not one escaped. All perished in their determination to have their own way and to refuse God's way. That occasion was the end of their probation. [Cf: 21MR64.07] p. 69, Para. 8, [1906MS].

Thus it will be with every class who choose to refuse the light God gives, and persist in following a course of action that makes void the law of Him who is Supreme Ruler over all kings--over all human powers that oppose themselves to the law of the Supreme Ruler of the universe, and set themselves in array against the expressed will of the great I AM. [Cf: 21MR65.01] p. 70, Para. 1, [1906MS].

"And beside Me there is none else." In the destruction of the old world by a flood of waters, God gave evidence that men had exceeded the bounds prescribed through His long-sufferance. And whenever a people, with a "thus saith the Lord" to guide them, presume upon His mercy, and go decidedly counter to His will, despising all His warnings, they

finally exceed the limits of grace. Then God interferes and vindicates the honor of His law. He represses the increase of unrighteousness, by blotting out the race who become indifferent to His law which had been made known to the inhabitants of the Noatic [world]. Thus the Lord reveals to the whole human family that it is possible to go so far in sin and disgraceful transgression of His law, that it becomes necessary for Him to limit human life, and interpose in His wrath to prevent their spoiling one another in continual disobedience and defiance of His law. [Cf: 21MR65.02] p. 70, Para. 2, [1906MS].

In the antediluvian world, man refused to obey. There was an extraordinary prevalence of feeling of self-importance. Sinful man, with swelling pride, continued in deeds of unrighteousness. The Lord bore long with transgressors, and in mercy gave man a probation of one hundred and twenty years. If the evil-doers repented not, they were to be swept from the face of the earth by a flood of waters. Noah and his helpers were constantly at work preparing an immense boat. Many of the believing ones kept the faith and died triumphant. [Cf: 21MR65.03] p. 70, Para. 3, [1906MS].

Finally the long period of probation was about to close. By the standard of God's law, the obedient were distinguished from the disobedient. The time was a most critical one. Will Noah become tempted by the universal scorn which he sees thrown upon God's law and upon himself and his helpers, and will he have less reverence and love for this law? No; for Noah, and those who died in the faith, preached all the more earnestly, in proportion to the ridicule and scorn heaped upon them for building that immense ark--a boat on dry land. [Cf: 21MR65.04] p. 70, Para. 4, [1906MS].

When the ark was finished and the goods were stored, another sign was given. Approaching the ark were seen cattle and all other living creatures, two and two. [Cf: 21MR66.01] p. 70, Para. 5, [1906MS].

These having been housed, there came a period of testing. No rain fell for one week. What revilings there were on the part of the unbelieving mockers about the ark! But after six days--the one week's trial following the shutting in of the believers by an invisible hand, a week during which the fruit of unbelief, in words and acts of mockery, had been fully revealed--a steady rain set in, and continued until the whole of the unbelievers who were outside of the ark were perishing in their sins. Not a living being or a dumb animal outside the ark, was left alive. [Cf: 21MR66.02] p. 70, Para. 6, [1906MS].

Said Christ, "As it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26). Let all read and understand the warnings given by the Saviour. [Cf: 21MR66.03] p. 71, Para. 1, [1906MS].

"And as He went out of the temple, one of His disciples saith unto Him, Master, see what manner of stones and what buildings are here! [Cf: 21MR66.04] p. 71, Para. 2, [1906MS].

"And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down" (Mark 13:1, 2). [Cf: 21MR66.05] p. 71, Para. 3, [1906MS].

Men will continue to erect expensive buildings, costing millions of money; special attention will be called to their architectural beauty and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem. That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left upon another that was not thrown down. [Cf: 21MR66.06] p. 71, Para. 4, [1906MS].

"And as He sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked Him privately, Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?" (Mark 13:3-37, quoted). [Cf: 21MR66.07] p. 71, Para. 5, [1906MS].

I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness. Notwithstanding the scientific care with which men safeguard buildings from destruction, one touch of the great and rightful Ruler will bring to nothingness the idolatrous possessions that have been laid up in a sightly and magnificent display. The devices of men will come to naught. [Cf: 21MR66.08] p. 71, Para. 6, [1906MS].

The injustice in our world, the masterly power man has taken unto himself, the oppressive, man-made unions that bring confusion and violence and strife, and the manipulation of a power to rule men and to acquire means through underhand deceptions--these conditions God cannot pass by with silence. Those who are under the influence and teaching of the great deceiver will find that although God has borne long with their deceptive acuteness, He has not been deceived, and He will reward every transgressor according to his works. He keeps a strict account of every lie framed, and when He takes matters in His hand, He will deal in accordance with every man's secret and hidden devising. [Cf: 21MR67.01] p. 71, Para. 7, [1906MS].

Bible history is to be repeated. Calamities will come, calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time. But if men who have been deceived continue in the same way in which they have been walking, disregarding the law of God and presenting falsehoods before the people, God allows them to suffer calamity, that their senses may be awakened. [Cf: 21MR67.02] p. 71, Para. 8, [1906MS].

It is in the exercise of His long-sufferance that God gives men opportunity to come to their senses. A time of probation is granted, but if they go on making gold and silver their god, erecting their expensive buildings and accumulating iniquity by false dealings, they may expect nothing but an outbreak of the Lord's indignation to extinguish the sinner. And those who have been deceived by satanic agencies have often deceived others to their eternal ruin. [Cf: 21MR67.03] p. 72, Para. 1, [1906MS].

The Lord calls upon men everywhere to repent of their transgression of His law. Those who are so foolish as to trust in man, making flesh their arm, will be deceived and deluded, to their certain ruin. [Cf: 21MR67.04] p. 72, Para. 2, [1906MS].

The Lord's terrible denunciations of sinful practices are made the more awful because of the restraint He has placed upon His own prerogatives and power. He who was reviled and reviled not again, declared before multitudes that the blood of all the prophets that had been shed from the foundation of the world should be required of the nation He addressed. The Lord will show before a world transgressing His holy law, that He is God, and beside Him there is none else. He has borne long with the deceptions of men claiming piety. While He has been provoked by their impieties, He has inflicted less punishment than they deserved. [Cf: 21MR67.05] p. 72, Para. 3, [1906MS].

The Lord will not suddenly cast off all transgressors, or destroy entire nations, but He will punish cities and places where men have given themselves up to the possession of satanic agencies. Strictly will the cities of the nations be dealt with, and yet they will not be visited in the extreme of God's indignation because some souls will yet break away from the delusions of the enemy, and will repent and be converted, while the mass will be treasuring up wrath against the day of wrath. [Cf: 21MR68.01] p. 72, Para. 4, [1906MS].

The Lord bids the abandoned of this our day to fill up the cup of their iniquity to its full measure. God will arise speedily in His authoritative power, and will pour out His wrath on those who have been working through Satan's science to deceive if possible the very elect. [Cf: 21MR68.02] p. 72, Para. 5, [1906MS].

Those who are deceiving souls will find that it is a most serious matter to have worn out divine patience. God's wrath will fall upon them signally, unexpectedly, fiercely. Though they may then humble themselves ever so much, there will be no further opportunity for repentance. They have persisted in leading souls to ruin. God's law has repeatedly been made void. [Cf: 21MR68.03] p. 72, Para. 6, [1906MS].

Will God's people be aroused? He has been calling, calling after certain ones who have defied Him; and the figures have been accumulating against them, while their ingenuity has been increasing in the work of deceiving if possible the very elect. With satanic cunning they have striven to gain control of minds and of property. They have spurned many overtures of mercy upon condition of repentance. The list of their evil deeds has been swelling. The wrath of God's signal displeasure is hanging over them; and they will not always be permitted to continue practicing their deceptive methods to draw souls into masked nets. Finally the word will go forth that divine patience has been exhausted. [Cf: 21MR68.04] p. 72, Para. 7, [1906MS].

We have now reached a time when souls must be saved from becoming completely deceived by falsehoods in the lips of Satan's followers. Long has God's law been made void. The necessity of divine interference will soon be manifest. Incorrect conceptions of our God have been formed by many who ought to have known better, and would have known better had they heeded the warnings that God has given. [Cf: 21MR68.05]

p. 73, Para. 1, [1906MS].

I must now leave this subject and continue it again when my soul shall have rested awhile. I am weak under the pressure upon me. May the Lord give me grace to conclude this matter, is my prayer, in order that some souls shall refuse to be spoiled through the various turnings and twistings of falsehood.--Ms 35, 1906. [Cf: 21MR68.06] p. 73, Para. 2, [1906MS].

(Written November 15, 1906, from Sanitarium, California, to her granddaughter, Mrs. Mabel E. Workman.) I have been suffering with malaria, and I am kept quite busy coughing and clearing my throat and lungs. But I do not feel despondent. [Cf: 21MR79.01] p. 73, Para. 3, [1906MS].

One week ago last Sabbath I filled an appointment to speak in the church in San Francisco. We had an excellent meeting. There seemed to be an earnest desire to hear, and an interest in the words spoken. [Cf: 21MR79.02] p. 73, Para. 4, [1906MS].

This is the first time I had spoken in the San Francisco church since long before the earthquake and fire. The building was in a much better condition than I expected to find it. The meeting room is large and well kept. On the platform, and in front, the floor is carpeted with red Brussels. The carpet is well preserved and is kept looking nice. The pulpit is well arranged. [Cf: 21MR79.03] p. 73, Para. 5, [1906MS].

Your grandfather and I were the one who worked up the plans for erecting this building. A few others united with us, and we all worked together as best we could. [Cf: 21MR79.04] p. 73, Para. 6, [1906MS].

There are large, stained glass windows, which help to give a good appearance. The baptistry is nicely arranged. Back of the pulpit the wall swings back on hinges and the baptistry is thus brought into full view of the audience. I cannot express my thankfulness that the Lord preserved this large meetinghouse through the earthquake and the fire. We appreciate it now very much. [Cf: 21MR79.05] p. 73, Para. 7, [1906MS].

The church is rented to the Presbyterians for services on Sunday. This makes it a little inconvenient for us at times, but as their meeting-house was destroyed, they feel very grateful for the privilege of using ours. [Cf: 21MR79.06] p. 73, Para. 8, [1906MS].

In some of the lower rooms dispensary work is carried on, and there are well-equipped treatment rooms. The work that has been done here has been a blessing to many, especially since the fire. [Cf: 21MR79.07] p. 73, Para. 9, [1906MS].

The baptismal service was very impressive. I first spoke to the people and prayed with them. The Lord Jesus seemed to come very near, and that to bless. I entreated the people not to become careless and not to disregard the admonitions given by the great calamity that has befallen San Francisco. [Cf: 21MR79.08] p. 74, Para. 1, [1906MS].

For years Jesus labored to convince the Jews that great calamities would come upon their nation unless they should repent. Christ

pronounced the woes that would come upon Jerusalem. To the blind priests and unbelieving Pharisees He spoke words of entreaty, but denounced the wickedness of their course. (Matt. 23:34; 24:1,2, quoted.) [Cf: 21MR79.09] p. 74, Para. 2, [1906MS].

The disciples were amazed at His words. They could not see how they could possibly be fulfilled. As they looked at the massive stones of their grand, beautiful temple, it seemed to them that the structure must stand forever. [Cf: 21MR80.01] p. 74, Para. 3, [1906MS].

Was not this the opinion that the inhabitants of San Francisco entertained regarding their grand, towering structures, and the probability of their destruction? The Lord looks upon impenitent cities. He sends to them by His messengers messages of reproof and of warning, but when His messengers are despised and abused and the messages rejected, when it is seen the patience and forbearance will not turn the hearts of men to Him, God will send judgments, as He has done upon San Francisco. No human power can stand against the mandates of Jehovah. [Cf: 21MR80.02] p. 74, Para. 4, [1906MS].

Read this whole twenty-fourth chapter of Matthew. The Lord, we know, is near, at the door, and we must move carefully, in the Lord's way. Christ has warned us of the judgments that will come upon cities because their inhabitants have greatly dishonored God. Now is our opportunity to warn the world that the end of all things is at hand. [Cf: 21MR80.03] p. 74, Para. 5, [1906MS].

"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 hour 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: 21MR80.04] p. 74, Para. 6, [1906MS].

The Lord is sending His judgments to arouse the inhabitants of the world from their condition of apathy. [Cf: 21MR80.05] p. 74, Para. 7, [1906MS].

"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." Where are the faithful and wise servants in our cities today? [Cf: 21MR80.06] p. 74, Para. 8, [1906MS].

"Verily I say unto you, That he shall make him ruler over all his goods." That servant who diligently searches the Word, speaking the words of truth in faithful warnings, calling attention to the dangers that beset the world, Christ calls a faithful and wise servant. Let those in each town and city who have read these warnings manifest a diligent concern for souls. Let them speak of the truths of the Word of God. "Blessed is that servant whom his lord when he cometh shall find so doing." May the Lord arouse us from our sleeping indifference! [Cf: 21MR80.07] p. 74, Para. 9, [1906MS].

"But, and if that evil servant shall say in his heart (and what he says in his heart his actions will manifest), 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: 21MR81.01] p. 75, Para. 1, [1906MS].

Will the inhabitants of the cities heed the warnings of God? We are thankful that Oakland suffered but lightly, but will the inhabitants of Oakland now repent of their sins? Will they continue to allow the saloons to deal out liquor to make men insane, when they know the sure result? It is the privilege of men of influence to cooperate with God and with the One who gave His life to redeem every son and daughter of Adam. But when men in authority permit the open saloons, which leads to such awful results, these men will have a serious account to settle with the great Judge of the earth. [Cf: 21MR81.02] p. 75, Para. 2, [1906MS].

I feel alarmed for the cities of our land, unless men will heed the words of warning from the great Ruler of the universe, unless people believe His word and arise to sweep away the curse of drink. Where are our temperance workers? How does our great Ruler regard the conditions that exist in our wicked cities? [Cf: 21MR81.03] p. 75, Para. 3, [1906MS].

"Woe unto them," He declares, "that rise up early in the morning, that they may follow strong drink." [Cf: 21MR81.04] p. 75, Para. 4, [1906MS].

The men who rule need to be brought under control to the all-wise God, who will certainly punish the inhabitants of the earth for their iniquity. The time is near at hand when "the earth shall disclose her blood, and no more cover her slain." This chapter should be printed in a tract and circulated everywhere. [Cf: 21MR81.05] p. 75, Para. 5, [1906MS].

After the calamity that came to San Francisco, if their rulers had acted in the fear of God, it would not now be necessary to bring before the people of these cities the strong language that is found in these chapters. These words will be literally fulfilled unless the inhabitants of our world awake and become converted. [Cf: 21MR81.06] p. 75, Para. 6, [1906MS].

Let those who have their Bibles and who believe the Word of God become active temperance workers. Who will now seek to advance the work of our Redeemer? Let every church member work in the right lines. There is a great work to be done to exalt the truth. [Cf: 21MR81.07] p. 75, Para. 7, [1906MS].

Shall we permit the satanic agencies to triumph completely? We stand guilty before God because of our neglect of His work. What are the servants of God doing? One who is mighty in counsel is taking measure of character. Where are the ministers of the gospel? In the ministry of God's Word the very best talent is needed. [Cf: 21MR81.08] p. 75, Para. 8, [1906MS].

"Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Let us exalt the Lord as the One who has rightful

dominion as the Supreme Ruler in His church. Shall not those who are soundly converted lift up their voices in an earnest effort to stay the awful deeds that are bringing the judgments of God upon our nation and upon the world? We seem as men who know not what the living out of the law means. Let Christ be exalted in His mediatorial work.--Letter 18a, 1906. [Cf: 21MR82.01] p. 76, Para. 1, [1906MS].

(Written May 10, 1906, from Sanitarium, California, to Edson and Emma White.) I have begun several times to write to you, but before the letter has been finished, each time I have had to pack up my writings, and so nothing has been finished. I shall make another beginning. [Cf: 21MR83.01] p. 76, Para. 2, [1906MS].

We are very pleased to be at home again. Yesterday we gathered peas from our garden for dinner. This is the second dish we have had this season. We found when we arrived home that Brother and Sister King during our absence had had a general housecleaning. Everything smells sweet and clean. [Cf: 21MR83.02] p. 76, Para. 3, [1906MS].

We thought it right on our way home to drive through the city to see the ruin wrought by the earthquake and fire. We drove in an easy carriage through the ruined district. I have no language with which to describe the awful scene. There are some who are now boasting that in restoring San Francisco they will make it proof against such casualties in the future. But these worldly wise men do not know that there is an omnipotent Ruler in the heavens, who possesses all power, and that He will do according to His will. [Cf: 21MR83.03] p. 76, Para. 4, [1906MS].

I was pleased to see that the church which your father and a few who united with him built, was untouched by the fire. The house close beside it, which Brother Chittenden built, is also unharmed. [Cf: 21MR83.04] p. 76, Para. 5, [1906MS].

The park nearby looked beautiful with its fine trees and flowers and green grass. The fire came quite close to this section, but it also escaped injury. We feel that God has greatly favored His people in this time of calamity. Although so many living in San Francisco have been killed, we have not heard of one Sabbathkeeper who was killed or injured in the disaster. [Cf: 21MR83.05] p. 76, Para. 6, [1906MS].

The ascension of Jesus to the Father was a matter of rejoicing to the early church. It enabled the Saviour to vouchsafe to His followers in a special sense, through the agency of the Holy Spirit, His guidance and protection. The promise of the Father concerning His Son had been, "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." At the close of His work on earth the Saviour could say, "I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." [Cf: 21MR83.06] p. 76, Para. 7, [1906MS].

Christ claims His own recompense for His conquests. He specified in His wonderful prayer, recorded in the seventeenth chapter of John, what that recompense is. "I am glorified in them." His ransomed church is to be the chief source of His glory. Through them, unto principalities and powers in heavenly places, is to be made known the manifold wisdom of

God. [Cf: 21MR84.01] p. 76, Para. 8, [1906MS].

"I have given them Thy word," the Saviour declared, "and the world hath hated them, because they are not of the world, even as I am not of the world." (John 17:15-26, quoted.) [Cf: 21MR84.02] p. 77, Para. 1, [1906MS].

Christ humbled Himself, and became obedient unto death, even the death of the cross. "Wherefore God hath highly exalted Him." A marvelous work has been wrought in our behalf. Shall we allow ourselves to become depressed, or to murmur and complain? (Heb. 3:12-19, quoted.) [Cf: 21MR84.03] p. 77, Para. 2, [1906MS].

True believers are the light of the church and of the world. God has true messengers of healing in our world. They are those who are taught of God, who are imbued with His Spirit, ministers who experience the sanctification of the Spirit. Sons and daughters of God have a great work to do in the world. They are to be its light. They are to accept the Word of God as the man of their counsel, and impart it to others. They are to diffuse light. All who have received the engrafted Word will be faithful in giving that Word to others. They will speak the words of Christ. In conversation and in deportment they will give evidence of a daily conversion to the principles of truth. Such believers will be a spectacle to the world, to angels, and to men, and God will be glorified in them. [Cf: 21MR84.04] p. 77, Para. 3, [1906MS].

Let us ask ourselves the question, Shall I not seek to honor God daily? The time has come for me to present these things before you as the Lord has presented them to me.--Letter 141, 1906. [Cf: 21MR84.05] p. 77, Para. 4, [1906MS].

(Written May 12 and 26, 1906, from Sanitarium, California, to Edson and Emma White) I address you a few lines this morning. I have begun letters to you during the past few weeks, but have been unable to finish them. [Cf: 21MR85.01] p. 77, Para. 5, [1906MS].

This morning I am weak, because of an attack of influenza that came upon me during our visit to southern California. While at the Paradise Valley Sanitarium I drove to San Diego to speak in the church there; and then, after taking a cold bath, I drove back to the sanitarium, nearly seven miles. This did not seem to weary me; but afterward I was traveling from place to place, and bearing heavy burdens, and in some way I contracted a cold that it has been difficult for me to throw off. [Cf: 21MR85.02] p. 77, Para. 6, [1906MS].

While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24 the invited guests and many friends of the sanitarium began to come onto the grounds to inspect the buildings. The dedicatory exercises passed off very pleasantly. Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch With Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, His care for His people, and His yearning desire to bring under His beneficent care those who are ignorant of His purposes concerning them. [Cf: 21MR85.03] p. 77, Para. 7, [1906MS].

Through the prophet Isaiah, Jehovah, "He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein," declares to His people: "I the Lord (Jehovah) have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house....Sing unto the lord (Jehovah) a new song, and His praise from the end of the earth." [Cf: 21MR85.04] p. 78, Para. 1, [1906MS].

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health. [Cf: 21MR85.05] p. 78, Para. 2, [1906MS].

Elder Haskell spoke next, on the healing of the one sick of the palsy. Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service. [Cf: 21MR86.01] p. 78, Para. 3, [1906MS].

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is one year younger than I am, and seems to be a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium-home in this beautiful place, and of her pleasure that the work she was unable to carry on is now taken up by us. She seemed to be very thankful that the place is in good hands. [Cf: 21MR86.02] p. 78, Para. 4, [1906MS].

I had a long talk with Dr. Potts, and gave her a copy of *Ministry of Healing*. She told me that the original sanitarium building had cost her twenty-five thousand dollars. It is a three-story structure, besides the basement and the garret--all finished with excellent taste and wise calculation. The parlors and sitting room and dining room are well arranged, and built for the comfort and the health of the patients. There are several bay windows, and the building stands so that the sunshine enters the rooms to the best possible advantage. [Cf: 21MR86.03] p. 78, Para. 5, [1906MS].

The new addition to the main building is in the form of a long "L," with well-arranged bathrooms on one end. The second floor has been finished for the accommodation of patients. The third floor is not yet finished, but will be arranged as a dormitory for the helpers. [Cf: 21MR86.04] p. 78, Para. 6, [1906MS].

May 26. There is a general feeling of uncertainty, a trembling, in regard to future events; for at times there is a trembling of the earth. I am now at work preparing some articles for the papers or for publication in some other form. Now, while men and women are thinking seriously, I can make a strong point on the Sunday question and on the

closing of liquor saloons. I mean to speak quite strongly on these points. [Cf: 21MR86.05] p. 78, Para. 7, [1906MS].

Light has been given me that as we near the close of this earth's history we shall have the scenes of the San Francisco calamity repeated in other places; and I do want to gather strength, that I may be able to stand before the people and bear a clear, decided testimony. The period of time in which we are living is a very solemn one. [Cf: 21MR86.06] p. 79, Para. 1, [1906MS].

We had quite a shaking up in our houses here at home. Chimneys were thrown down, but no great damage was done. The printing plant at Mountain View suffered considerably. The side and back walls of the factory were shaken down. The front remained standing. The new post office building, just finished, was a complete wreck, and some large store buildings were also in ruins. Several other buildings in Mountain View were twisted and broken in pieces, more or less. In San Jose, very many of the buildings were ruined, and many chimneys were thrown down. [Cf: 21MR86.07] p. 79, Para. 2, [1906MS].

These things make me feel very solemn, because I know that the judgment day is right upon us. The judgments that have already come are a warning, but not the finishing, of the punishment that will come on wicked cities. Our cities are most terrible places, wherein are practiced all kinds of sin and iniquity of the most revolting character. The Lord's name is greatly dishonored. [Cf: 21MR87.01] p. 79, Para. 3, [1906MS].

When we reached San Francisco on our way home, we took a carriage and rode through the streets of the city for an hour and a half. We went up to Van Ness Avenue, and on to our church building. The meetinghouse is still standing. It has sustained some damage, but can soon be repaired. It would have been a hard matter to arouse courage sufficient to rebuild if it had been destroyed. Beautiful Jefferson Park, close by the church property, is filled with tents and people. [Cf: 21MR87.02] p. 79, Para. 4, [1906MS].

San Francisco in ruins is the most complete, thorough, awful calamity I have ever looked upon. In the night season I have had many presentations of the judgments of God coming upon our cities; and now I can understand better the real meaning of these scenes that I have witnessed. [Cf: 21MR87.03] p. 79, Para. 5, [1906MS].

In Micah we read: (Quote Micah 1:2-7; 2:1-5, 7, 12, 13; 3.) [Cf: 21MR87.04] p. 79, Para. 6, [1906MS].

Oh, how soon the scenes of destruction and desolation will come and be universal, we cannot tell. "Be ye also ready," saith the Lord, "for in such an hour as ye think not the Son of man cometh." [Cf: 21MR87.05] p. 79, Para. 7, [1906MS].

In Habakkuk we read: (Quote 2:1, 2 "it will not tarry" [beyond the time appointed]). (Quote 2:3-20.) [Cf: 21MR87.06] p. 79, Para. 8, [1906MS].

In Zephaniah we read: (Quote the entire book.) [Cf: 21MR87.07] p. 79, Para. 9, [1906MS].

In connection with these scriptures, read the first four chapters of the prophecy of Zechariah, and the entire book of Malachi. [Cf: 21MR87.08] p. 80, Para. 1, [1906MS].

These scenes will soon be witnessed, just as they are clearly described. I present these wonderful statements from the Scriptures for the consideration of everyone. The prophecies recorded in the Old Testament are the word of the Lord for the last day, and will be fulfilled as surely as we have seen the desolation of San Francisco. [Cf: 21MR87.09] p. 80, Para. 2, [1906MS].

Will any body of men bring upon themselves the displeasure of the Lord by framing a law for the observance of a spurious sabbath, and then compelling obedience to this law? Will they insult God by profaning His holy day, and assuming authority, as gods, to exalt the first day of the week to be observed by all? [Cf: 21MR87.10] p. 80, Para. 3, [1906MS].

How can men set aside the true Sabbath, when they know that God came to our world and from Sinai's mount in awful grandeur proclaimed His law to be observed in commemoration of the day He had ordained as a day of rest--a day ever to be kept as a memorial of God as the Creator of the heavens and of the earth? He made the world in six days, and rested on the seventh day, and was refreshed. He sanctified the seventh day because that in it He had rested. He instituted the Sabbath as a memorial pointing to the fact that He was the Creator of the world, the Monarch of the universe. The Lord has given to men the day that He has chosen to be observed by all the world and regarded as a sacred rest day. [Cf: 21MR88.01] p. 80, Para. 4, [1906MS].

In the twentieth of Exodus we find the commandments that God has given as Ruler of the world. All who set one of these aside, and present in its place the observance of a day that bears no sanctity, will be dealt with by Jehovah as usurping an authority that infringes upon His divine prerogatives. The Sunday sabbath, a child of the papacy, is set forth to be observed as the Lord's Sabbath; and to obey this human law would compel men to transgress the laws of Jehovah. Human enactments that conflict with the laws of God bear not the stamp of divine approval. [Cf: 21MR88.02] p. 80, Para. 5, [1906MS].

We should remember with what awe-inspiring authority God has set apart the sacred Sabbath as a memorial by which men shall acknowledge that He is God and beside Him there is none else. In the closing verses of the thirty-first of Exodus, God speaks, for we read: (Quote Exodus 31:12-18.) [Cf: 21MR88.03] p. 80, Para. 6, [1906MS].

Whoever of the human family will dare to defy the Lord God will pay the penalty by meeting the great Lawgiver over His broken law. The Word has gone forth. It is not the Word of a human power, but of Almighty Authority, of a living and true God. Will man dare trifle with the sacred law of Jehovah, and place in its stead a common workday that marks the beginning of the week for the transaction of ordinary business? Who will venture to meet Jehovah over His broken law? [Cf: 21MR88.04] p. 80, Para. 7, [1906MS].

The Creator has with His own authority given you His Sabbath to

observe; and yet human agencies will attempt to set aside the seventh-day Sabbath, which commemorates God's holy work of creating the world in six working days, and resting on the seventh day. How can men dare assume the authority of Jehovah, and represent themselves as God, to change times and laws? [Cf: 21MR88.05] p. 81, Para. 1, [1906MS].

I call the attention of thinking men to these things. Dare you continue to take a human enactment that bears not the stamp of divine approval, and place it before the people as something to respect and honor? Will you substitute a counterfeit in place of the true and genuine? Will you thus meet God over His broken law, and stand with threats of persecution and severe punishment against the people whom you regard as criminals because they choose to obey the law of Jehovah in place of a spurious sabbath that man has created? [Cf: 21MR89.01] p. 81, Para. 2, [1906MS].

The patient tenderness with which God instructed the Israelites and prepared them for receiving His law, is revealed in the nineteenth of Exodus: "Ye have seen," He declared, "what I did unto the Egyptians, and how I bare you on eagles' wings." (Quote verses 4-9.) [Cf: 21MR89.02] p. 81, Para. 3, [1906MS].

God desired to be near His people in order that they might realize the terrible majesty of His power and the sacredness of His law; and so in mercy He drew near and caused a thick cloud to separate Him from their sight, that they might not be destroyed by the presence of His glory. Through the thick cloud they could hear His voice. [Cf: 21MR89.03] p. 81, Para. 4, [1906MS].

The habitations of men were not chosen as the place where God would speak His law. He chose not the magnificent palaces of the wealthy, but led His people to the foot of Mount Sinai, so that they might be surrounded by His created works while He appeared at the top of the mount. Far removed from all that man had built in pride and self-glorification, the Israelites were made to realize man's utter insignificance in the presence of the Almighty. (Quote Exodus 19:17-24.) [Cf: 21MR89.04] p. 81, Para. 5, [1906MS].

Then the ten commandments were spoken. [Cf: 21MR89.05] p. 81, Para. 6, [1906MS].

It would be well to keep these commandments, in printed form, in plain sight in every house.--Letter 154, 1906 [Cf: 21MR89.06] p. 81, Para. 7, [1906MS].

(Written May 10, 1906, from Sanitarium, California, to the Doctors Kress.) We have your recent letter. I need not wait for reflection before saying that I believe the best plan is that of first strengthening the work in Adelaide. The climate is more healthful, and the spiritual atmosphere much more favorable than that of Melbourne. This is the way that the matter has been presented to me, but I hoped you would decide the matter from your own judgment. I believe that after placing the whole matter before the Lord, the brethren will come to a harmonious decision. The Lord understands all our necessities. [Cf: 21MR90.01] p. 81, Para. 8, [1906MS].

The outlook for establishing a sanitarium at Adelaide is much more

favorable than the outlook for establishing one at Melbourne. The city of Melbourne is not the place to establish a sanitarium. It has been plainly presented to me that the sanitarium which you are planning to establish should be located in the most healthful place you can secure. But my warning is that of the angel who, standing in Melbourne, said in a clear, distinct voice, Establish not schools or sanitariums in the cities. In the future, cities will certainly feel the terrible results of earthquakes and fires. Cities will be destroyed by flood and by lightnings. Out of the cities, is my message at this time. [Cf: 21MR90.02] p. 82, Para. 1, [1906MS].

Be assured that the call is for our people to locate miles away from the large cities. One look at San Francisco as it is today would speak to your intelligent minds, showing you the necessity of getting out of the cities. Do not establish institutions in the cities, but seek a rural location. The call is, "Come out from among them, and be ye separate." The very atmosphere of the city is polluted. Let your schools be established away from the cities, where agricultural and other industries can be carried on. [Cf: 21MR90.03] p. 82, Para. 2, [1906MS].

The Lord calls for His people to locate away from the cities, for in such an hour as ye think not, fire and brimstone will be rained from heaven upon these cities. Proportionate to their sins will be their visitation. When one city is destroyed, let not our people regard this matter as a light affair, and think that they may, if favorable opportunity offers, build themselves homes in that same destroyed city. [Cf: 21MR90.04] p. 82, Para. 3, [1906MS].

Great precautions were taken to make everything in San Francisco secure against earthquakes, floods, and fires, yet today that great city is lying a mass of debris. Where is there one who, seeing this, can fail to reason from cause to effect? [Cf: 21MR90.05] p. 82, Para. 4, [1906MS].

A few days ago we passed by the great costly Stanford University. Many of its buildings now lie in ruins. [Cf: 21MR91.01] p. 82, Para. 5, [1906MS].

Yesterday, on our way home from Mountain View, we stopped to take a view of the destruction in San Francisco. Notwithstanding some of the buildings were of the most stable kind and were supposed to be proof against disaster, the city is a ruin. In some places the buildings are sunken into the ground. This city presents a most powerful picture of the inefficiency of human devising and human skill to withstand the carrying out of the Lord's mandate. [Cf: 21MR91.02] p. 82, Para. 6, [1906MS].

For our people to begin commercial enterprises in such a place will be to soothe the fears of those to whom they will come with the Bible message of truth. [Cf: 21MR91.03] p. 82, Para. 7, [1906MS].

Let all who would understand the meaning of these things read the eleventh chapter of Revelation. Read every verse, and learn the things that are yet to take place in the cities. Read also the scenes portrayed in the eighteenth chapter of the same book. [Cf: 21MR91.04] p. 82, Para. 8, [1906MS].

"And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." It will not be to the credit of any who believe the word of the prophecies of this book to ignore the special indications of God, and show indifference in regard to this wonderful display of the power of God because of the sins of this city recently destroyed. The Lord forbid that those who have witnessed this great destruction shall make light of the matter and flatter themselves that in the future they will have buildings far in advance of any buildings they have yet had. For if those who have felt the rebuke of God shall set themselves defiantly to invest their means as they have done, God will exercise His power to counteract their efforts. This calamity calls for men who have abused their privileges and taken advantage of their fellow men, to make amends for the wrong they have done. The Lord has spoken. Will men hear His voice? [Cf: 21MR91.05] p. 83, Para. 1, [1906MS].

Let not a mammoth sanitarium be built in any place. If there are large buildings miles away from the cities, that in the providence of God are offered at a price much below their value, and if you see the evidence of God's hand in this, work judiciously to obtain possession of these buildings. [Cf: 21MR91.06] p. 83, Para. 2, [1906MS].

Let your sanitariums be conducted by physicians and ministers who are in harmony with the light God has been giving to His people for the last half century. Place not men in positions of holy office who will not listen to God's counsel concerning His way and His will. There are influences working mightily against the very work God requires to be done. The time has come when the Lord's name is to be magnified in all your camp meetings. Every soul must now draw in even cords. Unbelief has taken possession of men who have been warned in regard to the seducing influence of Satan's working and the methods of his work, yet who have taken no heed. They are of the party that will give heed to seducing spirits and doctrines of devils. Where is this party that will depart from the faith? Consider this. Do not place in charge of your important work or even of the less important enterprises, those who will lead minds away from the truth which is to decide the destiny of souls. [Cf: 21MR91.07] p. 83, Para. 3, [1906MS].

Our Lord has the power that must be recognized by our people. God calls for unity in conformity to His expressed will. The flock of God should be watched that they shall not be led into false paths. Unite with no human influence that is not in agreement with the truth of God which has stood the test for half a century. [Cf: 21MR92.01] p. 83, Para. 4, [1906MS].

In conclusion I would say, Let not Brethren James and Semmens wait for new developments in Melbourne. Take hold at Adelaide, and lay your plans wisely.--Letter 158, 1906. [Cf: 21MR92.02] p. 83, Para. 5, [1906MS].

(Written July 25, 1906, from the campground at Oakland, California, to Brother and Sister O. A. Olsen.) I would be so much pleased to see you both and have a visit with you, and have a praying season with you. We are now to be on our guard every moment, lest Satan shall obtain victories over us. We need to brace up in the Lord Jesus Christ, and

pray and believe, for time is short. Be of good courage. [Cf: 21MR138.01] p. 83, Para. 6, [1906MS].

We need to bear in mind what is written in John 6:3-13. Here Christ shows us that He takes advantage of circumstances. He knew well that there would be an opportunity for Him to become a field preacher. The multitude followed Him, and standing sometimes upon a hill, He sat in the chair of state as a teacher to give the Word, which is the bread of life, to the people. He did not give them the Scriptures, but He fed them by enlarging a small substance of temporal food--by a miracle. [Cf: 21MR138.02] p. 84, Para. 1, [1906MS].

That occasion would be long remembered. Temporal food supplied to the hungry may so open the way to place Him in the chair of instruction. He did not sit at ease; He sat as One having authority. He condescended to bring His disciples before the large numbers to give them [a] reputation, that many would recognize in their workings that they worked as Christ had. The very deeds of mercy done by our Lord will open a door for His disciples. [Cf: 21MR138.03] p. 84, Para. 2, [1906MS].

My brother, my sister, it is a delicate work to address you both. Make the Word your guide, Sister Olsen. The more you get your mind off yourself, and consider the many, many things that need to have sharp, keen thought how to handle difficult problems, [the more] the Lord Jesus will give you the wisdom you ask of Him. The distribution of the grace of God imparted to that multitude in words, as well as a free-will offering of the food enlarged, prepared the way for our Saviour in many places. Now His blessing was on the food. God's blessing will be upon His disciples as they break the bread of life to [meet] the necessities of hungry souls. [Cf: 21MR138.04] p. 84, Para. 3, [1906MS].

Now, my dear Sister Olsen, we have One upon whom we can rely to keep you and to help you to be courageous and keep looking unto your Saviour as One who can supply all your necessities. Then in speaking cheerful words yourself, the Great Healer makes those words health to the one who speaks encouragingly to those who need words of helpfulness. Now is our lesson to be learned. Jesus gave thanks and distributed the bread, and lo, the loaves multiplied in their distribution. The fish increased in the hands of those who distributed them, and the fragments were gathered up, after five thousand had been satisfied. [Cf: 21MR138.05] p. 84, Para. 4, [1906MS].

"Gather up the fragments." He who had all the resources of infinity at His command would not waste a fragment! There is to be a gathering of all the words of Christ, and these words as the bread of life are to be given to the multitude. All, however weak they may be, are to consider that Jesus would have them feed the souls who are needy of instruction from the apostles. Speak the truth in love. Let all who comprehend the truth retain the impression made upon their heart which they can be able to repeat to others who did not hear the words. [Cf: 21MR139.01] p. 84, Para. 5, [1906MS].

The Lord Jesus never wrought a miracle to exalt His power, but in contrast with this in cases of a miracle He can work intelligently. Christ did not give the example to His disciples to add glory to

themselves, but as necessity occurred to satisfy hunger. [Cf: 21MR139.02] p. 84, Para. 6, [1906MS].

God would have all His gifts appreciated. All fragments, jots, and titles are to be treasured carefully, and we are carefully to become acquainted with the necessities of others. All that we have of Bible truth is not merely for our benefit, but to impart to other souls, and this is to be impressed upon human minds. Every kindly word spoken [is] to prepare the way to make a channel through which the truth will flow forth in rich currents to other souls. [Cf: 21MR139.03] p. 85, Para. 1, [1906MS].

Every working of Christ in miracles was essential, and to reveal to the world that there was a great work to be done on the Sabbath day for the relief of suffering humanity, but common work was not to be done. Pleasure-seeking, ball-playing, swimming was not a necessity, but a sinful neglect of the sacred day sanctified by Jehovah. Christ did not perform miracles to display His power, but always to meet Satan [who was] afflicting suffering humanity. Christ came to our world to meet the needs of the suffering, whom Satan was torturing. [Cf: 21MR139.04] p. 85, Para. 2, [1906MS].

And our sanitariums have been erected to supply a great necessity in healing the sick and suffering ones, and thus counterwork the work of Satan. And as in the miracles when Christ was in the world, we His followers are to discard drugs. We are to have faith, living faith, to read the Word, to inspire faith, to pray by the bedside of the sick, to talk faith. And Christ says, "Go ye therefore, and baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." Thus many are to be converted; the power of living faith is inspired in human hearts. [Cf: 21MR139.05] p. 85, Para. 3, [1906MS].

"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: 21MR139.06] p. 85, Para. 4, [1906MS].

Keep of good courage, Sister Olsen. Have faith. Look up always to the face of Jesus, and see and sense His love. A great work will be done for you, if you will only believe. Our Lord will lead you if you have faith in the high platform of truth. May the Lord bless and sanctify you both, soul, body, and spirit, is my prayer.--Letter 252, 1906. [Cf: 21MR140.01] p. 85, Para. 5, [1906MS].

(Written January 30, 1906, from Sanitarium, California, to Brother and Sister Farnsworth.) I cannot sleep after twelve o'clock. I am encouraging souls to examine their own hearts and to seek counsel most earnestly from God. Now is the time for us to afflict our souls by fasting and prayer. We cannot lay out the way in which the Lord will work, but we can follow the leadings and drawings of His Holy Spirit. We shall gain nothing by lifting up our souls unto vanity and in self-confidence. [Cf: 21MR436.01] p. 85, Para. 6, [1906MS].

This I am saying in the visions of the night in assemblies in Battle Creek. If ever the believers in Battle Creek needed the Holy Spirit's guidance, it is now. They need the deep moving of the Spirit of God, that they may give the trumpet a certain sound. [Cf: 21MR436.02] p. 85, Para. 7, [1906MS].

Read the first eleven verses of the fortieth chapter of Isaiah. Present the truth in its power, as it is in Jesus. Keep the mind stayed on God and imbued with His Holy Spirit. Present the affirmative of truth. Stand on the platform of eternal truth. But do not accuse. Say nothing to arouse enmity and strife. [Cf: 21MR436.03] p. 86, Para. 1, [1906MS].

The truth, present truth for this time, will be meat in due season. Let plain, authoritative truth be presented with decided assurance and in the spirit of love and kindness, that the Holy Spirit's power may give force to the words spoken. You are surely where many souls have become confused. But Christ has promised, "Lo, I am with you always, even unto the end." We are to claim this promise. The Lord is not asleep or indifferent to our faith, and He will give knowledge and grace to all who will humble their hearts before Him. [Cf: 21MR436.04] p. 86, Para. 2, [1906MS].

Have perfect faith in the promises of Christ. "Teach them," He said, "all that I have commanded you." The Lord has many precious souls in Battle Creek, and they need the very words of instruction that Christ has given for them. The gospel of Christ is full of love, rich in assurance and comfort. Every soul needs now to understand the foundation of his faith. In simple language and under the inspiration of the Holy Spirit, present the truth. We have the Word, that wonderful Book, which contains the very instruction needed at this time. [Cf: 21MR436.05] p. 86, Para. 3, [1906MS].

The testing time is right upon us. We must build upon the Rock that will stand the storm of test and trial. As we see the fulfillment of prophecy, we know that the end of all things is at hand. Present the eternal principles of truth. Show what the Word of God declares is to take place on this earth. The God who gave Daniel instruction regarding the closing scenes of this earth's history will certainly confirm the testimony of His servants as at the appointed time they give the loud cry. [Cf: 21MR436.06] p. 86, Para. 4, [1906MS].

All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. [Cf: 21MR437.01] p. 86, Para. 5, [1906MS].

Christ said, "Blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" [Matt. 13:16, 17]. Blessed are the eyes which saw the things that were seen in 1843 and 1844. [Cf: 21MR437.02] p. 86, Para. 6, [1906MS].

The message was given. And there should be no delay in repeating the message, for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony. [Cf: 21MR437.03] p. 86, Para. 7, [1906MS].

The attention of our churches must be aroused. We are standing upon the borders of the greatest event in the world's history, and Satan

must not have power over the people of God, causing them to sleep on. The papacy will appear in its power. All must now arouse and search the Scriptures, for God will make known to His faithful ones what shall be in the last time. The word of the Lord is to come to His people in power. [Cf: 21MR437.04] p. 87, Para. 1, [1906MS].

The signs of the end are fast fulfilling. The time of trouble is very near us now. We are to be brought into strait places in a way in which we have not been brought heretofore. The time of trouble is near, and we are to awake to a realization of this. We are to be sure that our feet are in the narrow path. We need an experience that we have not yet had, that we may have the assurance that the God of all grace is a very present help in time of need. The time of trouble--trouble such as was not since there was a nation--is right upon us, and we are like the sleeping virgins. We are to awake and ask the Lord Jesus to place underneath us His everlasting arms, and carry us through the time of trial before us. [Cf: 21MR437.05] p. 87, Para. 2, [1906MS].

Let us turn our attention away from unimportant things, and give ourselves to God. We scarcely dream of the destroying angels that already are permitted to bring disaster and destruction in their path. Shall my life be spared to act a part in the closing scenes of this earth's history? [Cf: 21MR437.06] p. 87, Para. 3, [1906MS].

How little we know of what is going on in heaven! What fearful indifference those on this earth show to eternal realities. Souls are unprepared for what is about to take place in our world; the warning must be given, The end of all things is at hand. [Cf: 21MR438.01] p. 87, Para. 4, [1906MS].

Again I say to my ministering brethren in Battle Creek, Preach the Word. The last message of mercy is to be given to prepare a people to stand in these last days. Everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. [Cf: 21MR438.02] p. 87, Para. 5, [1906MS].

This is what has been presented to me--that we are asleep, and do not know the time of our visitation. But if we humble ourselves before God, and seek Him with the whole heart, He will be found of us.--Letter 54, 1906. [Cf: 21MR438.03] p. 87, Para. 6, [1906MS].

The only-begotten Son of God came to this world to redeem the fallen race. He has given us evidence of His great power. He will enable those who receive Him to build up characters free from all the tendencies that Satan reveals. We can resist the enemy and all his forces. The battle will be won, the victory gained, by him who chooses Christ as his leader, determined to do right because it is right. [Cf: ST 01-03-06 para. 01] p. 87, Para. 7, [1906MS].

Our divine Lord is equal to any emergency. With him nothing is impossible. He has shown His great love for us by living a life of self-denial and sacrifice, and by dying a death of agony. Come to Christ just as you are, weak, helpless, and ready to die. Cast yourself wholly on His mercy. There is no difficulty within or without that can not be surmounted in His strength. Some have stormy tempers. But He who calmed the stormy sea of Galilee will say to the troubled heart, "Peace, be still." There is no nature so rebellious that Christ can not

subdue it, no temper so stormy that He can not quell it, if the heart is surrendered to His keeping. [Cf: ST 01-03-06 para. 02] p. 87, Para. 8, [1906MS].

He who commits his soul to Jesus need not despond. We have an all-powerful Saviour. Looking to Jesus, the Author and Finisher of your faith, you can say, "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; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." [Cf: ST 01-03-06 para. 03] p. 88, Para. 1, [1906MS].

Do not think that the Christian life is a life free from temptation. Temptations will come to every Christian. Both the Christian and the one who does not accept Christ as his leader will have trials. The difference is that the latter is serving a tyrant, doing his mean drudgery, while the Christian is serving the One who died to give him eternal life. Do not look upon trial as something strange, but as the means by which we are to be purified and strengthened. "Count it all joy when ye fall into divers temptations." James declares, "Knowing this, that the trying of your faith worketh patience." [Cf: ST 01-03-06 para. 04] p. 88, Para. 2, [1906MS].

Our sea will not always be smooth. We shall have storm and tempest. Meeting difficulties is a part of our education, necessary to the formation of a strong, symmetrical character. [Cf: ST 01-03-06 para. 05] p. 88, Para. 3, [1906MS].

In the future life we shall understand things that here greatly perplex us. We shall realize how strong a helper we had, and how angels of God were commissioned to guard us as we followed the counsel of the Word of God. [Cf: ST 01-03-06 para. 06] p. 88, Para. 4, [1906MS].

To all who receive Him Christ will give power to become the sons of God. He is a present help in every time of need. Let us be ashamed of our wavering faith. Those who are overcome have only themselves to blame for their failure to resist the enemy. All who choose can come to Christ and find the help they need. [Cf: ST 01-03-06 para. 07] p. 88, Para. 5, [1906MS].

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to Him who has said, "All power is given unto Me in heaven and in earth," "Lo, I am with you always, even unto the end of the world." [Cf: ST 01-03-06 para. 08] p. 88, Para. 6, [1906MS].

There stands among you the mighty Counselor of the ages, inviting you to place your confidence in Him. Shall we turn away from Him to uncertain human beings, who are as wholly dependent on God as we ourselves are. Have we fallen so far below our privileges. Have we not been guilty of expecting so little that we have not asked for what God is longing to give. [Cf: ST 01-03-06 para. 09] p. 88, Para. 7, [1906MS].

"I will mention the lovingkindnesses of the Lord, and the praises of

the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His lovingkindness. For He said, Surely they are My people, children that will not lie; so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." [Cf: ST 01-03-06 para. 10] p. 88, Para. 8, [1906MS].

Let us have more confidence in our Redeemer. Turn not from the waters of Lebanon to seek refreshment at broken cisterns, which can hold no water. Have faith in God. Trustful dependence on Jesus makes victory not only possible, but certain. Tho multitudes be pressing on in the wrong way, tho the outlook be ever so discouraging, yet we may have full assurance in our Leader; for "I am God," He declares, "and there is none else." He is infinite in power, and able to save all who come to Him. There is no other in whom we can safely trust. By Mrs. E. G. White. [Cf: ST 01-03-06 para. 11] p. 89, Para. 1, [1906MS].

The Saviour knows that in humanity we shall find no solace for our woe, and He pities us because we are so needy, and yet so unwilling to make Him our confidant, our burden bearer. Of the poor, fainting soul, tired of looking to humanity only to be betrayed and forgotten, Christ says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." [Cf: ST 02-14-06 para. 01] p. 89, Para. 2, [1906MS].

Do not take your sorrows and difficulties to man. Present yourself to Him who is able to do "exceeding abundantly." He knows just how to help you. Do not turn from the loving, compassionate Redeemer to human friends, who, tho they may give you the best they have, may lead you into wrong paths. Take all your troubles to Jesus. He will receive and strengthen and comfort you. He is the great Healer of all maladies. His great heart of infinite love yearns over you. He sends you the message that you may recover yourself from the snare of the enemy. You may regain your self-respect. You may stand where you regard yourself, not as a failure, but as a conqueror, in and through the uplifting influence of the Spirit of God. [Cf: ST 02-14-06 para. 02] p. 89, Para. 3, [1906MS].

There are many who live under such a pressure of worry that they taste but little of the sweetness of God's love. They do not know the meaning of the words, "That My joy might remain in you, and that your joy might be full." Let us do our best, and then leave everything in the hands of the Lord, saying, I believe Thy promises. Wilt Thou not give evidence of Thy working? He will hear and answer. [Cf: ST 02-14-06 para. 03] p. 89, Para. 4, [1906MS].

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive." These words are the pledge that all that an omnipotent Saviour can bestow will be given to those who trust in Him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before Him, trying in our own strength to bring about that which we desire. In His name we are to ask, and then we are to act as if we trusted His efficiency. [Cf: ST 02-14-06 para. 04] p. 89, Para. 5, [1906MS].

We lose many blessings by failing to bring our needs and cares and sorrows to our Saviour. He is the wonderful Counsellor. He looks upon His church with intense interest, and with a heart full of tender sympathy. He enters into the depth of our necessities. But our ways are not always His ways. He sees the result of every action, and He asks us to trust patiently in His wisdom, not in the supposedly-wise plans of our own making. [Cf: ST 02-14-06 para. 05] p. 89, Para. 6, [1906MS].

Lay all your plans at the feet of the Redeemer. And do not cease to pray. If the answer tarry, wait for it. Let your importunate prayers continue to ascend to God. If it be for His name's glory, the soothing words will be spoken, "Be it unto thee according to thy word." [Cf: ST 02-14-06 para. 06] p. 90, Para. 1, [1906MS].

We do not depend on God as we should. Let us leave unsaid every word of complaint. Talk faith and courage. Be afraid to doubt, lest this become a habit that will destroy faith. The dealings of Providence may seem dark and mysterious and unexplainable; nevertheless we are to trust in Him, saying, "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." Whatever may be your circumstances, however dark and mysterious may seem the ways of Providence, tho your path may lead through deep waters, and trial and bereavement may afflict you again and again, the assurance is still yours, "All things work together for good to them that love God." [Cf: ST 02-14-06 para. 07] p. 90, Para. 2, [1906MS].

Do not let Satan accomplish his purpose to keep you in the chamber of darkness and shadow, where the bright beams of the Sun of Righteousness do not penetrate. Dwelling in the darkness, your beliefs will be tinged with gloom and your hopes buried in the night. The Lord bids you look up, saying, O God, here I am; do unto me as seemeth good to Thee. Use me in Thy service. I will no longer make my life an affliction to myself and to others. I will not shun the cross, or refuse to take up the work that Thou hast bidden me do. I am Thine. I will no longer sit in sackcloth and ashes. I will come out of the darkened chamber of death into the upper room, which is filled with the bright beams of the Sun of Righteousness. [Cf: ST 02-14-06 para. 08] p. 90, Para. 3, [1906MS].

"Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." "Serve the Lord with gladness; come before His presence with singing. Know ye that the Lord He is God; it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations. Mrs. E. G. White. [Cf: ST 02-14-06 para. 09] p. 90, Para. 4, [1906MS].

Our last thought at night and our first thought in the morning should be of Him in whom are centered our hopes of eternal life. He died for us. He saw us in peril, exposed to destruction, and He poured out His life to save us. He is our Advocate. He has placed a treasure-house of blessing at our command. Men can not remove one stain of sin. Christ's merits alone will avail, and they have been placed at our disposal in rich fulness. Every moment we may draw upon Christ for help. As we turn

to Him, He answers, "Here am I." Christ is our Intercessor. He places the incense of His righteousness in the golden censer, to offer up with the prayers of His disciples. The Father hears every prayer offered in contrition and sincerity. Our supplications blend with the supplications of our Intercessor, whose voice the Father always hears. [Cf: ST 02-28-06 para. 01] p. 90, Para. 5, [1906MS].

In His Name. Let us, then, pray without ceasing, not in the name of any human being, but in the name of Him who is our substitute and surety. He has given us His name to use. "Ask in My name," He says. Then let us pray in faith. Let us not falter, but go forward from strength to strength, from victory to victory. [Cf: ST 02-28-06 para. 02] p. 90, Para. 6, [1906MS].

Jesus receives and welcomes you as His friend. He loves you. He has pledged Himself to open before you all the treasures of His grace. He says, Make use of My name, and it will be your passport to the heart of My Father, and to all the riches of His grace. "Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto ye have asked nothing in My name; ask, and ye shall receive, that your joy may be full." [Cf: ST 02-28-06 para. 03] p. 91, Para. 1, [1906MS].

Unworthy as we are, God has granted to us His forgiving mercy; undeserving as we are of the least of His favors, He has poured rich blessings upon us. The more unworthy the receiver, the more glorious the mercy of God, and the more earnestly we should show forth the praises of Him who hath called us out of darkness into His marvelous light. To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbelief aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift. [Cf: ST 02-28-06 para. 04] p. 91, Para. 2, [1906MS].

Trust Begets Love. The more you trust your Redeemer, the more you will love Him. He is your Friend in life or death. He is the Crown of your rejoicing. He is worthy of your fullest faith. All the sorrows and afflictions that we suffer here only constitute our discipline for the higher life. God designs that thus we shall be fitted for heaven. Wait upon God. Lean upon Him in entire dependence; for His everlasting arms will sustain you. He who says that not a sparrow falls to the ground without the notice of the heavenly Father will care for those who love and trust Him. Jesus knows every throb of pain, every throe of anguish and distress, and He will give His children grace to endure the afflictions that He permits to come upon them. His heart beats in sympathy with suffering humanity and those who suffer most have most of His pity and sympathy. [Cf: ST 02-28-06 para. 05] p. 91, Para. 3, [1906MS].

"Great is the Lord, and greatly to be praised; and His greatness is unsearchable." "Thou hast a mighty arm; strong is Thy hand: and high is Thy right hand." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." If He is for you, who can be against you. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Let us trust Him who sees the end from the beginning, and who will make all

things work together for good to those that love the Lord. Mrs. E. G. White. [Cf: ST 02-28-06 para. 06] p. 91, Para. 4, [1906MS].

The cry of the soul should be, Give me the bread of life. Lift up a full cup of the water of life to my parched lips, that I may be revived and refreshed. Let me see Thee as my helper, the Man of sorrows and acquainted with grief. Thou wast wounded for my transgressions, and bruised for my iniquities. The chastisement of my peace was upon Thee, and with Thy stripes I am healed. [Cf: ST 03-07-06 para. 01] p. 91, Para. 5, [1906MS].

The Lord does not want His children to worry and fret over things that they can not help. He wants them to go on from strength to strength. Let us learn a lesson of trust from the miracle of feeding the five thousand with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had. Yet, after all had been satisfied, there were gathered up twelve baskets full of fragments. [Cf: ST 03-07-06 para. 02] p. 91, Para. 6, [1906MS].

When Christ is formed within, the hope of glory, that which before seemed but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning His meekness and lowliness. Thus your heart will become a temple for God's presence. [Cf: ST 03-07-06 para. 03] p. 92, Para. 1, [1906MS].

Do not look on the dark side. When the Israelites were content with the portion of manna that God gave, they found it sweet and full of nourishment. When they became dissatisfied, it was loathsome to them. Content is a blessing; discontent, a curse. [Cf: ST 03-07-06 para. 04] p. 92, Para. 2, [1906MS].

God wants your mind to be clear, your temper sweet, your love abounding. Then the peace that passes all understanding will fill your heart. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant. Christ came to this world to shed upon you His brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk hope and faith and courage. [Cf: ST 03-07-06 para. 05] p. 92, Para. 3, [1906MS].

Be kind and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more clearly. Above your trials and disappointments will be revealed the reflection of a pure, healthy, religious life. In the out-working of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, tho He was rich, yet for our sake became poor, that through His poverty we might be made rich. [Cf: ST 03-07-06 para. 06] p. 92, Para. 4, [1906MS].

It is possible for us to reveal the likeness of our divine Lord. We can know the science of the divine life. We can glorify God. Do we do it? O, what an illustrious example we have in the life that Christ lived while on this earth. He has shown us what we can accomplish through cooperation with Him. We are to seek for the union of which He

speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us to weep with those who weep, and to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress. [Cf: ST 03-07-06 para. 07] p. 92, Para. 5, [1906MS].

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must press forward in order to make it possible for them to gain eternal life. [Cf: ST 03-07-06 para. 08] p. 92, Para. 6, [1906MS].

Be strong and of good courage. In order to fight successfully, a soldier must have courage and strength. Of ourselves we are weak and feeble. But we have the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Mrs. E. G. White. [Cf: ST 03-07-06 para. 09] p. 92, Para. 7, [1906MS].

The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. Its pages are filled with truth. Would you gain a knowledge of God and of Christ, whom the Father sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge. [Cf: ST 03-21-06 para. 01] p. 93, Para. 1, [1906MS].

The words of the Bible and the Bible alone should be echoed from the pulpits of our land. This book is our great director, given us by God. It is a lamp to our feet and a light to our path. It flashes its light ahead, that we may see the path over which we are traveling, and its rays are thrown back on the past, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, the student of God's Word sees light and beauty. [Cf: ST 03-21-06 para. 02] p. 93, Para. 2, [1906MS].

We all need a guide through the many straight places of 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 you 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, 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: ST 03-21-06 para. 03] p. 93, Para. 3, [1906MS].

Compared with Words of Men. Had it been essential for us to study the writings of the early fathers, Christ would have told us to do this. But the fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to such

uncertainty. We pass by the fathers to learn of God out of His Word. This is life eternal, to know God. O, how thankful we should be that the inspired Word of God has been placed in our hands. Holy men of old wrote this Word as they were moved by the Spirit. [Cf: ST 03-21-06 para. 04] p. 93, Para. 4, [1906MS].

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them, but by His Word. All can search the Scriptures for themselves. And they may know that the teaching of this precious Book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting. [Cf: ST 03-21-06 para. 05] p. 93, Para. 5, [1906MS].

God did not leave His Word to be handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by man. Let us thank God for His written Word. [Cf: ST 03-21-06 para. 06] p. 93, Para. 6, [1906MS].

The bible is the key that unlocks the mysteries which it is essential for human beings to understand in order to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go. [Cf: ST 03-21-06 para. 07] p. 93, Para. 7, [1906MS].

He who will search the Bible with a humble, teachable spirit will find it a sure guide, pointing out the way of life with unfaltering accuracy. This book contains nothing that is non-essential, nothing that has not a bearing upon our lives. It teaches man how to simplify life's complicated experiences. It is an educator, endowing the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of their faith. [Cf: ST 03-21-06 para. 08] p. 94, Para. 1, [1906MS].

If you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would teach your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprover and corrector of moral evils, enabling us to distinguish between the true and the false. There is a rich mine of truth in this holy Book. [Cf: ST 03-21-06 para. 09] p. 94, Para. 2, [1906MS].

The sailor who has in his possession chart and compass, and yet neglects to use them, is responsible for placing the lives of those on board his vessel in peril. The vessel may be lost by his neglect. We have a Guidebook, the Word of God, and we are inexcusable if we miss the way to heaven, for plain directions have been given us. [Cf: ST 03-21-06 para. 10] p. 94, Para. 3, [1906MS].

Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive the divine enlightenment. He will understand the meaning of the words, "If any man willeth to do His will, he shall know of the teaching." As he endeavors to reach the highest

standard, the Bible is as a light to guide his footsteps homeward. By studying it, he finds that he is a joint-heir with Christ to an immortal inheritance. The Guidebook points him to the unsearchable riches of heaven. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment. [Cf: ST 03-21-06 para. 11] p. 94, Para. 4, [1906MS].

Every means of grace should be diligently improved, that the grace of God may abound in the soul more and more. We must have spiritual knowledge that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ," that we may "be filled with all the fulness of God." By Mrs. E. G. White. [Cf: ST 03-21-06 para. 12] p. 94, Para. 5, [1906MS].

When a question was brought to Christ, His answer was, "Have ye not read?" "What saith the Scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great storehouse of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the Scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy they might meet him as He had done, saying "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word. [Cf: ST 03-26-06 para. 01] p. 94, Para. 6, [1906MS].

Of the Word of God, the psalmist writes, "The entrance of Thy words 'giveth light; it giveth understanding to the simple." It is a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be. [Cf: ST 03-26-06 para. 02] p. 94, Para. 7, [1906MS].

Our Counsel and Guide. We see in the Word, warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guidebook at every step, inquiring, Is this the way of the Lord? our words and acts will be tainted by selfishness. We shall forget God, and walk in paths that He has not chosen for us. [Cf: ST 03-26-06 para. 03] p. 95, Para. 1, [1906MS].

God's Word is full of precious promises and helpful counsel. It is infallible; for God can not err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid. [Cf: ST 03-26-06 para. 04] p. 95, Para. 2, [1906MS].

He who through the Scriptures holds communion with God will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart will melt in tenderness and contrition. He will be filled with a desire to be like his Master, to live a life of loving service. [Cf: ST 03-26-06 para. 05] p. 95, Para. 3, [1906MS].

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth through His followers to-day. If the saints of the Old Testament bore such a bright testimony of loyalty, should we not to-day, upon whom is shining the accumulated light of centuries,

arise and shine? The glory of the prophecies shed their light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word through the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us. [Cf: ST 03-26-06 para. 06] p. 95, Para. 4, [1906MS].

Why "More Noble." The Bereans were commended as being more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily. They did not search the Bible from curiosity, but that they might learn in regard to Christ. Daily, they compared scripture with scripture; and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts. [Cf: ST 03-26-06 para. 07] p. 95, Para. 5, [1906MS].

We are to open the Word of God with reverence, and with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us in His Word. We are in the audience-chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God, and shows them to us. We see more clearly the greatness of God's love and the fullness of His salvation. We appreciate more fully His gracious design to make us partakers in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant. [Cf: ST 03-26-06 para. 08] p. 95, Para. 6, [1906MS].

The life of Christ, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desires to fix the faith of His followers on the Word. When His visible presence should be withdrawn, the Word must be their source of power. Like their Master, they were to live by "every word that proceedeth out of the mouth of God." [Cf: ST 03-26-06 para. 09] p. 95, Para. 7, [1906MS].

The Word Our Food. As our physical life is sustained by food, so our spiritual life is sustained by the word of God. As we must eat for ourselves in order to obtain nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought that God has in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord." [Cf: ST 03-26-06 para. 10] p. 96, Para. 1, [1906MS].

In the Bible we have in clear lines the revelation of God's character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets, and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell

under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the Spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character,--like them, to walk with God. By Mrs. E. G. White. [Cf: ST 03-26-06 para. 11] p. 96, Para. 2, [1906MS].

Should the angel Gabriel be sent to this world to take upon himself human nature, and to teach the knowledge of God, how eagerly men would listen to his instruction. Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him. What exaltation he would receive. Men would desire to place him on the throne of David, and to gather the nations of earth under his banner. [Cf: ST 04-04-06 para. 01] p. 96, Para. 3, [1906MS].

If, when this heavenly being returned to his home, he should leave behind him a book containing the history of his mission, with revelations regarding the history of the world, how eagerly would its seal be broken! How anxiously men and women would seek to obtain a copy! Thinking people would store up the precious instruction for the benefit of future generations. Thousands from all parts of the world would copy the words of this book. With intense interest they would read and reread its pages. For a time all other interests would be subordinated to a study of its contents. [Cf: ST 04-04-06 para. 02] p. 96, Para. 4, [1906MS].

One Above the Angels. But one surpassing all that imagination can present came from heaven to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come . . . to do Thy will, O God." [Cf: ST 04-04-06 para. 03] p. 96, Para. 5, [1906MS].

A prophet said: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." [Cf: ST 04-04-06 para. 04] p. 96, Para. 6, [1906MS].

Of Himself Christ declares, "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 04-04-06 para. 05] p. 97, Para. 1, [1906MS].

As Paul beheld Christ in His power, he broke out into exclamations of admiration and amazement: "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." "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. . . . For it pleased the Father that in Him should all fulness dwell." [Cf: ST 04-04-06 para. 06] p. 97, Para. 2, [1906MS].

The Voice of the Infinite. The Bible is God's voice speaking to us, just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its precepts. The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One. [Cf: ST 04-04-06 para. 07] p. 97, Para. 3, [1906MS].

Christ reproached His disciples with their slowness of comprehension. They were influenced by maxims and traditionary lore, so that the truths spoken by the greatest Teacher the world has ever known were often lost truths to them. Christ led them to realize that He had put them in possession of truths of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples, He opened their understanding, that they might comprehend the Scriptures, so explaining the Old Testament to them that they saw in its teachings a meaning that the writers themselves had not seen. [Cf: ST 04-04-06 para. 08] p. 97, Para. 4, [1906MS].

Life and Light in the Word. Christ's words are the bread of life. As the disciples ate the words of Christ, their understanding was quickened. They understood better the value of the Saviour's teachings. In their comprehension of these teachings they stepped from the obscurity of dawn to the radiance of noonday. [Cf: ST 04-04-06 para. 09] p. 97, Para. 5, [1906MS].

So will it be with us as we study God's Word. Our minds will be quickened, and our understanding enlarged. Those who receive and assimilate this Word, making it a part of every act, of every attribute of character, grow strong in the strength of God. It gives vigor to the soul, perfecting the experience, and bringing joys that abide forever. By Mrs. E. G. White. [Cf: ST 04-04-06 para. 10] p. 97, Para. 6, [1906MS].

No other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. No other book can satisfy the questionings of the mind, and the craving of the heart. By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels. [Cf: ST 04-11-06 para. 01] p. 97, Para. 7, [1906MS].

A clear conception of what God is, and of what He requires us to be, will give us humble views of self. He who studies aright the sacred Word will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance. [Cf: ST 04-11-06 para. 02] p. 98, Para. 1, [1906MS].

As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties as an effort to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters

only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will, after a time, almost lose the power of growth. [Cf: ST 04-11-06 para. 03] p. 98, Para. 2, [1906MS].

Something for All. In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient, biography the truest to life, principles of government for the control of the state, for the regulation of the household--principles that human wisdom has never equalled. It contains philosophy the most profound, poetry the sweetest and most sublime, the most impassioned and most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand, central thought. Viewed in the light of this thought, every topic has a new significance. In it the most simply-stated truths are involved--principles that are as high as heaven, and that compass eternity. [Cf: ST 04-11-06 para. 04] p. 98, Para. 3, [1906MS].

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the Fountain of eternal truth, and a divine Hand has preserved its purity through the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's Word alone we find an authentic account of Creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our own race, unsullied by human prejudice or human pride. [Cf: ST 04-11-06 para. 05] p. 98, Para. 4, [1906MS].

Life in the Word. "The excellency of knowledge is, that wisdom giveth life to them that have it." "The words that I speak unto you," said Jesus, "they are spirit, and they are life." "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent." [Cf: ST 04-11-06 para. 06] p. 98, Para. 5, [1906MS].

The creative energy that called the world into existence is in the Word of God. This Word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God. [Cf: ST 04-11-06 para. 07] p. 98, Para. 6, [1906MS].

The life thus imparted is in like manner sustained. "By every word that proceedeth out of the mouth of God," shall man live. [Cf: ST 04-11-06 para. 08] p. 98, Para. 7, [1906MS].

The mind, the soul, is built up by that upon which it feeds, and it rests with us to determine upon what it shall be fed. It is within the power of every one to choose the topics that shall occupy the thoughts, and shape the character. Of every human being privileged with access to the Scriptures, God says; "I have written unto him the great things of My law." "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not." [Cf: ST 04-11-06 para. 09] p. 99, Para. 1, [1906MS].

The Bible Brings Companionship. With the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such

companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He talks with men. As he studies and meditates upon the themes into which "the angels desire to look," he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught upon mountain, and plain, and sea. He may dwell in this world in the atmosphere of heaven; imparting to earth's sorrowing ones thoughts of hope and longings for holiness: himself coming closer and still closer into fellowship with the Unseen; like him who of old walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones who, unseen, were on earth his companions--voices that here he learned to distinguish and to love. He, who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship. By Mrs. E. G. White. [Cf: ST 04-11-06 para. 10] p. 99, Para. 2, [1906MS].

The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God. From the first intimation of hope in the sentence pronounced in Eden, to that last glorious promise of the Revelation, "They shall see His face; and His name shall be in their foreheads," the burden of every book and every passage of the Bible is the unfolding of this wondrous theme,--man's uplifting, the power of God, which giveth us the victory through our Lord Jesus Christ. Here we behold the Majesty of heaven, as He humbled Himself to become our Substitute and Surety, to cope single-handed with the powers of darkness, and to gain the victory in our behalf. A reverent contemplation of such themes as these can not fail to soften, purify, and ennoble the heart, and, at the same time, to inspire the mind with new strength and vigor. [Cf: ST 04-18-06 para. 01] p. 99, Para. 3, [1906MS].

The science of redemption is the science of all sciences; the science that is the study of the angels, and of all the intelligencies of the unfallen worlds; the science that engages the attention of our Lord and Saviour; the science that enters into the purpose brooded in the mind of the Infinite,--"kept in silence through times eternal;" the science that will be the study of God's redeemed throughout the endless ages. This is the highest study in which it is possible for man to engage. As no other study can, it will quicken the mind, and uplift the soul. [Cf: ST 04-18-06 para. 02] p. 99, Para. 4, [1906MS].

Jesus said of the Old Testament Scriptures,--and how much more is it true of the New,--"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. From the first record of Creation--"for without Him was not anything made that was made"--to the closing promise, "Behold, I come quickly," we are reading of His works, and listening to His voice. If you would become better acquainted with the Saviour, study the Scriptures. [Cf: ST 04-18-06 para. 03] p. 99, Para. 5, [1906MS].

The Science and the Song. The theme of redemption is one that angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of

careful thought and study now? [Cf: ST 04-18-06 para. 04] p. 100, Para. 1, [1906MS].

The infinite mercy and love of Jesus, the sacrifice made in our behalf, calls for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of Him who came to save His people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to God, because they will be mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily living experience in His power to save to the uttermost all who come to God by Him. As we meditate upon the perfections of the Saviour, we shall desire to be wholly transformed and renewed in the image of His purity. There will be a hungering and thirsting of soul to become like Him whom we adore. The more our thoughts dwell upon Christ, the more we shall speak of Him to others, and the more clearly represent Him to the world. [Cf: ST 04-18-06 para. 05] p. 100, Para. 2, [1906MS].

Every Essential Truth. In giving us His Word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness." [Cf: ST 04-18-06 para. 06] p. 100, Para. 3, [1906MS].

In eternity we shall learn that which, had we received the enlightenment that it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages the faithful householder will bring forth from his treasures things new and old. By Mrs. E. G. White [Cf: ST 04-18-06 para. 07] p. 100, Para. 4, [1906MS].

The mysteries of the Bible, so far from being an argument against it, are amongst the strongest evidences of its divine inspiration. If it contained no account of God but that which we could comprehend; if His greatness and majesty could be grasped by human minds, then the Bible would not, as now, bear the unmistakable evidences of divinity. The greatness of its themes should inspire faith in it as the Word of God. [Cf: ST 04-25-06 para. 01] p. 100, Para. 5, [1906MS].

The Bible unfolds truth with a simplicity and an adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while to the humble and uncultured, it also makes plain the way of life. "The wayfaring men, though fools, shall not err therein." No child need mistake the path. Not one trembling seeker need fail of walking in pure and holy light. Yet the most simply-stated truths lay hold upon themes elevated, far-reaching, infinitely beyond the power of human comprehension,--mysteries that are the hiding of His glory,--mysteries that overpower the mind in its research, while they inspire the sincere seeker for truth with reverence and faith. The more we search the Bible, the deeper is our conviction that it is the Word of the living God, and human reason bows before the majesty of divine wisdom. [Cf: ST 04-25-06 para. 02] p. 101, Para. 1, [1906MS].

Ever Unfolding. God intends that to the earnest seeker the truths of His Word shall be ever unfolding. While "the secret things belong unto the Lord our God," "those things that are revealed belong unto us and to our children." The idea that certain portions of the Bible can not be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in its purpose, but in our capacity. Of those very portions of Scripture so often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God," that we may be "thoroughly furnished unto all good works." [Cf: ST 04-25-06 para. 03] p. 101, Para. 2, [1906MS].

It is impossible for any human mind to exhaust one truth or promise of the Bible. One catches the glory from one point of view, another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. As we contemplate the great things of God's Word, we look into a fountain that broadens and deepens beneath our gaze. Its breadth and depth pass our knowledge. As we gaze, the vision widens; stretched out before us, we behold a boundless, shoreless sea. Such study has vivifying power. The mind and heart acquire new strength, new life. [Cf: ST 04-25-06 para. 04] p. 101, Para. 3, [1906MS].

Food for the Soul. This experience is the highest evidence of the divine authorship of the Bible. We receive God's Word as food for the soul, through the same evidence by which we receive bread as food for the body. Bread supplies the need of our nature; we know by experience that it produces blood, bone, and brain. Apply the same test to the Bible; when its principles have actually become the elements of character, what has been the result? what changes have been made in the life?--"Old things are passed away; behold, all things are become new." In its power, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan, have been transformed into the image of God. The change is itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We can not understand it; we can only believe, that, as declared by the Scriptures, it is "Christ in

you, the hope of glory." [Cf: ST 04-25-06 para. 05] p. 101, Para. 4, [1906MS].

A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development. [Cf: ST 04-25-06 para. 06] p. 102, Para. 1, [1906MS].

And this development is gained through the constant unfolding to us of the character of God--the glory and mystery of the written Word. If it were possible for us to attain to a full understanding of God and His truth, there would be for us no further discovery of truth, no greater knowledge, no further development. God would cease to be supreme, and man would cease to advance. Thank God, it is not so. Since God is infinite, and in Him are all the treasures of wisdom, we may to all eternity be ever searching, ever learning, yet never exhaust the riches of His wisdom, His goodness, or His power. By Mrs. E. G. White [Cf: ST 04-25-06 para. 07] p. 102, Para. 2, [1906MS].

Our Great Treasure House. It is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the Word finds that an effort to comprehend truth calls forth all his powers. The truth is broad and deep and high. Were it otherwise than this, it would not be the truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection. [Cf: ST 05-09-06 para. 01] p. 102, Para. 3, [1906MS].

But much ignorance of God's Word prevails, even among those who are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested and converted into spiritual muscle and sinew. [Cf: ST 05-09-06 para. 02] p. 102, Para. 4, [1906MS].

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light that God sends from heaven because it does not justify transgression of the law. They close their eyes, for fear that they will see and be converted. [Cf: ST 05-09-06 para. 03] p. 102, Para. 5, [1906MS].

Resulting Lack of Faith. Thus it was in the days of Christ. The leaders and teachers of Israel were powerless to resist the work of Satan. They were neglecting the only means by which they could have withstood evil spirits. It was by the word of God that Christ overcame the wicked one. The leaders of Israel professed to be the expositors of God's law, but they had studied it only to sustain their traditions, and enforce their man-made observances. By their interpretations they made it express sentiments that God had never given. Their mystical construction made indistinct that which He had made plain. They disputed over insignificant technicalities, and practically denied the most essential truths. Thus infidelity was sown broadcast. God's Word was robbed of its power, and evil spirits worked their will. [Cf: ST 05-09-06 para. 04] p. 102, Para. 6, [1906MS].

History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the Word of God. They busy themselves with dissecting the Word, and set their opinions above its plainest statements. In their hands God's Word loses its regenerating power. This is why infidelity is riot and iniquity is rife. [Cf: ST 05-09-06 para. 05] p. 103, Para. 1, [1906MS].

Incoming Delusions. When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for Spiritualism and theosophy--those modernized forms of ancient heathenism--to gain a foothold even in the professed churches of our Lord Jesus Christ. [Cf: ST 05-09-06 para. 06] p. 103, Para. 2, [1906MS].

Side by side with the preaching of the Gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He can not escape from its mysterious power. [Cf: ST 05-09-06 para. 07] p. 103, Para. 3, [1906MS].

In our day, as of old, the vital truths of God's Word are set aside for human theories and speculations. Many professed ministers of the Gospel do not accept the whole Bible as the inspired Word. One learned man rejects one portion; another questions another part. They set up their judgment as superior to the Word, and the scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused, and do not know what to believe. There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of the Scriptures. Because the plain teaching of God's Word condemned their practises, they tried to destroy its force. The same thing is done to-day. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practises in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith. [Cf: ST 05-09-06 para. 08] p. 103, Para. 4, [1906MS].

The subject of Christ's teaching was the Word of God. He met questioners with a plain, "It is written;" "What saith the Scriptures?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the Word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, "They are they which testify of Me." [Cf: ST 05-09-06 para. 09] p. 103, Para. 5, [1906MS].

Our Great Treasure House. The Bible has been robbed of its power, and the results are seen in a lowering of the tone of spiritual life. In

the sermons of many pulpits of to-day there is not that divine manifestation which awakens the conscience and brings life to the soul. The hearers can not say, "Did not our hearts burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" There are many who are crying out for the living God, longing for the divine Presence. Philosophical theories or literary essays, however brilliant, can not satisfy the heart. The assertions and inventions of men are of no value. Let the Word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose Word can renew the soul unto everlasting life. [Cf: ST 06-06-06 para. 01] p. 103, Para. 6, [1906MS].

To a failure to study and obey the Scriptures may in a great degree be attributed the widespread iniquity in our world to-day. When the Word of God is set aside, its power to restrain the evil passions of the natural heart is rejected. Men sow to the flesh, and of the flesh reap corruption. [Cf: ST 06-06-06 para. 02] p. 104, Para. 1, [1906MS].

And here, too, is the great cause of mental weakness and inefficiency. In turning from God's Word to feed on the writings of uninspired men, the mind becomes dwarfed and cheapened. It is not brought in contact with deep, broad principles of eternal truth. The understanding adapts itself to the comprehension of the things with which it is familiar, and in this devotion to finite things it is weakened, its power is contracted, and after a time it becomes unable to expand. [Cf: ST 06-06-06 para. 03] p. 104, Para. 2, [1906MS].

All this is false education. The work of every teacher, every parent, should be to fasten the minds of the children and youth upon the grand truths of the Word of inspiration. This is the education essential for this life and for the life to come. [Cf: ST 06-06-06 para. 04] p. 104, Para. 3, [1906MS].

And let it not be thought that this will prevent the study of the sciences, or cause a lower standard in education. The knowledge of God is as high as heaven and as broad as the universe. There is nothing so ennobling and invigorating as the study of the great themes which concern our eternal life. Let the youth seek to grasp these God-given truths, and their minds will expand and grow strong in the effort. It will bring every student who is a doer of the Word into a broader field of thought, and secure for him a wealth of knowledge that is imperishable. [Cf: ST 06-06-06 para. 05] p. 104, Para. 4, [1906MS].

The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a co-worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, and prepare him to share the inheritance of the saints in light. [Cf: ST 06-06-06 para. 06] p. 104, Para. 5, [1906MS].

Human theories and speculations will never lead to an understanding of God's Word. Those who suppose that they understand philosophy think that their explanations are necessary in order to unlock the treasures of knowledge, and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and

heresies. Men have made desperate efforts to explain what they thought to be intricate scriptures; but too often their efforts have only darkened that which they tried to make clear. [Cf: ST 06-06-06 para. 07] p. 104, Para. 6, [1906MS].

The priests and Pharisees thought that they were doing great things as teachers, by putting their own interpretation upon the Word of God; but Christ said of them, "Ye know not the Scriptures, neither the power of God." He charged them with the guilt of "teaching for doctrines the commandments of men." Tho they were the teachers of the oracles of God, tho they were supposed to understand His Word, they were not doers of the Word. Satan had blinded their eyes, that they should not see its true import. [Cf: ST 06-06-06 para. 08] p. 104, Para. 7, [1906MS].

This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of to-day will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth. [Cf: ST 06-06-06 para. 09] p. 105, Para. 1, [1906MS].

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch, as to explain the Scriptures by human tradition or imagination. God's holy Word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light itself--the glory of God revealed; and beside it every other light is dim. [Cf: ST 06-06-06 para. 10] p. 105, Para. 2, [1906MS].

But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. [Cf: ST 06-06-06 para. 11] p. 105, Para. 3, [1906MS].

No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we can not expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but study it with a whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding. [Cf: ST 06-06-06 para. 12] p. 105, Para. 4, [1906MS].

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O, search the precious Bible with hungry hearts. Explore God's Word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declares, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." By Mrs. E. G. White. [Cf: ST 06-06-06 para. 13] p. 105, Para. 5, [1906MS].

The enemy knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of

mature age to read story books, tales, and other literature. Those who yield to this temptation soon lose their relish for solid reading. They have no interest in Bible study. Their moral powers become enfeebled. Sin appears less and less repulsive. There is manifest an increasing unfaithfulness, a growing distaste for life's practical duties. As the mind becomes perverted, it is ready to grasp any reading of a stimulating character. Thus the way is open for Satan to bring the soul fully under his domination. [Cf: ST 06-13-06 para. 01] p. 105, Para. 6, [1906MS].

Works that do not so decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the study of the Bible. This Word is the true manna. Let all repress the desire for reading matter that is not food for the mind. You can not possibly do the work of God with clear perceptions while the mind is occupied with this class of reading. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat? [Cf: ST 06-13-06 para. 02] p. 105, Para. 7, [1906MS].

Question your own experience as to the influence of light reading. Can you, after spending time in such reading, open the Bible, and read with interest the words of life? Do you not find the book of God uninteresting? The charm of that love-story is upon the mind, destroying its healthy tone, and making it impossible for you to fix the attention upon the important, solemn truths that concern your eternal welfare. [Cf: ST 06-13-06 para. 03] p. 106, Para. 1, [1906MS].

In order to have a healthy tone of mind, and sound religious principles, we must live in communion with God through His Word. Pointing out the way of salvation, the Bible is our guide to a higher, better life. It contains the most interesting and most instructive history and biography that was ever written. Those whose imaginations have not been perverted by the reading of fiction will find the Bible the most interesting of all books. [Cf: ST 06-13-06 para. 04] p. 106, Para. 2, [1906MS].

Resolutely discard all worthless reading. Such reading will not strengthen your spirituality, but will introduce into the mind sentiments that will pervert the imagination, causing you to think less of Jesus, and to dwell less upon His precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The thoughts will be of the same character as the food provided for the mind. [Cf: ST 06-13-06 para. 05] p. 106, Para. 3, [1906MS].

The Bible is the book of books. If you love the Word of God, searching it as you have opportunity, that you may come into the possession of the rich treasure that it contains, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in a casual way, without seeking to comprehend Christ's lessons or to comply with His requirements, is not enough. There are treasures in the Word of God that can be discovered only by sinking the shaft deep into the mines of truth. [Cf: ST 06-13-06 para. 06] p. 106, Para. 4, [1906MS].

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The books that before were unattractive,

because they revealed truths that testify against the sinner, now become the food of the soul, the joy and consolation of the life. The Sun of Righteousness illuminates the sacred pages, the Holy Spirit speaks through them to the soul. To those who love Christ, the Bible is as the garden of God. Its promises are as grateful to the heart as the fragrance of flowers is to the senses. By Mrs. E. G. White. [Cf: ST 06-13-06 para. 07] p. 106, Para. 5, [1906MS].

Let those who have acquired a love for light reading now turn their attention to the Word of God. Let them begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently the Bible is studied, the more beautiful it will appear, and the less relish will there be for light reading. [Cf: ST 06-13-06 para. 08] p. 106, Para. 6, [1906MS].

It is in the written Word of God that a knowledge of God is most clearly revealed to fallen man. This is the treasure-house of the unsearchable riches of Christ. [Cf: ST 06-20-02 para. 01] p. 106, Para. 7, [1906MS].

The Word of God includes the Scriptures of the Old Testament as well as of the New. One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is to-day. Before He clothed His divinity with humanity, and came to our world, the Gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan, and Lot in Sodom, bore the message, and from generation to generation faithful messengers proclaimed the coming One. He was the foundation of their system of sacrificial offerings, the great Antitype of all their religious services. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him. [Cf: ST 06-20-02 para. 02] p. 107, Para. 1, [1906MS].

Christ, as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection; Christ, as He is manifested by the Holy Spirit, is the treasure of the New Testament. Our Saviour, the outshining of the Father's glory, is both in the Old and the New. [Cf: ST 06-20-02 para. 03] p. 107, Para. 2, [1906MS].

Old Truths Essential. In every age there is a new development of truth, a message of God to the people of that generation. The old truths are essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets," and "expounded unto them in all the Scriptures the things concerning Himself." But it is the light which shines in the fresh unfolding of the New that glorifies the Old. He who rejects the New, does not really possess the Old. For him it loses its vital power, and becomes but a lifeless form. In every page, whether history or precept or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of the Gospel. To Christ "give all the prophets witness." From the promise given to Adam, down

through the patriarchal line and the legal economy, Heaven's glorious light made plain the footsteps of the Redeemer. Seers beheld the Star of Bethlehem, the Shiloh to come, as future things swept before them in mysterious procession. In every sacrifice, Christ's death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt. [Cf: ST 06-20-02 para. 04] p. 107, Para. 3, [1906MS].

What the Rejection of the Old Testament Means. There are those who profess to believe and teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." Hence, there is no real power in their teaching of even the Old Testament. [Cf: ST 06-20-02 para. 05] p. 107, Para. 4, [1906MS].

Many who claim to believe and teach the Gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the Gospel, or the Gospel without the law. The law is the Gospel embodied, and the Gospel is the law unfolded. The law is the root, the Gospel is the fragrant blossom, and the fruit which it bears. The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. By Mrs. E. G. White. [Cf: ST 06-20-02 para. 06] p. 107, Para. 5, [1906MS].

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. [Cf: ST 07-04-06 para. 01] p. 108, Para. 1, [1906MS].

The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,--"The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." None should become discouraged in their study of Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,--a revelation of the most important events that are to take place in the last days of this

earth's history. John, because of his faithful trust in the word of God, and the testimony of Christ, was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world. [Cf: ST 07-04-06 para. 02] p. 108, Para. 2, [1906MS].

This instruction is of the greatest importance to us; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God. [Cf: ST 07-04-06 para. 03] p. 108, Para. 3, [1906MS].

The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world. [Cf: ST 07-04-06 para. 04] p. 108, Para. 4, [1906MS].

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal. By Mrs. E. G. White. [Cf: ST 07-04-06 para. 05] p. 108, Para. 5, [1906MS].

The Bible, with its precious gems of truth, was not written for the scholar alone. On the contrary, it was designed for the common people. The poor man needs it as much as the rich man, the unlearned as much as the learned. It is a great mistake for ministers to give people the impression that they can not understand the teachings of the Word of God, and should be content with the interpretation given by those whose business it is to proclaim the Word of God. Ministers who thus educate the people are themselves in error. To him who loves the truth, the Word of God is as a light shining in a dark place, pointing out the path so plainly that the wayfaring man, tho a fool, need not err therein. [Cf: ST 07-11-06 para. 01] p. 109, Para. 1, [1906MS].

The uneducated man, in earnest desire of soul, may in humility and simplicity reap from the Bible far greater consolation than the more highly educated man. He may never be able to present the same evidences of the inspiration of the Word that a learned man could, but he can bear in his life a testimony that will have greater power than any other testimony in convincing men and women of the power of the truths of God's Word. [Cf: ST 07-11-06 para. 02] p. 109, Para. 2, [1906MS].

A Sure Guide. It is God's purpose that the poor and uneducated shall have, in His Word, a sure guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will

not be left in darkness. It is the privilege of every one to understand the Word of God for himself. The great truths necessary for salvation are made as clear as noonday; and none need mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God. A single text has proved in the past, and will prove in the future, to be a savor of life unto life to many a soul. As men diligently search, the Bible opens new treasures of truth, which are as bright jewels to the mind. [Cf: ST 07-11-06 para. 03] p. 109, Para. 3, [1906MS].

If the unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for He says, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." [Cf: ST 07-11-06 para. 04] p. 109, Para. 4, [1906MS].

The command to search the Scriptures, Christ addressed not only to the scribes and Pharisees, but to the great multitude of the common people, who crowded about Him. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, or lead to an understanding of the revealed will of God? [Cf: ST 07-11-06 para. 05] p. 109, Para. 5, [1906MS].

Let every one who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book divine instruction is given to all. The Bible is addressed to every one--to every class of society, to those of every clime and age. Every one should read the Bible for himself. Do not depend on the minister to read it for you. The Bible is God's Word to you. And Christ has made this Word so plain that in reading it, no one need misunderstand. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, there is none greater than He. By Mrs. E. G. White. [Cf: ST 07-11-06 para. 06] p. 109, Para. 6, [1906MS].

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for the exercise of self-denial and sacrifice, but God has not left us without help. He has filled His Word with wonderful promises, to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer. [Cf: ST 08-22-06 para. 01] p. 110, Para. 1, [1906MS].

A Few Examples of Promise. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday." [Cf: ST 08-22-06 para. 02] p. 110, Para. 2, [1906MS].

"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; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof," "For this God is our God forever and ever; He will be our guide even unto death." [Cf: ST 08-22-06 para. 03] p. 110, Para. 3, [1906MS].

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. . . . The Lord is good to all; and his tender mercies are over all His works. . . . The Lord upholdeth all that fall, and raiseth up all those that be bowed down. . . . The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." [Cf: ST 08-22-06 para. 04] p. 110, Para. 4, [1906MS].

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." [Cf: ST 08-22-06 para. 05] p. 110, Para. 5, [1906MS].

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." [Cf: ST 08-22-06 para. 06] p. 110, Para. 6, [1906MS].

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 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 08-22-06 para. 07] p. 110, Para. 7, [1906MS].

"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. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads." [Cf: ST 08-22-06 para. 08] p. 111, Para. 1, [1906MS].

All along the pathway of life God places these fair flowers of promise, to brighten our journey. But many refuse to gather them, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord. [Cf: ST 08-22-06 para. 09] p. 111, Para. 2, [1906MS].

Rejoice Always. How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes off the curse, and fix them on the grace so abundantly provided. [Cf: ST 08-22-06 para. 10] p. 111, Para. 3, [1906MS].

Comfort, encouragement, and support have been provided for every condition of life. Let us rejoice in the love of God. Let us praise Him who has made promises so royal. Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives: Let us make the promises of God's Word our own. In times of test and trial these promises will be to us glad springs of heavenly comfort. By Mrs. E. G. White. [Cf: ST 08-22-06 para. 11] p. 111, Para. 4, [1906MS].

Again the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover, the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth that he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver. [Cf: ST 09-05-06 para. 01] p. 111, Para. 5, [1906MS].

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home, and sells all that he has in order to purchase the field containing the treasure. His family and the neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured. [Cf: ST 09-05-06 para. 02] p. 111, Para. 6, [1906MS].

Efforts in Searching. This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring effort, in order to secure the hidden

riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear in order to gain the treasures of truth. [Cf: ST 09-05-06 para. 03] p. 112, Para. 1, [1906MS].

In the parable, the field containing the treasure represents the Holy Scriptures. And the Gospel is the treasure. The man who bought the field searched every part of it to find the treasure he had secured. So we are to take the Word of God and search its pages, that we may find the treasures of truth. It is the Holy Spirit's office to direct and reward this labor. The searcher finds lodes of precious ore, and he sinks the shaft still deeper for still more valuable treasure. The gold fields of earth are not more closely interlaced with veins of precious ore than are the fields of revelation with veins of truth that bring to view the unsearchable riches of God. [Cf: ST 09-05-06 para. 04] p. 112, Para. 2, [1906MS].

Many are too well satisfied with the surface truths of revelation. Precious gems are passed by because their value is not seen. Let the Bible student put his mind to the task as he studies God's Word; for the meaning often lies hidden beneath the surface. The knowledge thus gained will be like heavenly seed planted by the divine Sower. [Cf: ST 09-05-06 para. 05] p. 112, Para. 3, [1906MS].

Faithfulness Rewarded. The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your knowledge, 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!" Every day you should learn something new from the Scriptures. Search them as for hid treasure, for they contain the words of eternal life. Pray for wisdom 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 truth, and the Scriptures would gain constantly a new value in your estimation. [Cf: ST 09-05-06 para. 06] p. 112, Para. 4, [1906MS].

Knowledge of His Will All-Important. Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that He is a rewarder of those who diligently seek Him. [Cf: ST 09-05-06 para. 07] p. 112, Para. 5, [1906MS].

Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you. [Cf: ST 09-05-06 para. 08] p. 112, Para. 6, [1906MS].

"Search the Scriptures; for in them ye think ye have eternal life." To search means to look diligently for something. Search for the hidden treasures in God's Word. You can not afford to be without them. Study the difficult passages, comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before. [Cf: ST 09-05-06 para. 09] p. 113, Para. 1, [1906MS].

That which is worth having is not obtained without earnest, persevering effort. In business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we can not expect to obtain a knowledge of spiritual things. Those who find the jewels of truth must dig for them as the miner digs for the precious ore hidden in the earth. *By Mrs. E. G. White.* [Cf: ST 09-05-06 para. 10] p. 113, Para. 2, [1906MS].

Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination can not find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich, golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge. [Cf: ST 09-12-06 para. 01] p. 113, Para. 3, [1906MS].

No one can search the Scriptures in the Spirit of Christ without being rewarded. When a man is willing to be instructed as a little child, when he submits wholly to Christ, he will find the truth in His Word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its treasures of grace and glory for exploration. Human beings would be altogether different from what they are now; for by exploring the mines of truth, men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be, as they are now, vague in our minds. They would be, not only better understood, but altogether more highly appreciated. [Cf: ST 09-12-06 para. 02] p. 113, Para. 4, [1906MS].

The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice, He cried, "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?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there. [Cf: ST 09-12-06 para. 03] p. 113, Para. 5, [1906MS].

The value of this treasure is above gold or silver. The riches of earth's mines can not compare with it. "The depth saith, It is not in me! The sea saith, It is not in me. It can not be gotten for gold, Neither shall silver be weighed for the price thereof. It can not be valued with the gold of Ophir, With the precious onyx, or the sapphire. The gold and the crystal can not equal it; And the exchange of it shall not be for jewels of fine gold. No mention shall be made of coral or of pearls, For the price of wisdom is above rubies." [Cf: ST 09-12-06 para. 04] p. 113, Para. 6, [1906MS].

This is the treasure that is found in the Scriptures. The Bible is God's great lessonbook, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be

found by searching the Word of God. And above all else, it contains the science of all sciences, the science of salvation. [Cf: ST 09-12-06 para. 05] p. 114, Para. 1, [1906MS].

In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." This is true education. It imparts power. The experimental knowledge of God and of Christ transforms man into the image of God. It gives man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. [Cf: ST 09-12-06 para. 06] p. 114, Para. 2, [1906MS].

This is the knowledge that is obtained by searching the Word of God. And this treasure may be found by every soul who will give all to obtain it. "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." *By Mrs. E. G. White.* [Cf: ST 09-12-06 para. 07] p. 114, Para. 3, [1906MS].

The Mind Which Obtains Knowledge. A knowledge of the Word of God depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of truth. [Cf: ST 09-19-06 para. 01] p. 114, Para. 4, [1906MS].

God bids us fill our minds with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. [Cf: ST 09-19-06 para. 02] p. 114, Para. 5, [1906MS].

The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teachings can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up "here a little and there a little." [Cf: ST 09-19-06 para. 03] p. 114, Para. 6, [1906MS].

A Means of Intellectual Growth. When thus searched out and brought together, they will be found to be perfectly fitted to one another. Each Gospel is a supplement to the others, every prophecy an explanation of another, every truth a development of some other truth. The types of the Jewish economy are made plain by the Gospel. Every principle in the Word of God has its place, every fact its bearing. And the complete structure, in design and execution, bears testimony to its Author. Such a structure no mind but the Infinite could conceive or

fashion. [Cf: ST 09-19-06 para. 04] p. 114, Para. 7, [1906MS].

Not alone in searching out truth and bringing it together does the mental value of Bible study consist. It consists also in the effort required to grasp the themes presented. The mind occupied with commonplace matters only becomes dwarfed and enfeebled. If never taxed to comprehend grand and far-reaching truths, it after a time loses the power of growth. As a safeguard against this degeneracy, and a stimulus to development, nothing can equal the study of God's Word. As a means for intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can. No other study can impart such mental power as does the effort to grasp the stupendous truths of revelation. The mind thus brought in contact with the thoughts of the Infinite can not but expand and strengthen. [Cf: ST 09-19-06 para. 05] p. 115, Para. 1, [1906MS].

A Means of Spiritual Growth. And even greater is the power of the Bible in the development of the spiritual nature. Man, created for fellowship with God, can only in such fellowship find his real life and development. Created to find in God his highest joy, he can find in nothing else that which can quiet the cravings of the heart, or satisfy the hunger and thirst of the soul. He who with sincere and teachable spirit studies God's Word, seeking to comprehend its truths, will be brought into touch with its Author, and, except by his own choice, there is no limit to the possibilities of his development. [Cf: ST 09-19-06 para. 06] p. 115, Para. 2, [1906MS].

In childhood, youth, and manhood, Jesus studied the Scriptures. As a little child, He was daily, at His mother's knee, taught from the scrolls of the prophets. In His youth the early morning and evening twilight often found Him alone on the mountainside or among the trees of the forest, spending a quiet hour in prayer and in the study of God's Word. During His ministry His intimate acquaintance with the Scriptures testified to His diligence in their study. And since He gained knowledge as we may gain it, His wonderful power, both mental and spiritual, is a testimony to the value of the Bible as a means of education. *By Mrs. E. G. White.* [Cf: ST 09-19-06 para. 07] p. 115, Para. 3, [1906MS].

When a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious the treasure, he will seize upon every opportunity for acquainting himself with God's Word. His study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Keep the Bible always with you. As you have opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure house of truth. [Cf: ST 10-03-06 para. 01] p. 115, Para. 4, [1906MS].

We should not take the testimony of any man as to what these Scriptures teach, but should study the Word of God for ourselves. If we allow others to do our thinking for us, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise in themes worthy of their concentration as

to lose their ability to grasp the deep meaning of the Word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual. [Cf: ST 10-03-06 para. 02] p. 115, Para. 5, [1906MS].

There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained. [Cf: ST 10-03-06 para. 03] p. 116, Para. 1, [1906MS].

Study to Know what God Says. In your study of the Word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own theories. Leave these at the door, and with contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, "You must become meek and lowly in heart, if you desire to become wise unto salvation." [Cf: ST 10-03-06 para. 04] p. 116, Para. 2, [1906MS].

Do not read the Word in the light of former opinions. Do not try to make everything agree with your creed. With a mind free from prejudice, search the Word carefully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Do not allow what you have believed or practised in the past to control your understanding. Open the eyes of your mind to behold wondrous things out of the Word. [Cf: ST 10-03-06 para. 05] p. 116, Para. 3, [1906MS].

We can not obtain wisdom without earnest attention and prayerful study. Some portions of the Scriptures are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful attention. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of Inspiration, pondered in the heart, will be as streams flowing from the fountain of light. [Cf: ST 10-03-06 para. 06] p. 116, Para. 4, [1906MS].

We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should the Scriptures be quoted in jest or paraphrased to point a witty saying. "Every word of God is pure;" "as silver tried in a furnace of earth, purified seven times." [Cf: ST 10-03-06 para. 07] p. 116, Para. 5, [1906MS].

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit. And it

will be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom there is no guile." Nathanael said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And Jesus will see us also in [the] secret place of prayer, if we will seek Him for light, that we may know what is truth. *By Mrs. E. G. White.* [Cf: ST 10-03-06 para. 08] p. 116, Para. 6, [1906MS].

The Bible teaches the whole will of God concerning the sons and daughters of Adam. It is the rule of life, teaching us what characters we must form for the future life. We need not the dim light of tradition to make the Scriptures comprehensible. As well might we suppose that the noonday sun needs the glimmering torchlight of earth to increase its glory. The utterances of priest or minister are not needed to save men from error. Those who consult the divine oracle will have light. In the Bible every duty is made plain. Every lesson reveals to us the Father and the Son. The Word is able to make all wise unto salvation. In the Word the science of salvation is plainly revealed. Search the Scriptures; for they are the voice of God speaking to the soul. [Cf: ST 10-10-06 para. 01] p. 117, Para. 1, [1906MS].

Christ and His Word are in perfect harmony. Received and obeyed, they open a sure path for the feet of all who are willing to walk in the light as Christ is in the light. If the people of God would appreciate His Word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the Word. They would be anxious for time to compare scripture with scripture, and to meditate upon the Word. They would be more eager for the light of the Word than for the morning paper, magazines, or novels. Their greatest desire would be to eat the flesh and drink the blood of the Son of God. And as a result, their lives would be conformed to the principles and promises of the Word. Its instruction would be to them as the leaves of the tree of life. It would be to them a well of water, springing up unto everlasting life. Refreshing showers of grace would refresh and revive the soul, causing them to forget all toil and weariness. They would be strengthened and encouraged by the words of inspiration. [Cf: ST 10-10-06 para. 02] p. 117, Para. 2, [1906MS].

Weariness would be forgotten in the sunlight of Heaven. Truth would be interwoven with their lives, and its heavenly principles would be as a fresh, running stream, constantly satisfying the soul. [Cf: ST 10-10-06 para. 03] p. 117, Para. 3, [1906MS].

The Lord's philosophy is the rule of the Christian's life. The entire being should be imbued with the lifegiving principles of heaven. The busy nothings which consume the time of so many shrink into their proper position before a healthy, sanctifying, Bible piety. [Cf: ST 10-10-06 para. 04] p. 117, Para. 4, [1906MS].

The Bible, and the Bible alone, can produce this good result. It is the wisdom of God and the power of God, and it works with power in the receptive heart. O what heights we might reach if we would conform our wills to the will of God. It is the power of God that we need, wherever we are. The frivolity that cumpers the church makes it weak and indifferent. [Cf: ST 10-10-06 para. 05] p. 117, Para. 5, [1906MS].

The whole Bible is a revelation of the glory of God in Christ.

Received, believed, obeyed, it is the great instrumentality in the transformation of character. And it is the only sure means of intellectual culture. [Cf: ST 10-10-06 para. 06] p. 117, Para. 6, [1906MS].

Causes of Falling. The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the Word of God and meditate upon it as they should. The lack of firm, decided willpower, which is manifest in life and character, results from their neglect of the sacred instruction of God's Word. They do not by earnest effort direct the mind to that which would inspire pure, holy thought and divert it from that which is impure and untrue. There are few who choose the better part, few who sit at the feet of Jesus, as did Mary, to learn of Him. Few treasure His words in the heart and practise them in the life. [Cf: ST 10-10-06 para. 07] p. 117, Para. 7, [1906MS].

The truths of the Bible, received, will uplift the mind from earthliness and debasement. If the Word of God were appreciated as it should be, both old and young would possess an inward rectitude, a strength of principle, that would enable them to resist temptation. [Cf: ST 10-10-06 para. 08] p. 118, Para. 1, [1906MS].

Let men teach and write the precious things of the Word of God. Let the thought, the aptitude, the keen exercise of brain power, be given to the study of the thoughts of God. Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. Other literature is of little value when compared with this. [Cf: ST 10-10-06 para. 09] p. 118, Para. 2, [1906MS].

The mind that is earthly finds no pleasure in contemplating the Word of God; but for the mind renewed by the Holy Spirit, divine beauty and celestial light shine from the sacred page. That which is to the earthly mind a desolate wilderness, to the spiritual mind becomes a land of living streams. [Cf: ST 10-10-06 para. 10] p. 118, Para. 3, [1906MS].

The Agency of Transformation. The Scriptures are the great agency in the transformation of character. Christ prayed, "Sanctify them through Thy truth; Thy Word is truth." If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us, soul, body, and spirit, to his own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us. [Cf: ST 10-10-06 para. 11] p. 118, Para. 4, [1906MS].

The truths of the Word of God meet man's great practical necessity--the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet their vital influence is to be woven into human experience. They are to permeate all the great things and all the little things of life. [Cf: ST 10-10-06 para. 12] p. 118, Para. 5, [1906MS].

Received into the heart, the leaven of truth will regulate the

desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving. *By Mrs. E. G. White.* [Cf: ST 10-10-06 para. 13] p. 118, Para. 6, [1906MS].

It is because so many parents and teachers profess to live the Word of God while their lives deny its power, that the teaching of the Scripture has no great effect upon the youth. At times the youth are brought to feel the power of the Word. They see the preciousness of the love of Christ. They see the beauty of His character, the possibilities of a life given to His service. But in contrast they see the lives of those who profess to revere God's precepts. Of how many are the words true that were spoken to the prophet Ezekiel: [Cf: ST 10-17-06 para. 01] p. 118, Para. 7, [1906MS].

"The children of thy people" "speak to one another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not." [Cf: ST 10-17-06 para. 02] p. 118, Para. 8, [1906MS].

It is one thing to treat the Bible as a book of good moral instruction, to be heeded as far as is consistent with the spirit of the time; it is another thing to regard it as it really is--the Word of the living God--the Word that is our life, the Word that is to mould our actions, our words, and our thoughts. To hold God's Word as anything less than this is to reject it. And this rejection by those who profess to believe it is foremost among the causes of skepticism and infidelity in the youth. [Cf: ST 10-17-06 para. 03] p. 119, Para. 1, [1906MS].

Conscience Must Be Quickened. If we would live a Christian life, the conscience must be quickened by constant contact with the Word of God. All the precious things which at infinite cost God has provided for us will do us no good; they can not strengthen us and produce spiritual growth, unless we appropriate them. We must eat the Word of God--make it a part of ourselves. [Cf: ST 10-17-06 para. 04] p. 119, Para. 2, [1906MS].

The increasing knowledge of Christ that is gained by a study of the Scriptures, under the teaching of the Holy Spirit, enables the receiver to distinguish between right and wrong in all the affairs of life. [Cf: ST 10-17-06 para. 05] p. 119, Para. 3, [1906MS].

Let us make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to us a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ. With the apostle Paul we shall be able to say: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Cf: ST 10-17-06 para. 06] p. 119, Para. 4, [1906MS].

Thus, through faith, we shall come to know God by an experimental knowledge. We have proved for ourselves the reality of His Word, the truth of His promises. We have tasted, and we know that the Lord is good. [Cf: ST 10-17-06 para. 07] p. 119, Para. 5, [1906MS].

Wonderful possibilities are open to those who lay hold of the divine assurances of God's Word. There are glorious truths to come before the people of God. Privileges and duties which they do not suspect to be in the Bible will be laid open before them. As they follow on in the path of humble obedience, doing His will, they will know more and more of the oracles of God. [Cf: ST 10-17-06 para. 08] p. 119, Para. 6, [1906MS].

Let the student take the Bible as his guide, and stand like a rock for principle, and he may aspire to any height of attainment. All the philosophies of human nature have led to confusion when God has not been recognized as all and in all. But the precious faith inspired of God imparts strength and nobility of character. As His goodness, His mercy, and His love are dwelt upon, clearer and still clearer will be the perception of truth; higher, holier the desire for purity of heart and clearness of thought. The soul dwelling in the atmosphere of holy thought is transformed by intercourse with God through the study of His Word. Truth is so large, so far-reaching, so deep, so broad, that self is lost sight of. The heart is softened and subdued into humility, kindness, and love. [Cf: ST 10-17-06 para. 09] p. 119, Para. 7, [1906MS].

The natural powers are enlarged because of holy obedience. From the study of the words of life, students may come forth with minds expanded, elevated, ennobled. If they are, like Daniel, hearers and doers of the Word of God, they may advance as he did in all branches of learning. Being pure-minded, they will become strong-minded. Every intellectual faculty will be quickened. They may so educate and discipline themselves that all within the sphere of their influence may see what man can be, and what he can do, when connected with the God of wisdom and power. [Cf: ST 10-17-06 para. 10] p. 120, Para. 1, [1906MS].

"The stability of thy times and the strength of thy happiness shall be wisdom and knowledge"--that wisdom and knowledge that God's Word alone can impart. It is as true now as when the words were spoken to Israel of obedience to His commandments: "This is your wisdom and your understanding in the sight of the nations." [Cf: ST 10-17-06 para. 11] p. 120, Para. 2, [1906MS].

Here is the only safeguard for individual integrity, for the purity of the home, the well-being of society, or the stability of the nation. Amidst all life's perplexities and dangers and conflicting claims, the one safe and sure rule is to do what God says. "The statutes of the Lord are right;" and, "he that doeth these things shall never be moved." *By Mrs. E. G. White* [Cf: ST 10-17-06 para. 12] p. 120, Para. 3, [1906MS].

To each of us God has committed sacred trusts, for which He holds us accountable. He designs that man shall be so educated as to develop his mental and moral powers, that he may have a well-balanced mind and a

symmetrical character. But education alone will not prepare him to answer the object of his creation. He needs the grace of God, and divine aid awaits his demand. Divine power united with human effort will enable him to do good and glorify his Creator. [Cf: ST 10-24-06 para. 01] p. 120, Para. 4, [1906MS].

Few appreciate the value of man, and the glory that would redound to God were he to cultivate and preserve purity, nobility, and integrity of character. The value that God sets upon man is shown in the price that has been paid for his redemption; His love is expressed in that He withheld not His beloved Son, but gave Him to die for a sinful race. Angels could not, by any sacrifice that they could make, accomplish the work of man's redemption. It was only through the suffering and death of Christ that he could be restored to the favor of God. For our sakes, He who knew no sin was made an offering for sin. He was afflicted, insulted, oppressed. Arraigned as a criminal, He suffered shame, insult, mockery, and pain. [Cf: ST 10-24-06 para. 02] p. 120, Para. 5, [1906MS].

Exalting the Law. Christ bore all this to rescue man from the hopeless state into which he had been brought by his disobedience of the law of God; for sin is the transgression of the law, and death is its penalty. He did not suffer to do away with the law, or to lessen its force, but that its claims might be met, and the sinner be spared. Through His perfect obedience, the law was exalted and made honorable. [Cf: ST 10-24-06 para. 03] p. 120, Para. 6, [1906MS].

Christ will elevate man, and give him rich and glorious possessions, if he will respect the claims of God's law; but if he choose the service of Satan, and will ruin his hope of heaven by his stubborn sinfulness, he must lose these blessings. He will have a place with associates similar in character to himself,--with those defiled by sin, who consider it a virtue, an evidence of smartness, to doubt God's Word and be ranked among skeptics. To choose to be a sinner is to refuse to stand before the throne of God washed from the defilement of sin; it is to refuse the riches of eternal glory; it is to refuse to be a joint-heir with Christ to the immortal inheritance, and to be exalted to an equality with the heavenly angels;--it is to reject all these, and to choose instead the sure consequence of sin, the sinner's fixed doom. [Cf: ST 10-24-06 para. 04] p. 120, Para. 7, [1906MS].

Measure of Accountability. Those who might become co-laborers with Christ, and do good service in advancing the interests of His kingdom, but who use their talents and influence to tear down instead of to build up, are like noted rebels; their prominence, the value of the talent they use in the service of Satan, increases their guilt and makes their punishment sure. These will feel the wrath of God. They will experience what Christ suffered in saving men from the penalty of the broken law. The value of man and the measure of his accountability can be known only by the cross of Calvary. He who presents Himself to the sinner as the One strong to deliver, will prove Himself mighty to execute wrath and judgment upon every unrepenting son of Adam. He who holds the worlds in position, who weighs the hills in scales, and the mountains in a balance, who taketh up the isles as a very little thing, will show Himself mighty to avenge His unrequited mercy and spurned love. Those who flatter themselves that God is too merciful to punish the sinner, have only to look to Calvary to make assurance doubly sure

that vengeance will be visited upon every transgressor of His righteous law. [Cf: ST 10-24-06 para. 05] p. 121, Para. 1, [1906MS].

The penalty for breaking the law of God is proportionate to the price paid to redeem its transgressors. What unutterable bliss is prepared for those who will be saved through Christ, and what depths of woe for those who despise and reject His great salvation! Whatever of a worldly nature men esteem valuable sinks into insignificance when viewed in this light, and how great appears our obligation to use in the service of God all the talents that He has entrusted to our keeping. [Cf: ST 10-24-06 para. 06] p. 121, Para. 2, [1906MS].

Science is too limited to comprehend the atonement; the mysterious and wonderful plan of redemption is so far-reaching that philosophy can not explain it; it will ever remain a mystery that the most profound reason can not fathom. If it could be explained by finite wisdom, it would lose its sacredness and dignity. It is a mystery that One equal with the eternal Father should so abase Himself as to suffer the cruel death of the cross to ransom man; and it is a mystery that God so loved the world as to permit His Son to make this great sacrifice. The Holy Spirit exalts and glorifies the Saviour. It is His office to present Christ, the great salvation that we have through Him, and the sacred, elevated purity of His righteousness. Says Christ, "He shall take of Mine, and shall show it unto you." The Spirit of truth is the only effectual teacher of divine truth; those who are taught of Him have entered the school of Christ. How must God esteem the race, that He gave His Son to die for them, and appoints His Spirit to be man's teacher and continual guide. Satan understands this, and he lays his plans to mar and wound man, the workmanship of God, and to prevent him from enjoying the happiness that this great rebel lost through his disobedience and malice. [Cf: ST 10-24-06 para. 07] p. 121, Para. 3, [1906MS].

Since his fall from heaven, it has been Satan's only joy and constant employment to thwart the plan of God by preventing the salvation of perishing men. He has carried on this work with marked success, and will continue it until Christ shall bring his career to an end. He has tried to induce men to aid him in treading the honor of God into the dust, and many have become co-laborers with him, and have encouraged his rebellion. Those who do this, who glory in their skepticism, and lead others to despise the law of Jehovah, *place themselves* in the ranks of the enemies of Christ, and use their influence to destroy rather than to save souls. They second Satan in his efforts to undermine the law of God by assuring the sinner that he will be saved while transgressing that law. They serve Satan, and will share his terrible fate. [Cf: ST 10-24-06 para. 08] p. 121, Para. 4, [1906MS].

The short space of time allotted to men here is exceedingly valuable. Now, while probation lingers, God proposes to unite His strength with the weakness of finite man. We should so educate ourselves that we can serve Him intelligently. Those who have cherished skepticism may, by proper discipline of the mind, learn to cherish faith. Those who truly love God will desire so to improve the talents that He has given them, that they may be a blessing to others. And by and by the gates of heaven will be thrown wide open to admit them, and from the lips of the King of glory the benediction will fall upon their ear like richest music, "Come, ye blessed of My Father, inherit the kingdom prepared for

you from the foundation of the world." Thus the redeemed will be welcomed to the mansions that Jesus is preparing for them. There their companions will not be the vile of earth,--liars, idolaters, the impure, or the unbelieving; but they will associate with those who have overcome Satan and his devices, and through divine aid have formed perfect characters. [Cf: ST 10-24-06 para. 9] p. 122, Para. 1, [1906MS].

Every sinful tendency, every imperfection that afflicts them here, has been removed by the blood of Christ; and the excellence and brightness of His glory, far exceeding the brightness of the sun in its meridian splendor, is imparted to them. And the moral beauty, the perfection of His character, shines through them, in worth far exceeding this outward splendor. They are without fault around the great white throne, sharing the dignity and privileges of the angels. [Cf: ST 10-24-06 para. 10] p. 122, Para. 2, [1906MS].

"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." In view of the glorious inheritance which may be his, "what shall a man give in exchange for his soul?" He may be poor; yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven, in the presence of God and holy angels, over one sinner that repents,--a joy that is expressed in songs of holy triumph. Mrs. E. G. White. [Cf: ST 10-24-06 para. 11] p. 122, Para. 3, [1906MS].

Christ promises, "He that followeth Me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid bypaths and dangerous passes. He leads us in a straight path; and while we follow Him, our footsteps will not slide. It was Jesus that led ancient Israel, tho the cloud by day and the pillar of fire by night concealed Him from their view; and in this important period of the world's history, He will as manifestly lead His people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord. [Cf: ST 11-07-96 para. 01] p. 122, Para. 4, [1906MS].

God has ample light and grace to bestow upon all them that fear Him. Especially will He help His people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of His throne; and those who are disobedient and rebellious will not escape the visitation of His just anger. [Cf: ST 11-07-96 para. 02] p. 122, Para. 5, [1906MS].

We can not afford to separate ourselves from Jesus for a single hour. Without Him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science.

Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares. [Cf: ST 11-07-96 para. 03] p. 123, Para. 1, [1906MS].

Satan uses some professed Christians to lead souls from the simplicity of the Gospel of Christ. Worldly associates and amusements sow the seeds of doubt and skepticism. The sentiment of many worldly professors is, "Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed His smile and the inspiration of His Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, can not be accepted as substitutes for repentance, faith, and willing obedience. [Cf: ST 11-07-96 para. 04] p. 123, Para. 2, [1906MS].

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's Word. They love to have their consciences quieted--love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees, "Ye will not come to Me, that ye might have life." And in His conversation with Nicodemus He said; "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reproved. She is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favor, because numbers and temporal prosperity are hers, she believes herself favored of God--"rich, and increased with goods, and in need of nothing." [Cf: ST 11-07-96 para. 05] p. 123, Para. 3, [1906MS].

But earthly prosperity is no evidence of the favor of God. Christ and His apostles teach us, both by precept and example, that the true child of God can not enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John, "The world knoweth us not, because it knew Him not. Beloved, now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of Heaven. These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." By Mrs. E. G. White. [Cf: ST 11-07-96 para. 06] p. 123, Para. 4, [1906MS].

If we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for they have no limit but our faith. "All things are possible to him that believeth." We may make or mar our own happiness. Many pet and excuse the defects in their characters; but these must all be remedied. Every deviation from the right is sin, and sin must be put away. We can not afford to walk

carelessly before our brethren or before the world. [Cf: ST 11-14-06 para. 01] p. 123, Para. 5, [1906MS].

Many confess their sins again and again, but do not put them away by genuine repentance. Unless we have a firm purpose and the aid of the grace of God, strong resolutions and vigilant watchfulness will be vain and powerless when temptations assail the soul; and under such circumstances some give up in despair, fearing that they must ever remain slaves of sin. These have not a living faith in Jesus. We can not trust in ourselves; if we do, we shall fail. Jesus has spoiled the powers of darkness; and it is through faith in His might that we shall be made strong. He will lift up a standard against Satan in behalf of every trusting, believing soul. We have the assurance that His grace is sufficient for us, and that we shall not be tempted above that we are able to bear. This is our only hope. [Cf: ST 11-14-06 para. 02] p. 124, Para. 1, [1906MS].

The apostle says, "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." When the Holy Spirit was poured out upon the Christian church at Pentecost, great wisdom and grace rested upon the whole body of believers. This blessing was given in answer to earnest, persevering prayer; and to-day God is just as willing to listen to the petitions of His people. "Faithful is He that calleth you, who also will do it." [Cf: ST 11-14-06 para. 03] p. 124, Para. 2, [1906MS].

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." When these fruits appear in the life, a telling influence will be exerted upon the world. The truly converted man will cease aspiring to be thought great. He will not seek for worldly honor, nor for luxury, ease, or wealth; neither will he be sensitive to reproach or neglect. "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Self is no longer the supreme object of love; family and friends are no longer the boundary. His heart is enlarged. Jesus has the first place in his affections; he loves Christians, because he sees in them the image of his Master, and all mankind with a love that prompts him to do them good. This is the fruit growing on the true Vine, more precious in the sight of God than all the wealth and learning of earth's great men. [Cf: ST 11-14-06 para. 04] p. 124, Para. 3, [1906MS].

The unparalleled exhibition of love that was made on Calvary shows how God estimates souls. If we have this love in our hearts, we shall seek to win sinners to Jesus, that for them this great sacrifice may not have been made in vain. The language of the heart will be, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." We shall say with the psalmist, "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation." We shall rejoice to speak of the wisdom and goodness of God as shown in the way He has led His people; for we shall have proved that "the path of the just is as a shining light, that shineth more and more unto the perfect day." By Mrs. E. G. White. [Cf: ST 11-14-06 para. 05] p. 124, Para. 4, [1906MS].

A great crisis is just before us. Men boast of the wonderful progress and enlightenment of the age, but God sees the guilt and depravity of the world. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of iniquity. By robbery of God and of their fellows, men are amassing fortunes. Everything that they can grasp is made to minister to their greed. Avarice and sensuality bear sway. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They have accepted the enemy of all good as their leader, and have become imbued with his spirit. [Cf: ST 11-21-06 para. 01] p. 124, Para. 5, [1906MS].

The world is a theater, and the actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of humanity, there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, tho God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last scenes in the drama,--Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. Cause will be followed by effect. [Cf: ST 11-21-06 para. 02] p. 125, Para. 1, [1906MS].

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an overwhelming surprise. [Cf: ST 11-21-06 para. 03] p. 125, Para. 2, [1906MS].

A Call to Christians. The people of each age will be judged by the light they have received. The church of to-day has been favored with great light and many opportunities--favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities. And how greatly He longs to see His church of to-day standing in freedom from sin. O that those for whom He has wrought so mightily would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting upon them to work for Him. [Cf: ST 11-21-06 para. 04] p. 125, Para. 3, [1906MS].

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching. We should never have been partakers of the guilt of those who rejected the Saviour. But too often, when obedience to God requires self-denial and sacrifice, these very ones stifle their convictions and refuse to obey. [Cf: ST 11-21-06 para. 05] p. 125, Para. 4, [1906MS].

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the

light shining from Calvary, you will see the sinfulness of sin, and you will see also God's willingness and power to save from sin. The Lord holds out to you the offer of partnership with Himself. Uniting with Christ, you can work the works of God. [Cf: ST 11-21-06 para. 06] p. 125, Para. 5, [1906MS].

Christ's Coronation Day. On His coronation day, Christ will not acknowledge as His any who bear spot or wrinkle. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed. They will see the head once crowned with thorns crowned with a diadem of glory. [Cf: ST 11-21-06 para. 07] p. 125, Para. 6, [1906MS].

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory--those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones--the witnesses that His mission of suffering and sacrifice has not been in vain. Mrs. E. G. White. [Cf: ST 11-21-06 para. 08] p. 126, Para. 1, [1906MS].

To each human being God has assigned a work. Abraham was called to go forth from his home, a lightbearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So to-day God's servants are to go where He calls, trusting Him to guide them and give them success in their work. [Cf: ST 11-28-06 para. 01] p. 126, Para. 2, [1906MS].

The disciples of Christ are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything that concerns the good of their fellow men. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practises. [Cf: ST 11-28-06 para. 02] p. 126, Para. 3, [1906MS].

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to the Saviour. They should look upon no privilege as more precious than that of imparting to others knowledge they have received. [Cf: ST 11-28-06 para. 03] p. 126, Para. 4, [1906MS].

Time is Passing; the End is Near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is--full of grace and truth--are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you can not now do. But through the grace of Christ, you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Do not ask, "What shall this man do?" for then Christ would say to you as He said to Peter, "What is that to thee? follow thou Me." Keep your own soul in the love of the

truth, and work with untiring endeavor to win souls to the Saviour. [Cf: ST 11-28-06 para. 04] p. 126, Para. 5, [1906MS].

Look upon the world to-day. Is the voice of prayer heard amidst the din of confusion? Altars are erected, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality, malice--these are the attributes that bear sway. Thousands are standing on the brink of perdition. Do you not see them, many of them lost, eternally lost, whilst professing Christians sleep the sleep of indifference? [Cf: ST 11-28-06 para. 05] p. 126, Para. 6, [1906MS].

Earnest, Self-Sacrificing Men and Women are needed, men and women who will go to God, and with strong crying and tears plead for the precious souls that are going to ruin. There can be no harvest without seed-sowing, no result without effort. [Cf: ST 11-28-06 para. 06] p. 126, Para. 7, [1906MS].

Christ gave His life to save sinners, and He says to His followers, "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you alway, even unto the end." He has laid out before us the work to be done, and has declared that He will give power for the accomplishment of this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy? [Cf: ST 11-28-06 para. 07] p. 127, Para. 1, [1906MS].

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. God is not willing that any should perish. He has provided abundantly for the salvation of all. If His people had gone forth as they should, giving the invitation of mercy, many souls would have been won to Christ. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The Gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy. [Cf: ST 11-28-06 para. 08] p. 127, Para. 2, [1906MS].

It is impossible for men who believe in Christ to see the work that needs to be done and not do anything. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The church of God is weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message of Christ's soon coming will go forth to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase and his talents will multiply. Mrs. E. G. White. [Cf: ST 11-28-06 para. 09] p. 127, Para. 3, [1906MS].

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary

causes that led Solomon into extravagance and tyrannical oppression, was his course in developing and cherishing a spirit of covetousness. [Cf: RH 01-04-06 para. 1] p. 127, Para. 4, [1906MS].

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, "Let them make me a sanctuary; that I may dwell among them," the response of the Israelites was accompanied by appropriate gifts. "They came, every one whose heart stirred him up, and every one whom his spirit made willing," and brought offerings. For the building of the sanctuary, great and expensive preparations were necessary; a large amount of the most precious and costly material was required; yet the Lord accepted only freewill offerings. "Of every man that giveth it willingly with his heart ye shall take my offering," was the divine command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwellingplace for the Most High. [Cf: RH 01-04-06 para. 2] p. 127, Para. 5, [1906MS].

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, "Who then is willing to consecrate his service this day unto the Lord?" This call should ever have been kept in mind by those who had to do with the construction of the temple. [Cf: RH 01-04-06 para. 3] p. 128, Para. 1, [1906MS].

Chosen men were especially endowed by God with skill and wisdom for the construction of the wilderness-tabernacle. "Moses said unto the children of Israel, See, the Lord hath called by name Bezaleel . . . of the tribe of Judah; and he hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship. . . . And he hath put in his heart that he may teach, both he, and Aholiab . . . of the tribe of Dan. Them hath he filled with wisdom of heart, to work all manner of work, of the engraver, and of the cunning workman, and of the embroiderer . . . and of the weaver, even of them that do any work, and of those that devise cunning work." "Then wrought Bezaleel, . . . and every wise-hearted man, in whom the Lord put wisdom and understanding." Heavenly intelligences cooperated with the workmen whom God himself chose. [Cf: RH 01-04-06 para. 4] p. 128, Para. 2, [1906MS].

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. In the tribes of Judah and of Dan there were men who were regarded as especially "cunning" in the finer arts. For a time these men remained humble and unselfish; but gradually, almost imperceptibly, they lost their hold upon God and his truth. They began to ask for higher wages because of their superior skill. In some instances their request was granted, but more often those asking higher wages found employment in the surrounding nations. In place of the noble spirit of self-sacrifice that had filled the hearts of their illustrious ancestors, they cherished a spirit of covetousness, of grasping for more and more. They served heathen kings with their God-given skill, and dishonored their Maker. [Cf: RH 01-04-06 para. 5] p. 128, Para. 3, [1906MS].

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute

specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for "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 cunning men. . . in Judah and in Jerusalem." [Cf: RH 01-04-06 para. 6] p. 128, Para. 4, [1906MS].

The Phoenician king responded by sending Hiram, "a cunning man, endued with understanding, . . . the son of a woman of the daughters of Dan, and his father was a man of Tyre." This master workman, Hiram, was a descendant, on his mother's side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon's company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill. [Cf: RH 01-04-06 para. 7] p. 128, Para. 5, [1906MS].

Hiram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world--Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them. [Cf: RH 01-04-06 para. 8] p. 129, Para. 1, [1906MS].

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom. The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well nigh lost. [Cf: RH 01-04-06 para. 9] p. 129, Para. 2, [1906MS].

Herein lies a most important lesson for God's people today,--a lesson that many are slow to learn. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife in the world. The old-time spirit of self-denial and self-sacrifice is too seldom met with. But this is the only spirit that can actuate a true follower of Jesus. Our divine Master has given us an example of how we are to work. And to those whom he bade, "Follow me, and I will make you fishers of men," he offered no stated sum as a reward for their services. They were to share with him his self-denial and sacrifice. [Cf: RH 01-04-06 para. 10] p. 129, Para. 3, [1906MS].

Those who claim to be followers of the Master Worker, and who engage in his service as colaborers with God, are to bring into their work the

exactitude and skill, the tact and wisdom, that the God of perfection required in the building of the earthly tabernacle. And now, as in that time and as in the days of Christ's earthly ministry, devotion to God and a spirit of sacrifice should be regarded as the first requisites of acceptable service. God designs that not one thread of selfishness shall be woven into his work. [Cf: RH 01-04-06 para. 11] p. 129, Para. 4, [1906MS].

Great care should be taken in regard to the spirit pervading the Lord's institutions. These institutions were founded in self-sacrifice, and have been built up by the self-denying gifts of God's people and the unselfish labor of his servants. Everything connected with institutional service should bear the signature of heaven. A sense of the sacredness of God's institution should be encouraged and cultivated. The workers are to humble their hearts before the Lord, acknowledging his sovereignty. All are to live in accordance with principles of self-denial. As the true, self-sacrificing laborer, with his spiritual lamp trimmed and burning, strives unselfishly to advance the interests of the institution in which he is working, he will have a precious experience, and will be able to say, "The Lord indeed is in this place." He will feel that he is highly privileged in being permitted to give to the Lord's institution his ability, his service, and his unwearying vigilance. [Cf: RH 01-04-06 para. 12] p. 129, Para. 5, [1906MS].

In the early days of the third angel's message those who established our institutions, and those who labored in them, were actuated by high motives of unselfishness. For their arduous labors they received no more than a mere pittance--barely enough for a meager support. But their hearts were baptized with the ministry of love. The reward of whole-souled liberality was apparent in their close fellowship with the Spirit of the Master Worker. They practised the closest economy, in order that as many other laborers as possible might be planting the standard of truth in new places. [Cf: RH 01-04-06 para. 13] p. 130, Para. 1, [1906MS].

But in time a change came. The spirit of sacrifice was not so manifest. In some of our institutions the wages of a few workers was increased beyond reason. Those who received these wages claimed that they deserved a greater sum than others, because of their superior talents. But who gave them their talents, their ability? With the increase of wages came a steady increase of covetousness, which is idolatry, and a steady decline of spirituality. Gross evils crept in, and God was dishonored. The minds of many who witnessed this grasping after higher and still higher wages, were leavened with doubt and unbelief. Strange principles, like evil leaven, permeated nearly the entire body of believers. Many ceased to deny self, and not a few withheld their tithes and offerings. [Cf: RH 01-04-06 para. 14] p. 130, Para. 2, [1906MS].

God in his providence called for a reform in his sacred work, which should begin at the heart, and work outwardly. Some who blindly continued to place a high estimate upon their services, were removed. Others received the message given to them, turned to God with full purpose of heart, and learned to abhor their covetous spirit. So far as possible, they endeavored to set a right example before the people by voluntarily reducing their wages. They realized that nothing less than

complete transformation in mind and heart would save them from being swept off their feet by some masterly temptation. [Cf: RH 01-04-06 para. 15] p. 130, Para. 3, [1906MS].

The work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department will be felt throughout the entire field. If a portion of the workers receive large wages, there are others, in different branches of the work, who will call for higher wages, and the spirit of self-sacrifice will gradually be lost sight of. Other institutions and conferences will catch the same spirit, and the Lord's favor will be removed from them; for he can never sanction selfishness. Thus our aggressive work would come to an end. Only by constant sacrifice can it be carried forward. [Cf: RH 01-04-06 para. 16] p. 130, Para. 4, [1906MS].

God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although he was rich, yet for our sake he became poor, that we through his poverty might come into possession of eternal riches. All that we possess of ability and intellect has been lent us in trust by the Lord, to use for him. It is our privilege to be partakers with Christ in his sacrifice. Mrs. E. G. White. [Cf: RH 01-04-06 para. 17] p. 130, Para. 5, [1906MS].

Give Unto the Lord the Glory Due Unto His Name.--"He that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth." [Cf: RH 01-11-06 para. 1] p. 131, Para. 1, [1906MS].

From the day when Solomon was entrusted with the work of building the temple, to the time of its completion, his avowed purpose was to build "a house for the name of the Lord God of Israel." This purpose was fully recognized before assembled Israel during the dedication of the temple. In his prayer he acknowledged that Jehovah had said, "*My name shall be there.*" [Cf: RH 01-11-06 para. 2] p. 131, Para. 2, [1906MS].

One of the most touching portions of Solomon's dedicatory prayer is his plea for the strangers that would come "out of a far country for thy name's sake; for *they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm.*" In behalf of every stranger that would "come and pray toward this house," Solomon pleaded with the Lord: "Hear thou in heaven thy dwellingplace, and do according to all that the stranger calleth to thee for: *that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.*" [Cf: RH 01-11-06 para. 3] p. 131, Para. 3, [1906MS].

At the close of the services, Solomon exhorted Israel to be faithful and true to God, in order that "all the people of the earth may know that the Lord is God, and that there is none else." [Cf: RH 01-11-06 para. 4] p. 131, Para. 4, [1906MS].

The temple of Jehovah was a marvel of richness and glory, unequalled by any work of human art. A greater than Solomon was the designer of this building; the wisdom and glory of God stood there revealed. Those who

were unacquainted with the source of Solomon's wisdom naturally admired and praised the human agent; but the king disclaimed any honor for the conception and the erection of so magnificent a structure. [Cf: RH 01-11-06 para. 5] p. 131, Para. 5, [1906MS].

The queen of Sheba, at the close of her visit to Jerusalem, was constrained by what she had seen and learned, not to extol Solomon, but to exclaim: "Blessed be the Lord thy God, which delighted in thee, to set thee on the throne of Israel: because the Lord loved Israel forever, therefore made he thee king, to do judgment and justice." This is the impression that God designed should be made upon all peoples. And when "all the earth sought the presence of Solomon, to hear his wisdom, which God had put in his heart," the king continued for a time reverently to direct them to the Creator of the heavens and the earth, the Ruler of the universe, the All-Wise. The name of Jehovah was honored, and his holy temple was regarded with reverence. [Cf: RH 01-11-06 para. 6] p. 131, Para. 6, [1906MS].

Had Solomon remained humble, had he continued to turn the attention of men from himself to the One who had endowed him with wisdom and riches and honor, what a history might have been his! But the unerring pen of inspiration, while it records his virtues, also bears faithful witness to his downfall. Raised to a pinnacle of greatness, and surrounded with the gifts of fortune, Solomon became dizzy, lost his balance, and fell. Constantly extolled by men of the world for his unsurpassed wisdom, he at length was unable to withstand the flattery. The gift of heaven, the wisdom which was entrusted to him by God, and which should ever have been used to glorify the Giver, filled Solomon with pride. He forgot that man, in humility, must reveal constant reverence for God. [Cf: RH 01-11-06 para. 7] p. 131, Para. 7, [1906MS].

Like the tabernacle, the temple had been built in accordance with specifications divinely given. And it was through the Lord's blessing that the people were enabled to give and prepare the necessary material. All the temple services were divinely instituted. And yet the honor was diverted from God, and given to Solomon. He finally allowed men to speak of him as the one most worthy of praise for the matchless splendor of the building that had been planned and erected for the honor of "the name of the Lord God of Israel." [Cf: RH 01-11-06 para. 8] p. 132, Para. 1, [1906MS].

Thus it was that the temple of Jehovah came to be known throughout the nations as "Solomon's temple." The human agent had taken to himself the glory that belonged to "the One higher than the highest." Even to this day the temple of which Solomon had declared to the Lord, "This house which I have builded *is called by thy name,*" is oftenest spoken of, not as the temple of Jehovah, but as "Solomon's temple." [Cf: RH 01-11-06 para. 9] p. 132, Para. 2, [1906MS].

The course followed by Daniel, to whom God gave "knowledge and skill in all learning and wisdom," is in striking contrast with the course followed by Solomon during the latter years of his reign. In Daniel's life, the desire to glorify God was the most powerful of all motives. He realized that when standing in the presence of men of influence, a failure to acknowledge God as the source of his wisdom would have made him an unfaithful steward. And his constant recognition of the God of heaven before kings, princes, and statesmen, detracted not one iota

from his influence. King Nebuchadnezzar, before whom Daniel so often honored the name of God, was finally thoroughly converted, and learned to "praise and extol and honor the King of heaven." And to the close of his career Daniel honored God. [Cf: RH 01-11-06 para. 10] p. 132, Para. 3, [1906MS].

In connection with every line of God's work in the earth today, the Name that is above every other name is to be honored. The gospel ministry, the publishing work, the medical missionary work, the educational work,--all are of heavenly origin. Not one of these lines of service has been originated or perfected by any human being. God has given the wisdom that has made possible the rapid development of every department of his cause. Let no man take unto himself the glory that belongs to God alone. Let no line of work, no institution, bear a name that would divert honor from God to any man or any set of men. Let us remember that the beautiful temple which was erected for the honor of "the name of the Lord God of Israel," came to be known, through the apostasy of the builder, as "Solomon's temple." [Cf: RH 01-11-06 para. 11] p. 132, Para. 4, [1906MS].

Said the great apostle Paul: "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." Let every worker understand that as he strives to advance the glory of God in our world, whether he stands before Christians or infidels, peasants or princes, he is to make God first, and last, and best in everything. Man can not show greater weakness than by allowing men to ascribe to him the honor for gifts that are heaven-bestowed. God must stand the highest. The worldly wisdom of the greatest men is foolishness with him. The true Christian will exalt the name of the Lord. No ambitious motive will chill his love for God; steadily, perseveringly will he cause honor to redound to his Heavenly Father. [Cf: RH 01-11-06 para. 12] p. 132, Para. 5, [1906MS].

"It is required in stewards, that a man be found faithful." When we are faithful in making God known, our impulses will be under divine supervision, and we shall make steady growth, spiritually and intellectually. It is Christ's power alone that can give success to the human agent. God has given every man talents, that his name may be exalted; not that man may be lauded and praised, honored and glorified, while the Giver is forgotten. Let those around you see that you give God the glory. Let self be crucified; let God appear. [Cf: RH 01-11-06 para. 13] p. 133, Para. 1, [1906MS].

Jesus, our divine Master, ever exalted the name of his Heavenly Father. He taught his disciples to pray, "Our Father which art in heaven, Hallowed be thy name." And they were not to forget to acknowledge, "Thine is the glory." So careful was the great Healer to direct attention from himself to the source of his power, that the wondering multitude, "when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see," glorified not Him; "they glorified the God of Israel." In his wonderful prayer offered just before the crucifixion, he declared: "I have glorified thee on the earth." "Glorify thy Son," he pleaded, "that thy Son also may glorify thee." "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love

wherewith thou hast loved me may be in them, and I in them." [Cf: RH 01-11-06 para. 14] p. 133, Para. 2, [1906MS].

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Cf: RH 01-11-06 para. 15] p. 133, Para. 3, [1906MS].

"I will praise the name of God, . . . and will magnify him with thanksgiving." "Thou art worthy, O Lord, to receive glory and honor and power." [Cf: RH 01-11-06 para. 16] p. 133, Para. 4, [1906MS].

"I will praise thee, O Lord my God, with all my heart: and I will glorify thy name forevermore." "O magnify the Lord with me, and let us exalt his name together." Mrs. E. G. White. [Cf: RH 01-11-06 para. 17] p. 133, Para. 5, [1906MS].

One sad feature of Solomon's experience was his supposition that massive buildings and magnificent furnishings give character to the work of God. He endeavored to pattern after, and to compete with, the world. He lost sight of the foundation principle underlying the influence that is ever to be exerted by the people of God,--obedience to every precept of Holy Writ. The real power of God's people lies not in numbers, nor in the wealth and worldly prosperity that may be displayed, but in steadfast adherence to his Word. The truth, obeyed, is made the power of God unto salvation. [Cf: RH 01-18-06 para. 1] p. 133, Para. 6, [1906MS].

Solomon became ambitious of excelling all other nations in power and grandeur. It was his desire to attain greater political power, that led him to form alliances with idolatrous nations, and to seal these alliances by marriages with heathen princesses. In conformity with the customs of surrounding nations, he maintained a luxurious court, in many respects surpassing in splendor the courts of the rulers of other kingdoms. Luxury was followed by wanton extravagance. Vast riches were squandered. This led to the levying of a grievous tax upon the poor people. [Cf: RH 01-18-06 para. 2] p. 134, Para. 1, [1906MS].

"I made me great works," Solomon declares. Among these were "Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer." "And he built Tadmor in the wilderness, and all the store cities, which he built in Hamath. Also he built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion." [Cf: RH 01-18-06 para. 3] p. 134, Para. 2, [1906MS].

So engrossed was Solomon with thoughts of vanity, that perfection and beauty of character were overlooked in his attempt to surpass other nations in outward display. He sold his honor and his integrity in seeking to glorify himself before the world, and he finally became a despot. The power and the riches obtained at a sacrifice of right principles, proved to him a terrible curse. [Cf: RH 01-18-06 para. 4]

p. 134, Para. 3, [1906MS].

How striking is the contrast between Solomon's ambitious desire to exalt himself, and the life that the Son of God lived upon this earth! The Saviour of mankind was born of humble parentage in a sin-cursed, wicked world. He was brought up in obscurity at Nazareth, a small town of Galilee. He began his work in poverty and without worldly rank. He sought not the admiration or the applause of the world. He dwelt among the lowly. To all appearance he was merely a humble man, with few friends. Thus God introduced the gospel in a way altogether different from the way in which many deem it wise to proclaim the same gospel in this age. At the very beginning of the gospel dispensation he taught his church to rely, not on worldly rank and splendor, but on the power of faith and obedience. [Cf: RH 01-18-06 para. 5] p. 134, Para. 4, [1906MS].

"The kingdom of God cometh not with outward show." The gospel of the grace of God, with its spirit of self-abnegation, can never be in harmony with the spirit of the world. The two principles are antagonistic. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." [Cf: RH 01-18-06 para. 6] p. 134, Para. 5, [1906MS].

It is not the largeness or the grandeur of an edifice that impresses hearts, but the principles of righteousness, of justice and equity, practised within. Our institutions will give character to the work of God just according to the consecrated devotion of the workers,--by revealing the power of the grace of Christ to transform the life. Never are we to rely upon worldly recognition and rank. Never are we, in the establishment of institutions, to try to compete with worldly institutions in size or splendor. We shall gain the victory, not by erecting massive buildings in rivalry with our enemies, but by cherishing a Christlike spirit of meekness and lowliness. We are to be distinguished from the world because God has placed his seal upon us, because he manifests in us his own character of love. Our Redeemer covers us with his righteousness. [Cf: RH 01-18-06 para. 7] p. 134, Para. 6, [1906MS].

As Solomon continued to conform to the customs of the world, his pride greatly increased. And the worldly prosperity that attended his apostasy, was regarded by him as a token of God's favor. So fully had he yielded himself to evil influences, that his spiritual discernment was well-nigh destroyed. He could not see the terrible losses that were sustained by the nation spiritually because he brought into the kingdom an abundance of the gold of Ophir and the silver of Tarshish. [Cf: RH 01-18-06 para. 8] p. 135, Para. 1, [1906MS].

Today there exists the same danger of mistaking prosperity for the favor of heaven. The prosperity that often for a time attends those who turn from a plain "Thus saith the Lord" to follow a way of their own choosing, is not an assurance of divine approval. Men many interpret it thus, but it is no sign that God's prospering hand is with them. Let all learn a lesson from Solomon's experience. Notwithstanding his violation of a plain "Thus saith the Lord," riches and worldly honor poured in upon him, and seemingly he was greatly blessed. This is in harmony with Job's declaration that the wicked spend their days in

prosperity. And the psalmist testifies:--"As for me, my feet were almost gone; My steps had well-nigh slipped. For I was envious at the arrogant, When I saw the prosperity of the wicked. . . . Pride is as a chain about their neck; Violence covereth them as a garment. Their eyes stand out with fatness: They have more than heart could wish. They scoff, and in wickedness utter oppression: They speak loftily." [Cf: RH 01-18-06 para. 9] p. 135, Para. 2, [1906MS].

Like Solomon, those who esteem their own wisdom above the wisdom of the Lord will surely feel the sad result of their course. For a time they may seemingly be prospered, but their work will not abide. The Lord will let them pass through bitter experiences, in order that they may have an opportunity to learn that real prosperity comes not by outward display, but only by conformity to his will and purpose. [Cf: RH 01-18-06 para. 10] p. 135, Para. 3, [1906MS].

God's way is always the right and prudent way. It always brings honor to his name. Man's only security against rash, ambitious movements is to keep the heart in harmony with Christ Jesus. Man's wisdom is untrustworthy. Man is fickle, filled with self-esteem, pride, and selfishness. Let the workers in God's service trust wholly in the Lord. Then they will reveal that they are willing to be led, not by human wisdom, which is as useless to lean upon as is a broken reed, but by the wisdom of the Lord, who has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." [Cf: RH 01-18-06 para. 11] p. 135, Para. 4, [1906MS].

Fellow Christian, keep your religion pure and untainted. Worldly interests may tempt you to yield your principles, but "what shall it profit a man if he gain the whole world, and lose his own soul?" Worldly greatness is no equivalent for integrity, honesty, a pure heart, and a noble, unwavering purpose to do right. Even Solomon, in all his glory, was not arrayed like him who possesses the ornament of a meek and quiet spirit, untouched by the tinsel and show of the world. Mrs. E. G. White. [Cf: RH 01-18-06 para. 12] p. 135, Para. 5, [1906MS].

Upon the Israelites God bestowed great privileges, blessing them richly from his abundant goodness. He looked for them to honor him by revealing the principles of his kingdom. In the midst of a fallen, wicked people--a world in which violence and crime, greed, oppression, and the most corrupt practises were indulged without restraint--the Israelites were to represent the character of God. In the holiness of their lives, in their mercy and lovingkindness and compassion, they were to show that "the law of the Lord is perfect, converting the soul." [Cf: RH 01-25-06 para. 1] p. 136, Para. 1, [1906MS].

Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of his light to the whole world. The nations of the world, through following corrupt practises, had lost the knowledge of God. Yet in his mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with him through his church. He designed that the principles revealed through his people should be the means of restoring the moral image of God in man. [Cf: RH 01-25-06 para. 2] p. 136, Para. 2, [1906MS].

The Lord's vineyard, his own chosen possession, was planted in the land of Canaan. And as the tower in the vineyard, God placed in the midst of the land his holy temple. In the temple his glory dwelt in the holy Shekinah above the mercy seat. [Cf: RH 01-25-06 para. 3] p. 136, Para. 3, [1906MS].

In the days of Solomon, the kingdom of Israel extended from Hamath on the northward, to the border of Egypt on the southward, and from the Mediterranean Sea to the Euphrates River. Through this territory ran many natural highways of the world's commerce. Caravans were constantly passing to and from distant lands. Thus there was given Solomon and his people a most wonderful opportunity to reveal the character of the true God so clearly that men of all nations would be taught to reverence and obey the King of kings. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look unto him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from idolatry to the worship of the true God, were to unite themselves with his chosen people. As the numbers of Israel increased, they were to enlarge their borders, until their kingdom should embrace the world. [Cf: RH 01-25-06 para. 4] p. 136, Para. 4, [1906MS].

But Solomon lost sight of God's high and holy purpose. He failed of improving the magnificent opportunities for enlightening the representatives of all nations who were continually passing through his territory and tarrying for rest at the principal cities. A selfish use was made of the strategic points along the well-traveled highways. Solomon sought to strengthen his position by building fortified cities at the gateways of commerce. He rebuilt Gezer, near Joppa, and lying along the road between Egypt and Syria; Beth-horon, to the westward of Jerusalem, commanding the passes of the highway leading from the heart of Judea to Gezer and the seacoast; Megiddo, situated on the caravan road from Damascus to Egypt, and from Jerusalem to the northward; and "Tadmor in the wilderness," along the route of caravans from the East. All these cities were strongly fortified. [Cf: RH 01-25-06 para. 5] p. 136, Para. 5, [1906MS].

The commercial advantages of an outlet at the head of the Red Sea were developed by the construction of "a navy of ships in Ezion-geber, . . . on the shore of the Red Sea, in the land of Edom." Trained sailors from Tyre, "with the servants of Solomon," manned these vessels on voyages "to Ophir, and fetched from thence gold," and "great plenty of almag trees, and precious stones." [Cf: RH 01-25-06 para. 6] p. 137, Para. 1, [1906MS].

The missionary spirit that God had implanted in the heart of Solomon and in the hearts of many true Israelites, was rapidly supplanted by a spirit of commercialism. The precious opportunities afforded by contact with many nations, were misused for personal aggrandizement. The revenues of the king and of many of his subjects were greatly increased, but at what a cost! Because of the cupidity and the shortsightedness of those to whom had been entrusted the oracles of God, the countless multitudes that thronged the thoroughfares of travel were allowed to remain in ignorance of the true God. [Cf: RH 01-25-06 para. 7] p. 137, Para. 2, [1906MS].

Our Opportunity.--To the church of today God has given the care of his vineyard. The workers of today are called to do the work that Israel failed of doing. The salvation of God must be made known to all the people living on the face of the earth. God's glory is to be revealed, his word established, and Christ's kingdom set up to give deliverance to the world. His followers are now to arise and shine. [Cf: RH 01-25-06 para. 8] p. 137, Para. 3, [1906MS].

Those who, in response to the call of the hour, have entered the service of the Master Workman, may well study his methods of labor. During his earthly ministry, our Saviour took advantage of the opportunities to be found along the great thoroughfares of travel. It was at Capernaum that Jesus dwelt in the intervals of his journeys to and fro, and it came to be known as "his own city." This city was well adapted to be the center of the Saviour's work. Being on the highway from Damascus to Jerusalem and Egypt, and to the Mediterranean Sea, it was a great thoroughfare of travel. People from many lands passed through the city, or tarried for rest on their journeyings to and fro. Here Jesus could meet all nations and all ranks, the rich and 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 01-25-06 para. 9] p. 137, Para. 4, [1906MS].

In these days of travel, the opportunities for coming in contact with men and women of all classes and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. Bibles and 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. [Cf: RH 01-25-06 para. 10] p. 137, Para. 5, [1906MS].

We are to give the last warning 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. Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the seas, and through the mails. [Cf: RH 01-25-06 para. 11] p. 138, Para. 1, [1906MS].

Christians who are living in the great centers of commerce and travel have special opportunities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, their influence will be felt. [Cf: RH 01-25-06 para. 12] p. 138, Para. 2, [1906MS].

The truth is not to be hidden in the corners of the earth. It must be made known; it must shine in our large cities. Like Christ, the messengers of the Most High today must take their position in the great thoroughfares of travel, where they can meet people from all parts of

the world. Like him, they are to give the true light; they are to sow the gospel seed; they are to rescue truth from its companionship with error, and present it in its original simplicity and clearness, so that men may comprehend it. The third angel's message is a worldwide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. [Cf: RH 01-25-06 para. 13] p. 138, Para. 3, [1906MS].

In the world renowned health resorts and centers of tourist traffic, crowded with many thousands of seekers after health and pleasure, there should be stationed ministers and canvassers capable of arresting the attention of the multitudes. Let these workers watch their chance to present the message for this time, and hold meetings as they have opportunity. Let them be quick to seize opportunities to speak to the people. Accompanied by the power of the Holy Spirit, let them meet the people with the message borne by John the Baptist: "Repent ye: for the kingdom of heaven is at hand." The word of God is to be presented with clearness and power, that those who have ears to hear, may hear the truth. Thus the gospel of present truth will be placed in the way of those who know it not, and will be accepted by not a few, and carried by them to their own homes in all parts of the earth. [Cf: RH 01-25-06 para. 14] p. 138, Para. 4, [1906MS].

A great work is to be done, and those who know the truth should now make mighty intercession for help. The love of Christ must fill their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. As they consecrate themselves to God, a convincing power will attend their efforts to present the truth to others. We must no longer sleep 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." [Cf: RH 01-25-06 para. 15] p. 138, Para. 5, [1906MS].

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . I will make thee an eternal excellency, a joy of many generations. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified." Mrs. E. G. White. [Cf: RH 01-25-06 para. 16] p. 139, Para. 1, [1906MS].

Placed at the head of a nation that had been set as a light to the surrounding nations, Solomon might have brought great glory to the Lord of the universe by a life of obedience. He might have encouraged God's people to shun the evils that were practised in the surrounding nations. He might have used his God-given wisdom and power of influence in organizing and directing a great missionary movement for the enlightenment of those who were ignorant of God and of his truth. Thus multitudes might have been won to an allegiance to the King of kings. [Cf: RH 02-01-06 para. 1] p. 139, Para. 2, [1906MS].

Satan well knew the results that would attend obedience, and during the earlier years of Solomon's reign,--years glorious because of the wisdom, the beneficence, and the uprightness of the king,--he sought to bring in influences that would insidiously undermine Solomon's loyalty to principle, and cause him to separate from God. And that the enemy was successful in this effort, we know from the record: "Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David." [Cf: RH 02-01-06 para. 2] p. 139, Para. 3, [1906MS].

In forming an alliance with a heathen nation, and sealing the compact by marriage with an idolatrous princess, Solomon rashly disregarded the wise provisions that God had made for maintaining the purity of his people. The hope that his Egyptian wife might be converted, was but a feeble excuse for the sin. In violation of a direct command to remain separate from other nations, the king united his strength with the arm of flesh. [Cf: RH 02-01-06 para. 3] p. 139, Para. 4, [1906MS].

For a time, God in his compassionate mercy overruled this terrible mistake. Solomon's wife was converted; and the king, by a wise course, might have done much to check the evil forces that his imprudence had set in operation. But Solomon began to lose sight of the Source of his power and glory. Inclination gained the ascendancy over reason. As his self-confidence increased, he sought to carry out the Lord's purpose in his own way. He reasoned that political and commercial alliances with the surrounding nations would bring them to a knowledge of the true God; and so he entered into unholy alliance with nation after nation. Often these alliances were sealed by marriage with heathen princesses. The commands of Jehovah were set aside for the customs of the surrounding nations. [Cf: RH 02-01-06 para. 4] p. 139, Para. 5, [1906MS].

During the years of Solomon's apostasy, the spiritual decline of Israel was rapid. How could it have been otherwise, when their king united with satanic agencies? Through these agencies the enemy worked to confuse the minds of the people in regard to true and false worship. They became an easy prey. It came to be a common practise to intermarry with the heathen. The Israelites rapidly lost their abhorrence of idolatry. Heathen customs were introduced. Idolatrous mothers brought their children up to observe heathen rites. The Hebrew faith was fast becoming a mixture of confused ideas. Commerce with other nations brought the Israelites into intimate contact with those who had no love for God, and their own love for him was greatly lessened. Their keen sense of the high and holy character of God was deadened. Refusing to follow in the path of obedience, they transferred their allegiance to Satan. The enemy rejoiced in his success in effacing the divine image from the minds of the people that God had chosen as his representatives. Through intermarriage with idolaters and constant association with them, Satan brought about that for which he had long been working,--a national apostasy. [Cf: RH 02-01-06 para. 5] p. 140, Para. 1, [1906MS].

Unscriptural Alliances.--The Lord desires his servants to preserve their holy and peculiar character. "Be ye not unequally yoked together with unbelievers," is his command; "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath

he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Cf: RH 02-01-06 para. 6] p. 140, Para. 2, [1906MS].

Never was there a time in earth's history when this warning was more appropriate than at the present time. Many professed Christians think, like Solomon, that they may unite with the ungodly, because their influence over those who are in the wrong will be beneficial; but too often they themselves, entrapped and overcome, yield their sacred faith, sacrifice principle, and separate themselves from God. One false step leads to another, till at last they place themselves where they can not hope to break the chains that bind them. [Cf: RH 02-01-06 para. 7] p. 140, Para. 3, [1906MS].

Great care should be taken by Christian youth in the formation of friendships and in the choice of companions. Take heed, lest what you now think to be pure gold turns out to be base metal. Worldly associations tend to place obstructions in the way of your service to God, and many souls are ruined by unhappy unions, either business or matrimonial, with those who can never elevate or ennoble. Never should God's people venture upon forbidden ground. Marriage between believers and unbelievers is forbidden by God. But too often the unconverted heart follows its own desires, and marriages unsanctioned by God are formed. Because of this, many men and women are without hope and without God in the world. Their noble aspirations are dead; by a chain of circumstances they are held in Satan's net. Those who are ruled by passion and impulse will have a bitter harvest to reap in this life, and their course may result in the loss of their souls. [Cf: RH 02-01-06 para. 8] p. 140, Para. 4, [1906MS].

Institutional Work.--Those who are placed in charge of the Lord's institutions are in need of much of the strength and grace and keeping power of God, that they shall not walk contrary to the sacred principles of the truth. Many, many are very dull of comprehension in regard to their obligation to preserve the truth in its purity, uncontaminated by one vestige of error. Their danger is in holding the truth in light esteem, thus leaving upon minds the impression that it is of little consequence what we believe, if, by carrying out plans of human devising, we can exalt ourselves before the world as holding a superior position, as occupying the highest seat. [Cf: RH 02-01-06 para. 9] p. 141, Para. 1, [1906MS].

God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing his work--even for the building of institutions. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experience in learning

how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's Word, which has been given us as a sure guide and counselor. God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences. [Cf: RH 02-01-06 para. 10] p. 141, Para. 2, [1906MS].

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make halfway work of the matter, and try to serve God and Mammon? There is earnest work before each one of us. Right thoughts, pure and holy purposes, do not come to us naturally. We shall have to strive for them. In all our institutions, our publishing houses and colleges and sanitariums, pure and holy principles must take root. If our institutions are what God designs they should be, those connected with them will not pattern after worldly institutions. They will stand as peculiar, governed and controlled by the Bible standard. They will not come into harmony with the principles of the world in order to gain patronage. No motives will have sufficient force to move them from the straight line of duty. Those who are under the control of the Spirit of God will not seek their own pleasure or amusement. If Christ presides in the hearts of the members of his church, they will answer to the call, "Come out from among them, and be ye separate." "Be not partakers of her sins." [Cf: RH 02-01-06 para. 11] p. 141, Para. 3, [1906MS].

God would have us learn the solemn lesson that we are working out our own destiny. The characters we form in this life decide whether or not we are fitted to live through the eternal ages. No man can with safety attempt to serve both God and Mammon. God is fully able to keep us in the world, but not of the world. His love is not uncertain and fluctuating. Ever he watches over his children with a care that is measureless and everlasting. But he requires us to give him our undivided allegiance. "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 02-01-06 para. 12] p. 141, Para. 4, [1906MS].

Solomon was endowed with wonderful wisdom; but the world drew him away from God. We need to guard our souls with all diligence, lest the cares and the attractions of the world absorb the time that should be given to eternal things. God warned Solomon of his danger, and today he warns us not to imperil our souls by affinity with the world. "Come out from among them," he pleads, "and be ye separate, . . . and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord God Almighty." Mrs. E. G. White. [Cf: RH 02-01-06 para. 13] p. 142, Para. 1, [1906MS].

"Godly Sorrow Worketh Repentance."--Twice during Solomon's reign the Lord had appeared to him with words of approval and of counsel. Soon after he ascended the throne, the king passed through a remarkable experience at Gibeon, where the Lord, after promising him wisdom, riches, and honor, admonished him to remain obedient and humble. "Walk in my ways," he counseled the youthful king, "to keep my statutes and my commandments." And after the dedication of the temple, "the Lord appeared to Solomon the second time," and exhorted him to remain true to his sacred trust. "Walk before me," the Lord pleaded, "as David thy

father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee." As the reward of obedience, the Lord declared, "I will establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." [Cf: RH 02-08-06 para. 1] p. 142, Para. 2, [1906MS].

Plain are these admonitions, wonderful are these promises of prosperity on condition of obedience; and yet of him who in circumstances, in character, and in life, seemed favored above all others, it is recorded that "his heart was turned from the Lord God of Israel, which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded." [Cf: RH 02-08-06 para. 2] p. 142, Para. 3, [1906MS].

Solomon's apostasy was so complete, his heart became so hardened in transgression, that his case seemed well-nigh hopeless. But the Lord in his infinite mercy forsook him not. By terrible judgments and by words of stern rebuke he sought to arouse the king to a realization of the sinfulness of sin. God's protecting care was removed, and adversaries were permitted to harass and weaken him. "The Lord stirred up an adversary unto Solomon, Hadad the Edomite." "And God stirred him up another adversary, Rezon, . . . captain over a band," who "abhorred Israel, and reigned over Syria. And Jeroboam, . . . Solomon's servant," "a mighty man of valor," "even he lifted up his hand against the king." [Cf: RH 02-08-06 para. 3] p. 142, Para. 4, [1906MS].

God spoke to Solomon not only by means of these judgments, but also through a prophet, who delivered the startling message: "Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son." [Cf: RH 02-08-06 para. 4] p. 142, Para. 5, [1906MS].

When Solomon heard this terrible denunciation, he awoke as from a dream. His folly began to dawn upon him in its true light. By his own bitter experience, he had learned the emptiness of a life that seeks in earthly things its highest good. He had erected altars to heathen gods, only to learn how vain is their promise of rest to the soul. And now, in his later years, Solomon returned to drink at the fountain of life. For him at last the discipline of suffering accomplished its work. [Cf: RH 02-08-06 para. 5] p. 143, Para. 1, [1906MS].

The Book of Ecclesiastes.--The history of the king's wasted years, with their lessons of warning, he by the Spirit of inspiration recorded for after generations. And thus, although the seed of his sowing was reaped by his people in harvests of evil, the lifework of Solomon was not wholly lost. Chastened, broken in spirit, trusting not in his own power, but in the power of Him that is "higher than the highest," he acknowledged that "the heart of the sons of men is full of evil, and madness is in their heart." Whenever left to their own devices, he confessed, "they have sought out many inventions." And "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Cf: RH 02-

08-06 para. 6] p. 143, Para. 2, [1906MS].

Through his own experience Solomon learned that, "though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God." [Cf: RH 02-08-06 para. 7] p. 143, Para. 3, [1906MS].

In meekness and lowliness Solomon "taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs." He "sought to find out acceptable words: and that which was written was upright, even words of truth." "The words of the wise," he declared, "are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. And further, by these, my son, be admonished." [Cf: RH 02-08-06 para. 8] p. 143, Para. 4, [1906MS].

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: RH 02-08-06 para. 9] p. 143, Para. 5, [1906MS].

A Touching Appeal.--The true penitent does not put his past sins from his remembrance. He does not, as soon as he has obtained peace, grow unconcerned in regard to the mistakes he has made. He thinks of how many have been led into evil by his wrong course, and he tries in every possible way to help those whom he has led into false paths. The clearer the light that he has entered into by returning to the Lord, the stronger his desire to set the feet of others in the right way. He does not gloss over his wayward course, making his wrong a light thing, but lifts the danger signal, that others may take warning. He walks humbly and carefully, his eyes fixed on his Leader. [Cf: RH 02-08-06 para. 10] p. 143, Para. 6, [1906MS].

Solomon's later writings reveal that he realized the wickedness of his course, and sought to warn those who were in danger of going astray. With sorrow and shame he confessed that in the prime of manhood, when he should have found in God his comfort, his support, his life, he had lost sight of the rich experience of his youth and of the signal blessings bestowed at the time of the dedication of the temple. How sad the confession recorded in Ecclesiastes! For a time, he had turned from the light of heaven and the wisdom of God; he had confounded idolatry with religion. [Cf: RH 02-08-06 para. 11] p. 144, Para. 1, [1906MS].

After the king repented, and returned to his allegiance to God, he made a special appeal to those who were still in the earlier years of life. His yearning desire to save others from the bitter experience through which he had passed, is clearly revealed in this touching appeal:-- [Cf: RH 02-08-06 para. 12] p. 144, Para. 2, [1906MS].

"Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun. Yea, if a man live many years, let him rejoice in them all; but let him remember the days of darkness, for they shall be many. All that cometh is vanity. Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but *know thou, that for*

all these things God will bring thee into judgment. Therefore remove sorrow from thy heart, and put away evil from thy flesh: for youth and the prime of life are vanity"--they soon pass away. "Remember also thy Creator in the days of thy youth, Or ever the evil days come, And the years draw nigh, When thou shalt say, I have no pleasure in them; Or ever the sun, And the light, And the moon, And the stars, Be darkened, And the clouds return after the rain: In the day when the keepers of the house shall tremble, And the strong men shall bow themselves, And the grinders cease because they are few, And those that look out of the windows be darkened, And the doors shall be shut in the street; When the sound of the grinding is low, And one shall rise up at the voice of a bird, And all the daughters of music shall be brought low; Yea, they shall be afraid of that which is high, And terrors shall be in the way: And the almond tree shall blossom, And the grasshopper shall be a burden, And the caper-berry shall burst: Because man goeth to his long home, And the mourners go about the streets: Or ever the silver cord be loosed. Or the golden bowl be broken. Or the pitcher be broken at the fountain, Or the wheel broken at the cistern; And the dust return to the earth As it was, And the spirit return unto God Who gave it." [Cf: RH 02-08-06 para. 13] p. 144, Para. 3, [1906MS].

The Hope of the Penitent.--Christ, the gift of the Father to our world, is the hope and efficiency of the penitent. In him all hopes of eternal life center. He is our advocate in the heavenly courts. He is interceding in our behalf. Without his grace, no progress in spiritual grace can be made. The penitent can not take one step in sincerity, in truthfulness, in righteousness, without the help of the Lord Jesus. For this help let us most earnestly plead. [Cf: RH 02-08-06 para. 14] p. 144, Para. 4, [1906MS].

Through no power of his own could Solomon have broken from the snare of Satan. By no human means could he have been cleansed from the defilement of sin. Without divine help, he would have sunk lower and still lower. Only by coming to Jesus in humility and contrition, with heartfelt confession of sin; only by making a full surrender; only through the merits of Christ's righteousness, could he hope to be freed from the snare of the enemy, and be cleansed. [Cf: RH 02-08-06 para. 15] p. 145, Para. 1, [1906MS].

"Godly sorrow worketh repentance to salvation not to be repented of." True repentance can never be mistaken. It bears fruit that testifies to its own genuineness. Self is subdued; Christ is magnified. [Cf: RH 02-08-06 para. 16] p. 145, Para. 2, [1906MS].

The words and deeds of the truly penitent bear witness that theirs is a repentance that needs not to be repented of. They will offer earnest petitions for fresh grace, for new supplies of strength, for the efficiency and power of the Holy Spirit, promised to all who ask in faith. The truly penitent soul will reach high attainments of holiness, peace, and joy. But he will never forget that he owes it all to the Saviour. A sense of deep humiliation and contrition will fill his heart, and he will bow low before God. Mrs. E. G. White. [Cf: RH 02-08-06 para. 17] p. 145, Para. 3, [1906MS].

For hundreds of years after the death of Solomon, a strange and melancholy sight could be seen opposite Mount Moriah. Crowning the eminence of the Mount of Olives, and peering above the groves of myrtle

and olive trees, were imposing piles of buildings, for the idolatrous worship of gigantic, unseemly images of wood and stone. Many a devout stranger, seeing these shrines for the first time, was led to inquire, "How came these buildings and idols on the opposite side of the Jehoshaphat ravine, thus impiously confronting the temple of God?" The truthful answer must be given: "The builder was Solomon. He whom God so wonderfully honored, failed to give God the glory, and finally was persuaded by his heathen wives to build these altars for idol worship." [Cf: RH 02-15-06 para. 1] p. 145, Para. 4, [1906MS].

Little did Solomon think when he built the unholy shrines on the hill before Jerusalem, that these evidences of his apostasy would remain from generation to generation, to testify against him. Notwithstanding his repentance, the evil that he did lived after him, witnessing to the terrible fall of the greatest and wisest of kings. [Cf: RH 02-15-06 para. 2] p. 145, Para. 5, [1906MS].

More than three centuries later, Josiah, the youthful reformer, in his religious zeal demolished these buildings and all the images of Ashtoreth and Chemosh and Moloch. Many of the broken fragments rolled down the channel of the Kedron, but great masses of ruins remained. Even as late as the days of Christ, the ruins on the "Mount of Offense," as the place was called by many of the truehearted of Israel, might still be seen. Could Solomon, when rearing these idolatrous shrines, have looked into the future, how he would have started back in horror to think of the sad testimony they would bear to the Messiah! [Cf: RH 02-15-06 para. 3] p. 145, Para. 6, [1906MS].

By a life of loyalty and integrity, Solomon could have done much to preserve God's people from backsliding. His early piety and his great wisdom, the power and the prosperity that attended his reign, the respect and the honor shown the kingdom of Israel by the surrounding nations,--all these favorable conditions combined to increase greatly the influence wielded by the king. Had he remained sincere, earnest, and true, had no taint of apostasy marred his life, he might have exerted a most powerful influence for good on the lives of others. But he swerved from his allegiance to God; and the nation, of which he had been the pride, followed his leading. So powerful was his influence, that through his apostasy he became their seducer. [Cf: RH 02-15-06 para. 4] p. 146, Para. 1, [1906MS].

Solomon's repentance was sincere, but the harm that his example of evil-doing had done the people, could not well be remedied. In the anguish of bitter reflection on the evil influence of his sinful course, he was constrained to declare: "Wisdom is better than weapons of war: but *one sinner destroyeth much good.*" "There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: folly is set in great dignity." "Dead flies cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." [Cf: RH 02-15-06 para. 5] p. 146, Para. 2, [1906MS].

During the king's apostasy, there were faithful men who remained true to their trust, maintaining their allegiance to purity and loyalty. Many, however, were led astray by his example, and the forces of evil that were set in operation as the result of the introduction of idolatry and worldly practises, could not easily be stayed by the

penitent king after his return to God. His influence for good was broken. Many hesitated to place full confidence in his leadership. [Cf: RH 02-15-06 para. 6] p. 146, Para. 3, [1906MS].

How sad the thought that the far-reaching influence of Solomon's apostasy could never be fully counteracted! The king confessed his sins, and wrote out, for the benefit of after generations, a record of his folly and repentance; but he could never hope to destroy the baleful influence of his evil deeds. Emboldened by his apostasy, many continued to do evil, and evil only. And in the downward course of many of the rulers that followed him, may be traced the sad influence of the prostitution of his God-given powers. [Cf: RH 02-15-06 para. 7] p. 146, Para. 4, [1906MS].

Among the manifold lessons that we may learn from Solomon's life, none are more plainly taught than the power of influence for good or for ill. However contracted may be one's sphere, he exerts an influence. That our influence should be a savor of death unto death, is a fearful thought, yet this is possible. One soul misled--forfeiting eternal bliss--who can estimate the loss! And yet one rash act, one thoughtless word, on our part, may exert so deep an influence on the life of another that it will prove the ruin of his soul! One blemish on the character may turn many away from Christ. [Cf: RH 02-15-06 para. 8] p. 146, Para. 5, [1906MS].

God calls for strong, brave Christians, whose influence is always exerted for the right. His cause needs men and women whose every word and act draws those around them to Christ, binding them to him by the persuasive force of loving service. Men and women who commune with God, who, because they cooperate with the heavenly angels, are surrounded by a holy influence, are needed at this time. [Cf: RH 02-15-06 para. 9] p. 147, Para. 1, [1906MS].

It is only through the grace of God that we can make a right use of our influence. There is nothing in us of ourselves by which we can influence others for good. If we realize our helplessness, and our need of divine power, we shall not trust to ourselves. We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world. Mrs. E. G. White. [Cf: RH 02-15-06 para. 10] p. 147, Para. 2, [1906MS].

The life of Solomon is full of warning, not only to the youth, but to those of mature years and to the aged, those who are descending the hill of life and facing the western sun. We see and hear of unsteadiness in youth,--the young wavering between right and wrong, and the current of evil passions proving too strong for them. But we do not look for unsteadiness and unfaithfulness in those of mature years; we expect the character to be established, the principles to be firmly rooted. In many cases this is so, but there are exceptions, as with Solomon. "Let him that thinketh he standeth take heed lest he fall."

When Solomon should have been in character as a sturdy oak, he fell from his steadfastness under the power of temptation. When his strength should have been the firmest, he was found the weakest of men. [Cf: RH 02-22-06 para. 1] p. 147, Para. 3, [1906MS].

From such examples as this we should learn that watchfulness and prayer are the only safety for either young or old. A man is not one whit the safer because he occupies an exalted position, and has been given great privileges. Those who for many years have enjoyed a genuine Christian experience, are, nevertheless, still exposed to Satan's attacks, and are liable to fall into grievous sins. In the battle with inward corruptions and outward temptations, even the wise and powerful Solomon was vanquished. His failure reveals to us that, whatever a man's intellectual qualities may be, and however faithfully he may have served the Lord in past years, he can never with safety venture to trust in his own wisdom and integrity. [Cf: RH 02-22-06 para. 2] p. 147, Para. 4, [1906MS].

Whenever man accomplishes anything in spiritual or temporal lines, he should bear in mind that he does it only through the grace and cooperation of his Maker. When left to himself, man reveals his natural temperament; selfishness appears; human wisdom occupies the throne of the heart. But those who make God their efficiency, realize their own weakness, and the Lord supplies them with his wisdom. As day by day they depend upon God, carrying out his will with humility and wholeheartedness and strictest integrity, they increase in knowledge and ability. By willing obedience they show reverence and honor to God, and are honored by him. [Cf: RH 02-22-06 para. 3] p. 147, Para. 5, [1906MS].

From the beginning there has been opposition between the forces of good and evil. God declares, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [Cf: RH 02-22-06 para. 4] p. 148, Para. 1, [1906MS].

Man vainly attempted to exalt himself by following his own way, in harmony with Satan's temptation, and in opposition to the will of God. He thus gained a knowledge of evil, but he gained it at the cost of his loyalty; and his disobedience opened the floodgates of woe upon our world. Ever since, men have been trying to exalt themselves by the same means. When will they learn that the only way to true exaltation is the path of obedience? Men's plans may seem to them to be exceedingly wise, but there is safety for those only who walk in accordance with a "Thus saith the Lord." [Cf: RH 02-22-06 para. 5] p. 148, Para. 2, [1906MS].

The originator of evil, Satan comes with stealthy tread, presenting plausible theories to the people of God, telling them that if they do this or that, even though it may be questionable, they will gain great advantage, and the end will justify the means. He tries to persuade them that the eating of the forbidden fruit will be to them a source of great good. When men listen to him, the spiritual insight is dimmed, and the power of distinguishing between good and evil is lost. [Cf: RH 02-22-06 para. 6] p. 148, Para. 3, [1906MS].

Nothing has been so difficult for the people of God to learn as loyalty to the pure, elevated, unselfish principles of heaven. And as a

result, sin and suffering make up a large part of their history. The words spoken to Daniel by the angel are positive: "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand." Satan, as a strong man armed, is continually on the watch, seeking to bring in questionable methods, and thereby mar the work of God. He would be well pleased to eclipse the brightness of God's principles by the selfishness of the principles on which he works. If he possibly can, he will tarnish the pure gold of character. If he can place the false where the true should be, his object is gained. [Cf: RH 02-22-06 para. 7] p. 148, Para. 4, [1906MS].

Shall we give heed to the warning of Solomon's apostasy, and shun the first approach to those sins that overcame him who was called the wisest of men? In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against disobedience and apostasy. When those whom God has exalted to positions of high trust turn from him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God. There can be no mockery of God without the sure result. [Cf: RH 02-22-06 para. 8] p. 148, Para. 5, [1906MS].

Till the conflict is ended, there always will be a departing from God. Satan will so shape circumstances that unless we are kept by divine power, they will almost imperceptibly weaken the fortifications of the soul. We need to inquire at every step, "Is this the way of the Lord?" As long as life shall last, there is need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure only as we are relying upon God, the life hid with Christ in God. The safeguards of our purity must be watchfulness and prayer. We must do nothing to lower the standard of our religious principles. [Cf: RH 02-22-06 para. 9] p. 148, Para. 6, [1906MS].

Notwithstanding the warnings that God has given in his Word and through his messengers, many have closed their eyes to danger, and have gone on in their own way, infatuated, deluded by Satan, until they fall under his temptations. Then they abandon themselves to despair. This was the history of Solomon. But even for him there was help. He truly repented of his course of sin, and found hope. Let none venture into sin as he did, in the hope that they, too, may recover themselves. Sin can be indulged only at the peril of infinite loss. [Cf: RH 02-22-06 para. 10] p. 149, Para. 1, [1906MS].

All who enter the city of God, enter there through the strait gate,-- through agonizing effort. But none who have fallen need give themselves up to despair. Aged men, once honored of God, may have defiled their souls, sacrificing virtue on the altar of lust; but there is still hope for them if they repent, forsake sin, and turn to God. He who has so graciously declared, "Be thou faithful unto death, and I will give thee a crown of life," has also inspired the invitation, "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." God hates sin, but he loves the penitent, and declares, "I will heal their backsliding, I will love them freely." [Cf: RH 02-22-06 para. 11] p. 149, Para. 2, [1906MS].

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight." [Cf: RH 02-22-06 para. 12] p. 149, Para. 3, [1906MS].

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "Blessed are the pure in heart: for they shall see God." [Cf: RH 02-22-06 para. 13] p. 149, Para. 4, [1906MS].

"My beloved brethren," the apostle Paul wrote, "be ye stedfast, unmovable." God desires us to "hold the beginning of our confidence stedfast unto the end." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Mrs. E. G. White. [Cf: RH 02-22-06 para. 14] p. 149, Para. 5, [1906MS].

The truth for this time is to be proclaimed to all peoples, all nations. The question before us is, How shall this work be done? Shall we take hold of it listlessly and indifferently, doing it as a routine, or shall we enter into it with the same spirit in which Christ entered into it, putting into its accomplishment every power of mind and body? [Cf: RH 03-01-06 para. 1] p. 149, Para. 6, [1906MS].

If we take up this work as drudgery, failing to remember that it is the Lord's work, which we are to do to his name's glory, to bring light to those in darkness, we shall not find much satisfaction in the doing of it. Such service is a mere form. The hand and mind work in a formal way, but the heart is not in it. Such service brings no refreshing to the worker; for he feels no real interest in it. [Cf: RH 03-01-06 para. 2] p. 150, Para. 1, [1906MS].

My brethren and sisters, take up this work as the Lord's work, doing it with thoughtfulness and patience. This is real service, which the Master will approve. Work with a clear sense of the obligation resting upon you, knowing that angels of God are present, to set the seal of heaven to faithfulness, and to condemn unfaithfulness in any form. [Cf: RH 03-01-06 para. 3] p. 150, Para. 2, [1906MS].

Taking hold courageously of the work that needs to be done, and putting the heart into it, makes the work a pleasure, and brings success. Thus God is glorified. [Cf: RH 03-01-06 para. 4] p. 150, Para. 3, [1906MS].

We each have a work to do. We may be of different nationalities, but we are to be one in Christ. If we allow peculiarities of character and disposition to separate us here, how can we hope to live together in heaven? We are to cherish love and respect for one another. There is to be among us the unity for which Christ prayed. We have been bought with a price, and we are to glorify God in our bodies and in our spirits.

[Cf: RH 03-01-06 para. 5] p. 150, Para. 4, [1906MS].

When you are given a duty to perform, do not ask whether it will glorify you, or whether it will show your wisdom and judgment to be superior to that of your fellow workers. Take up the duty with an eye single to the glory of God, in living sympathy with the object to be gained. Hold communion with Christ in God, knowing that the work in which you are engaged has been given you by the Master, and that by its faithful performance you are to glorify him. [Cf: RH 03-01-06 para. 6] p. 150, Para. 5, [1906MS].

As you faithfully do your work, your mind will be assimilated to the mind of Christ. By prayer and supplication seek for the promised blessing. Ask God to give you a true comprehension of the work to be accomplished. Do not allow yourself to be drawn away or hindered by any counter-influence. Act faithfully your part in bringing blessing to your fellow men. Praise God for the privilege of cooperating with him in his work. As you put your whole heart into the work to be done, you will enter into true companionship with your fellow workers. You will see Christ in your brethren. [Cf: RH 03-01-06 para. 7] p. 150, Para. 6, [1906MS].

God does not mean you to look upon any work that he has given you as drudgery. Lift your hearts and voices in praise to him. All duties are irksome into which the heart is not brought. There is a great work to be done, and into the doing of this work we are to put our whole hearts. The duties that the Lord places in our way we are to perform, not as a cold, dreary exercise, but as a service of love. Bring into your work your highest powers and sympathies, and you will find that Christ is in it. His presence will make the work light, and your heart will be filled with joy. You will work in harmony with God, and in loyalty and love and fidelity. [Cf: RH 03-01-06 para. 8] p. 150, Para. 7, [1906MS].

We are to be sincere, earnest Christians, doing faithfully the work placed in our hands, and looking unto Jesus, the author and finisher of our faith. Our reward is not dependent upon our seeming success, but upon the Spirit in which our work is done. As canvassers or evangelists, you may not have had the success you have prayed for, but remember that you do not know and can not measure the result of faithful effort. [Cf: RH 03-01-06 para. 9] p. 151, Para. 1, [1906MS].

Let the fear of God influence you, not the fear of man. Use all the tact and skill at your command in giving the truth to those who know it not. Remember that all around you there are souls perishing in sin. Be as true as steel to principle, and put your whole heart into the work of winning souls to Christ. Speak and act in such a way that at the last great day Christ can say to you. "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [Cf: RH 03-01-06 para. 10] p. 151, Para. 2, [1906MS].

An advance work is to be done in our conferences. Our churches are to be aroused to take up aggressive warfare. We are to consecrate soul and body to God. We are to hunt and fish for souls. We are God's witnesses, and every power of the being is to be put to use in his service. Sing his praises. Pray with and for souls. So order your life and

conversation that through association with you souls will be convicted and converted. Do not forget that every worker needs a daily conversion, a daily fitting up for service. Let Christ dwell in your hearts by faith. Give back to God his treasures. Distribute his bounties. Learn daily of Christ, that your hearts may be meek and lowly. Remember that the Lord has rich blessings for all who will lay hold upon him. [Cf: RH 03-01-06 para. 11] p. 151, Para. 3, [1906MS].

"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." The powers of the whole being are to be employed in unselfish service. Every talent is to be used. Improve the future better than you have the past. Put your talents out to the exchangers; for Christ is hungry for souls. [Cf: RH 03-01-06 para. 12] p. 151, Para. 4, [1906MS].

The Lord's workers are now to exercise every capability in preparing for his coming. We are to work while the day lasts; for the night cometh, in which no man can work. Let every one seek to prepare the King's highway. Take up the stumblingblocks. Show that you are God's property. The heart is to be purified from all dross. The thoughts and affections are to be brought into obedience to the Lord's will. [Cf: RH 03-01-06 para. 13] p. 151, Para. 5, [1906MS].

I speak to our church members in every place. You must reach a higher standard of consecration to God. If you will seek the Lord, putting away all evil speaking and all selfishness, and continuing instant in prayer, the Lord will draw nigh to you. It is the power of the Holy Spirit that will give efficacy to your efforts and your appeals. Humble yourselves before God, that in his strength you may rise to a higher standard. [Cf: RH 03-01-06 para. 14] p. 151, Para. 6, [1906MS].

We have no time to lose. Every moment is precious. We know not how soon our cases may pass in review before God. Brethren and sisters, for Christ's sake purify your souls by obeying the truth, that you may have clear spiritual discernment. Leave not one duty undone. Arise and move forward on your upward march. Can you afford to be careless and indifferent, at the risk of losing heaven? Wake up, wake up! You need keen perceptions, that you may understand how to be laborers together with God. Let there be no uncertainty. Postpone no duty. Work to the point. Error of every species will come in, and unless your mind is clear, unless you know and practise the truth, Satan will take advantage of you, and you will be led away by his sophistries. You must know the meaning of practical godliness. Our only safety is union with Christ. If you are abiding in him, the fruit you bear will be unto righteousness. [Cf: RH 03-01-06 para. 15] p. 152, Para. 1, [1906MS].

There is to be deep searching of heart. Ask yourselves, "On what foundation am I building?" We are to live Christlike lives. Not a thread of selfishness is to be woven into the pattern. Christ is to be our all and in all. By the sanctification that he gives, we are to bear witness to the world that we are children of God. [Cf: RH 03-01-06 para. 16] p. 152, Para. 2, [1906MS].

Take deep drafts of the water of life. Then you will flourish in the Lord. A great work is to be done in a short time. Arouse the energies of your soul, and work for time and for eternity. Put all that you have

and are into this glorious enterprise, saying, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." [Cf: RH 03-01-06 para. 17] p. 152, Para. 3, [1906MS].

Lay aside every weight, and the sin that doth so easily beset, and run with patience the race set before you. Press on toward perfection. Then you will have success in your service. The message that you bear will be a living message; for you will be filled with the earnestness of the Spirit. Mrs. E. G. White. [Cf: RH 03-01-06 para. 18] p. 152, Para. 4, [1906MS].

The Lord is a God of knowledge. In his Word, he is represented as weighing men, their development of character and all their motives, whether they be good or evil. Hannah, the mother of Samuel, the child granted her by God in answer to her earnest petition, said, "The Lord is a God of knowledge, and by him actions are weighed." David declared, "Men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity." Isaiah said, "Thou, most upright, dost weigh the path of the just." Solomon wrote, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits." [Cf: RH 03-08-06 para. 1] p. 152, Para. 5, [1906MS].

It is for the eternal interest of every one to search his own heart, and to improve every God-given faculty. Let all remember that there is not a motive in the heart of any man that the Lord does not clearly see. The motives of each one are weighed as carefully as if the destiny of the human agent depended upon this one result. We need a connection with divine power, that we may have an increase of clear light and an understanding of how to reason from cause to effect. We need to have the powers of the understanding cultivated, by our being partakers of the divine nature, having escaped the corruption that is in the world through lust. Let each one consider carefully the solemn truth, God in heaven is true, and there is not a design, however intricate, nor a motive, however carefully hidden, that he does not clearly understand. He reads the secret devisings of every heart. Men may plan out crooked actions for the future, thinking that God does not understand; but in that great day when the books are opened, and every man is judged by the things written in the books, those actions will appear as they are. [Cf: RH 03-08-06 para. 2] p. 152, Para. 6, [1906MS].

David in the Psalms writes, "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. . . . [Cf: RH 03-08-06 para. 3] p. 153, Para. 1, [1906MS].

"If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." [Cf: RH 03-08-06 para. 4] p. 153, Para. 2, [1906MS].

The Lord sees and understands all dishonesty in planning, all unlawful

appropriation in any degree of property or means, all injustice in man's dealing with his fellow men. [Cf: RH 03-08-06 para. 5] p. 153, Para. 3, [1906MS].

There are many who need now to consider the words, "*Tekel*; Thou art weighed in the balances, and art found wanting. "God's holy, everlasting, immutable law is the standard by which man is to be tried. This law defines what we shall do and what we shall not do, saying, Thou shalt, and, Thou shalt not. This law is summed up in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: RH 03-08-06 para. 6] p. 153, Para. 4, [1906MS].

This means just what it says. O how few will be prepared to meet the law of God in the great day of judgment! If the work of individual preparation for which the Lord calls were carried on in the home circle and in the church, how much suffering, how much sin, would be avoided! [Cf: RH 03-08-06 para. 7] p. 153, Para. 5, [1906MS].

My brethren, day and night, and especially in the night season, this matter is presented to me. "*Tekel*; Thou art weighed in the balances, and art found wanting." How do we stand before God at this time? We may be sincere, and yet greatly deceived. Saul of Tarsus was sincere when he was persecuting the church of Christ. "I verily thought," he declared, "that I ought to do many things contrary to the name of Jesus." He was sincere in his ignorance. But after Christ had revealed himself to him, he declared, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." [Cf: RH 03-08-06 para. 8] p. 153, Para. 6, [1906MS].

If we are not cleansed by the blood of Christ, we are altogether wanting. We know that there is no one, however earnestly he may be striving to do his best, who can say, "I have no sin." He who would say this would be under a dangerous deception. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." How then can we escape the charge, "Thou art weighed in the balances, and art found wanting"? We are to look to Christ. At infinite cost he has covenanted to be our representative in the heavenly courts, our advocate before God. [Cf: RH 03-08-06 para. 9] p. 153, Para. 7, [1906MS].

Weighed in the balances, and found wanting. Man, weighed against God's holy law, is found wanting. We are enlightened by the precepts of the law, but no man can by them be justified. Weighed and found wanting is our inscription by nature. But Christ is our Mediator, and accepting him as our Saviour, we may claim the promise, "Being justified by faith, we have peace with God through our Lord Jesus Christ." [Cf: RH 03-08-06 para. 10] p. 154, Para. 1, [1906MS].

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of

God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. [Cf: RH 03-08-06 para. 11] p. 154, Para. 2, [1906MS].

"Brethren, I write no new commandment unto you, but an old commandment which ye had 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. 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 03-08-06 para. 12] p. 154, Para. 3, [1906MS].

"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. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. 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 03-08-06 para. 13] p. 154, Para. 4, [1906MS].

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, 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. [Cf: RH 03-08-06 para. 14] p. 154, Para. 5, [1906MS].

"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. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth." [Cf: RH 03-08-06 para. 15] p. 154, Para. 6, [1906MS].

How important that we, living as we are at the very close of this earth's history, should be very careful to put away our own individual sins, so that we shall not grieve the heart of Christ. Let each one, old or young, be faithful in dealing with himself, lest he shall stumble along in darkness, making grievous mistakes, and thus helping others to make mistakes. [Cf: RH 03-08-06 para. 16] p. 155, Para. 1, [1906MS].

"Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; [but] he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and

in the Father. [Cf: RH 03-08-06 para. 17] p. 155, Para. 2, [1906MS].

"And this is the promise that he hath promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you in all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when we shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." [Cf: RH 03-08-06 para. 18] p. 155, Para. 3, [1906MS].

He who denies the personality of God and of his Son Jesus Christ, is denying God and Christ. "If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love. There will be seen that union for which Christ prayed just before his trial and crucifixion:-- [Cf: RH 03-08-06 para. 19] p. 155, Para. 4, [1906MS].

"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Cf: RH 03-08-06 para. 20] p. 155, Para. 5, [1906MS].

Christ is glorified in his saints. He, the propitiation for their sins, will be glorified in all who believe in him as their Saviour, all who commit themselves and their interests to his guidance. They are on Christ's side, known by the manifestation that Christ makes through them of his power to save. They obtain victory after victory over the world, the flesh, and the devil. They are made perfect in their victory through Christ. Mrs. E. G. White. [Cf: RH 03-08-06 para. 21] p. 155, Para. 6, [1906MS].

"Hear my voice, O God, in my prayer; preserve my life from fear of the enemy. Hide me from the secret counsel of the wicked; from the insurrection of the workers of iniquity: who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words: that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encourage themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? They search out iniquities; they accomplish a diligent search: both the inward thought of every one of them, and the heart, is deep. [Cf: RH 03-15-06 para. 1] p. 156, Para. 1, [1906MS].

"But God shall shoot at them with an arrow; suddenly shall they be wounded. So they shall make their own tongue to fall upon themselves: all that see them shall flee away. And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing. The righteous shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory." [Cf: RH 03-15-06 para. 2] p. 156, Para. 2, [1906MS].

This scripture will be literally fulfilled. Everything is to be shaken that can be shaken, that those things that can not be shaken may remain. I am amazed as I consider the past, present, and future of the people of God. The Lord will have a pure, holy people,--a people who will stand the test. Every believer needs now to search his heart as with a lighted candle. [Cf: RH 03-15-06 para. 3] p. 156, Para. 3, [1906MS].

We may well ask the question asked by the lawyer, "What shall I do to inherit eternal life?" Christ said unto him, "What is written in the law? how readest thou?" The answer came, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Christ said, "Thou hast answered right: this do, and thou shalt live." [Cf: RH 03-15-06 para. 4] p. 156, Para. 4, [1906MS].

The Sinner's Only Hope.--"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." God is our creator, benefactor, preserver. The author of all good, he is able to fulfil his purpose in the creation of human beings. [Cf: RH 03-15-06 para. 5] p. 156, Para. 5, [1906MS].

The wickedness that fills our world is the result of Adam's refusal to take God's word as supreme. He disobeyed, and fell under the temptation of the enemy. "Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." God declared, "The soul that sinneth, it shall die." And, apart from the plan of redemption, human beings are doomed to death. "All have sinned, and come short of the glory of God." But Christ gave his life to save the sinner from the death sentence. He died that we might live. To those who receive him he gives power that enables them to separate from that which, unless they return to their loyalty, will place them where they must be condemned and punished. [Cf: RH 03-15-06 para. 6] p. 156, Para. 6, [1906MS].

Christ is the sinner's only hope. By his death he brought salvation within the reach of all. Through his grace all may become loyal subjects of God's kingdom. Only by his sacrifice could salvation be brought within man's reach. This sacrifice has made it possible for men and women to fulfil the conditions laid down in the councils of heaven. [Cf: RH 03-15-06 para. 7] p. 157, Para. 1, [1906MS].

Christ came to this earth and lived a life of perfect obedience, that men and women, through his grace, might also live lives of perfect obedience. This is necessary to their salvation. Without holiness no man shall see the Lord. [Cf: RH 03-15-06 para. 8] p. 157, Para. 2, [1906MS].

Before us is held out the wonderful possibility of being like Christ--obedient to all the principles of the law of God. But of ourselves we are utterly powerless to attain to this condition. All that is good in man comes to him through Christ. The holiness that God's Word declares we must have before we can be saved is the result of the working of divine grace as we bow in submission to the discipline and restraining influence of the Spirit of truth. [Cf: RH 03-15-06 para. 9] p. 157,

Para. 3, [1906MS].

Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of true obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his diseased soul. He has not the wisdom and strength without which he can not overcome. They belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help. [Cf: RH 03-15-06 para. 10] p. 157, Para. 4, [1906MS].

The work of transformation from unholiness to holiness is a continuous work. Day by day God labors for man's sanctification, and man is to cooperate with him by putting forth persevering efforts in the cultivation of right habits. The way in which we are to work out our own salvation is plainly specified in the first chapter of Second Peter. Constantly we are to add grace to grace, and as we do this, God will work for us upon the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them. Those who listen to the counsels of his Word shall not want any good thing. [Cf: RH 03-15-06 para. 11] p. 157, Para. 5, [1906MS].

The reason that many who once knew and loved the Saviour are now in darkness, wandering far from him, is because in self-confidence and self-sufficiency they have followed their own inclinations. They walked not in the way of the Lord--the only way of peace and happiness. By disobedience they cut themselves off from receiving his blessings, when by obedience they might have gone forward in his strength. [Cf: RH 03-15-06 para. 12] p. 157, Para. 6, [1906MS].

The abundant evidence given by God that he desires the salvation of all, will be the condemnation of those who refuse the gift of heaven. At the last great day, when all will be rewarded or punished according to their obedience or disobedience, the cross of Calvary will appear plainly before those standing before the Judge of all the earth to receive sentence for eternity. They are made capable of comprehending something of the love that God has expressed for fallen human beings. They see how greatly he has been dishonored by those who have continued in transgression, choosing sides with Satan, and showing contempt for the law of Jehovah. They see that obedience to this law would have brought them life and health, prosperity and eternal good. [Cf: RH 03-15-06 para. 13] p. 158, Para. 1, [1906MS].

Today angels are sent to minister to those who shall be heirs of salvation. to help them to escape from the thralldom of Satan's power, and stand as faithful volunteers in the army of him who in their behalf came to this world and endured suffering and affliction. Each human being is given the freedom of choice. It is his to decide whether he will stand under the black banner of rebellion, or under the bloodstained banner of Prince Emmanuel. With deep solicitude heaven watches the conflict between good and evil. None but the obedient can enter the gates of the city of God. Upon those who choose to continue in transgression, the death sentence must at last be pronounced. The earth will be purified from their misdoings, their defiance of God. [Cf: RH 03-15-06 para. 14] p. 158, Para. 2, [1906MS].

"Yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." "For, 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. . . . They shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." [Cf: RH 03-15-06 para. 15] p. 158, Para. 3, [1906MS].

Those who refuse to conform their characters to the divine similitude can never enter the city of God. They have cut themselves off from the happiness, and hope, and peace, and joy that might have been theirs. Had they accepted the grace of Christ, they would have been made strong to resist the temptations of the enemy; and they would at last have been received into the holy city as sons and daughters of God, to be eternally blessed, to live a life measuring with the life of God. [Cf: RH 03-15-06 para. 16] p. 158, Para. 4, [1906MS].

But the mournful words that God spoke of Israel, he will be obliged to speak of many, many living on the earth today: "My people would not harken to my voice; and Israel would none of me. So I gave them up unto their own hearts' lust: and they walked in their own counsels." God would have rejoiced to number them with the saints in light, but he could not; for they refused all his invitations and appeals. He says, "O that my people had harkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto him: but their time should have endured forever. He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee." [Cf: RH 03-15-06 para. 17] p. 158, Para. 5, [1906MS].

The Divine Standard of Character.--God's law is the transcript of his character, and those only who obey this law will be accepted by him. Every departure from obedience to the law of God is rebellion. It is for the highest interest of man to obey the law of God; for conformity to the principles of this law is essential to the formation of a righteous character. The rules of life that the Lord has given will make men pure and happy and holy. Those only who obey these rules can hear from the lips of Christ the words, "Come up higher." [Cf: RH 03-15-06 para. 18] p. 159, Para. 1, [1906MS].

Idolaters are condemned by the word of God. Their folly consists in trusting in self for salvation, in bowing down to the works of their own hands. God classes as idolaters those who trust in their own wisdom, their own devising, depending for success on their riches and power, striving to strengthen themselves by alliance with men whom the world calls great, but who fail to discern the binding claims of his law. [Cf: RH 03-15-06 para. 19] p. 159, Para. 2, [1906MS].

God will more than fulfil the highest expectations of those who put their trust in him. He desires us to remember that when we are humble and contrite, we stand where he can and will manifest himself to us. He is well pleased when we urge past mercies and blessings as a reason why he should bestow on us higher and greater blessings. He is honored when we love him, and bear testimony to the genuineness of our love by

keeping his commandments. He is honored when we set apart the seventh day as sacred and holy. To those who do this the Sabbath is a sign, "that they might know," God declares, "that I am the Lord that sanctify them." Sanctification means habitual communion with God. There is nothing so great and powerful as God's love for those who are his children. Mrs. E. G. White. [Cf: RH 03-15-06 para. 20] p. 159, Para. 3, [1906MS].

I have a decided message from the Lord for the people who claim to believe the truth for this time. I can but present before them their danger. There are many who, though members of the church, are unconverted, having lost their first love. God will not accept any excuse for backsliding, for continuing in a cold, lifeless condition spiritually. Christ has given every encouragement for his disciples to grow in grace. "Come unto me," he says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 03-22-06 para. 1] p. 159, Para. 4, [1906MS].

If you remain servants of sin, the result of the consequence will rest upon you; for you have had light. We are not to turn from the One mighty in counsel to ask guidance of men. Let those who are inclined to do this read and receive the Bible as the word of God to them. The Bible is the voice of God to his people. As we study the living oracles, we are to remember that God is speaking to his people out of his Word. We are to make this Word the man of our counsel. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." If we realized the importance of searching the Scriptures, how much more diligently we would study them! With awe we would take up the inspired Word, and with earnest desire search its pages, beginning a new life of genuine experience in the things of God. The Scriptures would be read and studied as the sure evidence of God's will concerning us. [Cf: RH 03-22-06 para. 2] p. 159, Para. 5, [1906MS].

The Bible is to be studied with special interest; for it contains the most valuable information that finite beings can have, pointing out the way in which we are to prepare for the coming of the Son of man in the clouds of heaven, putting away sin, and putting on the white robes of character that will give us entrance into the mansions that Christ told his disciples he was going to prepare for them. "If I go" away, he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." [Cf: RH 03-22-06 para. 3] p. 160, Para. 1, [1906MS].

If we do not receive the Word of God as food for the soul, we shall miss the greatest treasure that has been prepared for men and women; for the Word is a message to each and every soul. Christ declares that those who make its truths a part of their lives are eating his flesh and drinking his blood. If obeyed, it gives spiritual life and strength. The pure, spiritual current that enters the life in a living experience is eternal life to the receiver. [Cf: RH 03-22-06 para. 4] p. 160, Para. 2, [1906MS].

God's Word is our light. It is Christ's message to his heritage, who have been bought with the price of his blood. It was written for our

guidance, and if we make this Word our counselor, we shall never walk in strange paths. Our words, whether we are in the home or associating with those outside the home, will be kind, affectionate, and pure. If we study the Word, and make it a part of our lives, we shall have a wholesome experience, which will always speak forth the truth. We shall search our hearts diligently, comparing our daily speech and tenor of life with the Word, that we may make no mistake. With the example of Christ Jesus before us, none need make a failure of the lifework. [Cf: RH 03-22-06 para. 5] p. 160, Para. 3, [1906MS].

In our daily experience, we shall be safe in criticizing ourselves in the light of the great moral standard of righteousness which never changes. "The law of the Lord is perfect, converting the soul," and when we bring our lives into harmony with the life of Christ, it will be seen that we are eating the flesh and drinking the blood of the Son of God. The spiritual life is built up from the food given to the mind; and if we eat the food provided in the Word of God, spiritual and mental health will be the result. [Cf: RH 03-22-06 para. 6] p. 160, Para. 4, [1906MS].

Eternal interests are involved in this matter. From a diligent study and faithful practise of the principles of the Word of God, we shall obtain the highest of all education. The Word must not be neglected for other interests. No other food can build up the spiritual life. My brethren and sisters, do not depend upon minister or physician to create your experience for you. The Word of God is to be your counselor. I am deeply in earnest, because this instruction, in most forcible words, has been given me to give to our church members. [Cf: RH 03-22-06 para. 7] p. 160, Para. 5, [1906MS].

We are each deciding our eternal destiny, and it rests wholly with us whether we shall gain eternal life. Shall we live the lessons given in the Word of God, Christ's great lesson book? It is the grandest, and yet the most simply arranged and easily understood study book ever provided for human beings. It is the only book that will prepare men and women for the life that measures with the life of God. [Cf: RH 03-22-06 para. 8] p. 160, Para. 6, [1906MS].

Christ is the only judge of the fitness of human beings to receive eternal life. The gates of the holy city will open to those who are humble, meek, lowly followers of his, those who learn in his school, and receive from him the eternal life insurance policy, forming characters after the divine similitude. [Cf: RH 03-22-06 para. 9] p. 161, Para. 1, [1906MS].

One night I was standing before a congregation, calling their attention to the way to obtain the life insurance policy by living upon the plan of addition. Read the first chapter of Second Peter. I now call upon all who desire to obtain the eternal life insurance policy to take the Word of God as their guide. Let them not listen to the words of men who are not studying the Word with the determined purpose of carrying out the principles of the teaching of Christ, but who have come to suppose that they can be a law to themselves. If those who suppose this continue to carry on the same kind of character building that they have carried on, they will at last find themselves outside the gates of the city, with that company who think that they can take the city, and hold it as their property, though they have no right to

it. They are disqualified by disobedience for being received into the kingdom of God as loyal citizens. [Cf: RH 03-22-06 para. 10] p. 161, Para. 2, [1906MS].

Let all who shall read these words, all to whose notice they shall come, remember that they are truth,--a solemn, earnest warning. I know that in the hearts of our people there is a large work to be done. O how grateful I should be if I could see a deep, thorough work accomplished in the hearts of all! Purification of soul is needed. Let us begin at once to take out of our hearts the root of bitterness. Let us consider the time in which we are living, the nearness of the end, and the work that God expects us to do. Mrs. E. G. White. [Cf: RH 03-22-06 para. 11] p. 161, Para. 3, [1906MS].

There are many in this age of the world who act as if they were at liberty to question the words of the Infinite, to review his decisions and statutes, indorsing, revising, reshaping, and annulling at their pleasure. We are never safe while we are guided by human opinions, but we are safe when we are guided by a "Thus saith the Lord." We can not trust the salvation of our souls to any lower standard than the decisions of an infallible Judge. Those who make God their guide and his word their counselor, behold the lamp of life. God's living oracles guide their feet in straight paths. Those who are thus led do not dare to judge the word of God, but ever hold that his word judges them. They get their faith and religion from the word of the living God. It is the guide and counselor that directs their path. The word is indeed a light to their feet and a lamp to their path. They walk under the direction of the Father of light, with whom is no variableness, neither shadow of turning. He whose tender mercies are over all his works makes the path of the just as a shining light, which shineth more and more unto the perfect day. [Cf: RH 03-29-06 para. 1] p. 161, Para. 4, [1906MS].

The word of God is to be our spiritual food. "I am the bread of life, Christ said; "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." The world is perishing for want of pure, unadulterated truth. Christ is the truth. His words are truth, and they have a greater value and a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though they may be buried treasure. [Cf: RH 03-29-06 para. 2] p. 161, Para. 5, [1906MS].

How needful for all who are workers in the cause of God to ponder these things, that they may guard against self-sufficiency. If men are self-sufficient, the Lord leaves them to their own human wisdom. We are not to trust in self, or make self our god. Pride, selfishness, and all desire for self-exaltation place human agents in a position where the Holy Spirit can not work with them. In no case can the Holy Spirit cooperate with the methods and plans of self-sufficient men. It is not for any one to seek to be a great preacher or a wonderful evangelist. All who realize the dignity and elevated character of the message they bear will hide in Christ, realizing that their security and efficiency come from God. [Cf: RH 03-29-06 para. 3] p. 162, Para. 1, [1906MS].

Men may turn from one doctrine to another, and yet know nothing of the meaning of the words, "A new heart also will I give you." Accepting new

theories merely does not bring new life into the soul, even though the church that is entered may be established on the true foundation. A connection with the church does not take the place of conversion. To have one's name placed on the church roll is not of the least value unless the heart is truly changed. [Cf: RH 03-29-06 para. 4] p. 162, Para. 2, [1906MS].

This question is a serious one, and should be fully entered into, and its meaning realized. Men may be members of a church. Apparently they may work religiously, performing a round of prescribed duties from year to year, and still remain unconverted. There are those who write in regard to religious matters. But although they delight to do this work in defense of Christianity, they may yet be unconverted. A man may preach pleasing, entertaining sermons, but he may be far from Christ as regards genuine experience. He may be self-sufficient, and exalted to the pinnacle of greatness, yet never have experienced the inward work of grace that transforms the character. Such a one is deceived by his connection and familiarity with the sacred truths of the gospel, which have reached the intellect, but have gone no deeper. The truth has not been brought into the inner sanctuary of the soul. [Cf: RH 03-29-06 para. 5] p. 162, Para. 3, [1906MS].

By his conscience every honest Jew was convinced that Jesus Christ was the Son of God, but the heart, in its pride and ambition, would not surrender. When the truth is held as the truth only by the conscience, when the heart is not stimulated and made receptive, the mind only is affected. But when the truth is received as truth by the heart, it has passed through the conscience and captivated the soul by its pure principles. It is placed in the heart by the Holy Spirit, who reveals its beauty to the mind, that its transforming power may be seen in the character. [Cf: RH 03-29-06 para. 6] p. 162, Para. 4, [1906MS].

Unless a man is renewed in the spirit of his mind by the transforming power of the Holy Spirit, he will become restless and dissatisfied, because he has not died to self. "Come unto me," Christ said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Again Christ says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Without me ye can do no good thing, any more than could Cain. Of what advantage is any system of religion to one who has not been transformed in character by the Holy Spirit's power. It is as saying without doing. It is a confession of faith, without works. [Cf: RH 03-29-06 para. 7] p. 162, Para. 5, [1906MS].

He who really believes the truth will live a life of unselfishness; for the truth is elevating, refining, and sanctifying in its influence. The true minister of the gospel will not stand before the people to speak smooth words, to cry, Peace and safety. He realizes the dangers that threaten the soul, and he presents the truth as it is in Jesus. The truth comes from his lips clear, plain, decided, as if he fully believed that the words spoken will be a savor of life unto life or of death unto death. The words of the minister who knows that he has the Spirit and power of God, will awaken the conscience of his hearers. [Cf: RH 03-29-06 para. 8] p. 163, Para. 1, [1906MS].

Truth must become truth to the receiver, to all intents and purposes. It must be stamped on the heart. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the service that God accepts. Nothing short of this is hunted by him as pure and undefiled religion. The heart is the citadel of the being, and until that is wholly on the Lord's side, the enemy will gain constant victories over us through his subtle temptations. [Cf: RH 03-29-06 para. 9] p. 163, Para. 2, [1906MS].

If the life is given into its control, the power of the truth is unlimited. The thoughts are brought into captivity to Jesus Christ. From the treasure of the heart are brought forth appropriate and fitting words. Writing to Timothy, Paul says, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." [Cf: RH 03-29-06 para. 10] p. 163, Para. 3, [1906MS].

"All that will live godly in Christ Jesus shall suffer persecution," he says again. But this should not intimidate one soul. What can give such sunshine to the soul as the evidence of sins forgiven? What can impart true nobility if it is not the restoration of the moral image of God in man? Whence can peace come to the soul if not from the Prince of Peace? To what source can we look for help but to him who can give us light in the midst of darkness? [Cf: RH 03-29-06 para. 11] p. 163, Para. 4, [1906MS].

Christ has promised to send us the Comforter, whose work it is to establish the kingdom of God in the soul. Full and abundant is the provision that has been made that we may have mercy, grace, and peace. Why, then, do human beings act as if they entertained the idea that the truth is a yoke of bondage?--It is because the heart has never tasted and seen that the Lord is good. The soul that cherishes the love of Christ is full of freedom, light, and joy in Christ. In such a soul there are no divided thoughts. The whole man yearns after God. He goes not to men for counsel, to know what is duty, but to the Lord Jesus, the Source of all wisdom. He searches the Word of God, that he may find out what standard has been set up. [Cf: RH 03-29-06 para. 12] p. 163, Para. 5, [1906MS].

Can we ever find a surer guide than the Lord Jesus? True religion is embodied in the Word of God, and consists in being under the guidance of the Holy One in thought, word, and deed. He who is the Way, the Truth, and the Life, takes the humble, earnest, wholehearted seeker, and says, Follow me. He leads him in the narrow way to holiness and heaven. Christ has opened this path for us at great cost to himself. We are not left to stumble our way along in darkness. Jesus is at our right hand, proclaiming, "I am the Way." And all who decide to follow the Lord fully will be led in the royal path, yea more, in the path cast up for the ransomed of the Lord to walk in. [Cf: RH 03-29-06 para. 13] p. 164, Para. 1, [1906MS].

God calls upon his people to reveal him. Shall the world manifest principles of integrity that the church does not maintain? Shall a selfish desire to be first be shown by the followers of Christ? Shall

not the principles cherished by them be unselfish, laid upon the true foundation, even Christ Jesus? What material shall we bring to the foundation? Shall we bring wood, hay, and stubble, or gold, silver, and precious stones? Shall we not distinguish sharply between the chaff and the wheat? Shall we not realize that we must receive the Holy Spirit in our hearts, that it may mold and fashion the daily life? Mrs. E. G. White. [Cf: RH 03-29-06 para. 14] p. 164, Para. 2, [1906MS].

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [Cf: RH 04-05-06 para. 1] p. 164, Para. 3, [1906MS].

This chapter delineates the character and importance of the work of Christ. As one who understands his subject, John ascribes all power to Christ, and speaks of his greatness and majesty. He flashes forth divine rays of precious truth, as light from the sun. He presents Christ as the only Mediator between God and humanity. [Cf: RH 04-05-06 para. 2] p. 164, Para. 4, [1906MS].

The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations." It is the great and profound mystery of godliness. "The Word was made flesh, and dwelt among us." Christ took upon himself human nature, a nature inferior to his heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son." John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened. [Cf: RH 04-05-06 para. 3] p. 164, Para. 5, [1906MS].

Christ did not make believe take human nature; he did verily take it. He did in reality possess human nature. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." He was the son of Mary; he was of the seed of David according to human descent. He is declared to be a man, even the Man Christ Jesus. "This Man," writes Paul, "was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honor than the house." [Cf: RH 04-05-06 para. 4] p. 164, Para. 6, [1906MS].

But while God's Word speaks of the humanity of Christ when upon this earth, it also speaks decidedly regarding his pre-existence. The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. From everlasting he was the Mediator of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if thy accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God. [Cf: RH 04-05-06 para. 5] p. 165, Para. 1, [1906MS].

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was

with God from all eternity, God over all, blessed forevermore. [Cf: RH 04-05-06 para. 6] p. 165, Para. 2, [1906MS].

The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares, "before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth." [Cf: RH 04-05-06 para. 7] p. 165, Para. 3, [1906MS].

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible. [Cf: RH 04-05-06 para. 8] p. 165, Para. 4, [1906MS].

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "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." Here the pre-existence of Christ and the purpose of his manifestation to our world are presented as living beams of light from the eternal throne. "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the Judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "We preach Christ crucified," declares Paul, "unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." [Cf: RH 04-05-06 para. 9] p. 165, Para. 5, [1906MS].

That God should thus be manifest in the flesh is indeed a mystery; and without the help of the Holy Spirit we can not hope to comprehend this subject. The most humbling lesson that man has to learn is the nothingness of human wisdom, and the folly of trying, by his own unaided efforts, to find out God. He may exert his intellectual powers to the utmost, he may have what the world calls a superior education, yet he may still be ignorant in God's eyes. The ancient philosophers boasted of their wisdom; but how did it weigh in the scale with God? Solomon had great learning; but his wisdom was foolishness; for he did not know how to stand in moral independence, free from sin, in the strength of a character molded after the divine similitude. Solomon has told us the result of his research, his painstaking efforts, his persevering inquiry. He pronounces his wisdom altogether vanity. [Cf: RH 04-05-06 para. 10] p. 166, Para. 1, [1906MS].

By wisdom the world knew not God. Their estimation of the divine character, their imperfect knowledge of his attributes, did not enlarge and expand their mental conception. Their minds were not ennobled in conformity to the divine will, but they plunged into the grossest idolatry. "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the worth of all requirements and knowledge apart from Christ. [Cf: RH 04-05-06 para. 11] p. 166, Para. 2, [1906MS].

"I am the Way, the Truth, and the Life," Christ declares; "no one cometh unto the Father, but by me." Christ is invested with power to give life to all creatures. "As the living Father hath sent me," he says, "and I live by the Father; so he that eateth me, even he shall live by me. . . . It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." Christ is not here referring to his doctrine, but to his person, the divinity of his character. "Verily verily, I say unto you," he says again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." [Cf: RH 04-05-06 para. 12] p. 166, Para. 3, [1906MS].

God and Christ knew from the beginning, of the apostasy of Satan and of the fall of Adam through the deceptive power of the apostate. The plan of salvation was designed to redeem the fallen race, to give them another trial. Christ was appointed to the office of Mediator from the creation of God, set up from everlasting to be our substitute and surety. Before the world was made, it was arranged that the divinity of Christ should be enshrouded in humanity. "A body," said Christ, "hast thou prepared me." But he did not come in human form until the fulness of time had expired. Then he came to our world, a babe in Bethlehem. [Cf: RH 04-05-06 para. 13] p. 166, Para. 4, [1906MS].

No one born into the world, not even the most gifted of God's children, has ever been accorded such demonstration of joy as greeted the Babe born in Bethlehem. Angels of God sang his praises over the hills and plains of Bethlehem. "Glory to God in the highest," they sang, "and on earth peace, good will toward men." O that today the human family could recognize this song! The declaration then made, the note then struck, the tune then started, will swell and extend to the end of time, and resound to the ends of the earth. It is glory to God, it is peace on earth, good will to men. When the Sun of Righteousness shall arise with healing in his wings, the song then started in the hills of Bethlehem will be re-echoed by the voice of a great multitude, as the voice of many waters, saying, "Alleluia, for the Lord God omnipotent reigneth." [Cf: RH 04-05-06 para. 14] p. 166, Para. 5, [1906MS].

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as

he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him. [Cf: RH 04-05-06 para. 15] p. 167, Para. 1, [1906MS].

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ. Mrs. E. G. White. [Cf: RH 04-05-06 para. 16] p. 167, Para. 2, [1906MS].

Let not those connected with the Master's service look to men of large ability to do their work for them. God stands behind the one who does his best. Let the workers rely on divine power, and God will impress the hearts of those for whom they labor. Great good may be accomplished by the sincere, humble worker, who realizes that success does not depend on appearances, but on the One who has given him his commission. [Cf: RH 04-12-06 para. 1] p. 167, Para. 3, [1906MS].

The reason that the number of workers is so much smaller than it should be is that men are looking at their supposed weakness, and putting their trust in those whose appearance and capabilities will, they suppose, bring success. Thus spiritual consumption is brought into the church, and souls are dying because the spiritual lifeblood is poisoned. Men have depended on men till they are strengthless. [Cf: RH 04-12-06 para. 2] p. 167, Para. 4, [1906MS].

God desires a different mold placed on his work. Let men go forth to labor, trusting in the Lord, and he will go with them, convicting and converting souls. One worker may be a ready speaker, another a ready writer; another may have the gift of sincere, earnest, fervent prayer, another the gift of singing. Another may have special power to explain the word of God with clearness. And each gift is to become a power for God because he cooperates with the worker. To one God gives the word of wisdom, to another knowledge, to another faith. But all are to work under the same Head. The diversity of gifts leads to a diversity of operations, "but it is the same God which worketh all in all." [Cf: RH 04-12-06 para. 3] p. 167, Para. 5, [1906MS].

Let no man despise the supposed lesser gifts. Let all go to work. Let no one fold his hands in unbelief because he thinks that he can do no mighty work. Cease looking at self. Look to your Leader. In meekness, sincerity, and love do what you can. Do your best in faith, and out of weakness you shall be made strong. God will certainly bless wholehearted workers. [Cf: RH 04-12-06 para. 4] p. 167, Para. 6, [1906MS].

The world is enshrouded in the darkness of error. Satan and his angels are urging on their warfare against the truth. We must have help. But the help we need will not come from human beings. We must look to him who has said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." "These signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink

any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Lo, I am with you always, even unto the end of the world." [Cf: RH 04-12-06 para. 5] p. 168, Para. 1, [1906MS].

Claim this promise, instead of going to men for help. There stands among you the Mighty Counselor of the ages, inviting you to place your confidence in him. Shall we turn from him to uncertain human beings, who are as wholly dependent on God as we ourselves are? Have we not fallen far below our privileges? Have we not been guilty of expecting so little that we have not asked for what God is longing to give? [Cf: RH 04-12-06 para. 6] p. 168, Para. 2, [1906MS].

In a variety of figures matters have been presented to me regarding the church members who are dwarfed in spirituality because they do not look to Jesus, their ever-present help in time of trouble. I see men bearing a heavy burden of responsibility, but they are not gaining the strength of hope and courage by exercising faith in God. The promise is, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." But when in trouble they think that they must go to earthly friends, telling them their troubles, and begging for help. Under trying circumstances, unbelief comes in, and the way seems dark. And all the time Jesus, the great Burden Bearer, stands beside them, saying, Come unto me, and I will give you the rest for which you are longing. Why do we turn from him? [Cf: RH 04-12-06 para. 7] p. 168, Para. 3, [1906MS].

My brethren and sisters, show more confidence in Jesus. Turn not from the waters of Lebanon to seek refreshing at broken cisterns, which can hold no water. Have faith in God. Praise him with heart and voice. God demands heart and life service. Reach higher and still higher, and catch divine rays from him who is light and peace and joy and gladness. Do not wait for some one more ready of speech, but do what you can in the meekness of the great Master, who gave his life for you, that his joy might remain in you, and that your joy might be full. [Cf: RH 04-12-06 para. 8] p. 168, Para. 4, [1906MS].

There are many souls in the darkness of error. There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, full of sympathy and love. Christ is ever passing by, with grace and power that will enable you to present the gospel of salvation. Reach out after the souls ready to perish. Call the attention of the people to the Lamb of God, who takes away the sin of the world. [Cf: RH 04-12-06 para. 9] p. 168, Para. 5, [1906MS].

No human words can express the preciousness of the ministration of the Word and the Holy Spirit. No human tongue can portray to the finite mind the value of receiving by living faith the blessing that is given as Jesus of Nazareth passeth by. Many have a deep sense of need,--a need that earthly riches or pleasure can not supply; but they know not how to obtain that for which they are longing. [Cf: RH 04-12-06 para. 10] p. 169, Para. 1, [1906MS].

The gospel of Christ is from beginning to end a gospel of saving grace. It is a distinctive and controlling idea. It will be a help to the needy, light for eyes that are blind, and a guide to the souls seeking for the sure foundation. Full and everlasting salvation is

within the reach of every soul. Christ is waiting and longing to speak pardon, and to impart the freely offered grace. He is watching and waiting, saying, as he said to the blind man at the gate of Jericho, What wilt thou that I should do unto thee? I will take away your sins, and wash you in my blood. [Cf: RH 04-12-06 para. 11] p. 169, Para. 2, [1906MS].

In the highways and byways of life there are souls to be saved. The blind are groping in darkness. Give them the light, and God will bless your efforts. [Cf: RH 04-12-06 para. 12] p. 169, Para. 3, [1906MS].

Christ is our Leader. He presents before his soldiers the plan of the battle. He points out the imminent peril of the conflict, and enjoins every one to count the cost. As he shows us the preparation that we must make for the battle, he assures us that we shall have divine assistance. In our human weakness, we shall be enabled to do the deeds of omnipotence. [Cf: RH 04-12-06 para. 13] p. 169, Para. 4, [1906MS].

Christ takes his soldiers to an eminence, and shows them the vast confederacy arrayed against them. He reminds them that they are not warring against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. He reminds them that they are fighting for eternal life. The heavenly universe are marshaled for the conflict, with Christ, the Commander of the forces of heaven, at their head. Infirmities compass humanity, but in the strength that Christ gives, we may be more than conquerors. "Be of good cheer," he declares; "I have overcome the world." [Cf: RH 04-12-06 para. 14] p. 169, Para. 5, [1906MS].

"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." Mrs. E. G. White. [Cf: RH 04-12-06 para. 15] p. 169, Para. 6, [1906MS].

I have a positive message from the Lord to those who are standing as watchmen in the Lord's cause. There must be an earnest contending for the faith once delivered to the saints. If you weaken your presentation of evidence in regard to the dangers of the present time, you will lose an advantage that should be maintained. Hold fast to the One who has given you power to become the children of God. Let your life be hid with Christ in God. Satan is not dead. He is not indifferent or careless. He is working with all deceivableness of unrighteousness, striving to lead men and women to deny the faith and enter the path where he leads the way. [Cf: RH 04-19-06 para. 1] p. 170, Para. 1, [1906MS].

Many who profess godliness are asleep. They do not discern between righteousness and unrighteousness. Some have cherished unconsecrated traits of character till they are spiritually blind. O that every one would believe and live the truth as it is in Jesus! "Learn of me," said

the greatest Teacher the world has ever known," and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." The lesson that every soul needs to learn is to copy the perfect pattern. The lessons of the King of peace, when practised, reveal that Christ's ways are ways of pleasantness and all his paths are peace. [Cf: RH 04-19-06 para. 2] p. 170, Para. 2, [1906MS].

Many who suppose that they are fitted to give counsel and instruction to others need first to learn from the Great Teacher what is truth. Many who think that they are wise enough to teach others are building upon a sandy foundation. Such need to offer to the Lord Jesus Christ the prayer, "Lord, teach me thy way." Obedience to the truth will sanctify the soul, making men and women Christlike in thought, word, and deed. The Lord calls for earnest, wholehearted, sensible men and women, whose habits and practices and ideas are brought into conformity to the Word, and who are ever ready to stand in defense of the truth. [Cf: RH 04-19-06 para. 3] p. 170, Para. 3, [1906MS].

"I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but . . . by good words and fair speeches deceive the hearts of the simple. For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil. . . . Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever." Rom. 16:17-27. [Cf: RH 04-19-06 para. 4] p. 170, Para. 4, [1906MS].

No Change in the Message.--I have been instructed that the messages given in the past are to be revived, and that it is essential that as brethren and sisters, we be joined together in the bonds of sacred union in the accomplishment of the work before us. The world knows very little of the truths that we believe, and in clear, straight lines the message for this time must be given to all the world. The message comes to me, "Wake up the watchmen. Let every one now come into working order." [Cf: RH 04-19-06 para. 5] p. 170, Para. 5, [1906MS].

Certain ones are presented before me, with a representation of their words and works and influence. I am not to retract one word of the message I have borne. My message is, "Be not deceived: God is not mocked." In the near future all will be judged. Very soon every hidden thing will be brought to light. O how untiringly the mystery of iniquity has worked! How many souls there are who will be lost as the result of the evil working of human agencies. [Cf: RH 04-19-06 para. 6] p. 171, Para. 1, [1906MS].

I am instructed that by pen and voice I must bear a straight, clear testimony, and that I must never call sin righteousness. The apostle declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear,

and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power: that your faith should not stand in the wisdom of men, but in the power of God." [Cf: RH 04-19-06 para. 7] p. 171, Para. 2, [1906MS].

The Lord permits the present condition of things to exist in order that those who have had an experience in proclaiming the truth may now rehearse the past experience of God's servants, and bring to the front the testimonies that are more valuable than gold. [Cf: RH 04-19-06 para. 8] p. 171, Para. 3, [1906MS].

"Be Strong in the Lord."--We are to do as we are instructed in the following scriptures:-- [Cf: RH 04-19-06 para. 9] p. 171, Para. 4, [1906MS].

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. 6:10-17. [Cf: RH 04-19-06 para. 10] p. 171, Para. 5, [1906MS].

"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. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:1-11. [Cf: RH 04-19-06 para. 11] p. 171, Para. 6, [1906MS].

"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." Verses 12-15. [Cf:

RH 04-19-06 para. 12] p. 172, Para. 1, [1906MS].

Presenting the Evidences Received.--My brethren, the value of the evidences of truth that we have received during the past half century, is above estimate. These evidences are as treasure hidden in a field. Search for them. Study the Bible truths that for fifty years have been calling us out from the world. Present this evidence in clear, plain lines. Those who have been long in the truth, and those who have recently received the truth, must now dig for the buried heavenly treasure. Let every man work to the point. Study the Word of God. Revive the evidences given in the past. "Search the Scriptures," Christ said; "for in them ye think ye have eternal life: and they are they which testify of me." [Cf: RH 04-19-06 para. 13] p. 172, Para. 2, [1906MS].

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the word, and preach the word. Let the word be in their hands as a sharp, two-edged sword. Let it testify to past truths, and show what is to be in the future. [Cf: RH 04-19-06 para. 14] p. 172, Para. 3, [1906MS].

Christ came from heaven to give to John the great, wonderful truths that are to shape our lives, and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit. [Cf: RH 04-19-06 para. 15] p. 172, Para. 4, [1906MS].

A Plea for Unity.--One thing we must not do: we must not draw away from our brethren, ministers or physicians, who have been following the Lord, and who have demonstrated that the Lord is with them. To those standing at the head of the work I would say, Come close to your brethren. Do not pick up suppositions and make them facts. We need to use tenderness and true courtesy in our dealings with one another. We are to strive earnestly to win souls, and to remove the difficulties that are causing division. The Lord forbid that we should neglect this part of the work. We are not to repel men, but to draw them to Christ. I bear this message to every one, Come close to the ones who are tempted, and try to remove the impressions made by the enemy. [Cf: RH 04-19-06 para. 16] p. 172, Para. 5, [1906MS].

The true work of grace in the heart will unite believers to Christ and to one another. They become partakers of the divine nature, escaping the corruption that is in the world through lust. They are one with Christ in God. And as he loves his Son, the Father loves the members of the fallen human race who are changed from sin to holiness. [Cf: RH 04-19-06 para. 17] p. 172, Para. 6, [1906MS].

This is the wonderful representation given in the prayer recorded in the seventeenth chapter of John. It is the privilege of men and women to have an enduring union with Christ, a union that opens to them the source of rich and eternal happiness, which outlives all earthly, sinful enjoyment. [Cf: RH 04-19-06 para. 18] p. 173, Para. 1, [1906MS].

Those who become one with Christ in God are under the sanctification of the Holy Spirit. Their lives blend with the life of Christ. True

believers in Christ, his servants, chosen of God and precious, will speak and act in such a way as to reflect light, to the saving of many souls. They will receive power from God to become his children, accepted in the Beloved, acknowledged and rewarded as the purchase of the blood of Christ. They will receive their reward in the great day when every one is judged by the things written in the book. [Cf: RH 04-19-06 para. 19] p. 173, Para. 2, [1906MS].

I am instructed to say that we are to continue to stand on affirmative ground. Strong, decided testimonies in favor of the truth are to be borne, but we are to give no occasion for any one to charge us with being inconsiderate or unjust. We are to do all we possibly can to win souls to Christ. He went through the shame and agony of the death on the cross to save souls to whom Satan was holding out every inducement to allure them to his side. The Lord's standard bearers are to carry the work forward with power, yet in Christlike love for souls. They are to show a decided care for those who are being drawn away. They are to urge them to face about. They are to fight for the souls of those for whom Christ has died. Too often there is shown an inclination to stand apart from those who need to be helped. Let us remember that every soul that is led to return to the first love is a soul gained for Christ. Let us not pass on in indifference, leaving the tempted ones to become the prey of the enemy. We are to watch for souls as they that must give an account. [Cf: RH 04-19-06 para. 20] p. 173, Para. 3, [1906MS].

I say to all, Press together, press together. Be very critical in regard to yourselves, but exercise all the tenderness of Christ toward your brethren. I entreat the Lord's people to cease to criticize one another, and to give themselves to the proclamation of the truth for this time. The Spirit of God is being withdrawn from the earth, and drunkenness, insanity, revelry, and crime are rapidly increasing. There is before us a terrible crisis. The lives of many will go out in darkness. We need now to bow before God in true humility of soul; for the day of clouds and thick darkness is fast approaching. [Cf: RH 04-19-06 para. 21] p. 173, Para. 4, [1906MS].

The last great conflict is before us; but help is to come to all who love God and obey his law, and the earth, the whole earth, is to be lighted with the glory of God. "Another angel" is to come down from heaven. This angel represents the giving of the loud cry, which is to come from those who are preparing to cry mightily, with a strong voice, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." [Cf: RH 04-19-06 para. 22] p. 173, Para. 5, [1906MS].

We have a testing message to give, and I am instructed to say to our people, Unify, unify. But we are not to unify with those who are departing from the faith, giving heed to seducing spirits and doctrines of devils. With our hearts sweet and kind and true, we are to go forth to proclaim the message, giving no heed to those who lead away from the truth. [Cf: RH 04-19-06 para. 23] p. 174, Para. 1, [1906MS].

Let those who shall read these lines wash their robes of character and make them white in the blood of the Lamb. We are to go forth under the Holy Spirit's guidance, studying how to save souls. We are to put our entire trust in the Lord Jesus, and pray and talk and work in faith.

Mrs. E. G. White. [Cf: RH 04-19-06 para. 24] p. 174, Para. 2, [1906MS].

God has instructed me to say to his people, ministers and lay members. "Take your stand on higher ground. Move steadily onward and upward in the path that Jesus trod. Do not trust in your own opinions. Sanctification through the truth is your only safety." The Lord God of Israel would have his people stand in his strength, and in his might, receiving to impart. He will uphold and sustain those who serve him with mind and heart and strength. [Cf: RH 04-26-06 para. 1] p. 174, Para. 3, [1906MS].

We need to understand what it means to put on Christ, what it means to have an experimental knowledge of the grace of Christ, and a continually increasing faith. [Cf: RH 04-26-06 para. 2] p. 174, Para. 4, [1906MS].

Speaking of the mystery "which from the beginning of the world hath been hid in God," Paul says, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery; . . . to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God." Not only to those living in this world, but to the principalities and powers in heavenly places is the church on this earth to reveal the glory of God. [Cf: RH 04-26-06 para. 3] p. 174, Para. 5, [1906MS].

A Royal Name.--God chose from among the Gentiles a people for himself, and gave to 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." "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. If ye be reproached for the name of Christ, happy are ye: for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified." [Cf: RH 04-26-06 para. 4] p. 174, Para. 6, [1906MS].

O that God's people would take him at his word, and lay hold of the wonderful treasure of knowledge opened to them! O that they could realize the simplicity of the faith and love that means so much to them! [Cf: RH 04-26-06 para. 5] p. 175, Para. 1, [1906MS].

Words of Instruction.--"The elders which are among you," Peter says, "I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed." He who is chosen to fill the office of elder is not, because of this, to become self-exalted. Let him remember that the office does not make the man, but that before angels and before men he is to honor his office. [Cf: RH 04-26-06 para. 6] p. 175, Para. 2, [1906MS].

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of

a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." [Cf: RH 04-26-06 para. 7] p. 175, Para. 3, [1906MS].

The teachers of the word of God are first to learn of Christ, that in spirit and word and act they may represent him. [Cf: RH 04-26-06 para. 8] p. 175, Para. 4, [1906MS].

"And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [Cf: RH 04-26-06 para. 9] p. 175, Para. 5, [1906MS].

"Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, . . . for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." You may sometimes feel that you are wronged, abused, misjudged, but looking to Jesus, remember the words, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: RH 04-26-06 para. 10] p. 175, Para. 6, [1906MS].

Our Example and Our Rule.--We have before us the highest, holiest example. In thought, word, and deed 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 04-26-06 para. 11] p. 175, Para. 7, [1906MS].

We have a perfect rule--the word of the living God. This word he has given us as our guide and counselor. The psalmist says, "Thy word have I hid in mine heart, that I might not sin against thee." And in Paul's letter to Timothy we read, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [Cf: RH 04-26-06 para. 12] p. 175, Para. 8, [1906MS].

Christians, those who are to represent God in the world, are not to seek for doctrines that are new and strange. They are not to pry into the mysteries of the future life. Their part is to make their life in this world such as God can approve. They are to practise the lessons that God has given. [Cf: RH 04-26-06 para. 13] p. 176, Para. 1, [1906MS].

Different Instrumentalities.--God has not given to any one man all the knowledge and wisdom. He entrusts to different ones the different gifts needed for the accomplishment of the work to be done in this world. [Cf: RH 04-26-06 para. 14] p. 176, Para. 2, [1906MS].

When God gave Moses instruction regarding the building of the tabernacle, he said:-- [Cf: RH 04-26-06 para. 15] p. 176, Para. 3, [1906MS].

"See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah: and I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of

workmanship. . . . And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee." [Cf: RH 04-26-06 para. 16] p. 176, Para. 4, [1906MS].

Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. The word of the canvasser-evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good. The presentation of the truth, in love and simplicity, from house to house, is in harmony with the instruction that Christ gave his disciples when he sent them out on their first missionary tour. By songs of praise, humble, heartfelt prayers, and a simple presentation of truth in the family circle, many will be reached. The divine worker will be present to send conviction to hearts. "I am with you always," is his promise. With the assurance of the abiding presence of such a helper, we may labor with faith and hope and courage. [Cf: RH 04-26-06 para. 17] p. 176, Para. 5, [1906MS].

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 to all 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 that 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 in the truth. [Cf: RH 04-26-06 para. 18] p. 176, Para. 6, [1906MS].

God has not placed any soul on the judgment seat. We are not to dissect the work and character of others. Each one has enough to do to attend to the work that has been given him. Every one is to bear his burden in the place where he has been appointed to labor, doing his work with the perfection that will give character and influence to the cause of God. This is what the Lord expects of every conference president. It is what he expects of every worker in every line, and of every church member. Each one is to stand at his post of duty. When God's people act their part, in their appointed places, there will come to them a freedom, a light, a power, that will enable them to endure the seeing of him who is invisible. Mrs. E. G. White. [Cf: RH 04-26-06 para. 19] p. 176, Para. 7, [1906MS].

The warfare that began in heaven did not end there. When Satan was cast out, there were cast out with him a large number of angels whom by his sophistry he had led to rebel against God. They came to this earth, and the same deception by which Satan caused the fall of the angels, he practised upon Adam and Eve. They fell under his temptation, and ever since there has been waged an unceasing, desperate conflict between good and evil. This earth is the scene of the conflict, the field of the battle between the forces of Satan and the forces of Christ. Until the end there will be warfare between satanic agencies and those who accept Christ, those for whom he gave his life, that they might have power to obey the law of God. This conflict, which is outlined in the Word of God, concerns us individually, and in it we are now to be intensely interested. [Cf: RH 05-03-06 para. 1] p. 177, Para. 1, [1906MS].

When Adam apostatized, he placed himself on Satan's side; his nature became evil, and he became separated from God. Had there been no interference on the part of God, Satan and man would have formed an alliance against heaven, and together they would have carried on a battle against God. There is not a natural enmity between fallen angels and fallen man. Naturally both are united in rebellion against good. Evil, wherever it exists, will always league with evil against good, so that naturally fallen angels and fallen men are linked in a desperate companionship. [Cf: RH 05-03-06 para. 2] p. 177, Para. 2, [1906MS].

But as soon as man transgressed, God gave the promise that he would put enmity between Satan and the seed of the woman. This promise is the key that opens to the world the grand plan of redemption. When Satan had succeeded in causing the fall of our first parents, he supposed that the whole of the human race would come under his control, that he and his sympathizers could induce men to join them in rebellion, as he had induced the angels to join him. He thought that he would have human beings as his allies against heaven, and that he could dethrone the Omnipotent One, and once more take his place in heaven. [Cf: RH 05-03-06 para. 3] p. 177, Para. 3, [1906MS].

When Satan heard the word, "I will put enmity between thee and the woman, and between thy seed and her seed," he knew that man would be given power to resist his temptations. He realized that his claim to the position of prince of the newly created world was to be contested, that One would come whose work would be fatal to his evil purposes, that he and his angels would be forever defeated. His assurance of certain power, his sense of security, was gone. Adam and Eve had yielded to his temptations, and their posterity would feel the strength of his assaults. But they would not be left without a helper. The Son of God was to come to the world, to be tempted in our behalf, and in our behalf to overcome. [Cf: RH 05-03-06 para. 4] p. 177, Para. 4, [1906MS].

There is enmity between fallen human beings and Satan only as man places himself on God's side, and yields obedience to the law of Jehovah. This brings to him power to withstand Satan's attacks. It is through Christ's sacrifice that man is enabled to obey. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Son of God, bearing human nature, and tempted on all points as we are tempted, met and resisted the assaults of the enemy. And in his strength human beings can gain the victory, meeting the tempter, yet not overcome by his artifice and his presumptuous presentations. By accepting Christ as a personal Saviour, men and women can stand firm against the temptations of the enemy. Human beings may have eternal life if they will accept the principles of heaven, and allow Christ to bring the heart and mind into obedience to the law of Jehovah. [Cf: RH 05-03-06 para. 5] p. 177, Para. 5, [1906MS].

Christ saw the meaning of Satan's wiles, and till the end of his test and trial, he stood firm in his resistance, refusing to swerve from allegiance to God. He took his stand on the foundation of truth, and from this foundation he would not move, even for the offer of the whole world and the glory of it, which Satan promised should be his if he would fall down and worship him. [Cf: RH 05-03-06 para. 6] p. 178,

Para. 1, [1906MS].

The way in which Satan tempted Christ, he is today tempting every soul. He seeks to hold men under his reasoning. The Saviour warns us against entering into controversy with him or his agencies. We are not to meet them except on the Bible ground, "It is written." The less that we have to do with the arguments of those who are opposed to God, the firmer will be our foundation. We are to repeat as seldom as possible the sentiments of Satan's forming. Let every tempted soul keep looking at the principles that are wholly from above, remembering the promise, "I will put enmity between thee and the woman." Ministers, physicians, church members, enmity against Satan is a gift from God, and the power provided by God is your efficiency. [Cf: RH 05-03-06 para. 7] p. 178, Para. 2, [1906MS].

The plain evidence given to the Word is the evidence that we are to present. The words that God has given, it is safe for us to speak to the opposing forces. "It is written" was the only weapon the Christ used in his contest with Satan. [Cf: RH 05-03-06 para. 8] p. 178, Para. 3, [1906MS].

It is by loyalty to God's law that every soul who shall enter the pearly gates into the city of God will be tested. The Saviour has worked out the salvation of every one who will receive him and believe in him. Christ is to be received by faith, in the full belief that he is the propitiation for our sins. He took upon himself the iniquities of the fallen race, and suffered in the sinner's stead. To lay hold by faith upon Christ, to become a partaker of the divine nature, is the sinner's only hope. Through the efficacy of the atonement made, man may return to his allegiance. Through accepting the righteousness of Christ, he may become loyal to the law of God, united to the Father and the Son. [Cf: RH 05-03-06 para. 9] p. 178, Para. 4, [1906MS].

In the great controversy now going on, God's servants are to put on every piece of the gospel armor, and fight manfully for him. We are wrestling with no human foe. God calls upon every Christian to enter the warfare and fight under his leadership, depending for success on grace and help from above. In God's strength we are to go forward. Never are we to yield ground to Satan. Why should we not, as Christian warriors, stand against principalities and powers, and against the rulers of the darkness of this world? Satan will place temptation before us. He will try by stratagem to overcome us. But in the strength of Christ we may stand firm as a rock to the principles of heaven. [Cf: RH 05-03-06 para. 10] p. 178, Para. 5, [1906MS].

In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must guard every outpost. To save perishing souls from ruin is our object. This is a work of infinite greatness, and man can not hope to obtain success in it unless he unites with the divine Worker. [Cf: RH 05-03-06 para. 11] p. 178, Para. 6, [1906MS].

The terrible condition of the world today would seem to indicate that apparently the death of Christ has been almost in vain; that Satan has triumphed. The great majority of the world's inhabitants belong to Satan's kingdom. Satanic agencies are not yet subdued. Christ has not yet set up his kingdom on the earth. "We see not yet all things put

under him." [Cf: RH 05-03-06 para. 12] p. 179, Para. 1, [1906MS].

But we have not been deceived. Notwithstanding the apparent triumph of Satan on the earth, Christ is carrying forward his work in the heavenly sanctuary. The word of God portrays the wickedness and corruption that should exist in the world in the last days. As we see the fulfilment of the prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. [Cf: RH 05-03-06 para. 13] p. 179, Para. 2, [1906MS].

"Seeing then that we have a great high priest, . . . Jesus the Son of God, let us hold fast our profession. For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Mrs. E. G. White. [Cf: RH 05-03-06 para. 14] p. 179, Para. 3, [1906MS].

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." [Cf: RH 05-10-06 para. 1] p. 179, Para. 4, [1906MS].

But a change came. You were convicted and converted. Did you then exercise the faith that works by love and purifies the soul, or did you continue to follow the same evil habits and practises that you followed before your conversion? If you were genuinely converted, you turned away from all wrong. The mind which has been placed in the control of Christ, and on which he has wrought by his grace, becomes refined, purified, elevated. [Cf: RH 05-10-06 para. 2] p. 179, Para. 5, [1906MS].

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." [Cf: RH 05-10-06 para. 3] p. 179, Para. 6, [1906MS].

Let us consider the representation that God wants us to make before angels and before men. By helpful words, purity of actions, nobility of principle, the Christian is to reveal Christ. "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Those who obey these words will show what a belief in the truth that Christ came to impart, will do for human beings. [Cf: RH 05-10-06 para. 4] p. 179, Para. 7, [1906MS].

"Wherefore remember," Paul says, "that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands: that at that time"--before light broke into the darkened chambers of the soul--"ye were without Christ, being aliens from the commonwealth of Israel, and strangers

from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were afar off are made nigh by the blood of Christ." [Cf: RH 05-10-06 para. 5] p. 180, Para. 1, [1906MS].

The apostle desired those to whom he was writing to remember that they must reveal in their lives the glorious change wrought in them by Christ's transforming grace. They were to be lights in the world, by their purified, sanctified characters exerting an influence counter to the influence of satanic agencies. They were ever to remember the words, "Not of yourselves." They could not change their own hearts. And when by their efforts souls were led from the ranks of Satan to take their stand for Christ, they were not to claim any credit for the transformation wrought. [Cf: RH 05-10-06 para. 6] p. 180, Para. 2, [1906MS].

God's workers today are to remember this. The great change that is seen in the life of a sinner after conversion is not brought about by any human goodness. "He that glorieth, let him glory in the Lord." Let those who are brought to repentance declare that it is only because of the goodness of God that they have been led to Christ. [Cf: RH 05-10-06 para. 7] p. 180, Para. 3, [1906MS].

He who is rich in mercy has imparted his grace to us. Then let praise and thanksgiving ascend to him, because he has become our Saviour. Let his love, filling our hearts and minds, flow forth from our lives in rich currents of grace. When we were dead in trespasses and sins, he quickened us into spiritual life. He brought grace and pardon, filling the soul with new life. Thus the sinner passes from death to life. He now takes up his new duties in Christ's service. His life becomes true and strong, filled with good works. "Because I live," Christ said, "ye shall live also." [Cf: RH 05-10-06 para. 8] p. 180, Para. 4, [1906MS].

I ask every church member to consider the words, "ye must be born again." Are you living the new life in Christ? Are you doing his work? Are you honoring him by showing the great blessing that is found in standing under his banner? Are you so grateful to Christ for his redeeming love, so faithful and true to his service, that your heart can not be haughty, selfish, self-centered? Is watching unto prayer a part of your daily life? [Cf: RH 05-10-06 para. 9] p. 180, Para. 5, [1906MS].

The truly converted man has no time to think or talk of the faults of others. His lips are sanctified, and as God's faithful witness he testifies that the grace of Christ has transformed his heart. He realizes that he can not afford to talk discouragement and unbelief; he can not afford to be harsh and faultfinding. He has not received orders from God to punish the erring by heaping abuse upon them. [Cf: RH 05-10-06 para. 10] p. 180, Para. 6, [1906MS].

My brethren and sisters, be afraid to find fault, afraid to talk against your fellow beings, lest you lose the sense that you are dedicated to the service of God, and that as a faithful servant you must keep his interests in view. You are to live a life that will convince others that you are a child of God, under the training of the Captain of your salvation, that you may be prepared for active service. You have enlisted to fight against Satan's forces, and you have no time

to fight against your fellow soldiers. [Cf: RH 05-10-06 para. 11] p. 181, Para. 1, [1906MS].

God calls upon his church to awake to their duty, to show themselves true and loyal to the Captain of their salvation. They are to follow his example, and learn what it means to be faithful to him who loves them, and who has given them a place in his army. [Cf: RH 05-10-06 para. 12] p. 181, Para. 2, [1906MS].

Not to Destroy, But to Save.--Envy, evil surmising, backbiting, and faultfinding,--let these not be named among Christ's disciples. These things are the cause of the present feebleness of the church. We have a perfect Pattern, even the life of Christ. It is to be our eager desire to do as he has done, to live as he lived, that others, by seeing our good works, may be led to glorify God. The blessing of heaven will rest upon those who try to help others by doing the work that Christ came to do. [Cf: RH 05-10-06 para. 13] p. 181, Para. 3, [1906MS].

God gave his only begotten Son to die for a race of rebels, that whosoever believeth in him should not perish but have everlasting life. Why should we not walk and work in the way that God has marked out? Why should any one please the enemy by tearing down another's work, using the powers God has given him to kill hope and drive souls into discouragement? In every church there are young men and women who need the help of a strong, compassionate handclasp, of a loving, Christlike interest that will not let them go. Let there be an end to bickering over little things. Cease to speak words that do no good, and come close to those who have erred. Take hold of them, and draw them to Christ. Give Satan no chance to enter our ranks. [Cf: RH 05-10-06 para. 14] p. 181, Para. 4, [1906MS].

Angels are sent from the heavenly courts, not to destroy, but to watch over and guard imperiled souls, to save the lost, to bring the straying ones back to the fold. "I came not to condemn, but to save," Christ declared. Have you, then, no pitying words to speak to the straying? Will you let them perish, or will you reach out to them a helping hand? Right around you there are souls who are in danger of perishing. Will you not with the cords of love draw them to the Saviour? Will you not cease your reproaches, and speak words that will inspire them with faith and courage? [Cf: RH 05-10-06 para. 15] p. 181, Para. 5, [1906MS].

God's Message to Us.--"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold

wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Cf: RH 05-10-06 para. 16] p. 181, Para. 6, [1906MS].

This is the message that I am commissioned to bear to you: You are to take the words addressed by Paul to the church at Ephesus as if addressed to you personally. By alienation, disunion, and diversity of opinion, Satan has hindered the work outlined in the words of the apostle. Had believers put self out of sight, had they refused to carry out the plans devised by Satan to hinder the work of God, how much farther advanced we might now be! For years messages have been sent pointing out the work to be done. But this work has not been accomplished. Believers have stood directly across the path of its accomplishment, blocking the way by envy, evil surmisings, and faultfinding. They have sought the highest place. Commercial business has absorbed the attention and consumed the means that ought to have been given to the proclamation of the message of salvation. Thank God, something has been done, but a thousand times more might have been done than has been done. The enemy has brought in a variety of things to occupy the minds of believers. Time is fast passing, the work is still undone, and the world is growing worse and worse. And yet in mercy the Spirit of God is still striving with souls. Brethren and sisters, I call upon you to put on the whole armor of God. Those who have never heard the reasons of our faith are now to be reached. Many are waiting for a message from God's Word. Go to them, and tell them where we are standing in the history of this world. [Cf: RH 05-10-06 para. 17] p. 182, Para. 1, [1906MS].

The end is near, and the message contained in the third chapter of Ephesians is the message that I am bidden to give to believers. A worldwide work is to be done. We are now to go to work in earnest to proclaim the truth. The Voice said, "Lift up your voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. They are hindering the proclamation of the last message of warning." [Cf: RH 05-10-06 para. 18] p. 182, Para. 2, [1906MS].

Paul carried a burden that we ought now to be carrying. A great work is to be done, and it is to be done in a short time. O, how much there is to do, and how many there are who for various reasons are not engaged in God's work! Satan is devising plans to keep the Lord's forces out of the work. He does not want people to be aroused to a realization of the swift judgments that are coming upon the world. [Cf: RH 05-10-06 para. 19] p. 182, Para. 3, [1906MS].

My brethren and sisters, let us arouse to an understanding of our true position. God will not be trifled with. He has spoken in judgments to arouse those who for years have worked at cross-purposes with him. These judgments were not mere casualties. They were the reproof of God to his people. I entreat those who have, as it were, defied God to his face, no longer to dishonor him by clinging to their own way. Let us now take up the work of God intelligently and unitedly, proclaiming as with one voice the message of warning and salvation. Let us heed the word of the Lord, lest coming suddenly, he find us unready. There will be no second probation. Now, while it is called today, if we will hear the voice of the Lord, and turn fully to him, he will have mercy upon us, and abundantly pardon. Mrs. E. G. White. [Cf: RH 05-10-06 para. 20] p. 182, Para. 4, [1906MS].

"And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Cf: RH 05-17-06 para. 1] p. 183, Para. 1, [1906MS].

The Lord presents before his finite creatures no impossibilities. Our Heavenly Father claims not at our hands that which we can not perform. He desires his people to labor earnestly to carry out his purpose for them. They are to pray for power, expect power, and receive power, that they may grow up into the full stature of men and women in Christ Jesus. [Cf: RH 05-17-06 para. 2] p. 183, Para. 2, [1906MS].

Not all the members of the church are cultivating personal piety; therefore they do not understand their personal responsibility. They do not realize that it is their privilege and duty to reach the high standard of Christian perfection. God is not well pleased when all the burden bearing is done by a few members of the church, whose physical and spiritual powers are taxed to the utmost of their ability in their effort to counteract the influence of the worldly minded, halting, doubting ones. If those so lacking in piety and earnestness would seek to learn the lessons contained in God's Word, and would feel it their duty to practise these lessons, there would be more power in the church. Every member would seek to improve his talents. The light would not be hidden under a bushel, but placed on a candlestick, and its clear, steady rays would shine forth to dispel the darkness. [Cf: RH 05-17-06 para. 3] p. 183, Para. 3, [1906MS].

We are in great need of the pure, lifegiving atmosphere that nurtures and invigorates the spiritual life. We need greater earnestness. The solemn message given us to give to the world is to be proclaimed with greater fervency, even with an intensity that will impress unbelievers, leading them to see that the Most High is working with us, that he is the source of our efficiency and strength. [Cf: RH 05-17-06 para. 4] p. 183, Para. 4, [1906MS].

We are not accomplishing one third of what God desires us to accomplish, because careless, ease-loving church members shirk responsibilities, leaving them to be borne by a few willing ones. But God has not appointed a few to do all the praying, all the watching, all the believing, all the warning and entreating, while the majority look on, taking no part in the great work. [Cf: RH 05-17-06 para. 5] p. 183, Para. 5, [1906MS].

Many who claim to be children of God are only a burden to the church. God has given them capabilities which, if properly used, would enable them to be a great help in his work. He expects them to be colaborers with Christ. Their inexcusable indolence is causing them to be recorded in the books of heaven as unfaithful servants. The "well-done" will be spoken to those only who are earnest, faithful workers. [Cf: RH 05-17-06 para. 6] p. 183, Para. 6, [1906MS].

Shall this state of indifference continue from year to year! Are we looking forward to the latter rain, confidently hoping for a better day, when the church shall be endued with power from on high, and thus

fitted for work? The latter rain will never refresh and invigorate the indolent, who do not use the powers God has given them. Is Christ always to be disappointed in the beings he has redeemed at an infinite cost? [Cf: RH 05-17-06 para. 7] p. 184, Para. 1, [1906MS].

The power of a higher, purer, nobler life is our great need. God's people are to be filled with holy joy, that its radiance may shine forth from them, brightening the pathway of others. What power, what peace, what joy, the soul may have that is united with Christ. The divine splendor is revealed to those who commune with him who is the source of power. [Cf: RH 05-17-06 para. 8] p. 184, Para. 2, [1906MS].

We know little of the peace and happiness and joy of heaven. We need more efficiency. We need to receive from Christ the water of life, that it may be in us a well of water, refreshing all who come within the sphere of our influence. [Cf: RH 05-17-06 para. 9] p. 184, Para. 3, [1906MS].

It is not spiritual laziness that will bring us near to God, but Christian devotion, personal piety, intelligent advancement in the knowledge of Christ. We shall be filled with the fruits of righteousness. There is a higher standard for us to reach. The world has too much of our thought, and the kingdom of heaven too little. [Cf: RH 05-17-06 para. 10] p. 184, Para. 4, [1906MS].

God has given us talents to be used in the upbuilding of his kingdom. Are we betraying this solemn trust? Do we ask ourselves the question, How am I using the talents my Lord has given me? Have you given to earthly things strength of purpose, tact, and skill, and to God only a feeble, diseased service? Will he accept this at your hand? Shall the eternal be made secondary to the temporal? [Cf: RH 05-17-06 para. 11] p. 184, Para. 5, [1906MS].

Are we doing our appointed work? Are we showing forth in our lives the praises of Him who has called us out of darkness into his marvelous light? Is Christ dwelling in our hearts? Are we not falling far short in our duty? If we are doers of the word, and not hearers only, we shall be wholehearted in our efforts to make his name a praise in the earth. [Cf: RH 05-17-06 para. 12] p. 184, Para. 6, [1906MS].

Christ tells us to pray with unshaken faith, "Thy kingdom come. Thy will be done on earth, as it is in heaven." These words will surely be fulfilled. Work to the utmost of your ability to answer this prayer. You will then feel so weighty a responsibility resting upon you that you will put away from you all selfishness, all sloth, all indifference. You will rid yourselves of all that Satan could take advantage of in his efforts to defeat Christ's prayer. [Cf: RH 05-17-06 para. 13] p. 184, Para. 7, [1906MS].

We have no time to listen to the suggestions of the foe. At our baptism we pledged ourselves to break all connection with Satan and his agencies, and to put heart and mind and soul into the work of extending the kingdom of God. All heaven is working for this object. The Father, the Son, and the Holy Spirit are pledged to cooperate with sanctified human instrumentalities. If we are true to our vow, there is opened to us a door of communication with heaven,--a door that no human hand or satanic agency can close. [Cf: RH 05-17-06 para. 14] p. 185, Para. 1,

[1906MS].

We are to despair at nothing in the line of progression. Moral and spiritual perfection, through the grace and power of Christ, is promised to all who believe. At every step we are to ask for the help of Christ. He is the model we are to follow in character building. He calls for deeds, not words, saying, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Do unto others as you would they should do unto you"--this is to be our rule of life. Christ is the source of light, the fountain of life. He brings us to his word, and from the tree of life presents to us leaves for the healing of the nations. It is his purpose that human beings, purified and sanctified, shall be his helping hand. He leads us to the throne of God, and gives us a prayer to offer to him. When we live this prayer, we are brought into close contact with Christ; at every step we touch his living power. In our behalf he sets in operation the all-powerful agencies of heaven. [Cf: RH 05-17-06 para. 15] p. 185, Para. 2, [1906MS].

My brother, my sister, are you carrying a burden for the unsaved? Do you know what it means to be a Christian? Not ministers only, are to know what saith the Lord. All are permitted to enter the door opened by the sacrifice of Christ. Not ministers only, but all who take their stand under the bloodstained banner of Prince Emmanuel, are to work for the Master, presenting to the sin-sick the wonderful gospel remedy. [Cf: RH 05-17-06 para. 16] p. 185, Para. 3, [1906MS].

Is your faith practical? Are you doing what the Bible tells you to do? Are you using all your powers in an effort to bring the lost sheep back to the fold? There are thousands upon thousands in ignorance who might be warned. Pray as you have never prayed before for the power of Christ. Pray for the inspiration of his Spirit, that you may be filled with a desire to save those who are perishing. Let the prayer ascend to heaven, "God be merciful unto us, and bless us; and cause his face to shine upon us; that thy way may be known upon earth, thy saving health among all nations." Mrs. E. G. White. [Cf: RH 05-17-06 para. 17] p. 185, Para. 4, [1906MS].

While at Loma Linda, the second night after the dedication of the sanitarium, there passed before me a most wonderful representation. During a vision of the night, I stood on an eminence, from which I could see houses shaken like a reed in the wind. Buildings, great and small, were falling to the ground. Pleasure resorts, theaters, hotels, and the homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified. [Cf: RH 05-24-06 para. 1] p. 185, Para. 5, [1906MS].

The destroying angels of God were at work. One touch, and buildings so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I can not find words to describe. It seemed that the forbearance of God was exhausted, and that the Judgment day had come. [Cf: RH 05-24-06 para. 2] p. 186, Para. 1, [1906MS].

The angel that stood by my side then instructed me that but few have any conception of the wickedness existing in our world today, and especially the wickedness in the large cities. He declared that the Lord has appointed a time when he will visit transgressors in wrath for persistent disregard of his law. [Cf: RH 05-24-06 para. 3] p. 186, Para. 2, [1906MS].

At about one o'clock I awoke, and was impressed to write out some things regarding the supreme rulership of God, and the sacredness of his law. When I met my secretary early in the morning, I told her that wonderful representations had been passing before me in the night season. After breakfast, we received a message asking us to go to Los Angeles by the afternoon train; but I was unable to take any part in preparing for the journey. I was as one dazed by the awful scenes that had passed before me. [Cf: RH 05-24-06 para. 4] p. 186, Para. 3, [1906MS].

We went to Glendale, near Los Angeles, and the following night, April 17, further representations passed before me. I seemed to be in an assembly, setting before the people the requirements of God's law. I read the scriptures regarding the institution of the Sabbath in Eden at the close of the creation week, and regarding the giving of the law at Sinai; and then I showed that the Sabbath was to be observed "for a perpetual covenant," as a sign between God and his people forever, that they may know that they are sanctified by the Lord, their Creator. [Cf: RH 05-24-06 para. 5] p. 186, Para. 4, [1906MS].

Then I dwelt upon the supreme rulership of God above all earthly rulers. His law is to be the standard of action. None are to pervert their senses by intemperance, or by yielding their minds to satanic influences: for this makes impossible the keeping of God's law. While the divine Ruler bears long with perversity, he is not deceived, and will not always keep silence. His supremacy, his authority as Ruler of the universe, must finally be acknowledged, and the just claims of his law vindicated. [Cf: RH 05-24-06 para. 6] p. 186, Para. 5, [1906MS].

Much more instruction regarding the longsufferance of God, and the necessity of arousing transgressors to a realization of their perilous position in his sight, was repeated to the people, as received from my instructor. [Cf: RH 05-24-06 para. 7] p. 186, Para. 6, [1906MS].

Wednesday morning, April 18, I was to speak in the church at Los Angeles, where the Southern California Conference was assembled. As we neared the church, we heard the newsboys crying, "San Francisco destroyed by an earthquake!" With a heavy heart I read the first hastily printed news of the terrible disaster. [Cf: RH 05-24-06 para. 8] p. 186, Para. 7, [1906MS].

Two weeks later, on our homeward journey, we went by the way of San Jose, Mountain View, and San Francisco. As we traveled northward, we saw some of the effects of the earthquake; and when we entered San Jose, we could see that large buildings had collapsed, and that others had been seriously damaged. [Cf: RH 05-24-06 para. 9] p. 187, Para. 1, [1906MS].

At Mountain View, the new post office and some of the largest stores in the town had been leveled to the ground. Other buildings had

partially collapsed, and were badly wrecked. When we saw the fallen walls of the Pacific Press, we were sad at heart; but we could not help rejoicing over the fact that no lives were lost. Here, as also in San Francisco, the Lord mercifully spared his children. [Cf: RH 05-24-06 para. 10] p. 187, Para. 2, [1906MS].

We were glad to learn that the proposal of our brethren in Washington, that the situation of our institutions at Mountain View and in San Francisco should be presented in all our churches, met with general favor, and that all will be invited to contribute something toward a fund for their relief. We believe that our people will respond liberally in offerings to meet the present necessities of our institutions that have suffered. There is no necessity of urging our people to help these institutions; for we believe that all will respond with gifts, and with a tribute of thanksgiving to God for his protecting care over his children. [Cf: RH 05-24-06 para. 11] p. 187, Para. 3, [1906MS].

In this their hour of need, the managers of the Pacific Press are not idle. They have enclosed their building, and are now repairing the damaged rooms inside. The machinery was injured but little, and very soon the presses were at work. The office is now busy with the publication of a special edition of *The Signs of the Times*, containing an account of the earthquake, and some articles regarding the meaning of such disasters. A commendable effort is being made to give this Earthquake Special a large circulation, and to accompany its distribution with many books and tracts. [Cf: RH 05-24-06 para. 12] p. 187, Para. 4, [1906MS].

Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them. [Cf: RH 05-24-06 para. 13] p. 187, Para. 5, [1906MS].

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation of the gospel of peace," you will be prepared to walk from house to house, carrying the truth to the people. Sometimes you will find it trying to do this kind of work; but if you go forth in faith, the Lord will go before you, and will let his light shine upon your pathway. Entering the homes of your neighbors to sell or to give away our literature, and in humility to teach them the truth, you will be accompanied by the light of heaven, which will abide in these homes. [Cf: RH 05-24-06 para. 14] p. 187, Para. 6, [1906MS].

God's judgments are abroad in the land. Shall we allow these things to come upon the world without telling the people the meaning of these terrible calamities, and how every one may escape from the wrath to come? Shall we let our neighbors remain in darkness without a preparation for the future life? Unless we ourselves realize where we stand, the day of God will come upon us as a thief. [Cf: RH 05-24-06 para. 15] p. 188, Para. 1, [1906MS].

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great

sacrifice be in vain? Shall the earth be entirely controlled by satanic agencies? The salvation of souls is dependent on the consecration and activity of God's church. The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done. Until the time comes when Christ shall say, "It is finished," his work for the saving of souls will not decrease, but will grow in importance, and be far-reaching. [Cf: RH 05-24-06 para. 16] p. 188, Para. 2, [1906MS].

On our way home from Mountain View, we passed through San Francisco, and for an hour and a half viewed the destruction wrought in that great city. Buildings that were supposed to be proof against disaster, are lying in ruins. In some instances buildings were partially sunken into the ground. The city presents a most dreadful picture of the inefficiency of human ingenuity to frame fireproof and earthquake-proof structures. [Cf: RH 05-24-06 para. 17] p. 188, Para. 3, [1906MS].

San Francisco has been laid low, but other cities still remain standing. The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The Word of God portrays the wickedness and corruption that will exist in the world in the last days. As we see the fulfilment of prophecy, our faith in the final triumph of Christ's kingdom should be increased. We should go forth with courage to do our appointed work. [Cf: RH 05-24-06 para. 18] p. 188, Para. 4, [1906MS].

The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O, that the people may know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright. Mrs. E. G. White. [Cf: RH 05-24-06 para. 19] p. 188, Para. 5, [1906MS].

All day yesterday a very heavy burden rested upon me, and last night I could not sleep after one o'clock. We seemed to be assembled in council meeting, where many things were being considered. The Spirit of the Lord came upon me, and I spoke very earnestly to those present. I will now endeavor to write out some of the things that have been burdening my mind. The Lord has preserved my life for some wise purpose, and has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists. [Cf: RH 05-31-06 para. 1] p. 189, Para. 1, [1906MS].

We are now passing through a crisis. This is not an ordinary period in our history. We need now to understand the leadings of providence. None of us should take ourselves under our own supervision, to follow our own desires. In this important time, we are to seek diligently to know the way of the Lord, and be sure that we are following our divine

Leader. God is our counselor, and we are to follow the light that he gives in his Word. [Cf: RH 05-31-06 para. 2] p. 189, Para. 2, [1906MS].

We see the conflict going on in Battle Creek, and we are to meet the situation in the right way. Every man and woman connected with the work of God is now, while manifold voices are heard, to ask for grace to discern the right way and to understand the Voice among voices. Christ says, "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." Have we responded to his knock? Have we opened the door, and said, "Come in, thou blessed of the Lord; wherefore standest thou without?" Are we desirous of the presence of the heavenly guest? Are we willing to be instructed as workers together with God, willing to be educated, trained, and disciplined in his way for his service? Are we willing to lay aside our individual preferences, in order to follow the Lord's way and do the Lord's will? Are we seated at his feet, as learners in his school? Do our lives express the desire, "Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day." [Cf: RH 05-31-06 para. 3] p. 189, Para. 3, [1906MS].

I am instructed to speak to all our ministering brethren, saying, Have you in faith asked God for that consecration that will lead to self-denial and self-sacrifice? Many do not move in the confidence of a living assurance that Christ is pleading before the Father as our Intercessor. Christ has identified himself with our necessities, and is able to supply every peculiar need of our weakness. During his life on this earth, he took the attitude of a suppliant, an earnest petitioner, seeking at the hand of the Father a fresh supply of strength, that he might be invigorated and refreshed, and come forth with words of encouragement and lessons of consolation to impart to human beings. His words are to brace every soul for duty and strengthen every soul for trial. As Christ, in his humanity, sought strength from his Father, that he might be enabled to endure trial and temptation, so are we to do. We are to follow the example of the sinless Son of God. Daily we need help and grace and power from the Source of all power. We are to cast our helpless souls upon the One who is ready to help us in every time of need. Too often we forget the Lord. Self gives way to impulse, and we lose the victories that we should gain. [Cf: RH 05-31-06 para. 4] p. 189, Para. 4, [1906MS].

If we are overcome, let us not delay to repent, and to accept the pardon that will place us on vantage ground. If we repent and believe, the cleansing power from God will be ours. His saving grace is freely offered. His pardon is given to all who will receive it. But the pride of unbelief often rises in the heart, and the sinner turns from the light, and loses the strength that God is so willing to bestow. If he continues in this course, his mind becomes full of criticism of others who do appreciate the light the Lord has given them. But will his criticism of others lessen the mistakes and errors that he in his self-sufficiency has committed? He is dissatisfied with himself, and every word that appears like a reflection on his course he resents. [Cf: RH 05-31-06 para. 5] p. 190, Para. 1, [1906MS].

God will always accept confession, if the evil that has been done is repented of. Our Heavenly Father makes the declaration, "As I live, . . .

. I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live." Over every sinner that repents, the angels of God rejoice with songs of joy. Not one sinner need be lost. Full and free is the gift of saving grace. Every one may have the salvation that the Lord Jesus will bestow abundantly on all who bring his love into their lifework. [Cf: RH 05-31-06 para. 6] p. 190, Para. 2, [1906MS].

"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." We are living in the day of preparation. We must obtain a full supply of grace from the divine storehouse. The Lord has made provision for every day's demand. [Cf: RH 05-31-06 para. 7] p. 190, Para. 3, [1906MS].

Ministers and physicians, in your work you are bearing weighty responsibilities. Let not your thoughts become cheap or common or selfish, for want of the grace of Christ. Our preparation for the home above must be wrought out in this life. The grace of Christ must be woven into every phase of the character. [Cf: RH 05-31-06 para. 8] p. 190, Para. 4, [1906MS].

I am to say to all who claim to be converted, Are your hearts truly changed, and are you watching unto prayer, preserving a thoughtful, consistent course of action, that you may have, not a semblance of religion, but the precious, genuine article? Ministers and physicians, when you accepted Christ, did you experience a deep sense of spiritual need? How much it means to you who are to be ministers of righteousness, to accept the heavenly gift of light and love and peace and joy in the Holy Spirit. You are to be imbued with such love for Christ that you will yield to him your whole affections, surrendering your life to him who gave his life for you. Imbued with the love of Christ, you are to be constrained to perform acts of unselfish service until such acts become your life practise. Daily growth into the life of Christ creates in the soul a haven of peace; in such a life there is continual fruit bearing. [Cf: RH 05-31-06 para. 9] p. 190, Para. 5, [1906MS].

Brethren and sisters, we need the reformation that all who are redeemed must have, through the cleansing of mind and heart from every taint of sin. In the lives of those who are ransomed by the blood of Christ self-sacrifice will constantly appear. Goodness and righteousness will be seen. The quiet, inward experience will make the life full of godliness, faith, meekness, patience. This is to be our daily experience. We are to form characters free from sin--characters made righteous in and by the grace of Christ. Thus we shall reveal pure and undefiled religion to a world that has not now in the midst of it a Saviour in human form, constantly manifesting his power to heal others' woes. Much depends upon our individual course of action. We should each live in the world the life of a true Christian, that our words and acts may be such as to win souls to Christ. Our hearts are to be cleansed from all impurity in the blood shed to take away sin. [Cf: RH 05-31-06 para. 10] p. 190, Para. 6, [1906MS].

When ministers adorn the doctrine of Christ our Saviour, and when physicians reveal in words and works, and in their influence the healing grace of Christ, when the Saviour is revealed as the One altogether lovely, a great work will be done in behalf of other souls.

God calls for truth in the inner sanctuary of the soul, that the whole being may be a representation of the life of Christ. [Cf: RH 05-31-06 para. 11] p. 191, Para. 1, [1906MS].

This matter has been thus presented to me over and over again, and I am instructed to write the same. It is now daylight, and I must take up other matters that have been presented to me in connection with that which I have written. I entreat my brethren and sisters who are ministers or physicians, to work out in their lives the precious principles of truth, that others may take knowledge of you that you have been with Jesus, and have learned of him who is pure and holy and undefiled, without rebuke in a sinful and corrupt generation. Then many will be turned to the Lord through the earnest efforts made in their behalf by those who know the truth. *Loma Linda, Cal., May 1, 1906.* Mrs. E. G. White. [Cf: RH 05-31-06 para. 12] p. 191, Para. 2, [1906MS].

"To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be stated. [Cf: RH 06-07-06 para. 1] p. 191, Para. 3, [1906MS].

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus? [Cf: RH 06-07-06 para. 2] p. 191, Para. 4, [1906MS].

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that he in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of

these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready. [Cf: RH 06-07-06 para. 3] p. 191, Para. 5, [1906MS].

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love. [Cf: RH 06-07-06 para. 4] p. 192, Para. 1, [1906MS].

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,--not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support. [Cf: RH 06-07-06 para. 5] p. 192, Para. 2, [1906MS].

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will. [Cf: RH 06-07-06 para. 6] p. 192, Para. 3, [1906MS].

When Christ came to speak the words of life, the common people heard him gladly; and many, even of the priests and rulers, believed on him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer. [Cf: RH 06-07-06 para. 7] p. 192, Para. 4, [1906MS].

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular

having a faith that separates them from the world. [Cf: RH 06-07-06 para. 8] p. 192, Para. 5, [1906MS].

Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience which has been so terrible a curse to the church in all ages. And his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations. (To be continued.) Mrs. E. G. White. [Cf: RH 06-07-06 para. 9] p. 193, Para. 1, [1906MS].

Thursday afternoon, April 12, I left my home near St. Helena for a short visit to southern California. Months before I had promised Elder Haskell and his wife that I would unite with them in planning for the establishment of a training school for medical missionary evangelists, in connection with the educational work of the Loma Linda Sanitarium. Now the time had come for the fulfilment of this promise, and as the sanitariums at Loma Linda and Paradise Valley were to be dedicated about the time of the annual meeting of the Southern California Conference, it was an opportune time to visit this part of the field. Accompanying me were my son, W. C. White, my secretary, and one of my copyists. My son went by way of the Coast Line, that he might stop over a few hours at Mountain View. The other members of our party went direct by way of the San Joaquin Valley route. [Cf: RH 06-14-06 para. 1] p. 193, Para. 2, [1906MS].

As we crossed a portion of the Mojave Desert, we were reminded of the promise, "The desert shall blossom as the rose." Where one usually can see only sagebrush and cactus, there is now to be seen an abundance of grass, and acres upon acres of wild flowers of varied hues. [Cf: RH 06-14-06 para. 2] p. 193, Para. 3, [1906MS].

The Los Angeles Vegetarian Restaurant.--Our train into Los Angeles was a few minutes late, and we could not make close connections with the train for Loma Linda, so we spent a pleasant hour at the vegetarian restaurant, on the corner of Third and Hill Streets. This restaurant is now conducted by the medical missionary department of the Southern California Conference, and is in charge of Brother and Sister Allen, who were stanch Roman Catholics until they attended a series of meetings held by Brother W. W. Simpson and his associates less than two years ago. [Cf: RH 06-14-06 para. 3] p. 193, Para. 4, [1906MS].

During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again he has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us "a peculiar people." Thus many would be led to a knowledge of the message for this time. [Cf: RH 06-14-06 para. 4] p. 193, Para. 5, [1906MS].

In connection with this instruction have been given many cautions against the danger of tying up in restaurant work talent that could be utilized to better advantage elsewhere. Especially is this the danger that attends the conduct of hygienic restaurants so large that many helpers must be employed. The pressure and rush of business is liable

to lead to a neglect of the work of soul saving. [Cf: RH 06-14-06 para. 5] p. 193, Para. 6, [1906MS].

In 1902 I wrote out many reasons why it will be best to establish several smaller restaurants in different parts of our large cities. Among these reasons were the following: "The smaller restaurants will recommend the principles of health reform as well as the larger establishments, and will be much more easily managed. We are not commissioned to feed the world, but we are instructed to educate the people. In the smaller restaurants there will not be so much work to do, and the helpers will have more time to devote to the study of the Word, more time to learn how to do their work well, and more time to answer the inquiries of the patrons who are desirous of learning about the principles of health reform." [Cf: RH 06-14-06 para. 6] p. 194, Para. 1, [1906MS].

At noon we returned to the station, and took "The Golden State Limited" for Loma Linda, sixty-two miles east of Los Angeles, on the main line of the Southern Pacific. Ordinarily this train carries no passengers for small stations, like Loma Linda. Had we taken a later train, we could not have reached our destination until a few minutes after the beginning of the Sabbath, and this we very much disliked to do. In the unusual courtesy shown us by the conductor of the limited through train, we recognized the favoring hand of providence. [Cf: RH 06-14-06 para. 7] p. 194, Para. 2, [1906MS].

At Loma Linda we met many friends, and were made to feel at home. Every one was busy preparing for the Sabbath. At this season of the year, the lawns and flower gardens are very beautiful, and the air is filled with the fragrance of orange blossoms. [Cf: RH 06-14-06 para. 8] p. 194, Para. 3, [1906MS].

Sabbath Sermon.--Sabbath forenoon, we assembled in the sanitarium parlors, and I spoke to the patients and helpers on the first chapter of Second Peter. I dwelt upon the thought that Christ in his humanity, perfected by a life of holiness, revealed that humanity may in this world attain unto perfection of character, through cooperation with divinity. Abundant provision has been made for us. Within the reach of every human being God has placed "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 06-14-06 para. 9] p. 194, Para. 4, [1906MS].

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." [Cf: RH 06-14-06 para. 10] p. 194, Para. 5, [1906MS].

In this scripture is set forth the perfection that we are all to reach. As we live on the plan of addition, there will be granted us the grace spoken of in the second verse: "Grace and peace be multiplied unto you,"--multiplied "through the knowledge of God, and of Jesus our Lord." Christ offers to work in our behalf on the plan of multiplication. [Cf: RH 06-14-06 para. 11] p. 194, Para. 6, [1906MS].

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." It is our privilege to lay hold upon these encouraging assurances, that we may place ourselves in right relation to Christ, and thus perfect Christian character. [Cf: RH 06-14-06 para. 12] p. 195, Para. 1, [1906MS].

"He that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." We must cooperate with Christ Jesus. We must lay hold of every advantage he has given us, and show that we receive it; for to "as many as received him, to them gave he power to become the sons of God, even to them that believed of his name." "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Precious, precious assurance! [Cf: RH 06-14-06 para. 13] p. 195, Para. 2, [1906MS].

On every hand we see men anxious to insure their lives by taking out a life insurance policy. Here is your life insurance policy--an eternal life insurance policy offered to all who carry out the conditions outlined in this chapter. [Cf: RH 06-14-06 para. 14] p. 195, Para. 3, [1906MS].

"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." Every one of us may have living faith in the power of Christ to keep our feet from walking in false paths. [Cf: RH 06-14-06 para. 15] p. 195, Para. 4, [1906MS].

There is in our world a spirit of belief, and also a spirit of unbelief. In the latter days some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. We expect that those who refuse to harmonize with Christ will develop into a warring element; but we should not think that this will do us harm. We must remember that they that are for us are more than they that can be against us. This is my hope and strength and power. I believe in God. I know in whom I believe. I believe the messages that God has given to his remnant church. From childhood I have had many, many experiences that have strengthened my faith in the work that God has given me to do. [Cf: RH 06-14-06 para. 16] p. 195, Para. 5, [1906MS].

Early in my public labors I was bidden by the Lord, "Write, write the things that are revealed to you." At the time this message came to me, I could not hold my hand steady. My physical condition made it impossible for me to write. But again came the word, "Write the things that are revealed to you." I obeyed; and as the result it was not long before I could write page after page with comparative ease. Who told me what to write? Who steadied my right hand, and made it possible for me to use a pen?--It was the Lord. When we come into right relation with him, and give ourselves wholly to him, we shall see the miracle-working power of God in word and deed. [Cf: RH 06-14-06 para. 17] p. 195, Para. 6, [1906MS].

In the early days of the message, when our numbers were few, we

studied diligently to understand the meaning of many scriptures. At times it seemed as if no explanation could be given. My mind seemed to be locked to an understanding of the Word; but when our brethren who had assembled for study, came to a point where they could go no farther, and had recourse to earnest prayer, the Spirit of God would rest upon me, and I would be taken off in vision, and be instructed in regard to the relation of scripture to scripture. These experiences were repeated over and over and over again. Thus many truths of the third angel's message were established, point by point. Think you that my faith in this message will ever waver? Think you that I can remain silent, when I see an effort being made to sweep away the foundation pillars of our faith? I am as thoroughly established in these truths as it is possible for a person to be. I can never forget the experience I have passed through. God has confirmed my belief by many evidences of his power. [Cf: RH 06-14-06 para. 18] p. 196, Para. 1, [1906MS].

The light that I have received, I have written out, and much of it is now shining forth from the printed page. There is, throughout my printed works, a harmony with my present teaching. Some of the instruction found in these pages was given under circumstances so remarkable as to evidence the wonder-working power of God in behalf of his truth. Sometimes while I was in vision, my friends would approach me, and exclaim, "Why, she does not breathe!" Placing a mirror before my lips, they found that no moisture gathered on the glass. It was while there was no sign of any breathing, that I kept talking of the things that were being presented before me. [Cf: RH 06-14-06 para. 19] p. 196, Para. 2, [1906MS].

These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy. I thank God that he has preserved my voice, which in my early youth physicians and friends declared would be silent within three months. The God of heaven saw that I needed to pass through a trying experience in order to be prepared for the work he had for me to do. For the past half century my faith in the ultimate triumph of the third angel's message and everything connected with it, has been substantiated by the wonderful experiences through which I have passed. This is why I am anxious to have my books published and circulated in many languages. I know that the light contained in these books is the light of heaven. [Cf: RH 06-14-06 para. 20] p. 196, Para. 3, [1906MS].

I ask you to study the instruction that is written in these books. To John, the aged apostle, came the message, "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." The Lord has bidden me write that which has been revealed to me. This I have done, and it is now in printed form. [Cf: RH 06-14-06 para. 21] p. 196, Para. 4, [1906MS].

Let us give our hearts to God; for we have only a little time remaining. We are living in the last days. On every hand are signs of the end. Life is becoming more and still more uncertain. We hear of numerous wrecks and other disasters; we hear of many who are killed in an instant, without a moment's warning. Let us determine not to wait until a more convenient season before preparing to meet the Lord in peace when he comes. Let us give ourselves wholly to him, and then work for the salvation of other souls, from house to house, and wherever we may be. I am expending all the means I have, in the work of advancing

the third angel's message. We should be planning to win souls to Christ, and now is our time to do this work. The harvest is ready, but the reapers are few. From all parts of the world we are receiving letters telling us that the light is shining in clear rays in distant lands, and that the honest in heart are accepting the evidences of the truth for this time. [Cf: RH 06-14-06 para. 22] p. 196, Para. 5, [1906MS].

Amid the error that is overspreading the whole earth, let us strive to stand firm on the platform of eternal truth. Let us put on the whole armor of God; for we are told that in this time Satan himself will work miracles before the people; and as we see these things, we must be prepared to withstand their deceptive influence. Whatever is presented by the enemy as truth, ought not to influence us; for we should be under the instruction of the great Author of all truth. [Cf: RH 06-14-06 para. 23] p. 197, Para. 1, [1906MS].

I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in southern California for the Lord. We are to help every soul in need of help. We desire to see souls converted, that finally they may enter in through the gates into the city of our God. We desire to see these souls receive the crown of life and a golden harp and a palm branch of victory. We desire that they shall have life, eternal life, in the kingdom of glory. [Cf: RH 06-14-06 para. 24] p. 197, Para. 2, [1906MS].

This is why I am willing, so long as my life is spared, to bear the testimony that God may give me. Pray, pray, I beseech of you who are here in this Sanitarium. You who have no hope, do not wait; do not, I beg of you, wait a moment. Get hold of it, oh, get hold of it; for you can have hope. It is offered all who believe in Christ Jesus, and you can have it. If you will work on the plan of addition, God will work on the plan of multiplication, and you will have peace and joy and assurance--a foundation that can never fail. Then you will be prepared to meet the King in his beauty, and will hear him say, "Well done, good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Cf: RH 06-14-06 para. 25] p. 197, Para. 3, [1906MS].

Sunday, April 15, the beautiful buildings and grounds of the Loma Linda Sanitarium were solemnly dedicated to the service of God. [Cf: RH 06-21-06 para. 1] p. 197, Para. 4, [1906MS].

The exercises of the day meant much to those who had many personal sacrifices in order to help secure the institution and set it in operation. During the forenoon, the friends of the sanitarium began to come in from Los Angeles and its vicinity, and from Riverside, Redlands, San Bernardino, and other places in the beautiful valley, in the heart of which is Loma Linda. The morning hours were spent in looking over the property that has so providentially come into our possession. At noon, a lunch was served on the lawn. [Cf: RH 06-21-06 para. 2] p. 197, Para. 5, [1906MS].

Early in the afternoon the people gathered for the dedicatory

exercises. Seats had been placed on a gentle sloping lawn, under the shadow of a beautiful grove of evergreen pepper trees. In front was a large improvised platform, on which were seated the speakers and the singers. The congregation numbered about five hundred. Among those present were several physicians and other leading men from the surrounding cities. [Cf: RH 06-21-06 para. 3] p. 197, Para. 6, [1906MS].

During the exercises, the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease. [Cf: RH 06-21-06 para. 4] p. 198, Para. 1, [1906MS].

I tried to make it plain that sanitarium physicians and helpers were to cooperate with God in combating disease not only through the use of the natural remedial agencies he has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God. [Cf: RH 06-21-06 para. 5] p. 198, Para. 2, [1906MS].

In Deuteronomy we read: "Harken. O Israel, unto the statutes and unto the judgments, which I teach you, for to *do them, that ye may live.*" And when Moses, just before his death, had repeated the statutes of Jehovah in the hearing of all Israel, he declared: "See, I have set before thee this day *life* and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, *that thou mayest live.*" [Cf: RH 06-21-06 para. 6] p. 198, Para. 3, [1906MS].

Again he pleaded: "I have set before you life and death; . . . *choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days.*" [Cf: RH 06-21-06 para. 7] p. 198, Para. 4, [1906MS].

In his closing admonitions, Moses once more exhorted Israel to observe "all the words" of God's law. "It is not a vain thing for you," he declared; "because it is your life: and *through this thing* [through obedience] ye shall prolong your days." [Cf: RH 06-21-06 para. 8] p. 198, Para. 5, [1906MS].

Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and in spirit. [Cf: RH 06-21-06 para. 9] p. 198, Para. 6, [1906MS].

The advantage of outdoor life must never be lost sight of. How

thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda! "Out of the cities! out of the cities!"--this has been my message for years. We can not expect the sick to recover rapidly when they are shut in within four walls, in some city, with no outside view but houses, houses, houses--nothing to animate, nothing to enliven. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work! [Cf: RH 06-21-06 para. 10] p. 198, Para. 7, [1906MS].

Even in southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God had given, we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost. [Cf: RH 06-21-06 para. 11] p. 199, Para. 1, [1906MS].

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands. [Cf: RH 06-21-06 para. 12] p. 199, Para. 2, [1906MS].

In an article published in the Review of April 6, 1905, I wrote:-- [Cf: RH 06-21-06 para. 13] p. 199, Para. 3, [1906MS].

"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 06-21-06 para. 14] p. 199, Para. 4, [1906MS].

[Cf: RH 06-21-06 para. 15] "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 06-21-06 para. 15] p. 199, Para. 5, [1906MS].

"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 06-21-06 para. 16] p. 199, Para. 6, [1906MS].

"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 06-21-06 para. 17] p. 199, Para. 7, [1906MS].

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in southern California, and no property I had visited answered to the presentation given in this vision. At the time, I wrote about this vision to our brethren and sisters assembled at the Los Angeles campmeeting early in September, 1903. [Cf: RH 06-21-06 para. 18] p. 200, Para. 1, [1906MS].

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden, describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession. [Cf: RH 06-21-06 para. 19] p. 200, Para. 2, [1906MS].

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is all prepared for us to use to the honor and glory of his name! [Cf: RH 06-21-06 para. 20] p. 200, Para. 3, [1906MS].

Loma Linda cost us forty thousand dollars. The original cost was over three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out, at great expense to the original owners, and are beautified by well-kept lawns and flower gardens. The extensive view of valley and mountain is magnificent. One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side. [Cf: RH 06-21-06 para. 21] p. 200, Para. 4, [1906MS].

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,-- the advancement of God's closing work in the earth. [Cf: RH 06-21-06 para. 22] p. 200, Para. 5, [1906MS].

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. [Cf: RH 06-21-06 para. 23] p. 200, Para. 6, [1906MS].

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way. Mrs. E. G. White. [Cf: RH 06-21-06 para. 24] p. 201, Para. 1, [1906MS].

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed, or the established teaching of their church. [Cf: RH 06-28-06 para. 1] p. 201, Para. 2, [1906MS].

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are lightbearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another. [Cf: RH 06-28-06 para. 2] p. 201, Para. 3, [1906MS].

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power

to control the conscience, and the souls held under their sway have not sufficient courage or independence to obey their own convictions of duty. [Cf: RH 06-28-06 para. 3] p. 201, Para. 4, [1906MS].

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light. [Cf: RH 06-28-06 para. 4] p. 202, Para. 1, [1906MS].

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling, and comes to a place where there are several roads, and a guide-board indicating where each one leads. If he disregards the guide-board, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road. [Cf: RH 06-28-06 para. 5] p. 202, Para. 2, [1906MS].

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, to release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything. [Cf: RH 06-28-06 para. 6] p. 202, Para. 3, [1906MS].

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God. [Cf: RH 06-28-06 para. 7] p. 202, Para. 4, [1906MS].

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God." The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed Christ has given the promise, "If any man will do his will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and

confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. [Cf: RH 06-28-06 para. 8] p. 202, Para. 5, [1906MS].

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth. Mrs. E. G. White. (To be concluded.) [Cf: RH 06-28-06 para. 9] p. 203, Para. 1, [1906MS].

It was while we were still at Loma Linda, the second night after the dedication of the sanitarium, that there passed before me an awful scene of buildings shaken down and destroyed, with great loss of life. I have already described this scene, in the article, "The San Francisco Earthquake." [Cf: RH 07-05-06 para. 1] p. 203, Para. 2, [1906MS].

Terrible as was the representation that passed before me, that which impressed itself most vividly on my mind was the instruction given in connection with it. The angel that stood by my side declared that God's supreme rulership, and the sacredness of his law, must be revealed to those who persistently refuse to render obedience to the King of kings. Those who choose to remain disloyal, must be visited in mercy with judgments, in order that, if possible, they may be aroused to a realization of the sinfulness of their course. [Cf: RH 07-05-06 para. 2] p. 203, Para. 3, [1906MS].

Throughout the following day, I pondered the scenes that had passed before me, and the instruction that had been given. During the afternoon we journeyed to Glendale, near Los Angeles; and the following night I was again instructed regarding the holiness and binding claims of the ten commandments, and the supremacy of God above all earthly rulers. It seemed as if I were before many people, and presenting scripture after scripture in support of the precepts spoken by the Lord from Sinai's height. [Cf: RH 07-05-06 para. 3] p. 203, Para. 4, [1906MS].

It has taken me many days to write out a portion of that which was revealed those two nights at Loma Linda and Glendale. I have not finished yet, as many other matters of urgent importance have come up for consideration. I hope soon to write several articles on God's law, and the blessings that are promised the obedient. [Cf: RH 07-05-06 para. 4] p. 203, Para. 5, [1906MS].

Our God is the Ruler of the universe. His law is of universal application. It is founded on love,--love to God, and love to our fellow men. Satan's supreme efforts are directed toward the setting aside of this law. In this work he has been largely successful. There is a marked disposition to exalt human enactments above the law of our

Sovereign Ruler, the Monarch of the heavens and the earth. The world is filled with transgression. A spirit of lawlessness pervades every land, and is especially manifest in the great cities of the earth. The sin and crime to be seen in our cities is appalling. God can not forbear much longer. Already his judgments are beginning to fall on some places, and soon his signal displeasure will be felt in other places. [Cf: RH 07-05-06 para. 5] p. 203, Para. 6, [1906MS].

There is to be, at this period, a series of events which will reveal that God is Master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulties will be removed, and cast into the sea. The message that means so much to the dwellers upon the earth, will be heard and understood. Men will know what is truth. Onward, and still onward the work will advance, until the whole earth shall have been warned. And then shall the end come. [Cf: RH 07-05-06 para. 6] p. 204, Para. 1, [1906MS].

The startling and stupendous events connected with the warning of the world are fraught with momentous results. The messengers who proclaim the truth for this time are laboring in cooperation with all the forces of heaven. In tender compassion God himself is speaking to an impenitent world through judgments; and he will continue to speak in this manner. For many years we have known that the great cities would be visited with divine judgments because of long-continued disobedience. In no uncertain words the Lord has warned us not to establish large institutions in the cities. "Out of the cities; out of the cities,"--this is the message that has often come to us. And this is one reason why the Lord has been opening the way so wonderfully for our publishing houses and sanitariums and schools to be located in country places. [Cf: RH 07-05-06 para. 7] p. 204, Para. 2, [1906MS].

The cities must be worked. The millions living in these congested centers are to hear the third angel's message. This work should have been developed rapidly during the past few years. A beginning has been made, for which we praise God. Outpost centers are being established, from whence, like Enoch of old, our workers can visit the cities and do faithful service. [Cf: RH 07-05-06 para. 8] p. 204, Para. 3, [1906MS].

This was the burden of my message to the brethren and sisters assembled in conference at Los Angeles. On the morning of the San Francisco earthquake, April 18, the second day after the scene of falling buildings had passed before me, I spoke in the Carr Street church, and bore a decided testimony on the necessity of our doing all we can to acquaint the people with the teachings of God's Word. I referred to the great work that must be done in the cities of our land, and of our inability to do this work by establishing institutions in the heart of these cities. We must learn to labor from outpost centers, and to place our dependence, not on buildings or display, but on the power of the Word of God. The Holy Spirit will impress the honest

heart. Our dependence is in God. [Cf: RH 07-05-06 para. 9] p. 204, Para. 4, [1906MS].

"Out of the cities; out of the cities!"--this is the message the Lord has been giving me. The earthquakes will come; the floods will come; and we are not to establish ourselves in the wicked cities, where the enemy is served in every way, and where God is so often forgotten. The Lord desires that we shall have clear spiritual eyesight. We must be quick to discern the peril that would attend the establishment of institutions in these wicked cities. We must make wise plans to warn the cities, and at the same time live where we can shield our children and ourselves from the contaminating and demoralizing influences so prevalent in these places. [Cf: RH 07-05-06 para. 10] p. 205, Para. 1, [1906MS].

Since the San Francisco earthquake, many rumors have been current regarding statements I have made. Some have reported that while in Los Angeles, I claimed that I had predicted the San Francisco earthquake and fire, and that Los Angeles would be the next city to suffer. This is not true. The morning after the earthquake, I said no more than that "the earthquakes will come; the floods will come;" and that the Lord's message to us is that we shall "not establish ourselves in the wicked cities." [Cf: RH 07-05-06 para. 11] p. 205, Para. 2, [1906MS].

Not many years ago, a brother laboring in New York City published some very startling notices regarding the destruction of that city. I wrote immediately to the ones in charge of the work there, saying that it was not wise to publish such notices; that thus an excitement might be aroused which would result in a fanatical movement, hurting the cause of God. It is enough to present the truth of the Word of God to the people. Startling notices are detrimental to the progress of the work. [Cf: RH 07-05-06 para. 12] p. 205, Para. 3, [1906MS].

Under date of Aug. 9, 1903, I further wrote regarding this sensational report:-- [Cf: RH 07-05-06 para. 13] p. 205, Para. 4, [1906MS].

"Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, 'What terrible scenes will take place when the Lord shall arise to shake terribly the earth! Then the words of Rev. 18:1-3 will be fulfilled.' The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God's power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we can not imagine. [Cf: RH 07-05-06 para. 14] p. 205, Para. 5, [1906MS].

"But I have sent cautions to the brethren working in New York, saying that these flaming, terrifying notices should not be published. When my brethren go to extremes, it reacts on me, and I have to bear the reproach of being called a false prophet. . . . [Cf: RH 07-05-06 para. 15] p. 205, Para. 6, [1906MS].

"The destroying angels are today executing their commission. Death will come in all places. *This is why I am so anxious for our cities to be warned.* There is a work to be done by canvassing in our cities that has not yet been done. . . . The blessing of God rests on the workers who warn those that are unready to meet him. . . . Now is our time to work." [Cf: RH 07-05-06 para. 16] p. 206, Para. 1, [1906MS].

For the past twenty years, and particularly since my return from Australia, I have borne a most decided testimony in favor of proclaiming the third angel's message in the cities of America. [Cf: RH 07-05-06 para. 17] p. 206, Para. 2, [1906MS].

About thirty years ago, when my husband and I were planning for the building of a house of worship in San Francisco, some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time, we were erecting the first building of the Pacific Press and the meetinghouse in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that he would open the way for the advancement of these enterprises! [Cf: RH 07-05-06 para. 18] p. 206, Para. 3, [1906MS].

At that time, I dreamed that I saw two beehives, one in San Francisco and one in Oakland. In the hive in Oakland, the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work. [Cf: RH 07-05-06 para. 19] p. 206, Para. 4, [1906MS].

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for the work. [Cf: RH 07-05-06 para. 20] p. 206, Para. 5, [1906MS].

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great center. The Lord would inspire men by his Holy Spirit to carry forward the work with faith and courage and perseverance. [Cf: RH 07-05-06 para. 21] p. 206, Para. 6, [1906MS].

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. [Cf: RH 07-05-06 para. 22] p. 206, Para. 7, [1906MS].

Sabbath morning, Nov. 10, 1900, we entered the San Francisco church,

and found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled his word. [Cf: RH 07-05-06 para. 23] p. 207, Para. 1, [1906MS].

During the past few years, the "beehive" in San Francisco has been indeed a busy one. Many lines of Christian effort have been carried forward by our brethren and sisters there. These included visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the truth from house to house; the distribution of literature, and the conducting of classes on healthful living and the care of the sick. A school for the children has been conducted in the basement of the Laguna Street meetinghouse. For a time a working men's home and medical mission was maintained. On Market Street, near the city hall, there were treatment rooms, operated as a branch of the St. Helena Sanitarium. In the same locality was a health food store. Nearer the center of the city, not far from the Call building, was conducted a vegetarian cafe, which was open six days in the week, and entirely closed on the Sabbath. Along the water front, ship mission work was carried on. At various times our ministers conducted meetings in large halls in the city. Thus the warning message was given by many. [Cf: RH 07-05-06 para. 24] p. 207, Para. 2, [1906MS].

I have carried a constant burden for our work in the large cities. Nearly two years after meeting with our brethren and sisters in the San Francisco church since my return to America, I wrote the following (Sept. 1, 1902):-- [Cf: RH 07-05-06 para. 25] p. 207, Para. 3, [1906MS].

"The all-wise God is working on minds, leading men to see the advantage of getting away from the congested cities into the country. . . . It would be a mistake for us to purchase or erect large buildings in the cities of southern California for sanitarium work; and those who see advantages in doing this are not moving understandingly. A great work is to be done in preparing these cities to hear the gospel message; but this work is not to be done by fitting up in them large buildings for the carrying forward of some wonderful enterprise. [Cf: RH 07-05-06 para. 26] p. 207, Para. 4, [1906MS].

"Well-equipped tent meetings should be held in the large cities, such as San Francisco; for not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath." [Cf: RH 07-05-06 para. 27] p. 207, Para. 5, [1906MS].

In this same manuscript, the opening of hygienic restaurants was mentioned as "a work that God would have done in the cities. If wisely conducted, these restaurants will become missionary centers." [Cf: RH 07-05-06 para. 28] p. 207, Para. 6, [1906MS].

Some weeks later, Oct. 8, 1902, I wrote: "For years I have been given special light that we are not to center our work in the cities. The turmoil and confusion that fills these cities, the conditions brought about by the labor unions and the strikes, would prove a great hindrance to our work." [Cf: RH 07-05-06 para. 29] p. 208, Para. 1,

[1906MS].

Oct. 30, 1902: "To parents who are living in the cities, the Lord is sending the warning cry, Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practising evil. Get out of the cities as fast as possible. Parents can secure small homes in the country, with land for cultivation, where the children will not be surrounded with the corrupting influences of city life. God will help his people to find such homes outside the cities." [Cf: RH 07-05-06 para. 30] p. 208, Para. 2, [1906MS].

Nov. 28, 1902: "A great work is to be done. I am instructed by the Spirit of God to say to those engaged in the Lord's work, that the favorable time for our message to be carried to the cities has passed by; and this work has not been done. I feel a heavy burden that we shall now redeem the time." [Cf: RH 07-05-06 para. 31] p. 208, Para. 3, [1906MS].

April 20, 1903: "The message of warning should be sounded in the large, wicked cities, such as San Francisco. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them. Not far hence they will suffer under his judgments." [Cf: RH 07-05-06 para. 32] p. 208, Para. 4, [1906MS].

June 20, 1903: "The judgments of God are in our land. The Lord is soon to come. In fire and flood and earthquake, he is warning the inhabitants of this earth of his soon approach. O that the people may know the time of their visitation! [Cf: RH 07-05-06 para. 33] p. 208, Para. 5, [1906MS].

"We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is at hand. . . . O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! We need the impartation of the Holy Spirit, that we may realize how closely heavenly things are bound up with God's church on this earth." [Cf: RH 07-05-06 para. 34] p. 208, Para. 6, [1906MS].

June 3, 1903: "There are many with whom the Spirit of God is striving. The time of God's destructive judgments is the time of mercy for those who have no opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save, while the door is closed to those who would not enter. Large numbers will be admitted who in these last days hear the truth for the first time. The Lord calls upon every believer to consecrate himself wholly to his service. All are to work for him, according to their several ability." [Cf: RH 07-05-06 para. 35] p. 208, Para. 7, [1906MS].

Nov. 12, 1902: "The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,--fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take

place." [Cf: RH 07-05-06 para. 36] p. 209, Para. 1, [1906MS].

May 27, 1903: "The mercy of God is shown by his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. There are many who have not yet heard the testing truths for this time. The last call of mercy is to be given more fully to our world. The truths of the eighteenth and nineteenth chapters of Revelation should be read and understood by all." [Cf: RH 07-05-06 para. 37] p. 209, Para. 2, [1906MS].

April 9, 1903: "The divine statutes have been set aside. The time will soon come when God will vindicate his insulted authority. 'The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: and the earth also shall disclose her blood, and shall no more cover her slain.' 'Who may abide the day of his coming? and who shall stand when he appeareth?'" Mrs. E. G. White. [Cf: RH 07-05-06 para. 38] p. 209, Para. 3, [1906MS].

The annual meeting of the Southern California Conference was held in Los Angeles, April 16-20. I was present only a portion of the time. [Cf: RH 07-12-06 para. 1] p. 209, Para. 4, [1906MS].

The reports presented at the conference were most encouraging. It was stated that about a year ago, there was a deficit of nearly eight thousand dollars, which has all been paid; and at the time of the meeting, there was about six thousand dollars in the treasury. The gifts to missions amounted to nearly three thousands dollars. It was further stated that the debt on the Fernando School is now twelve thousand dollars--just about half the total debt a few months ago. According to the financial report, the medical institutions in Los Angeles, including the restaurant and the Glendale Sanitarium, earned nearly nine thousand dollars during the past nine months. A large portion of this sum has been used to lessen the debts on these institutions. [Cf: RH 07-12-06 para. 2] p. 209, Para. 5, [1906MS].

I was especially pleased to learn of the efforts put forth during the past year in the tourist centers of this conference. A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time, because this was a place through which travelers were constantly passing, and where many often tarried. There are now twenty-six churches and nine companies in the Southern California Conference, with a membership of over fifteen hundred. What a work could be done in this field, if all these brethren and sisters were to improve every opportunity to let the light of truth shine forth! [Cf: RH 07-12-06 para. 3] p. 209, Para. 6, [1906MS].

The Glendale Sanitarium.--During the Los Angeles meeting, we were entertained at the Glendale Sanitarium. This institution, which was opened in the latter part of 1904, has been well patronized by a good class of patients. The blessing of the Lord has attended the efforts put forth for restoration of health. Nor have the spiritual interests been lost sight of. Brother C. N. Marvin, the chaplain, reports that some who have come to the sanitarium have been brought into the truth. The physicians and helpers are of good courage. They have had some remarkable experiences in answer to prayer. The Lord has worked upon hearts, and some who were indifferent have responded to the influences of the Holy Spirit, and are now having a good Christian experience. A

deep interest has been manifested in the study of the Bible. [Cf: RH 07-12-06 para. 4] p. 210, Para. 1, [1906MS].

Brother W. R. Simpson, the manager, told me that the earnings of the institution are sufficient to make possible a reduction of the debt. For some time the sanitarium has been filled with patients. There are those who can not go far from Los Angeles for treatment. The close proximity of the Glendale Sanitarium to Los Angeles, makes it possible for such ones to patronize this institution. Glendale is a very important member of the sisterhood of medical institutions in southern California. Let us continue to praise the Lord that he has given us this institution to use for the honor of his name. [Cf: RH 07-12-06 para. 5] p. 210, Para. 2, [1906MS].

Sabbath Sermon in San Diego.--Upon reaching Paradise Valley, April 20, I was very weary; but the next morning we attended the San Diego church, where I spoke to the people on the first chapter of Second Peter. Since my former visits to San Diego, Elders W. W. Simpson and Wm. Healey have held a series of meetings there, and as the result many were added to the church membership. The church building was crowded. As I looked for the first time into the faces of these new converts, I was drawn out to speak words of counsel and encouragement to them. [Cf: RH 07-12-06 para. 6] p. 210, Para. 3, [1906MS].

In connection with the injunction of Peter that we are to add "to temperance, patience," I referred to the blessings of health reform, and the advantages to be gained by the use of proper combinations of simple, nourishing foods. The close relationship that eating and drinking sustain to the state of one's mind and temper, was dwelt upon. We can not afford to develop a bad temper through wrong habits of living. Whether we eat or drink, or whatsoever we do, we are to keep in mind the glory of God. We are the purchased possession of the blood of the Son of God. [Cf: RH 07-12-06 para. 7] p. 210, Para. 4, [1906MS].

To the parents I made an appeal in behalf of the church in the home. Fathers and mothers have the privilege of studying the Bible with their children, and of training and disciplining them for service in the Master's cause. In every instance where discipline is necessary, the tenderness and patience that God manifests toward us, is to be revealed. Correction administered in love will touch and tender the hearts of the children, and accomplish far more than would sternness and harshness. As parents pray, and strive to deal wisely with their children, heavenly angels will work in their behalf. [Cf: RH 07-12-06 para. 8] p. 210, Para. 5, [1906MS].

God desires parents to take hold of their work intelligently, because we have only a little time in which to prepare for the return of the Saviour. We are admonished of the nearness of the end by the calamity that has befallen San Francisco. Christ declared that earthquakes and other judgments would be seen in divers places. By these he desires to demonstrate that he hates iniquity, and that at last he will punish transgressors. He will forbear, and forbear, and forbear; but finally he can forbear no longer. [Cf: RH 07-12-06 para. 9] p. 211, Para. 1, [1906MS].

In the days of Abraham the Lord declared, "The iniquity of the Amorites is not yet full." He would not at that time allow them to be

destroyed. In this is revealed the longsufferance of God. The Amorites were at enmity against his law; they believed not in him as the true and living God; but among them were a few good persons, and for the sake of these few, he forbore long. Centuries afterward, when the Israelites returned from Egypt to the promised land, the Amorites were "cast out before the children of Israel." They finally suffered calamity because of continued wilful disregard of the law of God. [Cf: RH 07-12-06 para. 10] p. 211, Para. 2, [1906MS].

Our brethren and sisters in the San Diego church, and in many other churches as well, have the privilege of training the youth so conscientiously in a knowledge of the truths of God's Word that these youth will be able to meet the people where they are, and introduce the third angel's message into many homes. Thus many of our youth will develop rapidly into missionaries who can labor from house to house. [Cf: RH 07-12-06 para. 11] p. 211, Para. 3, [1906MS].

It is difficult to find capable young men and young women who can enter the cities and do effective service. In these tourist centers where many travelers come for health and pleasure, we greatly need young men who are thoroughly grounded in the truths of the third angel's message, to go around among the people, and minister to them, speaking a word in season to this one, and offering encouragement to another. We greatly need consecrated women who, as messengers of mercy, shall visit the mothers and the children in their homes, and help them in the everyday household duties, if need be, before beginning to talk to them regarding the truth for this time. You will find that by this method you will have souls as the result of your ministry. [Cf: RH 07-12-06 para. 12] p. 211, Para. 4, [1906MS].

Dedication of the Paradise Valley Sanitarium.--While we were at the Paradise Valley Sanitarium, this institution was dedicated. Early in the afternoon of April 24, the invited guests and many friends of the sanitarium began to arrive. The dedicatory exercises passed off very pleasantly. [Cf: RH 07-12-06 para. 13] p. 211, Para. 5, [1906MS].

Elder S. N. Haskell was on the program as the first speaker, but his train was late, and so I spoke first, on the theme, "In Touch with Nature." I began by reading a portion of the forty-second of Isaiah, in which scripture are emphasized the power of Jehovah, his care for his people, and his yearning desire to bring under his beneficent care those who are ignorant of his purposes concerning them. Through the prophet Isaiah, "Jehovah, he that created the heavens, and stretched them forth; he that spread abroad the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein," declares to his people: "I, Jehovah, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the dungeon, and them that sit in darkness out of the prison house. . . . Sing unto Jehovah a new song, and his praise from the end of the earth." [Cf: RH 07-12-06 para. 14] p. 211, Para. 6, [1906MS].

I related some of my early experiences in caring for the sick, and showed how outdoor life, exercise, and good food, in connection with the best of treatments and faith in God's healing power, will do wonders in the restoration of health. [Cf: RH 07-12-06 para. 15] p.

212, Para. 1, [1906MS].

Elder Haskell spoke next, on the healing of the one "sick of the palsy." Brother J. F. Ballenger offered the dedicatory prayer. Elder Reaser was chairman of the afternoon service. [Cf: RH 07-12-06 para. 16] p. 212, Para. 2, [1906MS].

While many of the guests were looking over the buildings and grounds, I had a very interesting interview with Dr. Mary L. Potts, the one who formerly owned the property now known as the Paradise Valley Sanitarium. Mrs. Potts is a woman of ability. She is an excellent speaker, and is still going from place to place to deliver public lectures on health and temperance. During the evening exercises she spoke before the large assembly, and told the story of her effort to establish and maintain a sanitarium home in this beautiful place, and of her pleasure because the work she was unable to carry on, is now taken up by us. She seemed to be very thankful that the place is in such good hands. [Cf: RH 07-12-06 para. 17] p. 212, Para. 3, [1906MS].

With the three-story addition, including ample treatment rooms, sun parlors, and rooms for the nurses, there are now about eighty rooms; these, with the cottage on the sanitarium grounds, are sufficient for the accommodation of about seventy-five patients. Through the sacrificing liberality of our brethren and sisters, this institution has been placed on vantage ground. May the Lord continue to bless those who have given of their means for the establishment of the Paradise Valley Sanitarium. [Cf: RH 07-12-06 para. 18] p. 212, Para. 4, [1906MS].

The Loma Linda Bakery.--On the morning of April 26, we returned to Loma Linda, to attend a meeting called for the consideration of the health food business in southern California. [Cf: RH 07-12-06 para. 19] p. 212, Para. 5, [1906MS].

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, the managers of the sanitarium would be disappointed in their expectations. The light given me is that in a food business large enough to supply southern California through the regular channels of trade, it would be difficult to avoid bringing in a spirit of commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. The sanitarium managers could ill afford to spend the time that would be required to make the business a success. [Cf: RH 07-12-06 para. 20] p. 212, Para. 6, [1906MS].

Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression. [Cf: RH 07-12-06 para. 21] p. 212, Para. 7, [1906MS].

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in anywise hinder our efforts for the saving of souls. In the management of a small sanitarium bakery, the commercial

idea is to be lost sight of. In the carrying forward of every line of sanitarium work, we are to leave upon the minds of our patients the impression that we are keeping constantly in view the glory of God. Mrs. E. G. White. [Cf: RH 07-12-06 para. 22] p. 213, Para. 1, [1906MS].

On the morning of May 2, we left Loma Linda, and started on our homeward journey. Passing through Los Angeles, we rested an hour or two at the treatment rooms, and took the afternoon north-bound train over the Coast Line. [Cf: RH 07-19-06 para. 1] p. 213, Para. 2, [1906MS].

I had planned to spend a day at Fernando, but on account of a severe cold recently contracted, dared not undertake labor there. I did not want to see the ruins of San Francisco, and dreaded to stop at Mountain View. But the next morning, as we neared Mountain View, we decided to stop over for a few hours. [Cf: RH 07-19-06 para. 2] p. 213, Para. 3, [1906MS].

The board of managers of the Pacific Press Publishing Company felt the need of counsel, and urged that we remain over the Sabbath. We finally consented to do so. Thursday afternoon we met with the brethren in council. I spoke a short time. The following day I was ill, and very weak. The cold had taken a firm hold on my system. I doubted if I should be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath forenoon. I made the Lord my entire dependence; for I knew that unless he should be my helper, I could not speak more than a few words. My throat and head were greatly troubled. I was so hoarse that I could scarcely speak aloud. [Cf: RH 07-19-06 para. 3] p. 213, Para. 4, [1906MS].

Sabbath morning I felt no better. At the appointed hour, I went over to the chapel, and found it crowded. I feared I should fail, but began talking. The moment I began to speak, strength was imparted. I was relieved of hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear, and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I began coughing and sneezing as before. [Cf: RH 07-19-06 para. 4] p. 213, Para. 5, [1906MS].

To me, this experience was a marked evidence of divine help. I am so grateful to my Heavenly Father for this special miracle of his power, which gave me no chance to entertain any doubt but that he had a message for me to bear to the people. I was very ill in the afternoon, and restless during the night; but Sunday I was able to sit up in bed and write a few pages. Monday, May 7, we returned home, passing through San Francisco en route. [Cf: RH 07-19-06 para. 5] p. 213, Para. 6, [1906MS].

The Sabbath Sermon.--The last prayer of Christ, as recorded in the seventeenth chapter of John, formed the basis of my remarks. Standing in the shadow of the cross, the Saviour here presented principles that lie at the foundation of all true Christian experience. Lifting up his eyes unto heaven, he 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." [Cf: RH 07-19-06 para. 6] p. 213, Para. 7, [1906MS].

Fathers and mothers may find special encouragement in these words. Their greatest desire in behalf of their children should be to train them in the knowledge of "the only true God, and Jesus Christ," who was sent by the Father to bring to us the gift of life eternal. Of Abraham, the great Searcher of hearts declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment." There will be no betraying of truth, no yielding to the temptation of Satan to allow the children and the household to control. By the influence of decided authority mingled with love, the wise parent will rule his household in the fear of God. [Cf: RH 07-19-06 para. 7] p. 214, Para. 1, [1906MS].

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures--representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let every one who claims to be a follower of Christ, read only that which is true and of eternal value. "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: RH 07-19-06 para. 8] p. 214, Para. 2, [1906MS].

May the Lord help us to appropriate the instruction that Christ gave his disciples just prior to his crucifixion. We are to build up one another in the most holy faith. A Christian can not mingle with worldlings as one of their number. Though living in the world, we are not to be of the world. He who acts as a worldling, while retaining his name on the church book, greatly dishonors God. [Cf: RH 07-19-06 para. 9] p. 214, Para. 3, [1906MS].

In his prayer the Saviour has revealed his desire that our conduct be such that the Father can have the same love for us, and the same interest in our salvation, that he had for his only begotten Son. He desires that we shall partake freely of the divine nature, and thus escape the corruption that is in the world. [Cf: RH 07-19-06 para. 10] p. 214, Para. 4, [1906MS].

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently, and are to be made the man

of our counsel. None can afford to neglect this source of strength and blessing. [Cf: RH 07-19-06 para. 11] p. 214, Para. 5, [1906MS].

A Solemn Message to Our Youth.--While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbath-keepers, and especially to those who are laboring in our institutions: -- [Cf: RH 07-19-06 para. 12] p. 215, Para. 1, [1906MS].

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake, were prepared for death? How many who are still alive, will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared? [Cf: RH 07-19-06 para. 13] p. 215, Para. 2, [1906MS].

Our young people need to be surrounded with wholesome, uplifting influences. They are to be kept in the love of the truth. The standard set before them should be high. Some feel a desire to be left without restraint, that they may do as they please. Those who are connected with our institutions in positions of responsibility should take upon themselves the burden of caring for the souls of those placed under their charge. [Cf: RH 07-19-06 para. 14] p. 215, Para. 3, [1906MS].

The fathers and mothers, too, in the church, are under sacred obligation to watch for the souls of their children as they that must give an account. Let none, neither parents nor the youth, begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given me to do?" [Cf: RH 07-19-06 para. 15] p. 215, Para. 4, [1906MS].

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's Word, is it not sad to think that some are choosing their own way of careless pleasure? [Cf: RH 07-19-06 para. 16] p. 215, Para. 5, [1906MS].

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ. [Cf: RH 07-19-06 para. 17] p. 215, Para. 6, [1906MS].

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts. [Cf: RH 07-19-06 para. 18] p. 215, Para. 7, [1906MS].

O that every church member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven. [Cf: RH 07-19-06 para. 19] p. 216, Para. 1, [1906MS].

As God's messenger, I am now instructed to speak to all, including the youth: We are still spared; and now we have a precious opportunity to think to some purpose. Some of our Sabbath-keepers who have had great light, have allowed their children to have very much their own way, until the leaven of an evil influence has permeated other households. The parents are to be called to an account, if they do not bring sound doctrine into their home life; for only by doing their duty faithfully may they hope to see sound practises in the lives of their children. The form of sound words is to be fully appreciated; but unless these words lead to right acts, the work has been left unfinished. [Cf: RH 07-19-06 para. 20] p. 216, Para. 2, [1906MS].

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life." [Cf: RH 07-19-06 para. 21] p. 216, Para. 3, [1906MS].

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word. Mrs. E. G. White. [Cf: RH 07-19-06 para. 22] p. 216, Para. 4, [1906MS].

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point, and that point, and another point, that I said, "One at a time, if you please, lest you confuse me." [Cf: RH 07-26-06 para. 1] p. 216, Para. 5, [1906MS].

And then I appealed to them, saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days." [Cf: RH 07-26-06 para. 2] p. 216, Para. 6, [1906MS].

Some have stumbled over the fact that I said I did not claim to be a prophet and they have asked, Why is this? [Cf: RH 07-26-06 para. 3] p. 217, Para. 1, [1906MS].

I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus. [Cf: RH 07-26-06 para. 4] p. 217, Para. 2, [1906MS].

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you. [Cf: RH 07-26-06 para. 5] p. 217, Para. 3, [1906MS].

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." [Cf: RH 07-26-06 para. 6] p. 217, Para. 4, [1906MS].

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. [Cf: RH 07-26-06 para. 7] p. 217, Para. 5, [1906MS].

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do. [Cf: RH 07-26-06 para. 8] p. 217, Para. 6, [1906MS].

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." [Cf: RH 07-26-06 para. 9] p. 217, Para. 7, [1906MS].

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, giving the women and children 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: RH 07-26-06 para. 10] p. 217, Para. 8, [1906MS].

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. [Cf: RH 07-26-06 para. 11] p. 218, Para. 1, [1906MS].

I was charged not to neglect or pass by those who were being wronged. I was specially charged to protest against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. 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. [Cf: RH 07-26-06 para. 12] p. 218, Para. 2, [1906MS].

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. [Cf: RH 07-26-06 para. 13] p. 218, Para. 3, [1906MS].

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: RH 07-26-06 para. 14] p. 218, Para. 4, [1906MS].

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, 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. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. [Cf: RH 07-26-06 para. 15] p. 218, Para. 5, [1906MS].

While in Australia I carried on this same line of 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: RH 07-26-06 para. 16] p. 218, Para. 6, [1906MS].

In Australia we also worked as Christian medical missionaries. 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: RH 07-26-06 para. 17] p. 218, Para. 7, [1906MS].

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger sent to bear a message from the Lord to his people, and to take up work in any line that he points out. [Cf: RH 07-26-06 para. 18] p. 219, Para. 1, [1906MS].

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise than this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess. [Cf: RH 07-26-06 para. 19] p. 219, Para. 2, [1906MS].

I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the campmeetings 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: RH 07-26-06 para. 20] p. 219, Para. 3, [1906MS].

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth 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: RH 07-26-06 para. 21] p. 219, Para. 4, [1906MS].

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping. [Cf: RH 07-26-06 para. 22] p. 219, Para. 5, [1906MS].

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." *Sanitarium, Cal. June 29, 1906.* Mrs. E. G. White. [Cf: RH 07-26-06 para. 23] p. 219, Para. 6, [1906MS].

To Ministers and Physicians,--There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of his people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth are confused by leaders who have been walking in false paths. [Cf: RH 08-02-06 para. 1] p. 219, Para. 7, [1906MS].

"I am the way, the truth, and the life," Christ declares. "No man cometh unto the Father, but by me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone." [Cf: RH 08-02-06 para. 2] p. 220, Para. 1, [1906MS].

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with his people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless. [Cf: RH 08-02-06 para. 3] p. 220, Para. 2, [1906MS].

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practise of self-denial and self-sacrifice, to a daily walk in the footsteps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience. [Cf: RH 08-02-06 para. 4] p. 220, Para. 3, [1906MS].

Self-sufficiency, exercised in a family or an institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father. [Cf: RH 08-02-06 para. 5] p. 220, Para. 4, [1906MS].

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." [Cf: RH 08-02-06 para. 6] p. 220, Para. 5, [1906MS].

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." [Cf: RH 08-02-06 para. 7] p. 220, Para. 6, [1906MS].

The theories that lead to unbelief in the Word of God and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in among us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors. [Cf: RH 08-02-06 para. 8] p. 220, Para. 7, [1906MS].

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their textbook, then the truth will be proclaimed with power, and souls will be converted. [Cf: RH 08-02-06 para. 9] p. 221, Para. 1, [1906MS].

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings the correct light in which to regard God. He has given his life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ, who he has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns men--body, soul, and spirit--has not said should be taught. [Cf: RH 08-02-06 para. 10] p. 221, Para. 2, [1906MS].

Just before his ascension, Christ gave his disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood. [Cf: RH 08-02-06 para. 11] p. 221, Para. 3, [1906MS].

"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 08-02-06 para. 12] p. 221, Para. 4, [1906MS].

The giving of this message is our work in the world. Those of our people who are living in large centers would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants. [Cf: RH 08-02-06 para. 13] p. 221, Para. 5, [1906MS].

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,"--to lessen the force of their meaning,--"God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that his judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book--the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." [Cf: RH 08-02-06 para. 14] p. 221, Para. 6, [1906MS].

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Study these words. Study the instruction found in Matt. 25:14-46. Compare this instruction with your life record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ. [Cf: RH 08-02-06 para. 15] p. 222, Para. 1, [1906MS].

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting his grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to him. "If any man will come after me," Christ declares, "let him deny himself, and take up his cross, and follow me." Those only who obey this word will he recognize as his believing ones. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. [Cf: RH 08-02-06 para. 16] p. 222, Para. 2, [1906MS].

"And the Word was made flesh, and dwelt among us." O, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from his high position, laid aside his royal robe and kingly crown, and clothed his divinity with humanity, that he might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through his grace, they may become. [Cf: RH 08-02-06 para. 17] p. 222, Para. 3, [1906MS].

"The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see. *July 3, 1906*. Mrs. E. G. White. [Cf: RH 08-02-06 para. 18] p. 222, Para. 4, [1906MS].

For many months I have been troubled as I have seen that some of our brethren whom God has used in his cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company, where many questions were asked concerning my work and writings. [Cf: RH 08-09-06 para. 1] p. 222, Para. 5, [1906MS].

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. Be

free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; '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 08-09-06 para. 2] p. 222, Para. 6, [1906MS].

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work. [Cf: RH 08-09-06 para. 3] p. 223, Para. 1, [1906MS].

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment." [Cf: RH 08-09-06 para. 4] p. 223, Para. 2, [1906MS].

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God. [Cf: RH 08-09-06 para. 5] p. 223, Para. 3, [1906MS].

To my brethren I say, Go forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end. [Cf: RH 08-09-06 para. 6] p. 223, Para. 4, [1906MS].

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth, and who have not resisted evidences of the truth for fallacies and scientific imaginations. [Cf: RH 08-09-06 para. 7] p. 223, Para. 5, [1906MS].

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the third angel's message. All the pleasant pictures, all the miracles wrought, will be presented in order that, if possible, the very elect shall be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history. [Cf: RH 08-09-06 para. 8] p. 223, Para. 6, [1906MS].

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message. [Cf: RH 08-09-06 para. 9] p. 223, Para. 7, [1906MS].

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some choose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to *men*, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Eph. 6:12. [Cf: RH 08-09-06 para. 10] p. 224, Para. 1, [1906MS].

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales. [Cf: RH 08-09-06 para. 11] p. 224, Para. 2, [1906MS].

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minutemen. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning. [Cf: RH 08-09-06 para. 12] p. 224, Para. 3, [1906MS].

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time now is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming. [Cf: RH 08-09-06 para. 13] p. 224, Para. 4, [1906MS].

Gather not at Battle Creek; spoil not the minds of youth, physicians, and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. [Cf: RH 08-09-06 para. 14] p. 224, Para. 5, [1906MS].

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of his people. Maintain simplicity; and pray in faith, constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end. [Cf: RH 08-09-06 para. 15] p. 224, Para. 6, [1906MS].

Beware of the leaven of evil. Talk less; criticize less. Let every one remember that he is now on test and trial for life, eternal life. [Cf: RH 08-09-06 para. 16] p. 224, Para. 7, [1906MS].

God now calls for all who choose to serve him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any further. "Choose you this day whom ye will serve." "If the Lord be God, follow him; but if Baal, then follow him." June 3, 1906. Mrs. E. G. White. [Cf: RH 08-09-06 para. 17] p. 224, Para. 8, [1906MS].

I have a message for those standing at the head of our educational institutions. I am instructed to call the attention of every one occupying a position of responsibility, to the divine law as the basis of all right conduct. I am to begin by calling attention to the law given in Eden, and to the reward of obedience and the penalty of disobedience. [Cf: RH 08-16-06 para. 1] p. 224, Para. 9, [1906MS].

In consequence of Adam's transgression, sin was introduced into the fair world that God had created, and men and women became more and still more bold in disobeying his law. The Lord looked down upon the impenitent world, and decided that he must give transgressors an exhibition of his power. He caused Noah to know his purpose, and instructed him to warn the people while building an ark in which the obedient could find shelter until God's indignation was overpast. For one hundred and twenty years Noah proclaimed the message of warning to the antediluvian world; but only a few repented. Some of the carpenters he employed in building the ark, believed the message, but died before the flood; others of Noah's converts backslided. The righteous on the earth were but few, and only eight lived to enter the ark. These were Noah and his family. [Cf: RH 08-16-06 para. 2] p. 225, Para. 1, [1906MS].

The rebellious race was swept away by the flood. Death was their portion. By the fulfilment of the prophetic warning that all who would not keep the commandments of heaven should drink the waters of the flood, the truth of God's word was exemplified. [Cf: RH 08-16-06 para. 3] p. 225, Para. 2, [1906MS].

After the flood the people once more increased on the earth, and wickedness also increased. Idolatry became well-nigh universal, and the Lord finally left the hardened transgressors to follow their evil ways, while he chose Abraham, of the line of Shem, and made him the keeper of his law for future generations. To him the message came, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And by faith Abraham obeyed. "He went out, not knowing whither he went." [Cf: RH 08-16-06 para. 4] p. 225, Para. 3, [1906MS].

Abraham's seed multiplied, and at length Jacob and his sons and their families went down into Egypt. Here they and their descendants sojourned for many years, till at last the Lord called them out, to lead them into the land of Canaan. It was his purpose to make of this nation of slaves a people who would reveal his character to the idolatrous nations of the world. Had they been obedient to his word, they would soon have entered the promised land. But they were disobedient and rebellious, and for forty years they journeyed in the wilderness. Only two of the adults who left Egypt entered Canaan. [Cf: RH 08-16-06 para. 5] p. 225, Para. 4, [1906MS].

It was during the wilderness wandering of the Israelites that God gave them his law. He led them to Sinai, and there, amid scenes of awful grandeur, proclaimed the ten commandments. [Cf: RH 08-16-06 para. 6] p. 225, Para. 5, [1906MS].

We may with profit study the record of the preparation made by the congregation of Israel for the hearing of the law. "In the third month,

when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: *for all the earth is mine.*" [Cf: RH 08-16-06 para. 7] p. 225, Para. 6, [1906MS].

Who, then, is to be regarded as the Ruler of the nations?--The Lord God Omnipotent. All kings, all rulers, all nations, are his, under his rule and government. [Cf: RH 08-16-06 para. 8] p. 226, Para. 1, [1906MS].

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him." [Cf: RH 08-16-06 para. 9] p. 226, Para. 2, [1906MS].

What was the response of the congregation, numbering more than a million people? [Cf: RH 08-16-06 para. 10] p. 226, Para. 3, [1906MS].

"And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." [Cf: RH 08-16-06 para. 11] p. 226, Para. 4, [1906MS].

Thus the children of Israel were denominated as a special people. By a most solemn covenant they were pledged to be true to God. [Cf: RH 08-16-06 para. 12] p. 226, Para. 5, [1906MS].

Then the people were bidden to prepare themselves to hear the law. On the morning of the third day the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount, surrounded by a retinue of angels, the Lord made known his law. [Cf: RH 08-16-06 para. 13] p. 226, Para. 6, [1906MS].

God accompanied the proclamation of his law with manifestations of his power and glory, that his people might be impressed with a profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law. [Cf: RH 08-16-06 para. 14] p. 226, Para. 7, [1906MS].

The people of Israel were overwhelmed with terror. They shrank away from the mountain in fear and awe. The multitude cried out to Moses, "Speak thou with us, but let not God speak with us, lest we die." [Cf: RH 08-16-06 para. 15] p. 226, Para. 8, [1906MS].

The minds of the people, blinded and debased by slavery, were not prepared to appreciate fully the far-reaching principles of God's ten precepts. That the obligations of the decalogue might be more fully understood and enforced, additional precepts were given, illustrating and applying the precepts of the ten commandments. Unlike the decalogue, these were delivered privately to Moses, who was to communicate them to the people. [Cf: RH 08-16-06 para. 16] p. 226,

Para. 9, [1906MS].

Upon descending from the mountain, Moses "came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." [Cf: RH 08-16-06 para. 17] p. 226, Para. 10, [1906MS].

Thus by a most solemn service the children of Israel were once more set apart as a peculiar people. The sprinkling of the blood represented the shedding of the blood of Jesus, by which human beings are cleansed from sin. [Cf: RH 08-16-06 para. 18] p. 227, Para. 1, [1906MS].

Once more the Lord has special words to speak to his people. In the thirty-first chapter of Exodus we read:-- [Cf: RH 08-16-06 para. 19] p. 227, Para. 2, [1906MS].

"The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. And he gave unto Moses, when he had made an end of communicating with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Cf: RH 08-16-06 para. 20] p. 227, Para. 3, [1906MS].

Many other scriptures on the sacredness of God's law have been presented before me. Scene after scene, reaching down to the present time, passed before me. The word spoken by God to Israel was verified. The people disobeyed, and only two of the adults who left Egypt entered Canaan. The rest died in the wilderness. Will not the Lord today vindicate his word if the leaders of his people depart from his commandments? (To be concluded. Mrs. E. G. White. [Cf: RH 08-16-06 para. 21] p. 227, Para. 4, [1906MS].

At this juncture of the meeting, Sister E. G. White spoke, as follows:-- [Cf: RH 08-16-06 para. 1] p. 227, Para. 5, [1906MS].

"We are distinctly denominated as a people that keep the day which the Lord gave man in Eden in commemoration of the creation. After God had made the world in six days, he rested on the seventh day, and was refreshed; and he blessed the day upon which he had rested, and sanctified it. By observing this day, we are to be reminded continually of the creative power of our God. [Cf: RH 08-16-06 para. 2] p. 227,

Para. 6, [1906MS].

"The world's inhabitants have lost sight of the holiness of God's law, and have set aside the day that he has sanctified. In its place, they have substituted a day of their own choosing. As a people, we are bidden to restore that which has been broken down. The breach that has been made in God's law, must be repaired. In directing the attention of the world to the light of the truth for this time, preparatory to the second coming of Christ, we are to use every agency possible for the proclamation of our message. [Cf: RH 08-16-06 para. 3] p. 227, Para. 7, [1906MS].

"It is for this purpose that our institutions have been established. The world is filled with subjects of Satan's kingdom. We thank God that we have many institutions wherein are carried forward various lines of work. [Cf: RH 08-16-06 para. 4] p. 227, Para. 8, [1906MS].

"How thankful we should be that we have a God who can preserve and sustain us in the hour of trial! We can not always understand his dealings with us. His providences may at the time seem strange; but he has in view something that is for our good and for the glory of his name. [Cf: RH 08-16-06 para. 5] p. 228, Para. 1, [1906MS].

"In the book of Job we find recorded a narrative that throws considerable light on things otherwise difficult to understand. [Sister White then read the first chapter of Job.] [Cf: RH 08-16-06 para. 6] p. 228, Para. 2, [1906MS].

"From this scripture we may learn much regarding God's dealings with his people. And when calamity comes, unless the Lord indicates plainly that this calamity is sent as a punishment of those who are departing from the word of his counsel; unless he reveals that it has come as a retribution for the sins of the workers, let every man refrain from criticism. Let us be careful not to reproach any one. [Cf: RH 08-16-06 para. 7] p. 228, Para. 3, [1906MS].

"The enemy is often permitted to try God's people in just such a way as Job was tried. And when Job's friends came to him and began to remind him of his sins, and to urge that he was suffering because of divine displeasure, they were doing a work that was wholly uncalled for. [Cf: RH 08-16-06 para. 8] p. 228, Para. 4, [1906MS].

"Job endured the test; he proved true to God. And after his trial, his blessings were manifold. The prosperity that attended the closing years of his life gave the enemy no opportunity to exult over the former misfortunes of God's faithful servant. [Cf: RH 08-16-06 para. 9] p. 228, Para. 5, [1906MS].

"The Lord desires us to labor for the benefit of one another. Let us all, ministers and people, be careful of our words. The power of speech is a talent; the mind, the voice, the strength,--all these are precious talents. Let us keep them wholly sanctified for service in God's cause. We must sanctify ourselves, body, soul, and spirit, unto God, that he may use us effectually as evangelists for the carrying forward of his work." [Cf: RH 08-16-06 para. 10] p. 228, Para. 6, [1906MS].

I was referred to the fourth chapter of Deuteronomy. The whole of this

chapter is to be studied. Notice particularly the statement: "Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath: there is none else. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever." [Cf: RH 08-23-06 para. 1] p. 228, Para. 7, [1906MS].

The eighth and eleventh chapters of Deuteronomy also mean much to us. The lessons that they contain are of the greatest importance, and are given to us as verily as to the Israelites. In the eleventh chapter God says:-- [Cf: RH 08-23-06 para. 2] p. 228, Para. 8, [1906MS].

"Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." [Cf: RH 08-23-06 para. 3] p. 229, Para. 1, [1906MS].

I have been instructed, as God's messenger, to dwell particularly upon the record of Moses' sin and its sad result, as a solemn lesson to those in positions of responsibility in our schools, and especially to those acting as presidents of these institutions. [Cf: RH 08-23-06 para. 4] p. 229, Para. 2, [1906MS].

Of Moses God's Word declares, "Now the man Moses was very meek, above all the men which were upon the face of the earth." Long had he borne with the rebellion and obstinacy of Israel. But at last his patience gave way. They were on the borders of the promised land. But before they entered Canaan, they must show that they believed God's promise. The supply of water ceased. Here was an opportunity for them to walk by faith instead of by sight. But they forgot the hand that for so many years had supplied their wants, and instead of turning to God for help, they murmured against him. [Cf: RH 08-23-06 para. 5] p. 229, Para. 3, [1906MS].

Their cries were directed against Moses and Aaron: "Why have ye brought up the congregation of the Lord into the wilderness, that we and our cattle should die there? And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink." [Cf: RH 08-23-06 para. 6] p. 229, Para. 4, [1906MS].

The two brothers went before the multitude. But instead of speaking to the rock, as God had directed, Moses smote the rock angrily, crying, "Hear now, ye rebels; must we fetch you water out of this rock?" [Cf: RH 08-23-06 para. 7] p. 229, Para. 5, [1906MS].

Bitter and deeply humiliating was the judgment immediately pronounced. "The Lord spake unto Moses and Aaron. Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." With rebellious Israel they must die before crossing the Jordan. [Cf: RH 08-23-06 para. 8] p. 229, Para. 6, [1906MS].

From the experience of Moses the Lord would have his people learn that when they do that which gives prominence to self, his work is neglected, and he is dishonored. The Lord will work counter to those who work counter to him. His name, and his alone, is to be magnified on the earth. [Cf: RH 08-23-06 para. 9] p. 229, Para. 7, [1906MS].

For more than twenty years strange things have at different times been coming in among us. Those who have become unfaithful, who have not exalted the principles of righteousness, need now to seek the Lord with deep humiliation of soul, and be converted, that God may heal their transgressions. [Cf: RH 08-23-06 para. 10] p. 229, Para. 8, [1906MS].

The one standing at the head of a school is to put his undivided interests into the work of making the school just what the Lord designed it to be. If he is ambitious to climb higher and still higher, if he gets above the real virtues of his work, and above its simplicity, and disregards the holy principles of heaven, let him learn from the experience of Moses that the Lord will surely manifest his displeasure because of his failure to reach the standard set before him. [Cf: RH 08-23-06 para. 11] p. 230, Para. 1, [1906MS].

Especially should the president of a school look carefully after the finances of the institution. He should understand the underlying principles of bookkeeping. He is faithfully to report the use of all moneys passing through his hand for the use of the school. The funds of the school are not to be overdrawn, but every effort is to be made to increase the usefulness of the school. Those entrusted with the financial management of our educational institutions, must allow no carelessness in the expenditure of means. Everything connected with the finances of our schools should be perfectly straight. The Lord's way must be strictly followed, though this may not be in harmony with the ways of man. [Cf: RH 08-23-06 para. 12] p. 230, Para. 2, [1906MS].

To those in charge of our schools I would say, Are you making God and his law your delight? Are the principles that you follow, sound and pure and unadulterated? Are you keeping yourselves, in the life practise, under the control of God? Do you see the necessity of obeying him in every particular? If you are tempted to appropriate the money coming into the school, in ways that bring no special benefit to the school, your standard of principle needs to be carefully criticized, that the time may not come when you will have to be criticized and found wanting. Who is your bookkeeper? Who is your treasurer? Who is your business manager? Are they careful and competent? Look to this. It is possible for money to be misappropriated without any one's understanding clearly how it came about; and it is possible for a school to be losing continually because of unwise expenditures. Those in charge may feel this loss keenly, and yet suppose they have done their best. But why do they permit debts to accumulate? Let those in charge of a school find out each month the true financial standing of the school. [Cf: RH 08-23-06 para. 13] p. 230, Para. 3, [1906MS].

My brethren in responsibility, exalt the law of Christ's kingdom by giving to it willing obedience. If you are not yourselves under the control of the Ruler of the universe, how can you obey his law, as required in his Word? Those who are placed in positions of authority are the very ones who need most fully to realize their amenability to God's law and the importance of obeying all his requirements. [Cf: RH

08-23-06 para. 14] p. 230, Para. 4, [1906MS].

In some respects, many of those connected with our schools should be standing on a higher platform. We know that it is determined purpose of some to be obedient to every word that proceedeth out of the mouth of God. Such men and women will be given power of intellect to discern the difference between righteousness and unrighteousness. They have the faith that works by love and purifies the soul, and they reveal God to the world. [Cf: RH 08-23-06 para. 15] p. 230, Para. 5, [1906MS].

We all need to gain a much deeper experience in the things of God than we have gained. Self is to die, and Christ is to take possession of the soul temple. Physicians, ministers, teachers, and all others in responsible positions, must learn the humility of Christ before he can be revealed in them. Too often self is so important an agency in the life of a man that the Lord is not able to mold and fashion him. Self rules on the right hand and on the left, and the man presses his way forward as he pleases. Christ says to self, Stand out of my path. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Then I can accept him as my disciple. In order to serve me acceptably, he must do the work I have given him in harmony with my instructions. *July 4, 1906.* Mrs. E. G. White. [Cf: RH 08-23-06 para. 16] p. 231, Para. 1, [1906MS].

Sanitarium, Cal., June 14, 1906.--Dear Brother: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength. [Cf: RH 08-30-06 para. 1] p. 231, Para. 2, [1906MS].

But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, "I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was an inspired as the ten commandments." [Cf: RH 08-30-06 para. 2] p. 231, Para. 3, [1906MS].

My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims. [Cf: RH 08-30-06 para. 3] p. 231, Para. 4, [1906MS].

In my preface to "Great Controversy," pages c and d, you have no doubt read my statement regarding the ten commandments and the Bible, which should have helped you to a correct understanding of the matter under consideration. Here is the statement:-- [Cf: RH 08-30-06 para. 4] p. 231, Para. 5, [1906MS].

"The Bible points to God as its Author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit had shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus

revealed, have themselves embodied the thought in human language. [Cf: RH 08-30-06 para. 5] p. 231, Para. 6, [1906MS].

"The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not of human, composition. But the Bible, with its God-given truths expressed in the language of men, represents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us.' John 1:14. [Cf: RH 08-30-06 para. 6] p. 231, Para. 7, [1906MS].

"Written in different ages, by men who differed widely in rank and occupation and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony. [Cf: RH 08-30-06 para. 7] p. 232, Para. 1, [1906MS].

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life. [Cf: RH 08-30-06 para. 8] p. 232, Para. 2, [1906MS].

"God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." [Cf: RH 08-30-06 para. 9] p. 232, Para. 3, [1906MS].

In perfect harmony with this, are my statements found in the article, "The Testimonies Slighted," written June 20, 1882, and published in "Testimonies for the Church," Vol. V, No. 31, pages 62-84. From this I quote for your consideration, several paragraphs:-- [Cf: RH 08-30-06 para. 10] p. 232, Para. 4, [1906MS].

"Many are looking with self-complacency upon the long years during which they have advocated the truth. They now feel that they are entitled to a reward for their past trials and obedience. But this genuine experience in the things of God in the past, makes them more guilty before him for not preserving their integrity and going forward

to perfection. The faithfulness for the past year will never atone for the neglect of the present year. A man's truthfulness yesterday will not atone for his falsehood today. [Cf: RH 08-30-06 para. 11] p. 232, Para. 5, [1906MS].

"Many excuse their disregard of the Testimonies by saying, 'Sister White is influenced by her husband; the Testimonies are molded by his spirit and judgment.' Others are seeking to gain something from me which they could construe to justify their course, or to give them influence. It was then I decided that nothing more should go from my pen until the converting power of God was seen in the church. But the Lord placed the burden upon my soul. I labored for you earnestly. How much this cost both my husband and myself, eternity will tell. Have I not a knowledge of the state of the church, when the Lord has presented their case before me again and again for years? Repeated warnings has been given, yet there has been no decided change. . . . [Cf: RH 08-30-06 para. 12] p. 232, Para. 6, [1906MS].

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God. You know how the Lord has manifested himself through the spirit of prophecy. Past, present, and future have passed before me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written at midnight letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above, or from beneath? . . . [Cf: RH 08-30-06 para. 13] p. 233, Para. 1, [1906MS].

"When I went to Colorado, I was so burdened for you, that, in my weakness, I wrote many pages to be read at your campmeeting. Weak and trembling, I arose at three o'clock in the morning, to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne. . . . [Cf: RH 08-30-06 para. 14] p. 233, Para. 2, [1906MS].

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors, and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks for God. We must resist and conquer inclination, and obey the voice of conscience, without parleying or compromise, lest its promptings cease, and will and impulse control. The word of the Lord comes to us all who

have not resisted his Spirit by determining not to hear and obey. This voice is heard in warnings, in counsels, in reproof. It is the Lord's message of light to his people. If we wait for louder calls, or better opportunities, the light may be withdrawn, and we left in darkness. . . . [Cf: RH 08-30-06 para. 15] p. 233, Para. 3, [1906MS].

"It pains me to say, my brethren, that your sinful neglect to walk in the light, has enshrouded you in darkness. You may now be honest in not recognizing and obeying the light; the doubts you have entertained, your neglect to heed the requirements of God, have blinded your perceptions so that darkness is now to you light, and light is darkness. God has bidden you to go forward to perfection. Christianity is a religion of progress. Light from God is full and ample, waiting our demand upon it. Whatever blessings the Lord may give, he has an infinite supply beyond, an inexhaustible store from which we may draw. Skepticism may treat the sacred claims of the gospel with jests, scoffing, and denial. The spirit of worldliness may contaminate the many and control the few; the cause of God may hold its ground only by great exertion and continual sacrifice, yet it will triumph finally. [Cf: RH 08-30-06 para. 16] p. 233, Para. 4, [1906MS].

"The word is, Go forward; discharge your individual duty, and leave all consequences in the hands of God. If we move forward where Jesus leads the way, we shall see his triumph, we shall share his joy. We must share the conflicts, if we wear the crown of victory. Like Jesus, we must be made perfect through suffering. Had Christ's life been one of ease, then might we safely yield to sloth. Since his life was marked with continual self-denial, suffering, and self-sacrifice, we will make no complaint if we are partakers with him. We can walk safely in the darkest path, if we have the Light of the world for our guide. . . . [Cf: RH 08-30-06 para. 17] p. 234, Para. 1, [1906MS].

"When the Lord last presented your case before me, and made known to me that you had not regarded the light which had been given you, I was bidden to speak to you plainly in his name, for his anger was kindled against you. These words were spoken to me, 'Your work is appointed you of God. Many will not hear you, for they refuse to hear the Great Teacher; many will not be corrected, for their ways are right in their own eyes. Yet bear to them the reproofs and warnings I shall give you, whether they will hear, or forbear.' . . . [Cf: RH 08-30-06 para. 18] p. 234, Para. 2, [1906MS].

"Our people are making very dangerous mistakes. We can not praise and flatter any man without doing him a great wrong; those who do this will meet with serious disappointment. They trust too fully to finite man, and not enough to God who never errs. The eager desire to urge men into public notice is an evidence of backsliding from God, and friendship with the world. It is the spirit which characterizes the present day. It shows that men have not the mind of Jesus; spiritual blindness and poverty of soul have come upon them. Often persons of inferior minds look away from Jesus to a merely human standard, by which they are not made conscious of their own littleness, and hence have an undue estimate of their own capabilities and endowments. There is among us as a people an idolatry of human instrumentalities, and mere human talent, and these even of a superficial character. We must die to self, and cherish humble, childlike faith. God's people have departed from their simplicity. They have not made God their strength, and are weak and

faint, spiritually. . . . [Cf: RH 08-30-06 para. 19] p. 234, Para. 3, [1906MS].

"I have been shown that unbelief in the Testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at present we are under divine forbearance; but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds. . . . [Cf: RH 08-30-06 para. 20] p. 234, Para. 4, [1906MS].

"Many have exalted science, and lost sight of the God of science. This was not the case with the church in the purest times. [Cf: RH 08-30-06 para. 21] p. 234, Para. 5, [1906MS].

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of his Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that he is not dependent on learned, self-important mortals." [Cf: RH 08-30-06 para. 22] p. 235, Para. 1, [1906MS].

In connection with these quotations, study again the article "The Nature and Influence of the Testimonies," in Vol. V, No. 33, pages 654-691. Mrs. E. G. White. (To be concluded.) [Cf: RH 08-30-06 para. 23] p. 235, Para. 2, [1906MS].

(A Reply to an Inquirer: Concluded.)--The statement which you quote from "Testimony," No. 31, that "in these letters which I wrote, in the Testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision--the precious rays of light shining from the throne," is correct. It is true concerning the articles in our papers and in the many volumes of my books. I have been instructed in accordance with the Word in the precepts of the law of God. I have been instructed in selecting from the lessons of Christ. Are not the positions taken in my writings in harmony with the teachings of Jesus Christ? If not, point it out to me. [Cf: RH 09-06-06 para. 1] p. 235, Para. 3, [1906MS].

To some of the questions you have asked, I am not to answer Yes or No. I must not make statements that can be misconstrued. I see and feel the peril of those who I have been instructed were endangering their souls at times by listening to deceptive representations regarding the messages that God has given me. Through many twistings and turnings and false reasonings on what I have written, they seek to vindicate their personal unbelief. I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. But they do not see clearly. Therefore I dare not communicate with them. [Cf: RH 09-06-06 para. 2] p. 235, Para. 4, [1906MS].

When the Spirit of God clears away the mysticism, there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give as were found in them in years past. [Cf: RH 09-06-06 para. 3] p. 235, Para. 5, [1906MS].

Truth will surely bear away the victory. One who gave His life to ransom man from the delusions of Satan is not asleep, but watching. When his sheep turn away from following the voice of a stranger whose sheep they are not, they will rejoice in the life of Christ. The envious Pharisees misinterpreted the acts and words of Christ, which, if properly received, would have been beneficial to their spiritual understanding. Instead of admiring his goodness, they charged him, in the presence of his disciples, with impiety--"Why eateth your Master with publicans and sinners?" Instead of addressing our blessed Saviour himself, whose answer would at once have convicted them of their malice, they talked with the disciples, and made their charges where, as a leaven of evil, they would do great harm. If Christ had been an impious man he would have lost his hold upon the hearts of his believing followers. But because of their confidence in Christ, the disciples would not give ear to the insinuations of his wicked accusers. [Cf: RH 09-06-06 para. 4] p. 235, Para. 6, [1906MS].

Desiring to bring censure upon the disciples, these wicked accusers went again and again to Christ with the question, Why do thy disciples that which is not lawful? And when they judged our Lord to have transgressed, they spoke not to himself, but to his disciples, to plant the seeds of unbelief in the hearts of his followers. Thus they worked to bring in doubt and dissension. Every method was tried to bring doubt into the hearts of the little flock, that it might cause them to watch for something that would check the good and gracious work of the gospel of Jesus Christ. Work of this same character will be brought to bear upon true believers today. The Lord Jesus reads the heart; he discerns the intents and purposes of the thoughts of all men concerning himself and his believing disciples. He answers their thoughts concerning the faultfinding ones. "They that be whole need not a physician, but they that are sick." The insolent Pharisees had an exalted idea of their own piety and holiness, while they were ready to pass censure on the lives of others. [Cf: RH 09-06-06 para. 5] p. 236, Para. 1, [1906MS].

On one occasion those who were guilty of many secret sins, brought to Christ a woman who had been taken in sin. They thought that he would pronounce judgment against her, and then they could accuse him of taking judgment into his own hands. While they were presenting the case, Christ was busy writing on the sand. He said nothing, and when they pressed him for a decision, he was in no hurry to pronounce judgment. One after another came near to him to see what he was writing, and there in the sand they saw the record of their own sins. Then Christ said to them, "He that is without sin among you, let him first cast a stone." But not a stone was cast, and they went away, leaving the woman with him. He said to her, "Where are those thine accusers? hath no man condemned thee?" She said, "No man, Lord." Christ answered, "Neither do I condemn thee: go, and sin no more." [Cf: RH 09-06-06 para. 6] p. 236, Para. 2, [1906MS].

The Lord Jesus beheld the whole plot and the arrogance of the ones who had arranged it, who were worthy of condemnation and punishment, and when they saw that he knew their lives, they left and went out, having

failed in their desire to bring about the condemnation of Christ. [Cf: RH 09-06-06 para. 7] p. 236, Para. 3, [1906MS].

Let no one complain. True religion is free from the exaltation of self. If we have not a sense of our interest, heart and mind and soul, in our Saviour, if we have not the grace and the intelligent Bible knowledge to apply to ourselves his merits and disposition of character, through the merits of the atonement, we shall obtain no ease, on assurance. [Cf: RH 09-06-06 para. 8] p. 236, Para. 4, [1906MS].

Bear in mind that it is none but God that can hold an argument with Satan. The sentiments of the enemy are to be met with a plain "Thus saith the Lord." Human infirmity, I am instructed, will not be able to resist the devil. Always keep aloof from secret science. If the mind is once open to this evil, Satan has the mastery. Flee from this unequal conflict. Let it ever be our individual care to keep clear of Satan's mysterious devisings. He will ever be making efforts to give power to secret science by which to overcome us, and then follows the sin of secret disobedience. [Cf: RH 09-06-06 para. 9] p. 236, Para. 5, [1906MS].

The law of the Lord is to be written on the heart. If it is not, we never obey it in truth. I am having deeply impressed upon my mind the history of the children of Israel while the awful presence of God was before them, as recorded in Ex. 19:16. "And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." [Cf: RH 09-06-06 para. 10] p. 237, Para. 1, [1906MS].

This was the all-important occasion when God and angels came from heaven to the armies of Israel. Here was the law spoken in awful solemnity. The Lord God manifested himself to his people who were delivered out of Egyptian bondage. But this very people, while waiting before the mount for Moses to return, were tempted to doubt, by the suggestion of some that perplexities were arising, and notwithstanding the most solemn impressions that had been recently made upon their minds, they now by their attitude of questioning and doubt, invited the tempter to come in as an honored guest. Growing doubt soon led to a demand for a substitute for Moses. [Cf: RH 09-06-06 para. 11] p. 237, Para. 2, [1906MS].

Only a few days before, the presence of the Lord was manifest in such power that they were terribly afraid and asked that Moses might hear the words of God, and then speak the same to them. But now they wanted something present that they could depend upon. [Cf: RH 09-06-06 para. 12] p. 237, Para. 3, [1906MS].

They might, at this time, have been learning precious lessons, which the Lord was ready to give them, if they had trusted fully in him. But

the result of their murmurings and unbelief was that Aaron made them a golden calf to represent God. He proclaimed this idol to be God, and a great deal of enthusiasm was created over this false god. If instead of doing this, he had called to mind the wonderful deliverance which God had wrought for them, and every mind had been drawn upon to express gratitude to God for all his rich mercies in delivering his people from Egyptian bondage, they might have been placed on vantage ground, to glorify the Lord God who had wrought such wonderful deliverance from degradation and slavery. Mrs. E. G. White. [Cf: RH 09-06-06 para. 13] p. 237, Para. 4, [1906MS].

"A certain lawyer stood up," and tempted Christ, "saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." [Cf: RH 09-13-06 para. 1] p. 237, Para. 5, [1906MS].

"Thou hast answered right," Christ declared; "this do, and thou shalt live." [Cf: RH 09-13-06 para. 2] p. 238, Para. 1, [1906MS].

In the question, "What is written in the law?" the Saviour referred to the ten commandments communicated to the Israelites at Sinai. Those to whom had been entrusted the sacred oracles had well-nigh lost sight of these precepts. There came a time when Christ saw that Satan was gathering the whole world, as it were, in his grasp. The enemy was working with the intensity with which he had worked in the heavenly courts, when first he refused to yield to the mighty Monarch of the universe. Satan was rapidly leading the world to act counter to God's law, counter to the principles of righteousness that should have been made their rule of action. [Cf: RH 09-13-06 para. 3] p. 238, Para. 2, [1906MS].

Christ saw that the time had come when Satan's power over mankind must be broken. Before the fall of man, the Son of God had united with his Father in laying the plan of salvation. God was to be manifested in Christ, "reconciling the world unto himself." And now, thousands of years later, the fulness of time came for the infinite sacrifice to be made. Divinity was to be communicated to humanity through a divine-human Saviour. The great Lifegiver was to purchase the whole world by giving his own life as a ransom. [Cf: RH 09-13-06 para. 4] p. 238, Para. 3, [1906MS].

Christ came, but not in the brightness of his divine glory. He laid aside his royal robe and kingly crown, clothed his divinity with humanity, and came to live upon the earth as a man among men. Had he come in the full power and glory of his divinity, sinners could not have stood in his presence without being destroyed. He came to meet humanity in its most sinful and corrupt form. Thus divine love was manifested toward erring mortals. [Cf: RH 09-13-06 para. 5] p. 238, Para. 4, [1906MS].

The Saviour gained victories over temptation through power imparted from above in answer to prayer. He met the enticements of the enemy with the sword of the Spirit--God's Word. Again and again he declared, "It is written." And when the lawyer stood up to question him while he was teaching the people, he drew from the questioner the answer

desired, by appealing to the lawyer's knowledge of God's Word. [Cf: RH 09-13-06 para. 6] p. 238, Para. 5, [1906MS].

It was to vindicate the just claims of the law of God, and to establish the supreme authority of its divine Author, that Christ came to this earth. The lawyer, while trying to prove that Christ lightly regarded the law given from Sinai, found himself a lawbreaker. Rather than repent, he sought to justify himself by putting another question, "Who is my neighbor?" [Cf: RH 09-13-06 para. 7] p. 238, Para. 6, [1906MS].

By a short story Jesus brought to view the duty of man toward his fellow man and toward God. "A certain man," he said, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side." [Cf: RH 09-13-06 para. 8] p. 238, Para. 7, [1906MS].

Not all who claim to keep God's law--a law given by One who is full of compassion, longsufferance, and lovingkindness--reveal a love for their neighbor as great as their love for themselves. Not all reveal, in word and deed, that they comprehend God's great love for humanity. [Cf: RH 09-13-06 para. 9] p. 239, Para. 1, [1906MS].

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn; and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." [Cf: RH 09-13-06 para. 10] p. 239, Para. 2, [1906MS].

Fixing his eyes upon the lawyer, in a glance that seemed to read his soul, the Saviour inquired, "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" [Cf: RH 09-13-06 para. 11] p. 239, Para. 3, [1906MS].

The lawyer answered, "He that showed mercy on him." Jesus said, "Go, and do thou likewise." Show the same tender kindness to those in need. Thus you will give evidence that you keep the whole law. [Cf: RH 09-13-06 para. 12] p. 239, Para. 4, [1906MS].

In giving this lesson, Christ presented the principles of the law of God in a direct, forcible way, showing his hearers that they had neglected to carry out these principles. His words were so definite and pointed that the listeners found no opportunity to cavil or raise objections. [Cf: RH 09-13-06 para. 13] p. 239, Para. 5, [1906MS].

Those who study this lesson aright will see that in order to keep the law it is necessary to have a knowledge of God; for the law is a transcript of his character, and his character is love. Moses prayed, "I beseech thee, show me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee." "And the Lord passed by before him, and proclaimed, The

Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." [Cf: RH 09-13-06 para. 14] p. 239, Para. 6, [1906MS].

The lawyer asked. "Who is my neighbor?" The despised Samaritan of whom Jesus told, acted as Jesus would have acted toward the suffering Jew robbed by the wayside and left to perish. He fulfilled the command, "Thou shalt love thy neighbor as thyself," thus showing that he was more righteous than those by whom he was despised. This Samaritan represents Christ. The Saviour stooped from the position of commander in the heavenly courts to become a servant. He clothed his divinity with humanity, that humanity might touch humanity. He was the Majesty of heaven, the King of glory, yet he humbled himself. His whole life was one of poverty and self-denial. For our sake he became poor, that we through his poverty might be made rich. He did not live to please himself. His life is the mystery of godliness. [Cf: RH 09-13-06 para. 15] p. 239, Para. 7, [1906MS].

Jesus was the foundation of the Jewish economy, the author of all the laws, statutes, and requirements of his chosen people. How his soul was pained and his heart filled with grief as he saw those who claimed to be the depositaries of truth, mercy, and compassion, so destitute of the love of God! [Cf: RH 09-13-06 para. 16] p. 240, Para. 1, [1906MS].

In the providence of God, the priest and the Levite were brought in contact with a suffering fellow creature, that they might minister to him. Christ is constantly weaving the web of human events. He placed this suffering man where one who had sympathy and compassion would give attention to his needs. The Lord permits suffering and calamity to come upon men and women to call us out of our selfishness, to awaken in us the attributes of his character,--compassion, tenderness, and love. [Cf: RH 09-13-06 para. 17] p. 240, Para. 2, [1906MS].

Divine love makes its most touching appeals when it calls upon us to manifest the same tender compassion that Christ manifested. He was a Man of sorrows, and acquainted with grief. In all our afflictions he is afflicted. He loves men and women as the purchase of his own blood, and he says to us, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (To be concluded.) [Cf: RH 09-13-06 para. 18] p. 240, Para. 3, [1906MS].

Last night I was in a sleepless state much of the time. Many representations passed before me. One was a scene in a council meeting where several were present. One man arose and began finding fault with one of his brethren. I looked at the speaker's garments, and saw that they were very undesirable. [Cf: RH 09-20-06 para. 1] p. 240, Para. 4, [1906MS].

Another person arose, and began to state his grievance against a fellow laborer. His garments were of another pattern, and they, too, were undesirable. Still another, and yet another arose, and uttered words of accusation and condemnation regarding the course of others. Every one had some trouble to speak of, some fault to find with some one else. All were presenting the defects of Christians who are trying to do something in our world; and they declared repeatedly that certain ones were neglecting this or that or the other thing, and so on. [Cf: RH 09-20-06 para. 2] p. 240, Para. 5, [1906MS].

There was no real order, no polite courtesy, in the meeting. In their anxiety to speak, some crowded in while others were still talking. Voices were raised, in an effort to make all hear above the din of confusion. [Cf: RH 09-20-06 para. 3] p. 240, Para. 6, [1906MS].

The dress of the speakers was unbecoming and grotesque. This, I was shown, was a representation of defective character. [Cf: RH 09-20-06 para. 4] p. 240, Para. 7, [1906MS].

When many had spoken, One of authority appeared, and repeated the words: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." [Cf: RH 09-20-06 para. 5] p. 240, Para. 8, [1906MS].

O, how can Christians afford to speak words of criticism and faultfinding,--words that stir up the worst passions of the human heart? The talent of speech is too precious a gift to be abused in this way. Let us refrain from uttering any words that would stir up a spirit of antagonism or retaliation. When irritated, let us remain silent. [Cf: RH 09-20-06 para. 6] p. 241, Para. 1, [1906MS].

In this council meeting that I saw in the visions of the night, Christ himself was present. An expression of pain came over his countenance as one after another would come forward, with uncouth dress, to expiate upon the faults of various members of the church. [Cf: RH 09-20-06 para. 7] p. 241, Para. 2, [1906MS].

Finally the heavenly Visitant arose. So intent were those present on criticizing their brethren, that it was with reluctance that they gave him opportunity to speak. He declared that the spirit of criticism, of judging one another, is a source of weakness in the church today. Things are spoken that should never find utterance. Every one who by word of mouth places an obstruction in the way of a fellow Christian, has an account to settle with God. [Cf: RH 09-20-06 para. 8] p. 241, Para. 3, [1906MS].

With earnest solemnity the Speaker declared: "The church is made up of many minds, each of whom has an individuality. I gave my life in order that men and women, by divine grace, might blend in revealing a perfect pattern of my character, while at the same time retaining their individuality. No one has the right to disparage the individuality of any other human mind, by uttering words of criticism and faultfinding and condemnation." [Cf: RH 09-20-06 para. 9] p. 241, Para. 4, [1906MS].

These words he repeated with solemn earnestness; and then he turned and grasped a standard, and held it aloft. From this standard, in burning letters, clear and distinct, gleamed God's law. The Speaker declared: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;

and thy neighbor as thyself." [Cf: RH 09-20-06 para. 10] p. 241, Para. 5, [1906MS].

As the light from the uplifted standard flashed upon these men in council, they shrank from it as if it were a burning flame. Some prostrated themselves; some turned and went away. [Cf: RH 09-20-06 para. 11] p. 241, Para. 6, [1906MS].

As I looked upon the scene, the names of the faultfinders appeared before them, and opposite each name were written out the faults of the erring one. None were free from defects of character. In the light of the uplifted standard, all were guilty. [Cf: RH 09-20-06 para. 12] p. 241, Para. 7, [1906MS].

The churches have had light, great light. Infinite light and power are promised those who go forth in the name of the Master to do his bidding. While all do not labor in the same manner, or say the same things, yet the words of one will balance the words of another. In the midst of diversity there will be a beautiful harmony. [Cf: RH 09-20-06 para. 13] p. 241, Para. 8, [1906MS].

Let every one attend to his own individual case before God. Let every one confess his own sins with humility of mind. Let every one appropriate the rich promises of God's Word, and while working out his own salvation with fear and trembling, labor for the salvation of others as well. [Cf: RH 09-20-06 para. 14] p. 242, Para. 1, [1906MS].

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." [Cf: RH 09-20-06 para. 15] p. 242, Para. 2, [1906MS].

All who love God supremely will love their neighbor as themselves. The keeping of the new commandment is to the believer a step heavenward. That which will give God's people the supremacy is obedience to the injunction, "These things I command you, that ye love one another." "Neither pray I for these alone," Christ said, "but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." [Cf: RH 09-20-06 para. 16] p. 242, Para. 3, [1906MS].

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." Mrs. E. G. White. [Cf: RH 09-20-06 para. 17] p. 242, Para. 4, [1906MS].

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [Cf: RH 09-27-06 para. 1] p. 242, Para. 5, [1906MS].

What a precious privilege is this,--that we may be sons and daughters of the Most High, heirs of God and joint-heirs with Jesus Christ! What love, what matchless love, that, sinners and aliens as we are, we may be brought back to God, and adopted into his family! [Cf: RH 09-27-06 para. 2] p. 242, Para. 6, [1906MS].

It is sin that alienates from God. "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: whoso sinneth hath not seen him, neither known him." [Cf: RH 09-27-06 para. 3] p. 242, Para. 7, [1906MS].

To every one who surrenders fully to God is given the privilege of living without sin, in obedience to the law of heaven. [Cf: RH 09-27-06 para. 4] p. 242, Para. 8, [1906MS].

"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." [Cf: RH 09-27-06 para. 5] p. 243, Para. 1, [1906MS].

God requires of us perfect obedience. We are to purify ourselves, even as he is pure. By keeping his commandments, we are to reveal our love for the Supreme Ruler of the universe. And the Lord has not left us in ignorance regarding his law. While enshrouded in a thick cloud, he repeated from Mount Sinai the holy precepts of the decalogue distinctly and with solemn impressiveness. So deeply were the people impressed when they "saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking," that "they removed, and stood afar off." [Cf: RH 09-27-06 para. 6] p. 243, Para. 2, [1906MS].

"Speak thou with us," they pleaded with Moses, "and we will hear: but let not God speak with us; lest we die." "And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, *that ye sin not.*" Every provision against sin has been made in our behalf. [Cf: RH 09-27-06 para. 7] p. 243, Para. 3, [1906MS].

The importance of obedience was further impressed upon the minds of the Israelites by the Lord himself, when, as recorded in the thirty-first of Exodus, he "spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . . Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. [Cf: RH 09-27-06 para. 8] p. 243, Para. 4, [1906MS].

"And he gave unto Moses, when he had made an end of communing with him

upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Cf: RH 09-27-06 para. 9] p. 243, Para. 5, [1906MS].

In the providence of God, these same commandments that were written with the finger of Jehovah and entrusted to the Israelites, are now committed to our care. Upon us rests the solemn obligation of proclaiming God's law to an impenitent world. The last great conflict over the question of loyalty to God, will turn on obedience to the Sabbath commandment, which is so plainly enforced by the Lord himself, "for a perpetual covenant." Men will labor with an intensity from beneath to make of no effect God's command regarding the observance of the seventh day; but we are not to be influenced by anything that man may do. Our allegiance to the King of kings must ever be made a matter of paramount importance. We can not afford to be out of harmony with the Creator of the universe. [Cf: RH 09-27-06 para. 10] p. 243, Para. 6, [1906MS].

Men may make laws to enforce Sunday observance, but they have no Scriptural authority for so doing. We can not do otherwise than obey the law of Jehovah, irrespective of any conflicting law enacted by man. When manmade laws are contrary to God's sacred enactments, we must choose to obey God rather than man. While respecting earthly authorities in so far as they do not interfere with our allegiance to God, we are ever to acknowledge our divine Ruler as the Supreme Authority. And in all our efforts to remain true, we are to keep constantly in mind the words of the beloved disciple, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: RH 09-27-06 para. 11] p. 244, Para. 1, [1906MS].

The final conflict is near at hand, but many are asleep regarding the responsibilities of the hour. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." [Cf: RH 09-27-06 para. 12] p. 244, Para. 2, [1906MS].

Years ago, in the early days of our denominational work on the Pacific Coast, my husband and I united with a few faithful brethren and sisters in an effort to build meetinghouses in San Francisco and in Oakland. At that time there were not many believers, and we had to make heavy personal sacrifices in order to secure sufficient means with which to erect churches and establish institutions. But we realized that San Francisco and Oakland must be worked, and so we toiled and struggled until the Laguna Street church in San Francisco and the first church in Oakland were built. [Cf: RH 09-27-06 para. 13] p. 244, Para. 3, [1906MS].

San Francisco has been visited with a terrible calamity. The Lord in mercy spared life, in order that the people may still have opportunity to repent. The wickedness practised in San Francisco, and in Oakland as well,--though in a lesser degree,--has been opened before me again and again. No tongue can describe the conditions that existed before the earthquake; words are inadequate to portray the awful iniquity carried on. To an unusual extent, many were "lovers of their own selves, covetous, boasters, proud, blasphemers," "heady, highminded, lovers of pleasures more than lovers of God." [Cf: RH 09-27-06 para. 14] p. 244,

Para. 4, [1906MS].

God has manifested his displeasure in a signal manner in San Francisco. He is seeking to teach men that they can not always disregard his authority with impunity. He has given to us a law, which, sooner or later, we must acknowledge as holy, and just, and good. The Ruler of the universe bears long with those who trample on his law and disregard his holy Sabbath; but in the fulness of time he arises to vindicate his supreme authority. [Cf: RH 09-27-06 para. 15] p. 244, Para. 5, [1906MS].

In his judgments, God remembered mercy. He spared life. We now have a solemn work to do in San Francisco. The third angel's message is to be proclaimed in San Francisco with power. If possible, the people are to be aroused to a realization of their peril. By this stroke of God's providence they are to understand that it requires but a single touch from the One in supreme authority to break up the foundations laid by man, and to bring destruction to the works of human hands. God's judgments are not sent for naught. They are given in order that all may take warning. Every one should inquire, Have I a hope in God? Do I believe in him? Can I take hold of him by living faith? [Cf: RH 09-27-06 para. 16] p. 244, Para. 6, [1906MS].

In the midst of the confusion caused by the earthquake and the fire, the people are to be taught to discern the wondrous import of the words, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: RH 09-27-06 para. 17] p. 245, Para. 1, [1906MS].

Diligent work is now called for. In this crisis, no halfhearted efforts will prove successful. In all our city work, we are to hunt for souls. Wise plans are to be laid, in order that such work may be done to the best possible advantage. More and more, as wickedness increases in the great cities, we shall have to work them from outpost centers. This is the way Enoch labored in the days before the flood, when wickedness was rife in every populous community, and when violence was in the land. [Cf: RH 09-27-06 para. 18] p. 245, Para. 2, [1906MS].

God in his providence has spared Oakland, and thousands are flocking to it. We have a present duty to perform in Oakland. We are now to give this city a decided warning; for God has spared it in order that we may do a thorough and a quick work here. Let not those who are in this place become discouraged over the outlook. The Lord has a message to be borne just now to the people in Oakland. Decided efforts are to be made to lead men and women to see that God is Supreme Ruler, and that his commandments are to be obeyed. [Cf: RH 09-27-06 para. 19] p. 245, Para. 3, [1906MS].

In the night season there have passed before me many presentations, in figures, regarding the work to be done in Oakland. Among other things, I saw One from heaven standing before the people in Oakland and in the surrounding cities, and bearing the proclamation, "Behold the Lamb of God, who taketh away the sin of the world." [Cf: RH 09-27-06 para. 20] p. 245, Para. 4, [1906MS].

To the members of the Oakland church I would say: Do not be discouraged because many of your brethren and sisters are going away in

response to the counsels given that our people should leave the cities. Do not feel that Oakland is to be left without a witness. Help and strength must be given to the work in Oakland. God may touch Oakland, but he has spared it thus far, in order that those who have never heard the third angel's message, may be warned and converted and saved. Those who choose to stand on the Lord's side shall behold "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." [Cf: RH 09-27-06 para. 21] p. 245, Para. 5, [1906MS].

Much missionary work is to be done in Oakland, and in the surrounding communities. We expect to stand by the brethren and sisters of the Oakland church; and we shall expect you to unite heartily with the conference laborers by rallying around the standard and by doing much personal work among your neighbors and friends. Money will also be needed for the maintenance of the laborers. Let every church member deny self as Christ denied himself. Let us study the closest economy because of the many pressing calls for means to advance the message. As we sacrifice willingly, God will not fail us in time of need. The Source of all our blessings, he will not allow us to suffer because of our liberality. [Cf: RH 09-27-06 para. 22] p. 245, Para. 6, [1906MS].

More and more, as time advances, our people will have to leave the cities. For years we have been instructed that our brethren and sisters, and especially families with children, should plan to leave the cities as the way opens before them to do so. Many will have to labor earnestly to help open the way. But until it is possible for them to leave, so long as they remain, they should be most active in doing missionary work, however limited their sphere of influence may be. As they yield their talents and their all to God to be used as he may direct; as they live out their consecration by engaging in practical missionary work wherever opportunity affords, God will bless them with wisdom and discretion, and in his own way and time he will make it possible for them to place themselves where they will not be surrounded constantly with the contaminating influences of modern city life. [Cf: RH 09-27-06 para. 23] p. 246, Para. 1, [1906MS].

O, how much we need genuine missionaries! How much we need men and women who will labor under the supervision of the Almighty, in the power of his Spirit! How much we need those who know that God has called them to his service! It is when the work goes hard, that living missionaries reveal by their courage and fortitude and their trust in God that they are led and taught by the Holy Spirit. Mrs. E. G. White. [Cf: RH 09-27-06 para. 24] p. 246, Para. 2, [1906MS].

It was my privilege to attend the Oakland campmeeting from beginning to close, July 19-29. The meeting was held on a large block in a residence district of Oakland, within easy access of San Francisco and neighboring Bay cities, by trolley and railway. It was reported that there were about two hundred tents pitched, for the accommodation of over six hundred campers. The attendance of our brethren and sisters from the surrounding towns was good, and on Sabbaths and Sundays the large pavilion was well filled. [Cf: RH 10-04-06 para. 1] p. 246, Para. 3, [1906MS].

For several weeks prior to this meeting I had been somewhat feeble. But I went trusting in God, and he wonderfully sustained me. I spoke seven times, with no feeling of weariness. Despite the fact that the

congregations were often large, and I was under the necessity of speaking so as to make all hear, I was refreshed physically, and was able to do much writing every day. A feeling of peace seemed to take possession of mind and heart from day to day. [Cf: RH 10-04-06 para. 2] p. 246, Para. 4, [1906MS].

The closing Sabbath was a day marked by many rich blessings. At the morning service, the large tent was literally packed with people. Every seat was taken. Elder S. N. Haskell opened the meeting with prayer. I then spoke for about forty-five minutes, on the privileges and the responsibilities of the Christian life, as brought to view in the first chapter of Paul's epistle to the Colossians. [Cf: RH 10-04-06 para. 3] p. 246, Para. 5, [1906MS].

This scripture very clearly teaches us that we may constantly grow in spirituality through Christ our Lord. "To the saints and faithful brethren in Christ which are at Colosse," the apostle Paul wrote: "Grace be to you, and peace, from God our Father and the Lord Jesus Christ. We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." [Cf: RH 10-04-06 para. 4] p. 246, Para. 6, [1906MS].

Paul rejoiced in the fact that the church members at Colosse manifested a spirit of brotherly love toward one another. "For this cause we also," he declared, "since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and *increasing in the knowledge of God.*" [Cf: RH 10-04-06 para. 5] p. 247, Para. 1, [1906MS].

To every one who constantly yields his will to the will of the Infinite, to be led and taught of God, there is promised an ever-increasing development in spiritual things. God fixes no limit to the advancement of those who are "filled with the knowledge of his will in all wisdom and spiritual understanding." [Cf: RH 10-04-06 para. 6] p. 247, Para. 2, [1906MS].

Through prayer, through watchfulness, through growth in understanding, we are "strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." Thus we are prepared to communicate the word of the living God, the truth for this generation, acceptably to all with whom we are brought into contact. O, let us give "thanks unto the Father," who, in the language of the inspired apostle, "hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." [Cf: RH 10-04-06 para. 7] p. 247, Para. 3, [1906MS].

God's plan for us is so broad, so full, so complete, that we have every reason for cooperating wholeheartedly with him in carrying it out. There is no reason for hesitancy on our part. The sacrifice of

Christ atones for every sinner. Christ is the One "in whom we have redemption through his blood, even the forgiveness of sins." All that is required on our part is a complete surrender of our thoughts and purposes, our will, all that we have and are, to God, to be used as he may direct. [Cf: RH 10-04-06 para. 8] p. 247, Para. 4, [1906MS].

It matters not how great the sin: he who returns to God, with full purpose of heart, is assured of pardon and peace. "You, that were sometime alienated," the apostle continues, "and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death." [Cf: RH 10-04-06 para. 9] p. 247, Para. 5, [1906MS].

And what rich assurances are given to the steadfast,--to those who remain true to their allegiance to the God of heaven! "If ye continue in the faith grounded and settled," the promise reads, "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven," the Redeemer will "present you holy and unblameable and unproveable" in the presence of his Father in the kingdom of glory. Wonderful, wonderful assurance! How cheering, indeed, is the hope of the Christian! Naught in this world can compare with the reward set before those who will "be not moved away from the hope of the gospel." [Cf: RH 10-04-06 para. 10] p. 247, Para. 6, [1906MS].

As these thoughts were dwelt upon before the great congregation Sabbath morning, my heart was moved with an intense desire that not one soul in that vast assembly should fail of appropriating the rich promises of the gospel. I appealed to the parents to unite with their children in making sure work for eternity. In these closing hours of probation, none can afford to be listless or halfhearted. A world is to be warned. To every Christian God has given some work to do for the saving of souls. O that every one who claims to be a follower of Jesus, would labor as the Saviour labored for mankind! This would bring untold blessing both to the laborers and to those whom they would be able to lead to the foot of the cross. [Cf: RH 10-04-06 para. 11] p. 248, Para. 1, [1906MS].

To every one who has named the name of Jesus, is given the commission to go and tell others that which they have learned of the way of salvation. As they go, Jesus declares, "Lo, I am with you always, even unto the end of the world." Anointed by the Holy Spirit, as were the disciples of old, they are to labor in tender sympathy and love for souls ready to perish. [Cf: RH 10-04-06 para. 12] p. 248, Para. 2, [1906MS].

I appealed to the brethren and sisters in Oakland and in the surrounding cities, to rise to their opportunities, gird on the Christian armor, and labor for God in whatever way he may direct. If the members of the Oakland church do all that it is possible for them to do through the power imparted by the Holy Spirit, a great missionary work will be done in this city--a work exceeding anything that has ever been done heretofore in this portion of the Lord's vineyard. [Cf: RH 10-04-06 para. 13] p. 248, Para. 3, [1906MS].

A work of this character must necessarily be accomplished through daily consecration and earnest prayer, through faithful and continued searching of the Scriptures, and through obedience to all the divine

commands. We need to draw fresh supplies daily from the great storehouse of God's Word. This will give no time for novel reading, or for anything else that does not edify and strengthen for every good work. [Cf: RH 10-04-06 para. 14] p. 248, Para. 4, [1906MS].

May the Lord help us to choose this day whom we shall serve. Let us make our decision now, at this meeting, to serve God forevermore. The riches of heaven are at the command of God's children. There is set before us the hope of a life that measures with the life of the Eternal. "Choose you this day whom ye will serve." Make thorough work for eternity. [Cf: RH 10-04-06 para. 15] p. 248, Para. 5, [1906MS].

After I had finished speaking, the order of the meeting was changed, and Elder G. B. Thompson led out in an earnest revival effort. He appealed most urgently to the unconverted and the backslidden, and called upon all who had not made a full surrender, but who today desired to stand wholly on the Lord's side, to come forward. [Cf: RH 10-04-06 para. 16] p. 248, Para. 6, [1906MS].

The response was most encouraging. The front seats were vacated, and a large number who desired special prayer and help came forward. Every vacated seat was filled. A second move was made to make room for others coming to the front. Several more rows of seats were rapidly filled. I was so thankful to God for this evidence of the working of his Holy Spirit upon hearts. [Cf: RH 10-04-06 para. 17] p. 249, Para. 1, [1906MS].

While the people were coming forward, there was singing by the choir; then several prayers were offered. The Lord Jesus was in our midst. While praying, I felt that it was my privilege to lay hold on the arm of the Infinite, and to cling fast in behalf of the ones who so much needed divine help and blessing. I pleaded for a full surrender on the part of all who signified their determination to leave the ranks of the enemy and to take their position henceforth under the standard of Prince Emmanuel. [Cf: RH 10-04-06 para. 18] p. 249, Para. 2, [1906MS].

Many children and youth were among the number who bowed low before God in repentance and confession of sin, while God's servants offered prayer in behalf of these trembling souls. Afterward, the general congregation was dismissed, and those who had come forward were separated into two groups,--the children, and the older ones. A special season of prayer and of counsel was held with each group. Of the children who gathered in the kindergarten tent, thirty gave in their names for baptism the following day. Several of the older ones, including some whose heads were gray, also followed their Lord in baptism. [Cf: RH 10-04-06 para. 19] p. 249, Para. 3, [1906MS].

Those who bore the responsibilities of this campmeeting felt as if the good work begun must not be allowed to remain unfinished, and so they decided to leave the large tent standing, and continue evening meetings. A company of workers remained encamped on the grounds, and have daily engaged in house-to-house labor. [Cf: RH 10-04-06 para. 20] p. 249, Para. 4, [1906MS].

At the urgent request of the California Conference Committee, Elder S. N. Haskell and his wife consented to conduct a Bible training school for workers while this special effort is being put forth for Oakland.

They are now training a group of workers for effective service. [Cf: RH 10-04-06 para. 21] p. 249, Para. 5, [1906MS].

It is planned that Elder W. W. Simpson shall begin a series of meetings in Oakland within a very few weeks. With him should be associated a strong force of house-to-house workers. Bible readings should be held in the homes of the people, and our literature should be circulated. Truth, precious truth from the Word of God, is to be presented, both in public and in house-to-house visitation. We have a message that is to prepare a people to stand amid the perils of the last days, and in proclaiming this message we need many men and women filled with the Holy Spirit and with a knowledge of God's Word. [Cf: RH 10-04-06 para. 22] p. 249, Para. 6, [1906MS].

Only a little time remains in which to labor. Now is our golden opportunity to give the third angel's message in the large cities. This is especially true of Oakland. Nothing of an ordinary character will be effective in awakening the people of Oakland to a realization of the times in which they are living, and the meaning of signs rapidly fulfilling. A powerful message must be borne, and faithful house-to-house work must be done by consecrated laborers. May the Lord lay upon many the burden of service. Mrs. E. G. White. [Cf: RH 10-04-06 para. 23] p. 250, Para. 1, [1906MS].

There is coming, rapidly and surely, an almost universal guilt upon the inhabitants of the great cities because of the steady increase of determined wickedness. God has given life to man, in order that through a knowledge of the Word and by practising its principles, the human agent may become one with God, obedient to the divine will. But Satan has been working constantly by many devisings to bring man into disfavor with God. [Cf: RH 10-11-06 para. 1] p. 250, Para. 2, [1906MS].

In the antediluvian world, human agencies brought in all manner of devisings and ingenious practises to make of no effect the law of Jehovah. They cast aside his authority, because it interfered with their schemes. As in the days before the flood, so now the time is right upon us when the Lord God must reveal his omnipotent power. Even many of those who claim to believe the truth do not practise the truth. They have the Word, but they do not live in accordance with its precepts. Their business affairs are not conducted in harmony with its teachings. In the plans devised by men who desire to execute their own purposes, is revealed the masterly hand of the enemy. Satan is not asleep; he is wide awake, to make of no effect the sure word of prophecy. With skill and deceptive power he is working to counterwork the expressed will of God, made plain in his Word. For years Satan has been gaining control of human minds, through subtle sophistries that he has devised to take the place of the truth. In this time of peril, rightdoers, in the fear of God, will glorify his name by repeating the words of David, "It is time for thee, O Lord, to work; for they have made void thy law." [Cf: RH 10-11-06 para. 2] p. 250, Para. 3, [1906MS].

Through his prophet Zephaniah the Lord specifies the judgments that he will bring upon evildoers:-- [Cf: RH 10-11-06 para. 3] p. 250, Para. 4, [1906MS].

"I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, . . . and them that worship the host of heaven upon the housetops; and them that worship and that swear by the Lord, and that swear by Malcham; and them that are turned back from the Lord; and those that have not sought the Lord, nor inquired for him. Hold thy peace at the presence of the Lord: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, he hath bid his guests. [Cf: RH 10-11-06 para. 4] p. 250, Para. 5, [1906MS].

"And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel. In the same day also will I punish all those that leap on the threshold, which fill their master's houses with violence and deceit. [Cf: RH 10-11-06 para. 5] p. 251, Para. 1, [1906MS].

"And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: that say in their heart, The Lord will not do good, neither will he do evil. Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them; and they shall plant vineyards, but not drink the wine thereof. [Cf: RH 10-11-06 para. 6] p. 251, Para. 2, [1906MS].

"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 man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. 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. [Cf: RH 10-11-06 para. 7] p. 251, Para. 3, [1906MS].

"Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. [Cf: RH 10-11-06 para. 8] p. 251, Para. 4, [1906MS].

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger. . . . Woe unto the inhabitants of the seacoast, the nation of the Cherethites! the word of the Lord is

against you; O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant." [Cf: RH 10-11-06 para. 9] p. 251, Para. 5, [1906MS].

In many places there exist conditions that make these words of warning applicable in this our day. Should not the terrible earthquake that has caused almost complete destruction of San Francisco, one of the largest cities of America, awaken a most earnest interest to seek the Lord while he may be found? Let not our ministers, in their discourses, dwell upon commonplace matters. Now is a time when there should be a humbling of the heart before God. Let us seek him while he is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters. You have no time to lose. Call upon the Lord while he may be found. [Cf: RH 10-11-06 para. 10] p. 251, Para. 6, [1906MS].

"Wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy. . . . [Cf: RH 10-11-06 para. 11] p. 252, Para. 1, [1906MS].

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid." [Cf: RH 10-11-06 para. 12] p. 252, Para. 2, [1906MS].

In this our day, some whose tongues are deceitful have been presenting as truth many things that they themselves have originated,--as if the law of truth were in their heart and coming from their lips. But the Lord will surely punish every deceitful, lying tongue that has caused his people to err and to turn from the righteousness of Christ. [Cf: RH 10-11-06 para. 13] p. 252, Para. 3, [1906MS].

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. [Cf: RH 10-11-06 para. 14] p. 252, Para. 4, [1906MS].

"At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Mrs. E. G. White. [Cf: RH 10-11-06 para. 15] p. 252, Para. 5, [1906MS].

"Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." [Cf: RH 10-18-06 para. 1] p. 252,

Para. 6, [1906MS].

This is the special message that God bade his servant Jonah bear in the ancient and populous city founded by Asshur, the son of Shem, who "went forth" from "the land of Shinar" about the time of the dispersion from Babel, "and builded Nineveh" along the fertile bank of the Tigris, over two hundred miles to the northward from Babylon. [Cf: RH 10-18-06 para. 2] p. 252, Para. 7, [1906MS].

Jonah was bidden to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish": so he paid the fare thereof and went down into it, to go with them unto Tarshish from the presence of the Lord." [Cf: RH 10-18-06 para. 3] p. 252, Para. 8, [1906MS].

God in his providence taught Jonah, by severe affliction, the lesson of obedience that enabled him to fulfil God's purpose in behalf of the inhabitants of Nineveh. The record of his experience, as given in the first and second chapters of Jonah, is worthy of most careful study. [Cf: RH 10-18-06 para. 4] p. 253, Para. 1, [1906MS].

"The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey, . . . and he cried, and said, Yet forty days, and Nineveh shall be overthrown. [Cf: RH 10-18-06 para. 5] p. 253, Para. 2, [1906MS].

"So the people of Nineveh believed God and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" [Cf: RH 10-18-06 para. 6] p. 253, Para. 3, [1906MS].

As the people of Nineveh humbled themselves before God, and cried to him for mercy, he heard their cry. "And God saw their works, that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not." [Cf: RH 10-18-06 para. 7] p. 253, Para. 4, [1906MS].

But Jonah revealed that he valued the souls in that wretched city less than he valued his reputation. He feared lest he should be regarded as a false prophet. The compassion shown by God toward the repentant people "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." [Cf: RH 10-18-06 para. 8] p. 253,

Para. 5, [1906MS].

When Jonah saw the Lord exercising his compassionate attributes in sparing the city that had corrupted its ways before him, he should have cooperated with God in his merciful design. But he lost sight of the interests of the people. Again he yielded to his feelings, and, as the result, he was not grieved over the thought that so large a number must perish because they had not been taught to do right. He felt as if he would rather die than live to see the city spared; and in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech thee, my life from me; for it is better for me to die than to live. [Cf: RH 10-18-06 para. 9] p. 253, Para. 6, [1906MS].

"Then said the Lord, Doest thou well to be angry? So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd." [Cf: RH 10-18-06 para. 10] p. 254, Para. 1, [1906MS].

Then the Lord gave Jonah an object lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. [Cf: RH 10-18-06 para. 11] p. 254, Para. 2, [1906MS].

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that can not discern between their right hand and their left hand; and also much cattle?" [Cf: RH 10-18-06 para. 12] p. 254, Para. 3, [1906MS].

Our God is a God of compassion. With longsufferance and tender mercy he deals with the transgressors of his law. And yet, in this our day, when men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe can not behold with any satisfaction the wicked cities, where reign violence and crime. If the people in these cities would repent, as did the inhabitants of Nineveh, many more such messages as Jonah's would be given. [Cf: RH 10-18-06 para. 13] p. 254, Para. 4, [1906MS].

Of the disobedient, God now declares: "Although they have been cumberers of my ground, I will forbear with them as long as there is a possibility of their repenting. Toward those who will choose to leave the ranks of the transgressors of my law, and to stand under the bloodstained banner of Prince Emmanuel, I will show mercy and forgiveness. But the end of my forbearance with those who persist in disobedience is approaching rapidly." [Cf: RH 10-18-06 para. 14] p. 254, Para. 5, [1906MS].

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world?

Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's supreme rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven. [Cf: RH 10-18-06 para. 15] p. 254, Para. 6, [1906MS].

The forbearance of God has been very great,--so great that when we consider the continuous insult to his holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over his own attributes. But he will certainly arise to punish the wicked, who so boldly defy the just claims of the decalogue. [Cf: RH 10-18-06 para. 16] p. 255, Para. 1, [1906MS].

Not long ago, in the visions of the night, I was in a large assembly, where the sacredness of God's law was being pointed out. With solemn earnestness a speaker read the one hundred and nineteenth, the one hundred and twenty-sixth, and the one hundred and twenty-seventh psalms. He declared that the wickedness of the world has reached a point where the Lord will certainly interfere. These words were repeated: "The Lord is slow to anger, and of great power, and *will not at all acquit the wicked*. The Lord hath his way in the whirlwind and in the storm, and in the bowels of the earth, and in the clouds wherewith he hides himself." [Cf: RH 10-18-06 para. 17] p. 255, Para. 2, [1906MS].

By studying the story of the Amorites, we may learn a lesson regarding God's dealings with the transgressors of his law. God promised Abraham and his posterity the land of Canaan; but centuries passed by before this promise was fulfilled. One reason given was that the iniquity of the Amorites was not yet full. Though practising idolatry, they had not yet reached the full measure of guilt that was to bring upon them the vengeance of God. Finally, when their period of probation was ended, the command was given for their destruction. [Cf: RH 10-18-06 para. 18] p. 255, Para. 3, [1906MS].

God allows men a period of probation; but there is a point beyond which divine patience is exhausted and the judgments of God are sure to follow. The Lord bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth, will be blotted out in mercy to themselves and to those who would otherwise be influenced by their example. Mrs. E. G. White. [Cf: RH 10-18-06 para. 19] p. 255, Para. 4, [1906MS].

In these times, when the daily newspapers are filled with many horrible details of revolting drunkenness and terrible crime, there is a tendency to become so familiar with existing conditions that we lose sight of the significance of these conditions. Violence is in the land. More intoxicating liquor is used than has ever been used heretofore. The story of the resultant crime is given fully in the newspapers. And yet, notwithstanding the many evidences of increasing lawlessness, men seldom stop to consider seriously the meaning of these things. Almost

without exception, men boast of the enlightenment and progress of the present age. [Cf: RH 10-25-06 para. 1] p. 255, Para. 5, [1906MS].

Upon us, to whom God has given great light, rests the solemn responsibility of calling the attention of thinking men and women to the significance of the prevalence of drunkenness and crime with which they are so familiar. We should bring before their minds the scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should we uplift the divine standard, and raise our voices in protest against the sanctioning of the liquor traffic by legal enactment. [Cf: RH 10-25-06 para. 2] p. 255, Para. 6, [1906MS].

For a time after the great earthquake along the coast of California, the authorities in San Francisco and in some of the smaller cities and towns ordered the closing of all liquor saloons. So marked were the effects of this strictly enforced ordinance, that the attention of thinking men throughout America, and notably on the Pacific Coast, was directed to the advantages that would result from a permanent closing of all saloons. During many weeks following the earthquake in San Francisco, very little drunkenness was seen. No intoxicating drinks were sold. The disorganized and unsettled state of affairs gave the city officials reason to expect an abnormal increase of disorder and crime, and they were greatly surprised to find the opposite true. Those from whom was expected much trouble, gave but little. This remarkable freedom from violence and crime was traceable largely to the disuse of intoxicants. [Cf: RH 10-25-06 para. 3] p. 256, Para. 1, [1906MS].

The editors of some of the leading dailies took the position that it would be for the permanent betterment of society and for the upbuilding of the best interests of the city, were the saloons to remain closed forever. But wise counsel was swept aside, and within a few short weeks permission was given the liquor dealers to reopen their places of business, upon the payment of a considerably higher license than had formerly been paid into the city treasury. [Cf: RH 10-25-06 para. 4] p. 256, Para. 2, [1906MS].

In the calamity that befell San Francisco, the Lord designed to wipe out the liquor saloons that have been the cause of so much evil, so much misery and crime; and yet the guardians of the public welfare have proved unfaithful to their trust, by legalizing the sale of liquor. Those who have been placed in positions of official responsibility, and who in the recent past have become thoroughly familiar with the advantages of the closed saloon, now deliberately choose to enact laws sanctioning the carrying on of the liquor traffic. They know that in doing this, they are virtually licensing the commission of crime; and yet their knowledge of this sure result deters them not. [Cf: RH 10-25-06 para. 5] p. 256, Para. 3, [1906MS].

The evils that are so apparent at the present time, are the same that brought destruction to the antediluvian world. "In the days that were before the flood" one of the prevailing sins was drunkenness. From the record in Genesis we learn that "the earth also was corrupt before God, and the earth was filled with violence." Crime reigned supreme; life itself was unsafe. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being. [Cf: RH 10-25-06 para. 6] p. 256, Para. 4, [1906MS].

"As the days of Noah were, so shall also the coming of the Son of man be." The drunkenness and the crime that now prevail, have been foretold by the Saviour himself. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of our Lord. The very conditions we see in the great cities of our land; the mad acts of men whose minds have been inflamed by drugged liquor sold under sanction of human enactments; the dead and the dying whose destruction can be traced to the use of poisonous liquor,--all these evils are but a fulfilment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven. [Cf: RH 10-25-06 para. 7] p. 256, Para. 5, [1906MS].

O, what a work there is before the faithful watchman who must quickly warn the people of the perils of these last days! How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful colaborers with God, we must bear a clear, decided testimony on the temperance question. [Cf: RH 10-25-06 para. 8] p. 257, Para. 1, [1906MS].

The Lord can not bear much longer with an intemperate and perverse generation. In days of old, when Moses was rehearsing the desire of Jehovah concerning his people, there were uttered against the drunkard the following words:-- [Cf: RH 10-25-06 para. 9] p. 257, Para. 2, [1906MS].

"The Lord will not spare him, but then the anger of the Lord and his jealousies shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven." [Cf: RH 10-25-06 para. 10] p. 257, Para. 3, [1906MS].

The people of San Francisco must answer at the judgment bar of God for the reopening of the liquor saloons in that city. O that our cities might reform! In places where the judgments of heaven have fallen, God is now proving those whose lives he has spared, as to whether they will continue to allow health and reason to be destroyed by the sale of maddening drink. Today, in many places, men are being tried in courts of justice, because under the influence of drugged liquor they have committed all manner of violence and sin. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks. [Cf: RH 10-25-06 para. 11] p. 257, Para. 4, [1906MS].

Well could it be said of the cities in our world today, as the Saviour declared of the cities "wherein most of his mighty works were done," "Woe unto thee!" "The men of Nineveh shall rise up in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonah." When the Lord sees men whom he has spared as he spared the inhabitants of Nineveh, continue to legalize and carry on the liquor traffic, the next stroke of the Infinite will be to destroy life. God has given men an opportunity to repent, to prepare to meet death with Christ's armor on, if death must come; and yet they continue in the wicked works that brought the cities under the rebuke and the chastening hand of God, and caused the devastation of that in which

they took so much pride. [Cf: RH 10-25-06 para. 12] p. 257, Para. 5, [1906MS].

Human lives have been wonderfully preserved. Should there not be an acknowledgment of the Lord's mercy? Should there not be heartfelt repentance? Should not the liquor saloons that have wrought so much evil, be entirely abolished? [Cf: RH 10-25-06 para. 13] p. 257, Para. 6, [1906MS].

God is now withholding further vengeance, in order that a faithful work may be done by his ministers. Let there be proclaimed, with no uncertain sound, the message: "Watch; . . . for in such an hour as ye think not the Son of man cometh." In every place is to be heard the voice of the faithful sentinel of truth. God is now calling upon his servants to engage in this closing work of warning the world. Those whose talents have heretofore been tied up in mercantile and other worldly pursuits, are now to plan to use their talents speedily in proclaiming the third angel's message. Let not Satan keep you from engaging in this work. Count the cost of delay. Souls are perishing in sin. We must now improve every opportunity. [Cf: RH 10-25-06 para. 14] p. 257, Para. 7, [1906MS].

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. Just at this time we must make special efforts to bring the truth before those who live in our cities. As we near the close of this earth's history, we shall see repeated in many other places the calamity that befell San Francisco. Now is our golden opportunity to cooperate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls. Mrs. E. G. White. [Cf: RH 10-25-06 para. 15] p. 258, Para. 1, [1906MS].

In John the Baptist God raised up a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony, reproving and denouncing sin. The angel, in announcing John's mission and work, said: "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." [Cf: RH 11-01-06 para. 1] p. 258, Para. 2, [1906MS].

John had not been educated in the schools of the rabbis. He had obtained no human scholarship. The forerunner of Christ did not expose himself to evil conversation and the corrupting influences of the world. He chose to have his home in the wilderness. Here his surroundings were favorable to habits of simplicity and self-denial. Uninterrupted by the clamor of the world, he could here study the lessons of nature, of revelation, and of providence, and preserve a sacred sense of the majesty of God. [Cf: RH 11-01-06 para. 2] p. 258, Para. 3, [1906MS].

To prepare the way before Christ, one was needed, who, like the prophets of old, could summon the degenerate nation to repentance, and the voice of John was lifted up like a trumpet. His commission was, "Show my people their transgression, and the house of Jacob their

sins." He presented no long arguments, no fine-spun theories, elaborately delivered in their "first," "secondly," and "thirdly." Pure, native eloquence was revealed; every word carried with it certainty and truth. [Cf: RH 11-01-06 para. 3] p. 258, Para. 4, [1906MS].

And all went forth into the wilderness to hear him. Unlearned peasants and fishermen came from the surrounding country. The Roman soldiers from the barracks of Herod came to hear him. Chieftains came, with their swords girded at their sides, to put down anything that savored of rebellion. The avaricious tax-gatherers came from the regions round about, and from the Sanhedrin came the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressible scoffer, with the sneer gone, and cut to the heart with a sense of their sins. [Cf: RH 11-01-06 para. 4] p. 258, Para. 5, [1906MS].

John called every class to repentance. He met sin with open rebuke, in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. And kings and nobles, Pharisees and Sadducees, Roman soldiers, and officers trained in all court etiquette, wily, calculating tax-gatherers and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. [Cf: RH 11-01-06 para. 5] p. 258, Para. 6, [1906MS].

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 of John is to be carried on in these last days. The Lord has given messages to his people, through the instruments he has chosen, and he would have all give heed to the admonitions and warnings he sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners. Repent, Pharisees and Sadducees. Repent, "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 message to bear,--"Prepare to meet thy God." We are to lift up the standard and bear the third angel's message. Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. [Cf: RH 11-01-06 para. 6] p. 259, Para. 1, [1906MS].

The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood. The wickedness of the antediluvians is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God became weary of this people whose thoughts were only of sinful pleasure and indulgence. They sought not the counsel of God who had created them, nor cared to do his will. The rebuke of God was upon them because they followed the imagination of their own hearts; and there was violence in the land. "And it repented the Lord that he had made man on the earth, . . . and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." [Cf: RH 11-01-06 para. 7] p. 259, Para.

2, [1906MS].

In his teachings Christ referred to this. "But as the days of Noe were," he said, "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 11-01-06 para. 8] p. 259, Para. 3, [1906MS].

Look at the picture which the world presents today. Dishonesty, fraud, and bankruptcies, violence and bloodshed, exist on every hand. The widows and the fatherless are robbed of their all. Plays, horse races, and amusements of every kind occupy the mind. In the church, 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. Thus the discernment and sensibilities have become deadened as to what constitutes right principles. Conscience has become insensible to the counsel and reproofs which have been given. The light given, calling to repentance, has been shut out by the thick cloud of unbelief and opposition brought in by human plans and human inventions. [Cf: RH 11-01-06 para. 9] p. 259, Para. 4, [1906MS].

The inhabitants of the antediluvian world had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen to the words of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the antediluvian world, Enoch bore his testimony unflinchingly. And in prophetic vision he saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lust; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage." Jude leaves the testimony for the believers: "But, beloved, remember the words which were spoken before of the apostles of our Lord Jesus Christ; how they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." [Cf: RH 11-01-06 para. 10] p. 260, Para. 1, [1906MS].

It is living earnestness that God requires at this time. Ministers may have but little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they walk in carefulness and humility, seeking for heavenly wisdom; if they work for God from the heart, actuated by love for Christ and the souls for whom Christ has died, they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. [Cf: RH 11-01-06 para. 11] p. 260, Para. 2, [1906MS].

The men who have spent long terms in the study of books are not all revealing in their lives that earnest ministry which is essential for this time. Some do not have a simple, straightforward testimony. Among ministers there is a need of the infusion of the Spirit of God. The

prayerful, earnest appeals that come from the heart of the wholehearted messenger, will create conviction. It will not need the learned men to do this; for often they depend more on their own learning than upon their knowledge of God, and of Jesus Christ, whom he has sent. All who know the only true and living God, will know Jesus Christ, the only begotten of the Father, and they will preach Christ and him crucified. Mrs. E. G. White. [Cf: RH 11-01-06 para. 12] p. 260, Para. 3, [1906MS].

We are rapidly nearing the close of this earth's history. The end is very near, much nearer than many suppose, and I feel burdened to urge upon our people the necessity of seeking the Lord earnestly. Many are asleep, and what can be said to arouse them from their carnal slumber? The Lord would have his church purified, before his judgments shall fall more signally upon the world. [Cf: RH 11-08-06 para. 1] p. 260, Para. 4, [1906MS].

"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." [Cf: RH 11-08-06 para. 2] p. 260, Para. 5, [1906MS].

Christ will remove every pretentious cloak. No mingling of the true with the spurious can deceive him. "He is like a refiner's fire," separating the precious from the vile, the dross from the gold. [Cf: RH 11-08-06 para. 3] p. 261, Para. 1, [1906MS].

Like the Levites, God's chosen people are set apart by him for his special work. Every true Christian bears priestly credentials. He is honored with the sacred responsibility of representing to the world the character of his Heavenly Father. He is to heed well the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Cf: RH 11-08-06 para. 4] p. 261, Para. 2, [1906MS].

"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: RH 11-08-06 para. 5] p. 261, Para. 3, [1906MS].

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and the judgments. 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: RH 11-08-06 para. 6] p. 261, Para. 4, [1906MS].

I am instructed to urge upon our people most earnestly the necessity of religion in the home. Among the members of the household there is ever to be a kind, thoughtful consideration. Morning and evening let all hearts be united in reverent worship. At the season of evening worship, let every member of the family search well his own heart. Let every wrong that has been committed be made right. If, during the day,

one has wronged another, or spoken unkindly, let the transgressor seek pardon of the one he has injured. Often grievances are cherished in the mind, and misunderstandings and heartaches are created that need not be. If the one who is suspected of wrong be given an opportunity, he might be able to make explanations that would bring relief to other members of the family. [Cf: RH 11-08-06 para. 7] p. 261, Para. 5, [1906MS].

"Confess your faults one to another, and pray one for another," that ye may be healed of all spiritual infirmities, that sinful dispositions may be changed. Make diligent work for eternity. Pray most earnestly to the Lord, and hold fast to the faith. Trust not in the arm of flesh, but trust implicitly in the Lord's guidance. Let each one now say, "As for me, I will come out, and be separate from the world. I will serve the Lord with full purpose of heart." [Cf: RH 11-08-06 para. 8] p. 261, Para. 6, [1906MS].

"For we are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake): but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. [Cf: RH 11-08-06 para. 9] p. 261, Para. 7, [1906MS].

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which can not be shaken may remain. Wherefore we receiving a kingdom which can not be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire." [Cf: RH 11-08-06 para. 10] p. 262, Para. 1, [1906MS].

Shall we heed the warnings that God has given? The Lord will show his loving favor to those who will keep his commandments. The Word, the living Word, received and obeyed, will be a savor of life unto life. The reception of the truth will regenerate and cleanse the sinful soul. [Cf: RH 11-08-06 para. 11] p. 262, Para. 2, [1906MS].

This work of individual purification of character can not be safely delayed. Let our brethren and sisters take hold diligently of this work, cooperating with him who "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy

and without blemish." [Cf: RH 11-08-06 para. 12] p. 262, Para. 3, [1906MS].

Put away all deception. Let no one idolize his own opinions. Take your position decidedly to be fully consecrated to truth and righteousness. Christ is ready to receive all who will come to him. Exercise a firm faith in all the promises of God. With confession and prayer, take your stand to be wholly the Lord's henceforth and forever. [Cf: RH 11-08-06 para. 13] p. 262, Para. 4, [1906MS].

To my ministering brethren I would say, Unite in a work of humbling your souls before God. Some have lost their first love, and need a new experience. Be determined that you will not yield to the enemy. Be patient toward all men, remembering that Christ has died for them. Improve every capability for the Lord's work, and labor faithfully, untiringly, to save souls. Seek to arouse the churches by your own zeal. Thus you may be the Lord's helping hand, laborers together with him. [Cf: RH 11-08-06 para. 14] p. 262, Para. 5, [1906MS].

We all have a part to act in the Lord's great plan for his work in the earth. We shall all have something to do, though it may be in jots and tittles, as opportunities present themselves. [Cf: RH 11-08-06 para. 15] p. 262, Para. 6, [1906MS].

If these warnings are not heeded, if diligent work is not made to overcome and put away defects of character, God will soon have finished the work of judgment, and many will be found wanting. Shall we now, at once, cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God? We can not afford to delay this work of confession and humbling of soul, that our offerings may be acceptable unto God. Fulness of joy is to be found in an entire surrender to God. *Sept. 5, 1906. Mrs. E. G. White.* [Cf: RH 11-08-06 para. 16] p. 262, Para. 7, [1906MS].

Under the Jewish system, God's chosen people were required to cherish a spirit of liberality, both in sustaining his cause and in supplying the wants of the needy. At the harvest and the vintage, the firstfruits of the fields--corn, wine, and oil--were to be consecrated as an offering to the Lord. The gleanings and the corners of the fields were reserved for the poor. The firstfruits of the wool when the sheep were shorn, and of the grain when the wheat was thrashed, were to be offered to the Lord; and at the feast it was commanded that the poor, the widows, the orphans, and the strangers should be invited. At the close of every year all were required to make solemn oath whether or not they had done according to the command of God. [Cf: RH 11-15-06 para. 1] p. 263, Para. 1, [1906MS].

This arrangement was made by the Lord to impress upon the people that in every matter he must be first. They were, by this system of benevolence, reminded that their gracious Master was the true proprietor of their fields, their flocks, and their herds; that the God of heaven sent them sunshine and rain for their seedtime and harvest; and that everything which they possessed was of his creation. All was the Lord's, and he had made them stewards of his goods. [Cf: RH 11-15-06 para. 2] p. 263, Para. 2, [1906MS].

The liberality of the Jews in the construction of the tabernacle

evinced a spirit of benevolence which has not been equaled by the people of God at any later date. The Hebrews had just been freed from their long bondage in Egypt; they were wanderers in the wilderness; yet scarcely were they delivered from the armies of the Egyptians who pursued them in their hasty journey, when the word of the Lord came to Moses: "Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering." [Cf: RH 11-15-06 para. 3] p. 263, Para. 3, [1906MS].

His people had small possessions, and no flattering prospect of adding to them; but an object was before them,--to build the tabernacle of God. The Lord had spoken, and they must obey his voice. They withheld nothing. All gave with a willing hand, not a certain amount of their increase, but a large portion of their actual possessions. They devoted it gladly and heartily to the Lord. They honored him by so doing. Was it not all his? Had he not given them all that they possessed? If he called for it, was it not their duty to give back to the Lender his own? No urging was needed. The people brought even more than was required; and they were told to desist, for there was already more than could be appropriated. [Cf: RH 11-15-06 para. 4] p. 263, Para. 4, [1906MS].

Again, in building the temple, the call for means met with a hearty response. The people did not give reluctantly; they rejoiced in the prospect that a building would be erected for the worship of God. They gave more than enough for the purpose. David blessed the Lord before all the congregation, and said, "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." Again, in his prayer David gave thanks in these words: "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." [Cf: RH 11-15-06 para. 5] p. 263, Para. 5, [1906MS].

David well understood from whom came all his bounties. Would that those of this day who rejoice in a Saviour's love could realize that their silver and gold is the Lord's, and should be used to promote his glory, not grudgingly retained to enrich and gratify themselves. He has an indisputable right to all that he has lent his creatures. All that they possess is his. [Cf: RH 11-15-06 para. 6] p. 264, Para. 1, [1906MS].

There are high and holy objects that require means; thus invested, it will yield to the giver more elevated and permanent enjoyment than if expended in personal gratification or selfishly hoarded for the greed of gain. When God calls for our treasure, whatever the amount may be, the willing response makes the gift a consecrated offering to him, and lays up for the giver a treasure in heaven that moth can not corrupt, nor fire consume, nor thieves break in and steal. The investment is safe. The money is placed in bags that have no holes. [Cf: RH 11-15-06 para. 7] p. 264, Para. 2, [1906MS].

Can Christians who boast of a broader light than had the Hebrews, give less freely than they? Can Christians, living near the close of time, be satisfied with their offerings when not half so large as were those of the Jews? Their liberality was to benefit primarily their own

nation; the work of God in these last days extends to the entire world. The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves in autumn. [Cf: RH 11-15-06 para. 8] p. 264, Para. 3, [1906MS].

It is written, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind;" and again, "He that saith he abideth in him ought himself also so to walk, even as he walked." Let us inquire, What would our Saviour do in our circumstances? what would be his efforts for the salvation of souls? This question is answered by the example of Christ. He left his royalty, laid aside his glory, sacrificed his riches, and clothed his divinity with humanity, that he might reach men where they were. He laid down his life for sinners. [Cf: RH 11-15-06 para. 9] p. 264, Para. 4, [1906MS].

The spirit of liberality is the spirit of heaven. The spirit of selfishness is the spirit of Satan. Christ's self-sacrificing love is revealed upon the cross. He gave all that he had, and then gave himself, that man might be saved. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The principle illustrated there is to give, give. This, carried out in actual benevolence and good works, is the true fruit of the Christian life. The principle of worldlings is to get, get, and thus they expect to secure happiness; but, carried out in all its bearings, the fruit is misery and death. [Cf: RH 11-15-06 para. 10] p. 264, Para. 5, [1906MS].

To carry the truth to the population of the earth, to rescue them from their guilt and indifference, is the mission of the followers of Christ. Men must have the truth in order to be sanctified through it; and we are the channels of God's light. Our talents, our means, our knowledge, are not merely for our own benefit; they are to be used for the salvation of souls, to elevate man from his life of sin, and bring him, through Christ, to the infinite God. [Cf: RH 11-15-06 para. 11] p. 264, Para. 6, [1906MS].

We should be zealous workers in this cause, seeking to lead sinners, repenting and believing, to a divine Redeemer, to impress them with a sense of God's love to man. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What an incomparable love is this! a theme for the most profound meditation! the amazing love of God for a world that did not love him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. Men who are crazy for gain, and are disappointed and unhappy in their pursuit of the world, need the knowledge of this truth to quiet the restless hungering and thirsting of their souls. [Cf: RH 11-15-06 para. 12] p. 265, Para. 1, [1906MS].

Missionaries for God are wanted to carry light to those who sit in the shadow of death. Experienced hands are needed, in the meekness of wisdom and the strength of faith, to lift weary souls to the bosom of a compassionate Redeemer. O, selfishness! what a curse! It prevents us from engaging in the service of God. It prevents us from perceiving the claims of duty, which should set our hearts aglow with fervent zeal.

[Cf: RH 11-15-06 para. 13] p. 265, Para. 2, [1906MS].

Ours is a great work. Yet how many who profess to believe these sacred truths are paralyzed by the sophistry of Satan, doing nothing for God, but rather hindering his cause! When will they act like those who wait for the Lord? When will they show a zeal in accordance with their faith? Many who are able to give liberally when the cause is in need, selfishly retain their means, and soothe their conscience with a plan for doing some great thing for the cause of God after their death. They make a will, giving a large sum to the church and its various interests, and then settle down with a feeling that they have done all that is required of them. Wherein have they denied self by this act? They have, on the contrary, revealed selfishness. When they have no further use for their money, they propose to give it to God. But they will retain it as long as they can, till they are compelled to relinquish it by a messenger that can not be turned aside. [Cf: RH 11-15-06 para. 14] p. 265, Para. 3, [1906MS].

God has made us all his stewards, and in no case has he authorized us to neglect our duty or leave it for others to do. The call for means to advance the cause of truth will never be more urgent than now. Our money will never do a greater amount of good than at the present time. Every day of delay in rightly appropriating it, is limiting the period in which it will do good in the saving of souls. If we leave others to accomplish that which God has left for us to do, we wrong ourselves and him who gave us all we have. How can others do our work of benevolence any better than we can do it ourselves? So far as practicable, God would have every man an executor of his own will in this matter, during his lifetime. [Cf: RH 11-15-06 para. 15] p. 265, Para. 4, [1906MS].

Adversity, accident, or intrigue may cut off forever intended acts of benevolence, when he who has accumulated a fortune is no longer by to guard it. It is sad that so many neglect the golden opportunity to do good in the present, but wait to be cast out of their stewardship before giving back to the Lord the means which he has lent them to be used for his glory. [Cf: RH 11-15-06 para. 16] p. 265, Para. 5, [1906MS].

One marked feature in the teachings of Christ is the frequency and earnestness with which he rebuked the sin of covetousness, and pointed out the danger of worldly acquisitions and the inordinate love of gain. In the mansions of the rich, in the temple, and in the streets, he warned those who inquired after salvation: "Take heed, and beware of covetousness." "Ye can not serve God and mammon." [Cf: RH 11-15-06 para. 17] p. 266, Para. 1, [1906MS].

It is this increasing devotion to money getting, the selfishness which the desire for gain begets, that deadens the spirituality of many in the church, and removes from them the favor of God. When the head and hands are constantly occupied with planning and toiling for the accumulation of riches, the claims of God and humanity are forgotten. [Cf: RH 11-15-06 para. 18] p. 266, Para. 2, [1906MS].

If God has blessed us with prosperity, it is not that our time and attention should be diverted from him and given to that which he has lent us. The giver is greater than the gift. We have been bought with a price; we are not our own. Have we forgotten that infinite price paid

for our redemption? Is gratitude dead in the heart? Does not the cross of Christ put to shame a life of selfish ease and indulgence? [Cf: RH 11-15-06 para. 19] p. 266, Para. 3, [1906MS].

What if Christ had left his work, becoming weary in consequence of the ingratitude and abuse that met him on every side! What if he had never reached that period when he said, "It is finished!" What if he had returned to heaven, discouraged by his reception! What if he had never passed through that soul-agony in the garden of Gethsemane that forced from his pores great drops of blood! [Cf: RH 11-15-06 para. 20] p. 266, Para. 4, [1906MS].

Christ was joined to his plan of labor to work out redemption for the race, by a love that is without parallel and an unswerving devotion to the Father's will. He toiled for the good of man up to the very hour of his humiliation. He spent his life in poverty and self-denial, for the degraded sinner. In a world that was his own he had no place to lay his weary head. We are reaping the fruits of this infinite self-sacrifice; and yet, when labor is to be done, when our money is wanted to aid the work of the Redeemer in the salvation of souls, many shrink from duty and pray to be excused. Ignoble sloth, careless indifference, and wicked selfishness seal the senses of many to the claims of God. [Cf: RH 11-15-06 para. 21] p. 266, Para. 5, [1906MS].

O, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, and wear the thorny crown, and drink the bitter cup, while we recline at ease, glorify ourselves, and forget the souls he died to redeem by his precious blood? No; let us give, while we have the power. Let us do, while we have the strength. Let us work, while it is day. Let us devote our time and our means wholeheartedly to the service of God, that we may have his approbation, and receive his reward. Mrs. E. G. White. [Cf: RH 11-15-06 para. 22] p. 266, Para. 6, [1906MS].

(Reading for Sabbath, December 22.)--Jesus is coming again. Before parting with his disciples on the earth, he gave them the promise of his return. "Let not your heart be troubled," he said; "in my Father's house are many mansions: . . . 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 11-22-06 para. 1] p. 267, Para. 1, [1906MS].

The exact day and hour of Christ's coming have not been revealed. The Saviour told his disciples that he himself could not make known the hour of his second appearing. But he mentioned certain events by which they might know when his coming was near. "There shall be signs," he said, "in the sun, and in the moon, and in the stars." "The sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall." Upon the earth, he said, there shall be "distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." [Cf: RH 11-22-06 para. 2] p. 267, Para. 2, [1906MS].

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Cf: RH 11-22-06 para. 3]

p. 267, Para. 3, [1906MS].

The signs in the sun, moon, and stars have been fulfilled. Since that time earthquakes, tempests, tidal waves, pestilence, and famine have multiplied. The most awful destructions, by fire and flood, are following one another in quick succession. The terrible disasters that are taking place from week to week speak to us in earnest tones of warning, declaring that the end is near, that something great and decisive will soon of necessity take place. [Cf: RH 11-22-06 para. 4] p. 267, Para. 4, [1906MS].

Probationary time will not continue much longer. Now God is withdrawing his restraining hand from the earth. Long has he been speaking to men and women through the agency of his Holy Spirit; but they have not heeded the call. Now he is speaking to his people, and to the world, by his judgments. The time of these judgments is a time of mercy for those who have not yet had opportunity to learn what is truth. Tenderly will the Lord look upon them. His heart of mercy is touched; his hand is still stretched out to save. Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time. [Cf: RH 11-22-06 para. 5] p. 267, Para. 5, [1906MS].

The Lord calls upon those who believe in him to be workers together with him. While life shall last, they are not to feel that their work is done. Shall we allow the signs of the end to be fulfilled without telling people of what is coming upon the earth? Shall we allow them to go down in darkness without having urged upon them the need of a preparation to meet their Lord? Unless we ourselves do our duty to those around us, the day of God will come upon us as a thief. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise. [Cf: RH 11-22-06 para. 6] p. 267, Para. 6, [1906MS].

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then shall the end come. [Cf: RH 11-22-06 para. 7] p. 268, Para. 1, [1906MS].

The day of Christ's coming will be a day of judgment upon the world. When the multitude of the lost--those whom God has favored with great light, but who rejected the light; those who might have been saved, had they obeyed God's law, but who refused to obey--when these see the Son of man coming in the clouds of heaven, they will understand the great sacrifice made in their behalf; they will understand the unmeasured love of the Redeemer, his incarnation, the sweat-drops of blood, the marks of the nails in his hands and feet, the pierced side; and they

will ask to be hidden from the face of him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, and hear the loud cry, "Release unto us Barabbas." They hear the question, What shall be done with Jesus? and the answer, "Crucify him, crucify him!" [Cf: RH 11-22-06 para. 8] p. 268, Para. 2, [1906MS].

The reign of appearance and pretense is over. The righteous Judge speaks with awful emphasis as he utters the sentence, "I never knew you: depart from me." [Cf: RH 11-22-06 para. 9] p. 268, Para. 3, [1906MS].

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. [Cf: RH 11-22-06 para. 10] p. 268, Para. 4, [1906MS].

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus he welcomes them, to live hereafter in eternal communion with himself. And every voice in the heavenly mansions echoes and echoes the welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." [Cf: RH 11-22-06 para. 11] p. 268, Para. 5, [1906MS].

Jesus is coming, coming with clouds and great glory. A multitude of shining angels will attend him. 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 or his promise. [Cf: RH 11-22-06 para. 12] p. 268, Para. 6, [1906MS].

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." [Cf: RH 11-22-06 para. 13] p. 269, Para. 1, [1906MS].

That time is near. A little while, and we shall see the King in his beauty. A little while, and he will present his faithful ones "faultless before the presence of his glory with exceeding joy." [Cf: RH 11-22-06 para. 14] p. 269, Para. 2, [1906MS].

No human language can fully describe the reward of the righteous. It will be known to those only who behold it. There the heavenly Shepherd leads his flock to fountains of living water. The tree of life yields its fruit every month, and the leaves of the tree are for the healing of the nations. There are everflowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the widespreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. [Cf: RH 11-22-06 para. 15] p. 269, Para. 3, [1906MS].

"My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." "Violence shall no more be

heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." [Cf: RH 11-22-06 para. 16] p. 269, Para. 4, [1906MS].

"They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands." [Cf: RH 11-22-06 para. 17] p. 269, Para. 5, [1906MS].

There will be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow, nor crying, . . . for the former things are passed away." "The inhabitants shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." [Cf: RH 11-22-06 para. 18] p. 269, Para. 6, [1906MS].

In the earth made new, only righteousness shall dwell. "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." Mrs. E. G. White. [Cf: RH 11-22-06 para. 19] p. 269, Para. 7, [1906MS].

Ever since the close of the campmeeting held at Oakland, Cal., July 19-29, 1906, aggressive labor has been put forth in that city. For a time, the large tent and about twenty of the family tents were left standing, to accommodate the workers that remained. Elder S. N. Haskell, assisted by Elder E. J. Hibbard, had charge of the company of laborers. [Cf: RH 11-29-06 para. 1] p. 269, Para. 8, [1906MS].

Sabbath and Sunday, August 18 and 19, I spent in Oakland. The meetings were still in progress. Elder and Mrs. Haskell were conducting Bible studies in the forenoons, and in the afternoons the workers in training were going out and visiting from house to house. These missionary visits, and the sale of many books and periodicals, opened the way for the holding of Bible readings. About forty men and women were attending the morning classes, and a goodly number of these students engaged in the afternoon work. While in Oakland, I had the privilege of speaking to these workers, and to our brethren and sisters from the Oakland, Berkeley, Alameda, and San Francisco churches. All assembled in the large tent for a union service. The Lord gave me freedom in the presentation of truth. [Cf: RH 11-29-06 para. 2] p. 270, Para. 1, [1906MS].

The labors of Elder and Mrs. Haskell have been greatly blessed of God. One day a woman, a stranger, slipped two coins into Sister Haskell's hand. Sister Haskell thought them to be two twenty-five-cent pieces, but when she looked, she saw that they were twenty-dollar gold pieces. Sister Haskell asked the stranger if she had not made a mistake, but she replied that she had not. The woman refused to give her name, but it has since been learned that she is not of our people. [Cf: RH 11-29-06 para. 3] p. 270, Para. 2, [1906MS].

A few days later, our brethren were obliged to vacate the place they had been occupying with the tents, as a circus was coming to occupy the grounds. [Cf: RH 11-29-06 para. 4] p. 270, Para. 3, [1906MS].

Friday, August 31, I made another trip to Oakland. As the large tent

had been taken down, our people secured the use of the Congregational church, corner Eighteenth and Market Streets, for our Sabbath services. A few months ago our own church building in Oakland was sold, and our brethren and sisters are meeting in this rented church until some more permanent arrangement can be made. [Cf: RH 11-29-06 para. 5] p. 270, Para. 4, [1906MS].

On Sabbath morning Elder Haskell spoke in the Laguna Street church in San Francisco--the church that was not destroyed by the earthquake; Elder Hibbard spoke in Oakland, others in Alameda and Berkeley. In all these churches the appointment was given out that I would speak in the afternoon. [Cf: RH 11-29-06 para. 6] p. 270, Para. 5, [1906MS].

When I reached the church, I found the room crowded. I felt impressed to urge upon all our people present the necessity of taking a decided interest in working Oakland. We must not allow the enemy to come in and sow his tares among the precious seeds of truth that have already been sown. There are many religious movements, many "isms," but Christ will identify himself with the needy souls who are seeking after truth. We need true workers,--workers whose hearts and minds are imbued with the truth, workers who will act a part in bringing the truth to other minds. Every Christian should be a missionary, working for the salvation of souls. [Cf: RH 11-29-06 para. 7] p. 270, Para. 6, [1906MS].

The children in our families need thorough instruction in the Bible. Let every soul put his talent of means, and his talent of speech, into the service of God. We are not to condemn others, but we must win them to a knowledge of the truth. [Cf: RH 11-29-06 para. 8] p. 271, Para. 1, [1906MS].

Because of the importance of this work, I have urged that Elder Haskell and his wife, as ministers of God, shall give Bible instruction to those who will offer themselves for service. God will use humble men. He will make of every consecrated man a lightbearing Christian. Not the most eloquent in speech, not those who are the best versed in so-called theology, are always the most successful, but those who will work diligently and humbly for the Master. The blessing of God rests upon those who are meek and lowly,--upon those who have the faith that works by love and purifies the soul. [Cf: RH 11-29-06 para. 9] p. 271, Para. 2, [1906MS].

Before the close of the discourse, I asked all to arise who would stand faithfully by Elder Haskell and his wife, by Elder Hibbard, and by those who were laboring with them. I urged the brethren and sisters to consider that now is the opportune time to work Oakland, and that to every man is given his work. I asked, "How many will pledge themselves to be in earnest in this work?" The whole congregation responded by rising, and we were encouraged to hope that much good would be accomplished by their united efforts. [Cf: RH 11-29-06 para. 10] p. 271, Para. 3, [1906MS].

On Sunday afternoon, I spoke again to our people assembled in the Congregational church. [Cf: RH 11-29-06 para. 11] p. 271, Para. 4, [1906MS].

A short time later, a vacant lot was found in a good residence

district; and here a large tent and several smaller tents were pitched. The Bible training school was continued daily, and evening services were held. [Cf: RH 11-29-06 para. 12] p. 271, Para. 5, [1906MS].

During the month of September I made two more visits to Oakland, speaking to our people in the Congregational church each time, and also speaking in the tent. [Cf: RH 11-29-06 para. 13] p. 271, Para. 6, [1906MS].

I have felt stirred with an intense desire to do all in my power to encourage the faithful workers in Oakland, as I have realized that many souls in this city and in nearby cities are in great peril. Satan is doing all in his power to make of no effect the merciful warnings of Jehovah. Notwithstanding the heavy judgments of God, the wickedness in San Francisco and in Oakland is increasing. [Cf: RH 11-29-06 para. 14] p. 271, Para. 7, [1906MS].

Thursday, October 18, I visited Oakland for the fifth time since the close of the July campmeeting. The California Conference had just perfected all arrangements for beginning a series of tent meetings in the very heart of the city, on Broadway, half a block south of the post-office. Elder Wm. W. Simpson is bearing a large share of the burden of these meetings, and is doing everything in his power to present the third angel's message in such a manner that all who hear may understand that the Bible lies at the foundation of all his statements. His strongest arguments are based on the plain words of the Old and New Testaments. [Cf: RH 11-29-06 para. 15] p. 271, Para. 8, [1906MS].

Brother Simpson's first meeting was held in the First Congregational church, corner Twelfth and Clay Streets, Thursday evening, the eighteenth. An intelligent class of people listened attentively for a full hour, as he spoke on the Millennium. Friday evening his first meeting was held in the large tent. The attendance was good. Saturday night the attendance was considerably larger, and many for the first time listened to an exposition of the first two chapters of Daniel. These evening discourses have been continued regularly, and the attendance is reported to be on the increase. [Cf: RH 11-29-06 para. 16] p. 272, Para. 1, [1906MS].

Brother Simpson dwells especially on the significance of the prophecies in the books of Daniel and the Revelation. By means of ingeniously contrived charts and symbolic representations, he holds the attention of the people, while he endeavors to preach the word. Through this effort hundreds will be led to a better understanding of the Bible than they ever had before, and we trust that there will be many conversions. Those who attend his lectures and are not converted, must practically reject the Word of God. [Cf: RH 11-29-06 para. 17] p. 272, Para. 2, [1906MS].

Elder Haskell and his wife, with some helpers, have just opened a Bible training school in San Francisco, with headquarters at the Laguna Street church. The Lord blessed their efforts in Oakland, and they helped lay the foundation for a broad work to be carried forward in that city. Now, they enter San Francisco to do a similar work. [Cf: RH 11-29-06 para. 18] p. 272, Para. 3, [1906MS].

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life coming from the Source of all life is to take possession of every faithful laborer. O, how little do we comprehend the breadth of our mission! We need to have earnest, determined faith, and unshaken courage in the Lord. Our time to work is short, and we are to labor with unflagging zeal. Mrs. E. G. White. [Cf: RH 11-29-06 para. 19] p. 272, Para. 4, [1906MS].

When a special effort to win souls is put forth by laborers of experience in a community where our own people live, there rests upon every believer in that field a most solemn obligation to do all in his power to clear the King's highway, by putting away every sin that would hinder him from cooperating with God and with his brethren. [Cf: RH 12-06-06 para. 1] p. 272, Para. 5, [1906MS].

This has not always been fully understood. Satan has often brought in a spirit that has made it impossible for church members to discern opportunities for service. Believers have not infrequently allowed the enemy to work through them at the very time when they should have been wholly consecrated to God and the advancement of his work. Unconsciously they have wandered far from the way of righteousness. Cherishing a spirit of criticism and faultfinding, of pharisaical piety and pride, they grieve away the Spirit of God, and greatly retard the work of God's messengers. [Cf: RH 12-06-06 para. 2] p. 272, Para. 6, [1906MS].

This evil has been pointed out many times and in many places. Sometimes those who have indulged in a censorious, condemnatory spirit have repented and been converted. These God has been able to use to his name's honor and glory. [Cf: RH 12-06-06 para. 3] p. 273, Para. 1, [1906MS].

Experiences in Europe.--We met this evil in Europe more than once. At the Basel missionary conference, Sept. 17, 1885, I spoke to the delegates regarding methods of labor, and appealed to them to "preach the truth with the meekness of simplicity." "There are always those in the church and out," I declared, "who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticizing, exacting spirit, a desire to find something to condemn in their brethren and sisters." I referred to instances that had come under my notice, of professed Christians' accusing one another at times when general meetings of the most solemn interest were in progress. "All the religion many have," I continued, "is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticize. . . . We shall ever have just such people to deal with in this world." God calls upon all such to repent, and be reconverted. [Cf: RH 12-06-06 para. 4] p. 273, Para. 2, [1906MS].

In November, 1885, I bore a plain message to our brethren and sisters in Christiania, Norway. It was at a time when plans for aggressive work had been laid--when every church member should have stood ready to lend a willing hand in upholding the servants of God sent to Scandinavia to proclaim the third angel's message by voice and pen in that part of the world. From the report of the words spoken by me to the Christiania church, I quote the following:-- [Cf: RH 12-06-06 para. 5] p. 273, Para. 3, [1906MS].

"If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the judgment, they would be far more careful as to what is entered on that book of records. How must the continual faultfinding appear to the heavenly messengers who are sent forth to minister to God's people? Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart. . . . [Cf: RH 12-06-06 para. 6] p. 273, Para. 4, [1906MS].

"Let no Christian be found an accuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticize and condemn one another. We are not to take part in his work. These are days of trial and of great peril; the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak. . . . [Cf: RH 12-06-06 para. 7] p. 273, Para. 5, [1906MS].

"In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and the great need, on the part of the members, of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. . . . Others acknowledged that they had indulged a critical, faultfinding spirit. Many said that they had never realized as now the importance of the truth, and the influence that it must have upon the life and character. Not a few testified with gratitude that they had received God's blessing as never before. [Cf: RH 12-06-06 para. 8] p. 274, Para. 1, [1906MS].

"We were very thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as if they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands that held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the

rubbish that barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value." [Cf: RH 12-06-06 para. 9] p. 274, Para. 2, [1906MS].

Experiences in Australia.--By divine direction, we made special efforts in Australia to reach men and women in cities through wisely conducted campmeetings. It was thus that the work in Newcastle, New South Wales, was started, late in 1898. It was "thought that the time had fully come for us to make a decided effort to present the truth to the eighty thousand people of Newcastle and its surrounding towns; and we knew that the best possible way to do this was by holding a campmeeting, following it with tent meetings, accompanied by visiting, Bible work, the selling of the *Bible Echo* and religious and health books, and by Christian Help work, and the establishment of a medical mission." [Cf: RH 12-06-06 para. 10] p. 274, Para. 3, [1906MS].

For several weeks before the beginning of this meeting, I carried a very heavy burden. Into the church at Cooranbong there had come a spirit very displeasing to God,--a spirit of faultfinding and criticism. Sabbath after Sabbath, I bore a plain message regarding this sin. Before the opening of the Newcastle meeting, I wrote regarding these efforts to a brother in responsibilities, as follows:-- [Cf: RH 12-06-06 para. 11] p. 274, Para. 4, [1906MS].

"On Sabbath, December 3, the burden was heavy upon me. I spoke the words the Lord gave me. In the early morning I had written out a message for the church, which I read and commented upon. Notwithstanding the appeal made, in the social meeting there was no break. Very good testimonies were borne by some, but I felt that we had no special victory. I then knelt down and prayed, and yet there seemed to be the same tied-up spirit. . . . [Cf: RH 12-06-06 para. 12] p. 274, Para. 5, [1906MS].

"Last Sabbath, December 10, I again read important matter. As I read, the power of God was upon me, and I spoke very plainly. The Lord must impress the heart. I can only speak to the ear. [Cf: RH 12-06-06 para. 13] p. 275, Para. 1, [1906MS].

"I entreated, I pleaded with the people to set their hearts in order before the campmeeting. We are living amid the perils of the last days, and we must gather up and appreciate every ray of light. Our testimony must be plain, truthful, and searching. But it must not reveal in any degree a censorious, faultfinding spirit. . . . Satan can do the faultfinding for the whole world. We may grieve, but we must not fret. We can be sorrowful; we will not scold. I know the battle is often severe. We can not avoid the injunction, 'Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men.'" [Cf: RH 12-06-06 para. 14] p. 275, Para. 2, [1906MS].

It was to the members of the Cooranbong church that we looked largely for help at the Newcastle meeting. Newcastle was unentered territory, and much depended on the spiritual condition of the brethren and sisters who would attend from Cooranbong. This is one reason why I was so burdened over the spirituality of this church. Special opportunities for service would be afforded in Newcastle, and God desired that those who claimed to be his representatives should be prepared to bear their

share of the responsibilities of the meetings and house-to-house work. [Cf: RH 12-06-06 para. 15] p. 275, Para. 3, [1906MS].

An Impressive Dream.--It was at the very beginning of this meeting, and immediately after the weeks of anxious labor to rid the Cooranbong church of the spirit of criticism, that the Lord revealed the spiritual condition of many, through an impressive dream. This dream was afterward published; but it contains instruction which throws much light on conditions existing today in some of our churches where every member should be wide awake to improve unusual opportunities for soul saving. The dream, with the accompanying instruction, as published, is as follows:-- [Cf: RH 12-06-06 para. 16] p. 275, Para. 4, [1906MS].

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor,--the opening of our hearts to the Holy Spirit. . . . [Cf: RH 12-06-06 para. 17] p. 275, Para. 5, [1906MS].

"In my dream a sentinel stood at the door of an important building, and asked every one who came for entrance, 'Have you received the Holy Ghost?' A measuring-line was in his hand, and only very, very few were admitted into the building. 'Your size as a human being is nothing,' he said. 'But if you have reached the full stature of a man in Christ Jesus, according to the knowledge you have had, you will receive an appointment to sit with Christ at the marriage supper of the Lamb; and through the eternal ages, you will never cease to learn of the blessings granted in the banquet prepared for you. [Cf: RH 12-06-06 para. 18] p. 275, Para. 6, [1906MS].

"'You may be tall and well-proportioned in self, but you can not enter here. None can enter who are grown-up children, carrying with them the disposition, the habits, and the characteristics which pertain to children. If you have nurtured suspicions, criticism, temper, self-dignity, you can not be admitted; for you would spoil the feast. All who go in through this door have on the wedding garment, woven in the loom of heaven. Those who educate themselves to pick flaws in the characters of others, reveal a deformity that makes families unhappy, that turns souls from the truth to choose fables. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door nothing can enter that could possibly mar the happiness of the dwellers by marring their perfect trust in one another. You can not join the happy family in the heavenly courts; for I have wiped all tears from their eyes. You can never see the King in his beauty if you are not yourself a representative of his character. [Cf: RH 12-06-06 para. 19] p. 276, Para. 1, [1906MS].

"'When you give up your own will, your own wisdom, and learn of Christ, you will find admittance into the kingdom of God. He requires entire, unreserved surrender. Give up your life for him to order, mold, and fashion. Take upon your neck his yoke. Submit to be led and taught by him. Learn that unless you become as a little child, you can never enter the kingdom of heaven. [Cf: RH 12-06-06 para. 20] p. 276, Para. 2, [1906MS].

"'Abiding in Christ is choosing only the disposition of Christ, so

that his interests are identified with yours. Abide in him, to be and to do only what he wills. These are the conditions of discipleship, and unless they are complied with, you can never find rest. Rest is in Christ; it can not be found as something apart from him. [Cf: RH 12-06-06 para. 21] p. 276, Para. 3, [1906MS].

"The moment his yoke is adjusted to your neck, that moment it is found easy; then the heaviest spiritual labor can be performed, the heaviest burdens borne, because the Lord gives the strength and the power, and he gives gladness in doing the work. Mark the points: "Learn of me; for I am meek and lowly in heart." Who is it that speaks thus?-- The Majesty of heaven, the King of glory. He desires that your conception of spiritual things shall be purified from the dross of selfishness, the defilement of a crooked, coarse, unsympathetic nature. You must have an inward, higher experience. You must obtain a growth in grace by abiding in Christ. When you are converted, you will not be a hindrance, but will strengthen your brethren." [Cf: RH 12-06-06 para. 22] p. 276, Para. 4, [1906MS].

"As these words were spoken, I saw that some turned sadly away and mingled with the scoffers. Others, with tears, all broken in heart, made confession to those whom they had bruised and wounded. They did not think of maintaining their own dignity, but asked at every step, 'What must I do to be saved?' The answer was, 'Repent, and be converted, that your sins may go beforehand to judgment, and be blotted out.' Words were spoken which rebuked spiritual pride. This pride God will not tolerate. It is inconsistent with his Word and with our profession of faith. Seek the Lord, all ye who are ministers of his. Seek him while he may be found, 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.'" Mrs. E. G. White. [Cf: RH 12-06-06 para. 23] p. 276, Para. 5, [1906MS].

Sabbath afternoon, October 20, I felt impelled by the Spirit of God to appeal once more to our brethren and sisters living in Oakland, Berkeley, Alameda and San Francisco, to rise nobly to their high privileges, and fulfil the purpose that God desires to work through them. I spoke in the Oakland church, as follows:-- [Cf: RH 12-13-06 para. 1] p. 277, Para. 1, [1906MS].

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me." [Cf: RH 12-13-06 para. 2] p. 277, Para. 2, [1906MS].

Mark especially the words, "The reproaches of them that reproached thee fell on me." O, that these words might sink deep into the heart of every one who thinks he is doing God's service while finding fault with others! This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ himself. [Cf: RH 12-13-06 para. 3] p. 277, Para. 3, [1906MS].

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." [Cf: RH 12-13-06 para. 4] p. 277, Para. 4, [1906MS].

We are to be Bible Christians. We are to study the Word, and to carry out this Word in every particular. Then we shall know that Christ Jesus is our efficiency, our healer, our strength, our front-guard and our rearward. Then we shall have the help and the power that God alone can give. [Cf: RH 12-13-06 para. 5] p. 277, Para. 5, [1906MS].

God desires that his commandment-keeping people shall stand on vantage ground. He desires that they shall stand before him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into his image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it. [Cf: RH 12-13-06 para. 6] p. 277, Para. 6, [1906MS].

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus." Why? That we shall be of a great variety of minds?--O, no! The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: *that ye may with one mind and one mouth glorify God*, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." [Cf: RH 12-13-06 para. 7] p. 277, Para. 7, [1906MS].

What does this injunction entail?--It places us under obligation to God. It leaves us where we must understand that we are amenable to him alone. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of manifesting animosity toward one another. [Cf: RH 12-13-06 para. 8] p. 277, Para. 8, [1906MS].

My dear brethren and sisters, God is not pleased with a spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Christ Jesus. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that he may lift us up. [Cf: RH 12-13-06 para. 9] p. 278, Para. 1, [1906MS].

The apostle continues: "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." [Cf: RH 12-13-06 para. 10] p. 278, Para. 2, [1906MS].

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of

God. Christ himself has declared, "Ye are the light of the world." We are to seek to be lightbearers. And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "*see your good works, and glorify your Father* which is in heaven." As the result of these good works, an influence will go forth that will bring salvation to those who behold it. God desires us to keep our light constantly shining. [Cf: RH 12-13-06 para. 11] p. 278, Para. 3, [1906MS].

In the night season God has revealed to me the spiritual condition of the church members living in Oakland and the nearby cities. A large standard was uplifted at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking glass, from the face of which every one who looked saw reflected himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrongdoing; and, O, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. [Cf: RH 12-13-06 para. 12] p. 278, Para. 4, [1906MS].

I shall never be satisfied until just such an experience comes into the church here. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, O why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put him to open shame, by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do, by looking unto Jesus and by realizing how our course must appear in his sight, and how he must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I can not sleep more than a few hours; and often, in the hours of the night I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set thy people in order, before it shall be everlastingly too late! [Cf: RH 12-13-06 para. 13] p. 278, Para. 5, [1906MS].

At times during these seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and nearby places,--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion. [Cf: RH 12-13-06 para. 14] p. 279, Para. 1, [1906MS].

God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the Divine. There remains now only a little while in which we can work to save our own souls and the souls of others; and all that God has given us should be cleansed and sanctified to his service. We should

clear the King's highway, in order that God's messengers shall not be impeded as they try to advance. We should come into working order, and into perfect unity with one another. Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path which leads to life everlasting. [Cf: RH 12-13-06 para. 15] p. 279, Para. 2, [1906MS].

O, that every soul would prostrate himself before God, yielding himself unreservedly to him, and solemnly vowing that with Heaven's help he will henceforth keep his lips from all guile; that he will keep the life sanctified; that in every word and act he will honor and glorify the Lord! If thorough work were done, what a missionary company we should have with which to work these cities! O, what numbers we could have to send into places where the people have never heard the third angel's message! [Cf: RH 12-13-06 para. 16] p. 279, Para. 3, [1906MS].

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. [Cf: RH 12-13-06 para. 17] p. 279, Para. 4, [1906MS].

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. Prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. Open the door of the soul temple, and let the Saviour in. "Behold, I stand at the door, and knock," he says. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [Cf: RH 12-13-06 para. 18] p. 279, Para. 5, [1906MS].

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that, by the aid of the Holy Spirit, we may be prepared to present the third angel's message before others who need it so much. Now is our opportunity. May God help us, that we may be converted. [Cf: RH 12-13-06 para. 19] p. 279, Para. 6, [1906MS].

Dear brethren and sisters, if there are any of you who desire to say anything this afternoon, be free to speak. Are you ready to rededicate yourselves to God? Christ is ready; he is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you can not spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with halfhearted work. Dig it out by the roots; and then God will help you to be reconverted. [Cf: RH 12-13-06 para. 20] p. 280, Para. 1, [1906MS].

As I spoke these and many like words to the brethren and sisters

assembled. I felt the power of God thrilling me through and through. My talk was followed by a social meeting, and before the service closed, I offered a prayer to God for his converting power to rest upon those who are not yet prepared to cooperate with God and their brethren, in the special efforts now being put forth. [Cf: RH 12-13-06 para. 21] p. 280, Para. 2, [1906MS].

As we arose from prayer, the whole congregation united in singing one of my favorite hymns, "Jesus, Lover of my soul." A deep solemnity seemed to pervade the entire assembly as the people separated to return to their homes. We hope for better days as the result of this meeting. Mrs. E. G. White. [Cf: RH 12-13-06 para. 22] p. 280, Para. 3, [1906MS].

About four years ago, when Elder Haskell and others were conducting a Bible training school and evening services in New York City, the word of the Lord to the workers there was: "Let the believers living near the place where you are holding meetings, share the burden of the work. They should feel it a duty and a privilege to help make the meetings a success. God is pleased by efforts to set them at work. He desires every church member to labor as his helping hand, seeking by loving ministry to win souls to Christ." [Cf: RH 12-20-06 para. 1] p. 280, Para. 4, [1906MS].

"The large cities should have been worked just as soon as the churches received the light. But many have carried no burden for souls, and Satan, finding them susceptible to his temptations, has spoiled their lives. God asks his people to repent, be converted, and return to their first love, which they have lost by their failure to follow in the footsteps of the self-sacrificing Redeemer." [Cf: RH 12-20-06 para. 2] p. 280, Para. 5, [1906MS].

And to the church in Los Angeles, over a year ago, when the Lord was mightily stirring the people through the tent meetings in progress, was sent the word:-- [Cf: RH 12-20-06 para. 3] p. 280, Para. 6, [1906MS].

"Let the Los Angeles church have special seasons of prayer daily for the work that is being done. The blessing of the Lord will come to the church members who thus participate in the work, gathering in small groups daily to pray for its success. Thus the believers will obtain grace for themselves, and the work of the Lord will be advanced. [Cf: RH 12-20-06 para. 4] p. 280, Para. 7, [1906MS].

"This is the way we used to do. We prayed for our own souls and for those who were carrying on the work. The Lord Jesus declares that where two or three are gathered together in his name, he is in the midst of them, to bless them. Let there be less talking, and more sincere, earnest prayer. [Cf: RH 12-20-06 para. 5] p. 281, Para. 1, [1906MS].

"I fear that the effort that is being made to proclaim the truth in Los Angeles will not be appreciated. Let every man come up to the help of the Lord against the mighty foe. Where a special effort is made, as has been revealed by the evangelistic work done in Los Angeles, let every member of the church draw near to God. Let all search their own hearts with the light that shines from the Word. If sin is discovered, let it be confessed and repented of. Let every helper be in good working order. The Lord will hear and answer prayer. Let not the church

members think that efforts should be put forth for them by the one who is impressed to labor for those who have been neglected, those in whose behalf special efforts have not heretofore been put forth. [Cf: RH 12-20-06 para. 6] p. 281, Para. 2, [1906MS].

"Where such an effort is made as has been made in Los Angeles, let the members of the church clear the King's highway, and help with their means in the work being done. Let them show that they are in perfect harmony. Let them be on hand at the meetings, armed and equipped for service, ready to talk with any one who may be interested. Let them pray and work for the lost sheep. [Cf: RH 12-20-06 para. 7] p. 281, Para. 3, [1906MS].

"Let the second chapter of Second Timothy be impressed on the heart and brought into the practical life. Let not this season pass and leave the church uninfluenced by the truth that has been proclaimed. There is danger of the church's being in a self-satisfied, indifferent, backslidden condition during this time of special blessing, when the Word of God is being presented. Awake, my brethren, awake, and do not let angels see that you feel but little obligation to act your part in sustaining the work that is being done. Be wide awake. Pray while going about your daily duties. Draw strength from Christ; and let your hearts be filled with the deepest gratitude that the Lord is working. Be laborers together with him. [Cf: RH 12-20-06 para. 8] p. 281, Para. 4, [1906MS].

"This is Los Angeles' opportunity. If the members of the church will come humbly before God, putting all that is wrong out of their hearts, and consulting him at every step, he will manifest himself to them, and will give them courage in him." [Cf: RH 12-20-06 para. 9] p. 281, Para. 5, [1906MS].

This instruction is specially applicable to the churches at Oakland, Alameda, Berkeley, and San Francisco. Long has the light of present truth been shining upon the pathway of the believers in these churches. In a peculiar sense have they been favored with unusual light and unusual privileges. And now, when the judgments of heaven have led thinking men and women to pause and reflect what these things mean, a golden opportunity is given every believer to cooperate heartily with the messengers of truth who have come to tell the people that Jesus is soon coming again. [Cf: RH 12-20-06 para. 10] p. 281, Para. 6, [1906MS].

In this time, when God's message of warning is being so clearly proclaimed in these cities, every believer should carefully study and take heed to the words of counsel written by Paul to Timothy:-- [Cf: RH 12-20-06 para. 11] p. 282, Para. 1, [1906MS].

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. [Cf: RH 12-20-06 para. 12] p. 282, Para. 2, [1906MS].

"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 longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [Cf: RH 12-20-06 para. 13] p. 282, Para. 3, [1906MS].

If, in this opportune time, the members of the churches will come humbly before God, putting out of their hearts all that is wrong, and consulting him at every step, he will manifest himself to them, and will give them courage in him. We must be ready to use our God-given capabilities in the work of the Lord. We must be ready to speak words in season and out of season,--words that will help and bless. [Cf: RH 12-20-06 para. 14] p. 282, Para. 4, [1906MS].

As the church members do their part faithfully, the Lord will lead and guide his chosen ministers, and strengthen them for their important work. In much prayer let us all unite in holding up their hands, and in drawing bright beams from the heavenly sanctuary. We are soul-hungry to see the work advancing as it should. Christ is our alpha and our omega. Only in his strength can we gain success. Mrs. E. G. White. [Cf: RH 12-20-06 para. 15] p. 282, Para. 5, [1906MS].

"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [Cf: RH 12-27-06 para. 1] p. 282, Para. 6, [1906MS].

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sakes he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth. [Cf: RH 12-27-06 para. 2] p. 282, Para. 7, [1906MS].

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own? [Cf: RH 12-27-06 para. 3] p. 283, Para. 1, [1906MS].

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God. [Cf: RH 12-27-06 para. 4] p. 283, Para. 2, [1906MS].

No charity is complete unless it reveals an appreciation of the

gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they. [Cf: RH 12-27-06 para. 5] p. 283, Para. 3, [1906MS].

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness. [Cf: RH 12-27-06 para. 6] p. 283, Para. 4, [1906MS].

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the present holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians! [Cf: RH 12-27-06 para. 7] p. 283, Para. 5, [1906MS].

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy? [Cf: RH 12-27-06 para. 8] p. 283, Para. 6, [1906MS].

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions. [Cf: RH 12-27-06 para. 9] p. 283, Para. 7, [1906MS].

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventist an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,--the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields. Mrs. E. G. White. [Cf: RH 12-27-06 para. 10] p. 284, Para. 1, [1906MS].

"Be Guarded." [Cf: Australasian Union Conference Record 10-01-06 para. 01] p. 284, Para. 2, [1906MS].

"It becomes our people to guard every word spoken or written. Let every church and every individual now watch unto prayer. As difficulties present themselves. Satan becomes a willing helper. Let the weapon used by us be that used by Christ--'It is written.' Let us

be solemn and earnest and true and tender of spirit. The truth lived out in daily life is the only thing that will convince unbelievers that there is a reality in the profession made by believers. Let us dig deep now, and plead for the power of the Holy Ghost to break the bondage of Satan from the soul. Seek the Lord; confess your sins; let the Holy Spirit soften and subdue the heart." [Cf: Australasian Union Conference Record 10-01-06 para. 02] p. 284, Para. 3, [1906MS].

"I am instructed to lift before our people the high standard to which they are to attain. The law of heaven, by which the universe is governed, must be brought into our every-day experience in this world. So long as we are in this world of sin, we must engage in constant spiritual warfare. My brethren in the Lord, I am instructed to say that you must raise the standard of piety still higher. Encourage the people to study their Bibles. Let the Bible be read freely in the family and in the pulpit. To ministers and people I would say, Give yourselves no rest till you find the truth as revealed to holy men of old. We are in this world to bring into action the principles of heaven. Into the heavenly courts there can enter no taint of sin. The character of holiness to which we must attain, Christ has revealed. [Cf: Australasian Union Conference Record 10-01-06 para. 01] p. 284, Para. 4, [1906MS].

"I address my brethren and sisters in Australia who are living in this solemn period of the world's history. We need much prayer. The Word of God is to be our guide, our proof by which we are to vindicate our faith. As a people we are to be sanctified to God daily. Constantly we are to be on the watch over self. The whole being is to be consecrated to God's service. What is the lack of many?--A lack of sanctification of spirit. Talk faith, live the truth. We need to present the truth as the sin-destroyer." [Cf: Australasian Union Conference Record 10-01-06 para. 02] p. 284, Para. 5, [1906MS].

"It is our privilege to be preparing for translation. Why do we not so prepare our hearts that we will receive the promise? My brethren and sisters, yield your whole body and soul to the Lord. Rest in the arms of your compassionate Saviour. Let no one hear from your lips words of complaining or of judging. The Lord has not placed you on the judgment-seat. You have a battle to fight, and you can make it much more severe by turning away from Christ. Seducers, with a scientific problem, are to be guarded against more carefully than any other peril that we may meet. The effort of seducers has been to undermine confidence in the truth of God. Unless we are on our guard, the enemy, disguised as an angel of light, will lead us astray. It is when Satan appears as an angel of light that he takes souls in his snare. Many Scriptures will be misapplied by these teachers so that they will be used as a robe of righteousness to cover dangerous theories. As the people of Ephesus lost their first love, they increased in a knowledge of scientific theories originated by the father of lies. The Saviour warns us all to repentance so that we may stand right with God." [Cf: Australasian Union Conference Record 10-01-06 para. 01] p. 284, Para. 6, [1906MS].

"The Lord requires every man to be at his post of duty doing the work that requires to be done. The spirit that brought about the first great rebellion in heaven is at work to-day. Our watchmen must be wide awake to give the trumpet a certain sound. [Cf: Australasian Union Conference Record 10-01-06 para. 01] p. 285, Para. 1, [1906MS].

"None are too high to fall. Sin originated with Satan, who was next to Christ. Lucifer became the destroyer of those whom heaven had committed to his guardianship. Satan has a church in our world to-day. In his church are all the disaffected ones and the disloyal. All who harbor pride, ambition, vain-glory, or selfishness, will be found wanting when weighed in the balance of the Lord. We cannot of ourselves perfect a true moral character, but we can accept the righteousness of Christ. 'He that saith he abideth in Him ought himself also so to walk, even as He walked.'" [Cf: Australasian Union Conference Record 10-01-06 para. 02] p. 285, Para. 2, [1906MS].

"The time has come for decided efforts to be made in our cities. Read Luke 21. This is the message for this time, and it is written to this generation of the end. We must let nothing interpose between us and the work God has given us to do. Special efforts must be made to bring the truth before those in the cities. [Cf: Australasian Union Conference Record 10-01-06 para. 01] p. 285, Para. 3, [1906MS].

"Let no time be lost in picking others to pieces. All contention is to cease. We are to love as brethren. Let us go up into the mount with God, that we may come back with the reflection of the glory of God upon us. The only place we can obtain it is in the mount with God. There is a work to be done in studying the Word of the Lord as revealed in His law. There has been much casual reading, but how much real study? Christ lived among men and preached the very precepts of that law in the world. [Cf: Australasian Union Conference Record 10-01-06 para. 02] p. 285, Para. 4, [1906MS].

"The work will soon be cut short in righteousness. We must become more persistent and more devout in our efforts to carry it forward to completion. The time has come that we must not only be active, but we must concentrate that activity so as to make it tell. If we spent more time in the mount with God our work would be more effectual. [Cf: Australasian Union Conference Record 10-01-06 para. 03] p. 285, Para. 5, [1906MS].

"There must come more convincing power into our preaching. The sword of the spirit must be edged anew and sent forth with power. Shall we put ourselves to it like men with all the realities of eternity before them? We want the Holy Ghost power to go forward and complete God's work in the earth." [Cf: Australasian Union Conference Record 10-01-06 para. 04] p. 285, Para. 6, [1906MS].

The Saviour said again: "Hear ye therefore the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: Atlantic Union Gleaner 01-17-06 para. 01] p. 285, Para. 7, [1906MS].

Those who do not follow true Christian principles, whose natural and cultivated tendencies to wrong have not been changed by the grace of God, have no root in themselves; and therefore they lose the interest which they once felt in the truth. They return to their sinful practices. They may continue to make a profession of Christianity, but they do not go on from grace to grace. For a time they are neither cold nor hot, but they finally become hardened to all good impressions. They grow careless, worldly, inattentive. They hear the truth but do not receive it. Of this class Christ says: "Every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." [Cf: Atlantic Union Gleaner 01-17-06 para. 02] p. 286, Para. 1, [1906MS].

Of Chorazin and Bethsaida, cities in which so many of Christ's mighty works were done, which were exalted to heaven by being honored with his presence, the Saviour declared: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." [Cf: Atlantic Union Gleaner 01-17-06 para. 03] p. 286, Para. 2, [1906MS].

Those who have been favored with great light and many opportunities, but who have not accepted the light nor improved the opportunities, who have not followed correct principles in dealing with their brethren or with unbelievers, will receive punishment in accordance with their sin. They will meet with some sad surprises in the last great day, when every case shall be brought up in review before God. In their record they will see that which will fill them with shame, but nothing can be changed. All is beyond recall. [Cf: Atlantic Union Gleaner 01-17-06 para. 04] p. 286, Para. 3, [1906MS].

Christ has made every provision for the sanctification of his church. He has made abundant provision for every soul to have such grace and strength that he will be more than a conqueror in the warfare against sin. The Saviour is wounded afresh and put to open shame when his people pay no heed to his word. He came to this world and lived a sinless life, that in his power his people might also lead lives of sinlessness. He desires them by practicing the principles of truth to show to the world that God's grace has power to sanctify the heart. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 01-17-06 para. 05] p. 286, Para. 4, [1906MS].

Sanitarium, Cal., Dec. 6, 1906. "For we know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [Cf: Atlantic Union Gleaner 12-19-06 para. 01] p. 286, Para. 5, [1906MS].

Shall we follow Christ as our pattern? In his life of self-sacrifice was seen not one jot or tittle of selfishness. He who had been rich in

the heavenly courts, left all his wealth and power, and came to this world, clothed in the humble garb of humanity. For our sake he became poor, that we through his poverty might be made rich. Like him, his followers are by lives of self-denial to be a blessing to the world. If in the lives of all God's people the character of Christ were revealed, we should see thousands more converted to the truth. [Cf: Atlantic Union Gleaner 12-19-06 para. 02] p. 286, Para. 6, [1906MS].

If men would only remember that every favor they receive is a gift from God, would they not do very much more than they are now doing to relieve his work of the embarrassment of poverty? Would they not act a noble part in rendering to the Lord that which is his own? [Cf: Atlantic Union Gleaner 12-19-06 para. 03] p. 287, Para. 1, [1906MS].

Wealth hoarded will become a curse. Often the Lord can not preserve and bless the possessions of men, because the owners feel little or no obligation to assist in the great work of proclaiming the truth in new fields. Their substance, generously divided with their brethren who are laboring with meager facilities in destitute fields, would bring in return rich blessings from God. [Cf: Atlantic Union Gleaner 12-19-06 para. 04] p. 287, Para. 2, [1906MS].

No charity is complete unless it reveals an appreciation of the gospel. Those who now, in this time of emergency, selfishly hold on to their means, will soon suffer the loss of all they have. Those who are truly converted, and who have more than sufficient for their immediate necessities, will freely impart of their abundance to help those who are poorer than they. [Cf: Atlantic Union Gleaner 12-19-06 para. 05] p. 287, Para. 3, [1906MS].

All should feel an intense interest in the advancement of the third angel's message. The work of proclaiming this message has already grown to large proportions; but it is to advance still more rapidly. We need many more laborers, and God's loyal people, filled with a spirit of self-denial, should now give cheerfully and liberally, in order that facilities may be provided for the entering of new territory. In many places the work has been retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help against the mighty powers of darkness. [Cf: Atlantic Union Gleaner 12-19-06 para. 06] p. 287, Para. 4, [1906MS].

Shall we not, as a people, refrain from following the custom of the world in unnecessary indulgence during the coming holiday season? O how much might be accomplished in needy mission fields with the money that is squandered in various ways at this season of the year by those who profess to be Christians! [Cf: Atlantic Union Gleaner 12-19-06 para. 07] p. 287, Para. 5, [1906MS].

Will not the Seventh-day Adventists in every place first consecrate themselves to the Lord, and then do their very best, according to their circumstances, to advance his work, by gifts and offerings? Will they show that they appreciate the blessings of the Lord, and that they are grateful for his mercy? Will they not now consider their obligations to God, at a time when the world especially seeks for pleasure, and expends large sums of money for gifts to those who are not needy? [Cf: Atlantic Union Gleaner 12-19-06 para. 08] p. 287, Para. 6, [1906MS].

I have said to my family and my friends, I desire that no one shall make me a birthday or Christmas gift, unless it be with permission to pass it on into the Lord's treasury, to be appropriated in the establishment of missions. [Cf: Atlantic Union Gleaner 12-19-06 para. 09] p. 287, Para. 7, [1906MS].

I will greatly praise the name of the Lord if his people, at this time, by the exercise of benevolence, will increase the facilities for successful work in many needy fields. I long to see among Seventh-day Adventists an increase of faith and courage, and more praise and thanksgiving to God, so that where in the past there has been a withholding of means, there shall from henceforth be seen the evidences of a grateful heart,--the faithful bestowal of gifts and offerings, to supply the needs of many destitute fields. Ellen G. White. [Cf: Atlantic Union Gleaner 12-19-06 para. 10] p. 287, Para. 8, [1906MS].

Religion in the heart, planted there by the Spirit of God produces beauty in the character. It is not as sounding brass or a tinkling cymbal. The Spirit of truth, the righteousness of Christ, produces beauty in the soul. It is that inward adorning of great price. The Spirit of holiness if received from God into the inner sanctuary of the soul, will, if it pervades the soul-temple, work outward, moulding and fashioning the character after the divine similitude. The Spirit, the life from Jesus Christ, flows from the soul. It is represented as a well of water, springing up unto everlasting life. [Cf: The Gospel Herald 08-01-06 para. 01] p. 288, Para. 1, [1906MS].

Genuine faith and love, and the reverence and fear of God, will have a refining influence on the life. Spurious pretenses, emotional, fitful, religious experiences will also make themselves apparent in the life. Too often, for a time, these pass for genuine religion; but their influence is such that the question is forced upon those who have a knowledge of the fruits of righteousness, What is the chaff to the wheat? [Cf: The Gospel Herald 08-01-06 para. 02] p. 288, Para. 2, [1906MS].

Those whose religion depends on circumstances are altogether unreliable. Their experience being fashioned by their surroundings is fitful and unsafe, and misleading to themselves; and the atmosphere which surrounds their souls is misleading to others also. The high, ecstatic flashes that occasionally brighten up their experience are regarded by many as the inspiration of God; but it is simply the development of the natural phase of character. [Cf: The Gospel Herald 08-01-06 para. 03] p. 288, Para. 3, [1906MS].

These two classes are represented in the fiftieth chapter of Isaiah: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to revive the heart of the contrite ones." And the warning is given to the other class, "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Cf: The Gospel Herald 08-01-06 para. 04] p. 288, Para. 4, [1906MS].

There is a marked contrast between the strange fire kindled by selfish human efforts and the sacred fire of God's own kindling. The one bears the decided imprint of humanity. Its fruit testifies to the character of the tree. "By their fruits ye shall know them." The souls that fix their attention on the fountain of truth and wisdom, who go straight to the source of true wisdom, will not be disappointed. "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not [any man for his lack of knowledge], but let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed." To those who thus seek, it shall be given. [Cf: The Gospel Herald 08-01-06 para. 05] p. 288, Para. 5, [1906MS].

The Holy One has presented his law to us as a standard of character. And the Lord is our judge, as well as our law-giver, and our king. There can be sinless human agents, who will not swerve from the strictest truth and honesty. Abraham was God's representative in his generation. God calls him the father of the faithful. [Cf: The Gospel Herald 08-01-06 para. 06] p. 288, Para. 6, [1906MS].

And Christ says, "Abraham rejoiced to see my day; and he saw it and was glad." How could Abraham behold the plan of redemption? How could he comprehend the great and grand working out of this plan through the future ages? By faith. He saw the root and offspring of David, the bright and morning star. He saw the one great anti-typical Sacrifice gracing the world with his presence, living the life of God in this sinful world: and his righteousness was going before him showing him the way, and the glory of the Lord was his reward. [Cf: The Gospel Herald 08-01-06 para. 07] p. 289, Para. 1, [1906MS].

Abraham had a special interest in the Lamb of God, who taketh away the sin of the world. To him it was revealed that in Christ his hopes of eternal life were centered. Through his sacrifice his salvation was complete, and Abraham's heart was filled with comfort, hope, and assurance, which was to him a firm foundation, a solid rock, upon which he rested in confidence that could not be shaken. The very truth that came down from heaven, was welcomed into his heart. He was not an occasional Christian, and an apparently devout worshiper. God said, "I know him." He could trust Abraham. [Cf: The Gospel Herald 08-01-06 para. 08] p. 289, Para. 2, [1906MS].

Among his children God would have no tampering with the conscience of young or old, master or servant. There is to be no conniving at transgression. The ten holy precepts had not been written upon the tables of stone by the finger of God in Abraham's day. But Abraham was acquainted with them. They had been handed down from generation to generation; parents had taught their children the will of the Creator. Having educated himself to obey the law of God, the spirit of the commandments given in Eden was woven into the character of Abraham, fashioning his life after the divine pattern; and as a result his family was enlightened. He feared the Lord with all his house; for God's standard of holiness was made known by Abraham to both masters and servants. [Cf: The Gospel Herald 08-01-06 para. 09] p. 289, Para. 3, [1906MS].

He who combines faith and works will command his household after him, and like Abraham, will fear the Lord with all his house. Of him God

said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken." He who is a true child of Abraham will cultivate home religion. It is the privilege of every one to walk in the light, if they will seek the Lord earnestly for wisdom. The word of the Lord was made known to Abraham direct by heavenly intelligences. The same word was made known to the following generations by the Old Testament Scriptures; and is now revealed in the New Testament gospel. The written word can be taken into every family. It should be opened before the members of the household as their guide book; to be studied and obeyed. In every difficulty that may arise, let all inquire, What hath God said in his word; for that is our directory, our rule of life? The word is the bread of life to the hungry soul; the water of life to the thirsty soul. [Cf: The Gospel Herald 08-01-06 para. 10] p. 289, Para. 4, [1906MS].

David beheld the wondrous glory of Jesus Christ, "And while I was musing the fire burned; then spake I with my tongue." How could he keep silent? He must give utterance. He must tell of the grand scenes opened before him; the power, the majesty, the glory of Christ. Who can behold the glory of our Redeemer and not speak of it? Who, with the eye of faith, can see his beauty and not extol it? Who can taste of his love and not adore him, the Lord God of hosts is his name. Even the chosen of God cannot give expression to the glory of his goodness and love. Language fails to reveal it. Lost in wonder, one of old exclaimed, He is "the chiefest among ten thousand. . . . Yea, he is altogether lovely! He is my beloved, and I am his." In the 145th psalm David offers him beautiful tribute of praise, saying, "I will extol thee, my God, O king; and I will bless thy name forever and ever. . . . Great is the Lord, and greatly to be praised; and his greatness is unsearchable. . . . All thy works shall praise thee, O Lord; and thy saints shall bless thee." Unable to find words to express what was in his heart, John calls upon all to behold him: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" [Cf: The Gospel Herald 08-01-06 para. 11] p. 289, Para. 5, [1906MS].

"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* [Jesus Christ], 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: The Gospel Herald 08-01-06 para. 12] p. 290, Para. 1, [1906MS].

The golden chain binds the Old and New Testaments together. They both express the same thing; declaring unto humanity the living testimony of the King in his beauty. All the writers show forth the praises of him who hath called them out of darkness into his marvelous light. [Cf: The Gospel Herald 08-01-06 para. 13] p. 290, Para. 2, [1906MS].

We also are to open our lips in praises. From the heart subdued with his love, let expressions of adoration arise; tell of his goodness, tell of his loveliness; extol his grace; magnify his lovely character. To the true believer, he is more precious than gold, even the finest gold of Ophir; yea, more precious to me than life itself. [Cf: The Gospel Herald 08-01-06 para. 14] p. 290, Para. 3, [1906MS].

[Referring to the Self-denial Boxes and their use Sister White says]:-
- [Cf: The Gospel Herald 11-01-06 para. 01] p. 290, Para. 4, [1906MS].

"Fathers and mothers, teach your children lessons of self-denial, by encouraging them to unite with you in dispensing with the things we really do not need, and in giving to the colored work the money thus saved. Tell your children of the poor colored people and their necessities. Implant in each tender heart a desire to deny self in order to help others. Lead the children early to realize the close relationship existing between money and missions. [Cf: The Gospel Herald 11-01-06 para. 02] p. 290, Para. 5, [1906MS].

"The fields are white for the harvest. Shall not the laborers have means for gathering in the precious grain? Will not those who know the truth see what they can do to help, just now? Will not every one cut off all needless expenditures? See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given responsibility. Fulfil your duty toward the colored race. "Some may say: 'We are being drawn upon continually for means. Will there be no end to the calls?' We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to him. [Cf: The Gospel Herald 11-01-06 para. 03] p. 290, Para. 6, [1906MS].

"The Lord's servants are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. We are to be interested in everything that concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul saving. God has placed upon every believer the responsibility of helping to rescue the most needy, the most helpless, the most oppressed. Christians are to enlighten the ignorance of their less favored brothers. They are to break every yoke, and let the oppressed go free from the power of vicious habits and sinful practices. By imparting the knowledge sent from heaven, they are to enlarge the capabilities and increase the usefulness of those most in need of a helping hand. [Cf: The Gospel Herald 11-01-06 para. 04] p. 290, Para. 7, [1906MS].

Those who realize their dependence upon God, will feel that they must be honest with their fellowmen; and, above all, they must be honest with God, from whom comes all the blessings of life. The evasion of the positive commands of God concerning tithes and offerings is registered in the books of heaven as robbery toward Him. [Cf: The Indiana Reporter 08-15-06 para. 01] p. 291, Para. 1, [1906MS].

Let none feel at liberty to retain their tithe to use according to

their own judgment. They are not to use it for themselves in any emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. [Cf: The Indiana Reporter 08-15-06 para. 02] p. 291, Para. 2, [1906MS].

Unless the name of God is written in your forehead,--written there because God is the center of your thoughts,--you will not be meet for the inheritance in light. It is your Creator who has poured out to you all heaven in one wondrous gift,--His only begotten Son. Will you withhold from God His own? Will you divert from the treasury the portion of means which the Lord claims as His? If so, you are robbing God, and every dollar is charged against you in the books of heaven. [Cf: The Indiana Reporter 08-15-06 para. 03] p. 291, Para. 3, [1906MS].

It is the duty of the elders and officers of the church to instruct the people on this important matter, and to setting things in order. As laborers together with God, the officers of the church should be sound upon this plainly revealed question. The ministers themselves should be strict to carry out to the letter the injunctions of God's word. Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty. [Cf: The Indiana Reporter 08-15-06 para. 04] p. 291, Para. 4, [1906MS].

The one who proclaims the message of mercy to fallen men has another work also, to set before the people the duty of sustaining the work of God with their means. He must teach them that a portion of their income belongs to God, and is to be sacredly devoted to His work. This lesson he should present both by precept and example. And he should beware that he does not by his own course lessen the force of his teaching. [Cf: The Indiana Reporter 08-15-06 para. 05] p. 291, Para. 5, [1906MS].

The minister should, by precept and example, teach the people to regard the tithe as sacred. He should not feel that he can retain and apply it according to his own judgment because he is a minister. It is not his. He is not at liberty to devote to himself whatever he thinks is his due. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in His treasury, and held sacred for God's service as He has appointed. The tithe is God's portion, not at all the property of man, and the scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? Mrs. E. G. White. [Cf: The Indiana Reporter 08-15-06 para. 06] p. 292, Para. 1, [1906MS].

I have been instructed that there are decided advantages to be gained by the establishment of a school and a sanitarium in close proximity, that they may be a help one to the other. Instruction regarding this was given to me when we were making decisions about the location of our buildings in Takoma Park. Whenever it is possible to have a school and a sanitarium near enough together for helpful co-operation between the two institutions, and yet separated sufficiently to prevent one from interfering with the work of the other, let them be located so as to carry on their work in conjunction. One institution will give influence and strength to the other; and, too, money can be saved by both

institutions, because each can share the advantages of the other. [Cf: The Medical Missionary 05-01-06 para. 01] p. 292, Para. 2, [1906MS].

In connection with our larger schools there should be provided facilities for giving many students thorough instruction regarding gospel medical missionary work. This line of work is to be brought into our colleges and training schools as a part of the regular instruction. This will make it unnecessary for our youth from all parts of the land to go to Battle Creek, or to any other one or two places, to obtain a thorough and satisfactory education and training. [Cf: The Medical Missionary 05-01-06 para. 02] p. 292, Para. 3, [1906MS].

Those in training to be nurses and physicians should daily be given instruction that will develop the highest motives for advancement. They should attend our colleges and training schools; and the teachers in these institutions of learning should realize their responsibility to work and pray with their students. In these schools, students should learn to be true medical missionaries, firmly bound up with the gospel ministry. [Cf: The Medical Missionary 05-01-06 para. 03] p. 293, Para. 1, [1906MS].

Our people who have a deep interest in the children and youth, and in the training of laborers to carry forward the work essential for this time, need not be left in perplexity and uncertainty about the steps to be taken for the training of their youth as medical missionaries. God will open ways before all who humbly seek Him for wisdom in the perfecting of Christian character. He will have places ready for them in which to begin to do genuine missionary work. It is to prepare laborers for this work that our schools and sanitariums are established. [Cf: The Medical Missionary 05-01-06 para. 04] p. 293, Para. 2, [1906MS].

For the strengthening of this line of effort, counsel has been given that in connection with our larger schools there should be established small sanitariums. Whenever a well-equipped sanitarium is located near a school, it may add greatly to the strength of the medical missionary course in the school if perfect co-operation is established by the managers between the two institutions. The teachers in the school can help the workers in the sanitarium by their advice and counsel, and by sometimes speaking to the patients. And, in return, those in charge of the sanitarium can assist in training the students who are desirous of becoming medical missionaries for field service. Circumstances, of course, must determine the details of the arrangements that it will be best to make. As the workers in each institution plan unselfishly to help one another, the blessing of the Lord will surely rest upon both institutions. [Cf: The Medical Missionary 05-01-06 para. 05] p. 293, Para. 3, [1906MS].

No one man, whether a teacher, a physician, or a minister, can ever hope to be a complete whole. God has given to every man certain gifts, and has ordained that men be associated in his divine service, in order that the varied talents of many minds may be blended. The contact of mind tends to quicken thought and increase the capabilities. The deficiencies of one laborer are often made up by the special gifts of another. And as physicians and teachers thus associated unite in imparting their knowledge, the youth under their training will receive a symmetrical, well-balanced education for service. [Cf: The Medical

Missionary 05-01-06 para. 06] p. 294, Para. 1, [1906MS].

In all these efforts, there will come many opportunities for manifesting gentlemanly courtesy. The Christian is always courteous. And by close association with his fellow-workers, he becomes more and more refined. He learns to overlook little points of difference regarding questions that are of vital consequence. Such a man when in charge of one of the Lord's institutions, is willing to deny self and to yield his personal opinion on matters of minor importance, in order that, with all brotherly kindness, he may co-operate heartily with the managers of another institution near by. He will not hesitate to speak plainly and firmly when occasion demands; but his every word and act will be mingled with a courtesy so kindly, so Christlike, that no offense can be taken. Powerful is the influence for good that is exercised by a consecrated, active Christian gentleman. And when the managers of our institutions in close proximity, learn to unite their forces, and to labor unselfishly and untiringly for the upbuilding of one another's work, the results for good are far-reaching. [Cf: The Medical Missionary 05-01-06 para. 07] p. 294, Para. 2, [1906MS].

The benefits of hearty co-operation extend beyond physicians and teachers, students and sanitarium helpers. When a sanitarium is built near a school, those in charge of the educational institution have a grand opportunity of setting a right example before those who all through life have been easy-going idlers, and who have come to the sanitarium for treatment. The patients will see the contrast between the idle, self-indulgent lives that they have lived, and the lives of self-denial and service lived by Christ's followers. They will learn that the object of medical missionary work is to restore, to correct wrongs, to show human beings how to avoid the self-indulgence that brings disease and death. [Cf: The Medical Missionary 05-01-06 para. 08] p. 294, Para. 3, [1906MS].

The words and actions of the workers in the sanitarium and in the school should plainly reveal that life is an intensely solemn thing, in view of the account which all must render to God. Each one should now put his talents out to the exchangers, adding to the Master's gift, blessing others with the blessings given him. At the day of judgment, the life-work of each one is investigated, and each one receives a reward proportionate to his efforts. [Cf: The Medical Missionary 05-01-06 para. 09] p. 295, Para. 1, [1906MS].

That the best results may be secured by the establishment of a sanitarium near a school, there needs to be perfect harmony between the workers in both institutions. This is sometimes difficult to secure, especially when teachers and physicians are inclined to be self-centered, each considering as of the greatest importance the work with which he is most closely connected. When men who are self-confident are in charge of institutions in close proximity, great annoyance might result were each determined to carry out his own plans, refusing to make concessions to others. Both those at the head of the sanitarium and those at the head of the school will need to guard against clinging tenaciously to their own ideas concerning things that are really non-essentials. [Cf: The Medical Missionary 05-01-06 para. 10] p. 295, Para. 2, [1906MS].

There is a great work to be done by our sanitariums and schools. Time

is short. What is done must be done quickly. Let those who are connected with these important instrumentalities be wholly converted. Let them not live for self, for worldly purposes, withholding themselves from full consecration to God's service. Let them give themselves, body, soul, and spirit, to God, to be used by Him in saving souls. They are not at liberty to do with themselves as they please: they belong to God; for he has bought them with the life-blood of His only-begotten Son. And as they learn to abide in Christ, there will remain in the heart no room for selfishness. In His service they will find the fullest satisfaction. [Cf: The Medical Missionary 05-01-06 para. 11] p. 295, Para. 3, [1906MS].

Let this be taught and lived by medical missionary workers. Let these laborers tell those with whom they come in contact that the life that men and women now live will one day be examined by a just God, and that each one must now do his best, offering to God consecrated service. Those in charge of the school are to teach the students to use for the highest, holiest purpose the talents God has given them, that they may accomplish the greatest good in this world. Students need to learn what it means to have a real aim in life, and to obtain an exalted understanding of what true education means. They need to learn what it means to be true gospel medical missionaries,--missionaries who can go forth to labor with the ministers of the Word in needy fields. [Cf: The Medical Missionary 05-01-06 para. 12] p. 296, Para. 1, [1906MS].

Wherever there is a favorable opportunity, let our sanitariums and our schools plan to be a help and a strength to each other. The Lord would have his work move forward solidly. Let light shine forth as God designed that it should from his institutions, and let God be glorified and honored. This is the purpose and plan of heaven in the establishment of these institutions. Let physicians and nurses and teachers and students walk humbly with God, trusting wholly in him as the only one who can make [Cf: The Medical Missionary 05-01-06 para. 13] p. 296, Para. 2, [1906MS].

One thing it is certain is soon to be realized,--the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout. We are to hold fast the first principles of our denominated faith, and go forward from strength to increased faith. Ever we are to keep the faith that that has been substantiated by the Holy Spirit of God from the earlier events of our experience, until the present time. We need now larger breadth, and deeper, more earnest, unwavering faith in the leadings of the Holy Spirit. If we needed the manifest proof of the Holy Spirit's power to confirm truth in the beginning after the passing of the time, we need to-day all the evidence in the confirmation of the truth, when souls are departing from the faith and giving heed to seducing spirits and doctrines of devils. There must not be any languishing of soul now. [Cf: New York Indicator 02-07-06 para. 01] p. 296, Para. 3, [1906MS].

If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. We are not to stop at the first experience, but while we bear the same message to the people, this message is to be strengthened and enlarged. We are to see and realize the importance of the message, made certain by its divine origin. We are to follow on to know the Lord,

that we may know that his going forth is prepared as the morning. [Cf: New York Indicator 02-07-06 para. 02] p. 297, Para. 1, [1906MS].

Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are,--Seventh-day Adventists. [Cf: New York Indicator 02-07-06 para. 03] p. 297, Para. 2, [1906MS].

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to his word. And many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the word. Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are-- Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. [Cf: New York Indicator 02-07-06 para. 04] p. 297, Para. 3, [1906MS].

Have not the hearts of Christ's disciples burned within them as he has talked with us by the way and opened to us the Scriptures? Has not the Lord Jesus opened to us the Scriptures, and presented to us things kept secret from the foundation of the world? Some have heard the reading of the evidence of the binding claims of the law of God, and the enjoined obedience to his commandments, and have felt their characters to be in such contrast to the requirements that had they been placed in circumstances similar to Jehoiakim, king of Judah, they would have done as he did. A special message was sent to him to be read in his hearing, but after listening to three or four pages, he cut it with a penknife, and cast it into the fire. But this could not destroy the message; for the word of God will never return unto him void. The same Holy Spirit who had given the first testimony, which was refused and burned, came to the servant of God, who caused the first to be written in the roll, and repeated the very message that had been rejected, caused the latter to be written and added a great deal more to it. [Cf: New York Indicator 02-07-06 para. 05] p. 297, Para. 4, [1906MS].

Those who are willing to have the straight, plain messages of God consumed, to get them out of their sight, will only give increased publicity to, and confirmation of, the messages that they dismissed and repulsed. When the Lord sends a message to any man or woman, and they refuse to be corrected, refuse to receive it, that is not the end of the message by any means. All the transaction is recorded, and those who took part in it, by their refusal to be corrected, pronounce their own sentence against themselves. [Cf: New York Indicator 02-07-06 para. 06] p. 298, Para. 1, [1906MS].

When God sends a message to any person, minister or doctor, if men pursue a course to make of no effect the message sent, a course that destroys the influence of the message that God designed should make a change in the principles of the one corrected, and turn his heart to repentance, it would be better for these men if they had never been born. Wickedness and deceit remain in the one to whom the Lord in mercy

sent his message, but they, through Satan's devising, took it upon themselves to justify and vindicate the one whom God had corrected, and he took it upon himself to refuse the message given, and went on, sustained by men who claimed to be the ministers and doctors of the Lord. The one who ought to have realized his sin and corrected his evil, was presumptuous, and turned from the messages of God to follow his own course, until sin, in deception, in falsehood, in unprincipled working, in underhand dealing, became current. Whether there is any hope of a change, we know not. But all who have built that man up in his crooked course of action, which they know was not justice and righteousness, will suffer with the transgressor, unless they shall humble themselves before God, and show that repentance that needeth not to be repented of. [Cf: New York Indicator 02-07-06 para. 07] p. 298, Para. 2, [1906MS].

Thus saith the Lord, I am the high and holy One who inhabiteth eternity. The Lord God will be vindicated in the interest he has taken to bring men to repentance, that they should see their crooked ways and turn and be converted. But ministers and doctors have stepped in between God and men reproved, and made of no effect the reproofs he has sent, notwithstanding that the warning was to save erring men, and turn them from their wrong course of action, that their usefulness should not be destroyed. [Cf: New York Indicator 02-07-06 para. 08] p. 298, Para. 3, [1906MS].

The Spirit who asked Zechariah, "What seest thou?" to which he answered, "I see a flying roll," also caused an angel to fly in the midst of heaven, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him [let no glory be given to erring, sinful men]; for the hour of his judgment is come." Many indeed will not understand, but will stumble at the words contained in the roll. Ellen G. White. *Sanitarium, Cal., Dec. 4, 1905*. [Cf: New York Indicator 02-07-06 para. 09] p. 298, Para. 4, [1906MS].

In these times of peril, it is especially important that God's servants shall stand in their appointed lot and place, and that in every perplexing situation they will take their position decidedly on the side of Christ. Angels of God are working, working in our conferences and institutions. Every laborer connected with the Lord's cause should co-operate with them. [Cf: Pacific Union Recorder 07-26-06 para. 01] p. 299, Para. 1, [1906MS].

If our brethren will let God be the manager, many questions that now appear so difficult to understand will adjust themselves. The Lord is waiting to lead by the hand those in trying positions who are willing to be led. [Cf: Pacific Union Recorder 07-26-06 para. 02] p. 299, Para. 2, [1906MS].

Every one who is connected with any line of the Lord's work will have temptations. Satan is neither dead nor asleep. If he can, he will counterwork the work of God by bringing into connection with God's laborers those who are fractious in spirit and trying in manner. But if those in positions of responsibility reveal the love of Christ in word and act, they will have no great difficulty in holding the confidence of their fellow-workers. [Cf: Pacific Union Recorder 07-26-06 para. 03]

p. 299, Para. 3, [1906MS].

The Lord gives to His workers talents which, sanctified by His Holy Spirit, will place them on vantage ground. None are at any time to yield to the temptation to draw about them a cloak of self-righteousness, so that the Comforter, the Holy Spirit of God, shall not be able, through the grace of Christ Jesus, to enter their hearts, softening them, and making them loving and compassionate in disposition. My brethren, let your hearts be humble and contrite. Thus through an abiding Christ you will become Christlike in character. The Lord desires you to stand by His side as kind, patient, humble sons of God. [Cf: Pacific Union Recorder 07-26-06 para. 04] p. 299, Para. 4, [1906MS].

The Lord designs that the laborers in His service shall represent His love. Sharp dispositions, revealed by sharp words, will bring about a distressing state of things. [Cf: Pacific Union Recorder 07-26-06 para. 05] p. 299, Para. 5, [1906MS].

"Well," some one may say, "I know this, but what can I do?" If you hear unkind or distrustful words, go to the one who spoke them, and say, "My brother, did the Holy Spirit inspire you to utter these words? Do you not know that good angels and evil angels are here? With what party do you wish to identify yourself?" [Cf: Pacific Union Recorder 07-26-06 para. 06] p. 299, Para. 6, [1906MS].

In the Lord's work we are constantly in a school where we may learn lessons of self-control, of sanctified dignity, of gentlemanly manners and behavior. Then Satan can not gain a foothold, and Jesus will be our Helper. [Cf: Pacific Union Recorder 07-26-06 para. 07] p. 299, Para. 7, [1906MS].

"In the mouth of two or three witnesses every word may be established." As workers together with God, we should be on guard not to grieve His Holy Spirit by careless, harsh, disrespectful words, or by indiscreet actions. Our relations with one another should be pleasant. When we do right, the testimony of our own spirit and the testimony of the Spirit of God bear witness that the human mind is under the control of the divine mind. "Hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." His word furnishes evidence from which we may draw the conclusion that we are indeed His sons and daughters. [Cf: Pacific Union Recorder 07-26-06 para. 08] p. 299, Para. 8, [1906MS].

We are always to be learners. The Lord will surely help every soul in need of help. Our whole dependence must be upon the One mighty to save; because He understands our position, and will help us in every emergency. [Cf: Pacific Union Recorder 07-26-06 para. 09] p. 300, Para. 1, [1906MS].

I have words from the Lord for my brethren. Let no one suppose that he can carry the work alone, and that he must have supreme authority. Let the managers in our institutions counsel and pray with one another. There is work of different kinds to be done, and the workers of varied talents are to supply one another's deficiencies. [Cf: Pacific Union

Recorder 07-26-06 para. 10] p. 300, Para. 2, [1906MS].

The Lord desires every man in a position of responsibility to link up with his fellow-workers. No worker should shut himself up to himself. Let all the workers unite in counsel. [Cf: Pacific Union Recorder 07-26-06 para. 11] p. 300, Para. 3, [1906MS].

The Lord would have His servants cultivate the spirit of companionship. He who wraps himself about with garments of self-sufficiency, refusing to admit others into brotherly relationship, will fail of gaining the experience that he needs to gain; and others also will be losers. He should let his fellow-workers see that he regards them as of value. [Cf: Pacific Union Recorder 07-26-06 para. 12] p. 300, Para. 4, [1906MS].

Some are in danger of giving way to envy lest another shall have the supremacy. They are liable not to recognize the gifts of their fellow-workers as being as necessary to the success of the work as are their own gifts. But true love for God carries with it true, reverential trust. And he who loves God will love his brother also. [Cf: Pacific Union Recorder 07-26-06 para. 13] p. 300, Para. 5, [1906MS].

There is to be no ordering, no domineering, no masterly authority. The love of God, in a healing, life-giving current, is to flow through the life. The spirit and words and deeds of every worker are to show that he realizes that he is acting in Christ's place. The power that he receives from the great Teacher is the power to educate others, not the power to order or dictate. He is to come to Christ as one who desires to know how to teach and help others. [Cf: Pacific Union Recorder 07-26-06 para. 14] p. 300, Para. 6, [1906MS].

Patient, cheerful contentment is one of the "best gifts." So also is courage to follow in the path of duty, even when this path separates us from friends. But courage of conviction must never lead to stubbornness, which leads a man to adhere to his own ideas. Let all watch and pray. [Cf: Pacific Union Recorder 07-26-06 para. 15] p. 300, Para. 7, [1906MS].

The talent of speech is a wonderful gift,--a gift that can be a great power for good or for evil. [Cf: Pacific Union Recorder 07-26-06 para. 16] p. 300, Para. 8, [1906MS].

Intellectual ability, good taste, skill, refinement, true elevation,--these God uses in His work. But they must first be placed under His jurisdiction. The Lord's presence is to be a controlling power. He whose heart blends with the heart of Christ is, in desires and practises, conformed to the will of Christ. [Cf: Pacific Union Recorder 07-26-06 para. 17] p. 300, Para. 9, [1906MS].

We are to covet earnestly the best gifts, but this does not mean that we are to seek to be first. We are to strive earnestly for power to follow Christ's example, that we may be heralds of His gospel. This is true religion. Temptations come; suspicions and evil surmising make it hard for us to preserve the spirit of the higher life; nevertheless the Lord desires us to walk straight forward in His blessed, holy light. Mrs. E. G. White [Cf: Pacific Union Recorder 07-26-06 para. 18] p. 301, Para. 1, [1906MS].

If thou criest after knowledge, and liftest up thy voice for understanding; if thou seek her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God." [Cf: The Southern Review 05-08-06 para. 01] p. 301, Para. 2, [1906MS].

The word of God has been preserved through the centuries to be our lessonbook in these last days. It is our guide. It points us to a sure path, in which our feet can travel with safety, as we seek for the better country, even a heavenly. [Cf: The Southern Review 05-08-06 para. 02] p. 301, Para. 3, [1906MS].

Through the word of the eternal God we are made wise unto salvation. Its principles are to be ever in our hearts and on our lips. "It is written" is to be our anchor. Those who make this word the man of their counsel realize the weakness of the human heart and the power of divine grace to subdue every unsanctified, unholy impulse. They are almost constantly in prayer, and have the guardianship of holy angels. When the enemy comes in like a flood, the Spirit of God lifts up a standard for them. There is harmony in the heart; for the principles of heaven bear sway. [Cf: The Southern Review 05-08-06 para. 03] p. 301, Para. 4, [1906MS].

The appreciation of the word grows with its study. The testimony of every true searcher of the Bible is, "I had no idea of the treasures of knowledge that it contains." [Cf: The Southern Review 05-08-06 para. 04] p. 301, Para. 5, [1906MS].

It is not enough for us to read the word, supposing that a casual knowledge of its principles will bring about a transformation of character. Firmly may certain doctrines of truth be held. Again and again they may be reiterated, till the holders come to think that they are indeed in possession of the great blessings which these doctrines represent. But the greatest, most powerful truths may be accepted, yet kept in the outer court, exerting little influence to make the daily life Christlike. The soul is not sanctified by truth that is not practiced. [Cf: The Southern Review 05-08-06 para. 05] p. 301, Para. 6, [1906MS].

The Bible should be read every day. It gives the correct standard by which to judge between right and wrong. The moral principles it teaches are a shield to those who are exposed to temptation. [Cf: The Southern Review 05-08-06 para. 06] p. 301, Para. 7, [1906MS].

A fixed principle of truth is our only safeguard. Strong purpose and a resolute will close many an open door to temptation, and to influences that are unfavorable to the maintenance of a Christian character. [Cf: The Southern Review 05-08-06 para. 07] p. 301, Para. 8, [1906MS].

"He also that received seed among thorns is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." [Cf: The Southern Review 05-08-06 para. 08] p. 302, Para. 1, [1906MS].

Many professing Christians are so engrossed with earthly cares that they have no time for the cultivation of piety. They do not regard the

service of God as of the first importance. A man may seem to receive the truth, but if he does not overcome his unchristlike traits of character, the thorns grow and strengthen, killing the precious graces of the Spirit. The thorns in the heart, the unchristlike traits of character, must be uprooted and cast out; for good and evil cannot grow in the heart at the same time. Unsanctified inclinations and desires must be cut away as a hindrance to growth in grace. [Cf: The Southern Review 05-08-06 para. 09] p. 302, Para. 2, [1906MS].

Man is to read the word of God, filled with a hungering desire to hear in faith and profit by the hearing. "Take heed, therefore, how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken away, even that which he seemeth to have." [Cf: The Southern Review 05-08-06 para. 10] p. 302, Para. 3, [1906MS].

We are to give sincere, earnest attention to the teaching of Christ, realizing the importance of hearing aright, that God may use us in teaching others. To him who listens intently shall be given; for God sees that he will use his knowledge aright. From him who has not improved his opportunities, who has not practiced the truth that others may share in the blessing of his knowledge, shall be taken away, even that which he has. His opportunity to be all that God designed him to be, receiving and imparting the light of heaven, shall be taken away from him. [Cf: The Southern Review 05-08-06 para. 11] p. 302, Para. 4, [1906MS].

Our only safety is in living in hourly communion with the high and holy principles of the Bible. As we read and study, Christ will commune with us. Precious beams of light will shine upon the word, and by unseen intelligences the mind will be refreshed. [Cf: The Southern Review 05-08-06 para. 12] p. 302, Para. 5, [1906MS].

The service of God is not drudgery to the fully consecrated soul. Obedience to our Saviour does not detract from our happiness, the true enjoyment of this life, but it has a refining, elevating power upon our characters. The daily study of the precious words of life strengthens the intellect, and gives a knowledge of the grand and glorious works of God in nature. [Cf: The Southern Review 05-08-06 para. 13] p. 302, Para. 6, [1906MS].

Not only does the study of the Scriptures fortify the soul against the temptations of Satan, but the Scriptures thoroughly furnish the believer to all good works, and prepare him to give to every man a reason of the hope that is in him. But the best way to recommend the truth is, not by argument, not by talk, but by living it daily, by leading a consistent, modest, humble life as a disciple of Christ. [Cf: The Southern Review 05-08-06 para. 14] p. 302, Para. 7, [1906MS].

It is safe to be earnest for the right. The first consideration should be to honor God, and the second to be faithful to humanity, performing the duties which each day brings, meeting its trials and bearing its burdens with firmness and a resolute heart. Earnest and untiring effort, united with strong purpose and entire trust in God, will help in every emergency, will qualify for a useful life in this world and give a fitness for the immortal life. By Mrs. E. G. White. [Cf: The Southern Review 05-08-06 para. 15] p. 302, Para. 8, [1906MS].

God has made his people stewards of his grace and truth, and how does he regard their neglect to impart these blessings to their fellow men? Let us suppose that a distant colony belonging to Great Britain is in great distress because of famine and threatened war. Multitudes are dying of starvation, and a powerful enemy is gathering on the frontier, threatening to hasten the work of death. The government at home opens its stores; public charity pours forth; relief flows through many channels. A fleet is freighted with the precious means of life, and is sent to the scene of suffering, accompanied by the prayers of those whose hearts are stirred to help. [Cf: The Southern Review 05-15-06 para. 01] p. 303, Para. 1, [1906MS].

For a time the fleet sails directly for its destination. But, having lost sight of land, the ardor of those entrusted with carrying food to the starving sufferers abates. Though engaged in a work that makes them co-laborers with angels, they lose the good impressions with which they started forth. Through evil counselors, temptation enters. [Cf: The Southern Review 05-15-06 para. 02] p. 303, Para. 2, [1906MS].

A group of islands lies in their course, and, though far short of their destination, they decide to call. The temptation that has already entered grows stronger. The selfish spirit of gain takes possession of their minds. Mercantile advantages present themselves. Those in charge of the fleet are prevailed upon to remain on the islands. Their original purpose of mercy fades from their sight. They forget the starving people to whom they were sent. The stores entrusted to them are used for their own benefit. The means of beneficence is diverted into channels of selfishness. They barter the means of life for selfish gain, and leave their fellow beings to die. The cries of the perishing ascend to heaven, and the Lord writes in his record the tale of robbery. [Cf: The Southern Review 05-15-06 para. 03] p. 303, Para. 3, [1906MS].

Think of the horror of human beings dying because those placed in charge of the means of relief proved unfaithful to their trust. It is difficult for us to realize that man could be guilty of so terrible a sin; yet Christians are daily repeating this sin. [Cf: The Southern Review 05-15-06 para. 04] p. 303, Para. 4, [1906MS].

In Eden man fell from his high estate, and through transgression became subject to death. It was seen in heaven that human beings were perishing, and the compassion of God was stirred. At infinite cost he devised a means of relief. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16. There was no hope for the transgressor except through Christ. God saw that "there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness it sustained him." Isa. 59:16. [Cf: The Southern Review 05-15-06 para. 05] p. 303, Para. 5, [1906MS].

The Lord chose a people, and made them the depositaries of his truth. It was his purpose that by the revelation of his character through Israel men should be drawn to him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service, Christ was to be uplifted before the nations, and all who would look upon him should live. [Cf: The Southern Review 05-15-06

para. 06] p. 303, Para. 6, [1906MS].

But Israel did not fulfil God's purpose. They forgot God, and lost sight of their high privilege as his representatives. The blessings that they had received brought no blessing to the world. All their advantages were appropriated for their own glorification. They robbed God of the service he required of them, and they robbed their fellow men of religious guidance and a holy example. [Cf: The Southern Review 05-15-06 para. 07] p. 304, Para. 1, [1906MS].

A great work is now to be accomplished in setting before men the saving truths of the gospel. The purpose which God seeks to accomplish through his people is the same that he desired to accomplish through Israel when he brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the church, the world is to have a presentation of his character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people on the earth. [Cf: The Southern Review 05-15-06 para. 08] p. 304, Para. 2, [1906MS].

The Lord has his eye upon every one of his people; he has his plans concerning each. All the light of the past, all the light which shines in the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it. The glory of this light, which is the very glory of the character of Christ, is to be manifested in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. The Lord designs that all these shall be agencies in the fulfilment of his great purpose for the human race. [Cf: The Southern Review 05-15-06 para. 09] p. 304, Para. 3, [1906MS].

In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light and love and power is imparted to his people, that they may impart to others light and joy and refreshing. They are to become channels through which divine instrumentalities communicate to the world the tide of God's love. By Mrs. E. G. White. [Cf: The Southern Review 05-15-06 para. 10] p. 304, Para. 4, [1906MS].

To effect the salvation of men, God employs various agencies. He speaks to them by his word and by his ministers, and by his Holy Spirit he warns, reproves, and instructs. By these means he designs to show mankind their duty and their sins, and the blessings they may receive; to awaken in them a sense of spiritual want, that they may go to Christ and find in him the grace they need. [Cf: The Southern Review 06-12-06 para. 01] p. 304, Para. 5, [1906MS].

But many choose to follow their own way. They do not hunger after righteousness. They have no relish for spiritual or divine things. They assent to the truth, but are not sanctified through it. There are few who are really consecrated, few who have fought and conquered in the battle with self. "He that forsaketh not all that he hath," Jesus says, "cannot be my disciple." [Cf: The Southern Review 06-12-06 para. 02]

p. 304, Para. 6, [1906MS].

It is our work, each for himself, to cherish in the heart the precious graces of the Holy Spirit. God is the embodiment of benevolence, mercy, and love, and his Spirit ruling in the heart will produce in the life the fruit of the Spirit, love, joy, and peace. Let each ask himself, Do I possess the grace of love? Have I learned to suffer long and to be kind? In the work of God, talents, learning, and eloquence, without this heavenly attribute, are as meaningless as sounding brass or a tinkling cymbal. [Cf: The Southern Review 06-12-06 para. 03] p. 305, Para. 1, [1906MS].

It is by contemplating Christ, by exercising faith in him, by experiencing for ourselves his saving grace, that we are qualified to present him to the world. If we have learned of him, Jesus will be our theme; his love burning upon the altar of our hearts, will reach the hearts of the people. The truth will be presented, not as a cold, lifeless theory, but in the demonstration of the Spirit. [Cf: The Southern Review 06-12-06 para. 04] p. 305, Para. 2, [1906MS].

Human strength is weakness, human wisdom is folly. Our success depends on a living connection with God. The truth is shorn of its power when preached by men who are seeking to display their own learning and ability. Such men do not learn of Jesus, and they cannot present to others a Saviour with whom they themselves are not acquainted. [Cf: The Southern Review 06-12-06 para. 05] p. 305, Para. 3, [1906MS].

An intellectual knowledge of gospel truth is not enough; we must know its power upon our own hearts and lives. We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. Ministers need to come to Christ as little children. Tasting the sin-pardoning love of Christ, they can point others to him as a sin-pardoning Redeemer. They can present the truth from the fulness of a heart that feels its sanctifying power. [Cf: The Southern Review 06-12-06 para. 06] p. 305, Para. 4, [1906MS].

We have not many years to work, and all God's people should be imbued with his Spirit, and work in harmony with his revealed will. If we have the Spirit of Christ, we shall work as he worked; we shall catch the very ideas of the Man of Nazareth, and present them to the people. [Cf: The Southern Review 06-12-06 para. 07] p. 305, Para. 5, [1906MS].

By efforts put forth in wisdom and love, many may be awakened to a sense of their responsibility before God. Although a man may have sunk to the very depths of sin, there is a possibility of saving him. 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. But they can understand and appreciate acts of practical sympathy and helpfulness. [Cf: The Southern Review 06-12-06 para. 08] p. 305, Para. 6, [1906MS].

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 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: The Southern Review 06-12-06 para. 09] p. 305, Para. 7, [1906MS].

Angels help in this work to restore the fallen, and bring them back to the One who has given his life to redeem them, and the Holy Spirit cooperates with the ministry of human agencies to arouse the moral powers by working on the heart, reprovng of sin, of righteousness, and of judgment. [Cf: The Southern Review 06-12-06 para. 10] p. 306, Para. 1, [1906MS].

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, and their energies are strengthened to lift up others who can never rise without help. Taking the Bible as their guide and the Holy Spirit as their helper and comforter, they find a new career opening before them. [Cf: The Southern Review 06-12-06 para. 11] p. 306, Para. 2, [1906MS].

Every one of these souls that is added to the force of workers, provided with facilities and instruction as to how to save souls for Christ, becomes a co-laborer with those who brought him the light of truth. Thus God is honored, and his truth advanced. By Mrs. E. G. White. [Cf: The Southern Review 06-12-06 para. 12] p. 306, Para. 3, [1906MS].

Men and women are God's agencies for the salvation of souls. Of his true followers the Lord says, "This people have I formed for myself; they shall show forth my praise." They are my witnesses, my chosen representatives in an apostate world. Filled with a desire to win souls to Christ, they have the sympathy and co-operation of the heavenly universe. [Cf: The Southern Review 07-17-06 para. 01] p. 306, Para. 4, [1906MS].

The church on earth is to become the court of holy love. Those who by the Lord's appointment occupy in it positions of trust are to bring into it the pity and self-sacrifice of the great Head of the church. Christian fellowship is one means by which character is formed. Thus selfishness is purged from the life, and men and women are drawn to Christ, the great center, and thus is answered his prayer that his followers may be one, as he is one with the Father. [Cf: The Southern Review 07-17-06 para. 02] p. 306, Para. 5, [1906MS].

Christ has promised to make his people harmonious on every point, not pleasant and agreeable and kind to-day, and tomorrow harsh and disagreeable and unkind, falsifying their profession of faith. But many refuse to place themselves where he can help them. They are breaking the commandments of God; for they have left their first love. [Cf: The Southern Review 07-17-06 para. 03] p. 306, Para. 6, [1906MS].

There are in human nature elements of destruction, which, under certain conditions, break forth to consume. The moral powers are prostrated. The excited passions tyrannize over the higher, nobler faculties; and Christlikeness is not revealed. The infinite One--he who alone was able to bring order and beauty out of the chaos and confusion

of nature's darkness--is able to subdue the rebellious heart of man, and bring his life into conformity to the divine will. His Spirit can quell man's rebellious temper. But unless men possess the love of Christ, the qualifications that otherwise would be of value in God's work will be controlled by the selfishness of the human heart. In order to be true Christian workers, we must surrender ourselves unreservedly to Christ. [Cf: The Southern Review 07-17-06 para. 04] p. 306, Para. 7, [1906MS].

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. [Cf: The Southern Review 07-17-06 para. 05] p. 307, Para. 1, [1906MS].

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. [Cf: The Southern Review 07-17-06 para. 06] p. 307, Para. 2, [1906MS].

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 learning in Christ's school his meekness and lowliness of heart? Why have I no burdens to bear in his service? 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: The Southern Review 07-17-06 para. 07] p. 307, Para. 3, [1906MS].

Come, my brethren and sisters, 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: The Southern Review 07-17-06 para. 08] p. 307, Para. 4, [1906MS].

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 souls' 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. By Mrs. E. G. White. [Cf: The Southern Review 07-17-06 para. 09] p. 307, Para. 5, [1906MS].

The law of God is the only true standard of moral perfection. In the life of Christ this law was carried into action, and this is our example. Nothing short of this will meet the requirements of God. We may plead our inability to keep the law, but this will not excuse us. Such a plea is the language of the carnal heart, which is not willing to put forth determined effort in self-conquest. Christ could say, "I have kept my Father's commandments." And the disciple John declares, "He that saith he abideth in him ought himself also so to walk, even as he walked." [Cf: The Southern Review 08-07-06 para. 01] p. 307, Para. 6, [1906MS].

We read the biographies of Christians, and think their experience and attainments entirely beyond our reach. These, we say, are the histories of a few who were specially favored by grace. But these high attainments are for all. Christ died for every soul, and God assures us in his word that he is more willing to give the Holy Spirit to them that ask him than parents are to give good gifts to their children. We may be engaged in the common duties of every-day life, but we can make these sacred by simple, earnest faith, and persevering, trusting prayer. God is honored by the steadfast integrity, the holy walk and conversation, of his people, even in the humblest walks of life. [Cf: The Southern Review 08-07-06 para. 02] p. 308, Para. 1, [1906MS].

The apostles and prophets and holy men of old did not perfect their characters by miracle. They used the ability given them by God, trusting alone in the righteousness of Christ; and all who will use the same means may secure the same result. [Cf: The Southern Review 08-07-06 para. 03] p. 308, Para. 2, [1906MS].

It is our privilege to have high spiritual attainments; for God's word has declared it. But these call for faith and labor on our part. We must have an earnest desire for higher and still higher attainments in the Christian life. Paul exhorts us to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." This means a close connection with God, which will give us trust and confidence in him, until we have an experimental knowledge of his divine nature, and are changed into his image. Then we can glorify God by revealing to those with whom we associate the result of the transforming influence of his grace. [Cf: The Southern Review 08-07-06 para. 04] p. 308, Para. 3, [1906MS].

There are many whose religion consists in theory. To them a happy emotion is godliness. They say, "Come to Jesus. It makes no difference what you believe so long as you are honest in your belief." They do not seek to make the sinner understand the true character of sin. He is not urged to search the Scriptures on bended knees that he may know what is truth, or to pray that his eyes may be anointed with eyesalve that he may see the grace of Christ. [Cf: The Southern Review 08-07-06 para. 05] p. 308, Para. 4, [1906MS].

When the lawyer came to Christ, saying, "Master, what shall I do to inherit eternal life?" the Saviour did not say, Believe, only believe, and you will be saved. "What is written in the law?" he said; "how

readest thou?" The lawyer answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Christ said, "Thou hast answered right; this do, and thou shalt live." Here the false doctrine that man has nothing to do but believe is swept away. Eternal life is given to us on the condition that we obey the commandments of God. [Cf: The Southern Review 08-07-06 para. 06] p. 308, Para. 5, [1906MS].

Satan is willing that every transgressor of God's law shall claim to be holy. This is what he himself is doing. He is satisfied when men rest their faith on spurious doctrines and religious enthusiasm; for he can use such persons to good purpose in deceiving souls. Everywhere his influence is manifest. Men are working against the divine precepts. In their desire to evade the cross-bearing attendant on obedience, even the churches are claiming that the law of God has been changed or abrogated. Men boast of wonderful progress and enlightenment; but the heavenly watchers see the earth filled with corruption and violence. [Cf: The Southern Review 08-07-06 para. 07] p. 308, Para. 6, [1906MS].

God has borne long with the violators of his law, but if they remain impenitent their punishment is certain. A great work is to be accomplished in setting before them the saving truths of the gospel. This is the means ordained by Divine Wisdom to stem the tide of moral corruption. This is his means of restoring his moral image in man. It is his remedy for disorganization, the power that draws men together in unity. [Cf: The Southern Review 08-07-06 para. 08] p. 309, Para. 1, [1906MS].

The work of proclaiming the gospel, God has committed to his church. They are to teach the perpetuity and binding force of the holy commandments delivered at Sinai. Of these the testimony of John is, "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." "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." By Mrs. E. G. White. [Cf: The Southern Review 08-07-06 para. 09] p. 309, Para. 2, [1906MS].

Christ warns his followers, "Beware of false prophets, which come to you in sheep's clothing; but inwardly they are ravening wolves." He exhorts us not to be deceived when false shepherds present their doctrines. These men tell us that the commandments of God were done away at the death of Christ. Shall we believe them, these men who claim to be sanctified, while they refuse to obey God? They say the Lord has told them that they need not keep the ten commandments; but has the Lord told them this?--No; God does not lie. [Cf: The Southern Review 08-14-06 para. 01] p. 309, Para. 3, [1906MS].

Satan, who is the father of lies, deceived Adam in a similar way, telling him that he need not obey God, that he would not die if he transgressed the law. But Adam fell, and by his sin he opened the floodgates of woe upon our world. [Cf: The Southern Review 08-14-06 para. 02] p. 309, Para. 4, [1906MS].

Again, Satan told Cain that he need not follow expressly the command

of God in presenting the slain lamb as an offering. Cain obeyed the voice of the deceiver; and because God did not accept his offering, while he showed his approval of Abel's offering, Cain rose up in anger and slew his brother. [Cf: The Southern Review 08-14-06 para. 03] p. 309, Para. 5, [1906MS].

We need to know for ourselves what voice we are heeding, whether it is the voice of the true and living God, or the voice of the great apostate. Eternal life is of value to each of us, and we must take heed how we hear. We need sound doctrine, pure faith. We cannot afford to receive the sayings of men for the commandments of God. God declares, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their [Cf: The Southern Review 08-14-06 para. 04] p. 309, Para. 6, [1906MS].

John gives the definition of sin. "Whosoever committeth sin," he says, "transgresseth also the law: for sin is the transgression of the law." And this was after the crucifixion of Christ, when, we are told, the law was abolished. When type met antitype in the death of Christ, the sacrificial offerings ceased. The ceremonial law was done away. But by the crucifixion the law of ten commandments was established. The gospel has not abrogated the law, nor detracted one tittle from its claims. It still demands holiness in every part. It is the echo of God's own voice, giving to every soul the invitation, Come up higher. Be holy, holier still. This just and holy law is the standard by which all will be judged in the last day. We need to ask ourselves the question, Are we making void the law of God, or are we standing in vindication of it? We should carefully examine our thoughts and words. [Cf: The Southern Review 08-14-06 para. 05] p. 309, Para. 7, [1906MS].

The law has no power to pardon transgression. Repentance toward God and faith toward our Lord Jesus Christ must be exercised. As the sinner looks into this divine mirror, he will see the exceeding sinfulness of sin, and will be driven to Christ. Godly sorrow will result from a realization of his frailty and depravity. His faith in the atoning sacrifice will be based on the sacred promise of full and complete pardon in Christ. [Cf: The Southern Review 08-14-06 para. 06] p. 310, Para. 1, [1906MS].

But every one who has this hope of pardon through Christ, must "purify himself, even as he is pure." His life thenceforth must be governed by a new principle. The influence of a gospel hope will not lead the sinner to look upon the salvation of Christ as a matter of free grace, while he continues to live in transgression of the law of God. [Cf: The Southern Review 08-14-06 para. 07] p. 310, Para. 2, [1906MS].

Let us earnestly inquire, What is truth? We cannot afford to build on a sandy foundation. The doctrines revealed in the word of God are to be the foundation of our faith. It is of the utmost importance that we understand, as far as God has given us capacity for understanding, the principles upon which his government rests; for the principles which we believe and receive into the heart will govern and control the actions. The more clear the understanding of the truth which is in Jesus, the more spiritual will be the religious life, the more holy the affections. Mrs. E. G. White. [Cf: The Southern Review 08-14-06 para. 08] p. 310, Para. 3, [1906MS].

The name of Jesus of Nazareth is the only "name under heaven given among men, whereby we must be saved." For "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And the love of Christ made him willing to become "the Lamb of God, which taketh away the sin of the world." [Cf: The Southern Review 09-18-06 para. 01] p. 310, Para. 4, [1906MS].

What does this love do for us? "Behold," John says, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Such love is without a parallel, giving to men the relationship of sons to God. "And if children, then heirs; heirs of God, and joint-heirs with Christ." Therefore the Father expects obedience of his children; therefore he expects a right disposition of the property he places in their hands. [Cf: The Southern Review 09-18-06 para. 02] p. 310, Para. 5, [1906MS].

Children of the Lord! How precious is the promise! How full is the Saviour's atonement for our guilt! With a heart of unutterable love, he pleads his sacred blood in the sinner's behalf. The wounded hands, the pierced side, the marred feet, plead eloquently for fallen man, whose redemption has been purchased at such an infinite cost. [Cf: The Southern Review 09-18-06 para. 03] p. 310, Para. 6, [1906MS].

Neither time nor events can lessen the efficacy of the atoning sacrifice. As the fragrant cloud of incense rose acceptably to heaven when Aaron sprinkled the blood upon the mercy-seat, cleansing ancient Israel from the guilt of sin, so the merits of the slain Lamb arise as sweet incense to-day, while his blood cleanses the repenting sinner from the defilement of sin. [Cf: The Southern Review 09-18-06 para. 04] p. 310, Para. 7, [1906MS].

Jesus consented to take human nature, that he might know how to pity sinful, erring mortals. He volunteered to become acquainted with the temptations that beset us, that he might know how to deliver those who are tempted, and that he might know how to plead with his Father in their behalf. If our perceptions could be quickened to take in this wonderful work of our Saviour for our salvation, love, deep and ardent, would burn in our hearts. Apathy and cold indifference would disappear. [Cf: The Southern Review 09-18-06 para. 05] p. 311, Para. 1, [1906MS].

God has made ample provision that we may stand perfect in his grace. Through Christ, unworthy as we are, we may obtain all spiritual blessings. But there are stern battles to be fought, and Christ says to his people. "Watch and pray, that ye enter not into temptation." The Christian should put on the whole armor of righteousness, and prove himself strong and true in the Redeemer's service. God calls for vigilant sentinels who will stand firm at the post of duty, valiant soldiers of the cross, ready to do and dare all things for the cause for which they are enlisted. [Cf: The Southern Review 09-18-06 para. 06] p. 311, Para. 2, [1906MS].

The child of God should watch the first dimming of his light, the first neglect of prayer, the first symptom of spiritual slumber. "He that endureth to the end shall be saved." But it is by the constant exercise of faith and love that believers are enabled to do this. They

may have the overcomer's reward, and stand before Christ to sing his praises in the day when he assembles his saints; but their robes must be cleansed in the blood of the Lamb, charity must cover them as a garment, and they must be found spotless and without blemish. [Cf: The Southern Review 09-18-06 para. 07] p. 311, Para. 3, [1906MS].

John says of this grand assemblage: "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." [Cf: The Southern Review 09-18-06 para. 08] p. 311, Para. 4, [1906MS].

"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: The Southern Review 09-18-06 para. 09] p. 311, Para. 5, [1906MS].

"What must it be to be there?" Mrs. E. G. White. [Cf: The Southern Review 09-18-06 para. 10] p. 311, Para. 6, [1906MS].

He showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him." Zech. 3:1. [Cf: The Southern Review 09-25-06 para. 01] p. 311, Para. 7, [1906MS].

The third chapter of Zechariah contains truths that afford a profitable lesson for all. The people of God, in the person of Joshua, are represented as a criminal on trial. Joshua, as high priest, is seeking a blessing for them. While he is thus pleading before God, Satan is standing at his right hand as his adversary. [Cf: The Southern Review 09-25-06 para. 02] p. 311, Para. 8, [1906MS].

Satan is an accuser, and is making the case of Israel appear as desperate as possible. He presents before the Lord their faults and failures, hoping that they will appear so dark in the eyes of Christ that he will render them no help in their great need. Joshua, aware of the imperfections of Israel, stands under condemnation, clothed with the filthy garments of sin, while Satan is pressing upon his soul a sense of guilt that makes him almost hopeless. [Cf: The Southern Review 09-25-06 para. 03] p. 312, Para. 1, [1906MS].

How does Christ look upon the case? What position does he take toward Joshua and the accuser? "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" Thus Christ replies to the accuser. [Cf: The Southern Review 09-25-06 para. 04] p. 312, Para. 2, [1906MS].

Satan would ruin the people of God, covering them with the blackness of guilt, but Jesus interposes. The people had sinned; but he took the guilt of their sins upon his own soul. He snatched the race as a brand from the fire. With his human arm he encircles humanity, while with his

divine arm he grasps the throne of the infinite God. Thus the adversary is rebuked, and help is brought within reach of perishing souls. [Cf: The Southern Review 09-25-06 para. 05] p. 312, Para. 3, [1906MS].

"Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair miter upon his head. So they set a fair miter upon his head, and clothed him with garments." [Cf: The Southern Review 09-25-06 para. 06] p. 312, Para. 4, [1906MS].

Satan began his work as an accuser in heaven. This has been his work ever since the fall, and it will be his work in a special sense as we approach nearer to the close of time. He is aroused when he sees a people on the earth, who, even in weakness and sinfulness, have respect to the law of Jehovah. He delights in their unworthiness. He has no intention that they shall obey the divine law, and has devices prepared for every soul, that all may be ensnared and separated from God. He would accuse and condemn God, and all who try to carry out his purposes in mercy and love, in compassion and forgiveness. [Cf: The Southern Review 09-25-06 para. 07] p. 312, Para. 5, [1906MS].

Every manifestation of God's power for his people arouses the enmity of Satan against them. He instigates them to evil, and when he has succeeded, throws all the blame upon the tempted ones, presenting them before the Advocate clothed in the black garments of sin, and endeavoring to secure the severest penalty. He urges justice without mercy, not allowing repentance. He argues that the penalty of sin can never be remitted, and God be just. [Cf: The Southern Review 09-25-06 para. 08] p. 312, Para. 6, [1906MS].

The sinner cannot contradict or answer the charge of Satan against him; but our Advocate makes an effectual plea for those who have placed their cases in his hands. He silences the bold accuser by the unanswerable argument of the cross, presenting his wounded hands and feet, and pleading his own blood in behalf of the sinner. He has power to change our raiment, to remove the filthy garments, to place upon the repenting, believing sinner his robe of righteousness, and write pardon against his name; and the Saviour will not turn away from the purchase of his blood, the objects of his care. [Cf: The Southern Review 09-25-06 para. 09] p. 312, Para. 7, [1906MS].

The counterfeit justice that Satan advocates is abhorred by God. His censuring must not be imitated by any who are partakers of divine mercy and love. Guard your own soul, my brother, my sister; watch closely for the first jealous thought, the first suggestion to question or judge others. We must not be severe with the infirmities of others, but attend zealously to our own individual case. [Cf: The Southern Review 09-25-06 para. 10] p. 313, Para. 1, [1906MS].

Child of God, angels are watching the character you develop, they are weighing your words and actions; therefore take heed to your ways, examine closely your own heart, prove whether you are in the love of God. [Cf: The Southern Review 09-25-06 para. 11] p. 313, Para. 2, [1906MS].

Courage, fortitude, faith, and implicit trust in God's power to save are needed. These heavenly graces do not come in a moment; they are acquired by the experience of years. But every sincere and earnest seeker will become a partaker of the divine nature. His soul will be filled with intense longing to know the fulness of that love which passes knowledge. As he advances in the divine life, he will be better able to grasp the elevated, ennobling truths of the word of God, until, by beholding, he becomes changed, and is enabled to reflect the likeness of his Redeemer. [Cf: The Southern Review 09-25-06 para. 12] p. 313, Para. 3, [1906MS].

The angel, with the authority of the Lord, made a solemn pledge to Joshua: "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." Mrs. E. G. White. [Cf: The Southern Review 09-25-06 para. 13] p. 313, Para. 4, [1906MS].

"Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: The Southern Review 10-02-06 para. 01] p. 313, Para. 5, [1906MS].

This scripture teaches that God, as the Giver of all our benefits, has a claim upon them all; that his claim should be our first consideration; and that a special blessing will attend all who honor this claim. [Cf: The Southern Review 10-02-06 para. 02] p. 313, Para. 6, [1906MS].

Herein is set forth a principle that is seen in all God's dealings with men. The Lord placed our first parents in the garden of Eden. He surrounded them with everything that could minister to their happiness, and he bade them acknowledge him as the possessor of all things. In the garden he caused to grow every tree that was pleasant to the eye or good for food; but among them he made one reserve. Of all else, Adam and Eve might freely eat; but of this one tree God said, "Thou shalt not eat of it." Here was the test of their gratitude and loyalty to God. [Cf: The Southern Review 10-02-06 para. 03] p. 313, Para. 7, [1906MS].

So the Lord has imparted to us Heaven's richest treasure in giving us Jesus. With him he has given us all things richly to enjoy. The productions of the earth, the bountiful harvests, the treasures of gold and silver, are his gifts. Houses and lands, food and clothing, he has placed in the possession of men. He asks us to acknowledge him as the Giver of all things; and for this reason he says, Of all your possessions I reserve a tenth for myself, besides gifts and offerings, which are to be brought into my storehouse. This is the provision God has made for carrying forward the work of the gospel. [Cf: The Southern Review 10-02-06 para. 04] p. 313, Para. 8, [1906MS].

It was by the Lord Jesus Christ himself, who gave his life for the life of the world, that this plan for systematic giving was devised. He who left the royal courts, who laid aside his honor as Commander of the heavenly hosts, who clothed his divinity with humanity in order to uplift the fallen race; he who for our sake became poor that we through

his poverty might be rich, has spoken to men, and in his wisdom has told them his own plan for sustaining those who bear his message to the world. [Cf: The Southern Review 10-02-06 para. 05] p. 314, Para. 1, [1906MS].

The Lord has devised this plan because it is best for us. Satan is constantly working to foster in men worldliness, covetousness, and avarice, that he may ruin their souls, and hinder the work of God. The Lord is seeking to cultivate in us gratitude and liberality. He desires to free us from selfishness, which is so offensive to him, because so contrary to his character. In carrying out God's plan, men may, by his grace, so relate themselves to him and to their fellow men that they will be registered in the books of heaven as co-laborers with Christ in the great plan of redemption. [Cf: The Southern Review 10-02-06 para. 06] p. 314, Para. 2, [1906MS].

Not only does the Lord claim the tithe as his own, but he tells us *how* it should be reserved for him. He says, "Honor the Lord with thy substance, and with the *first-fruits* of all thine increase." This does not teach that we are to spend our means on ourselves, and bring to the Lord the remnant, even though it should be otherwise an honest tithe. Let God's portion be first set apart. [Cf: The Southern Review 10-02-06 para. 07] p. 314, Para. 3, [1906MS].

The directions given by the Holy Spirit through the apostle Paul in regard to gifts, present a principle that applies also to tithing: "On the first day of the week let every one of you lay by him in store, as God hath prospered him." Parents and children are here included. Not only the rich, but the poor, are addressed. "Every man according as he purposeth in his heart [through the candid consideration of God's prescribed plan], so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." The gifts are to be made in consideration of the great goodness of God to us. [Cf: The Southern Review 10-02-06 para. 08] p. 314, Para. 4, [1906MS].

And what more appropriate time could be chosen for setting aside the tithe and presenting our offerings to God? On the Sabbath we have thought upon his goodness. We have beheld his work in creation as an evidence of his power in redemption. Our hearts are filled with thankfulness for his great love. And now, before the toil of a week begins, we return to him his own, and with it an offering to testify our gratitude. Thus our practice will be a weekly sermon, declaring that God is the possessor of all our property, and that he has made us stewards to use it to his glory. Every acknowledgment of our obligation to God will strengthen the sense of obligation. Gratitude deepens as we give it expression, and the joy it brings is life to soul and body. [Cf: The Southern Review 10-02-06 para. 09] p. 314, Para. 5, [1906MS].

The duty and privilege of systematic giving to the cause of God is a matter that should by no means be neglected by ministers. God has called them to watch for souls as they that must give an account. He has commissioned them to bear his message to the churches. They should see that none are left in ignorance concerning this subject. They should seek to impress the people with a sense of their entire dependence upon God, and their accountability to him for all his benefits. Mrs. E. G. White. (*Concluded next week.*) [Cf: The Southern Review 10-02-06 para. 10] p. 314, Para. 6, [1906MS].

God has given special direction as to the use to which the tithe should be devoted. He does not design that his work shall be crippled for want of means. That there may be no haphazard work and no error, he has made our duty on all these points very plain. The portion that God has reserved for himself is not to be diverted to any other purpose than that which he has specified. Let none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work. God has shown honor to men in taking them into partnership with himself in the great work of redemption. He expects his agents to labor not against him, but in unison with him, that his treasury may be supplied. [Cf: The Southern Review 10-09-06 para. 01] p. 315, Para. 1, [1906MS].

The minister should, by precept and example, teach the people to regard the tithe as sacred. Let him not give his influence to any plans for diverting from their legitimate use the tithes and offerings dedicated to God. Let them be placed in the Lord's treasury, and held sacred for his service as he has appointed. [Cf: The Southern Review 10-09-06 para. 02] p. 315, Para. 2, [1906MS].

The tithe is God's portion, not at all the property of man, and the Scripture declares that he who withholds it is guilty of robbery. Who, then, will stand with clean hands before the Lord? [Cf: The Southern Review 10-09-06 para. 03] p. 315, Para. 3, [1906MS].

Consider the prophecy of Malachi in connection with Daniel, Zephaniah, Haggai, and Zechariah. Let the teaching of these books be carefully investigated, also the building of the temple, and the temple service. Through the prophets, God has given a delineation of what will come to pass in the last days of this earth's history; and the Jewish economy is full of instruction for us. [Cf: The Southern Review 10-09-06 para. 04] p. 315, Para. 4, [1906MS].

The offering of beasts did not cleanse away sin, but was a symbol of the great and complete sacrifice that was to be made for the sins of the whole world. The rivers of blood that flowed at the harvest thanksgiving, when sacrifices were offered in such large numbers, were meant to teach a great truth. For even the productions of the earth, the bounties provided for man's sustenance, we are indebted to the offering of Christ upon the cross of Calvary. [Cf: The Southern Review 10-09-06 para. 05] p. 315, Para. 5, [1906MS].

God teaches us that all we receive from him is the gift of redeeming love. From his instruction to Israel, he would have us learn that he has made ample provision for the poor to receive the comforts of this life, and also for the gospel to be carried to all those who are perishing in their sins. [Cf: The Southern Review 10-09-06 para. 06] p. 315, Para. 6, [1906MS].

The whole sanctuary service was designed to impress the people with the fact that the things which God has set apart for himself are holy. They were ever to observe the distinction between the sacred and the common. Holy things must be kept holy. [Cf: The Southern Review 10-09-06 para. 07] p. 315, Para. 7, [1906MS].

The period of our probation is fast closing. Soon our opportunity to give the last message of mercy to the lost will be forever past. The help of every one that loves Jesus is now needed in the Lord's work. Let there be no idlers in the Master's vineyard. Let there be no robbery of God in tithes and offerings, which are needed to sustain his cause. [Cf: The Southern Review 10-09-06 para. 08] p. 315, Para. 8, [1906MS].

Those who are laborers in word and in doctrine will have all that they can possibly do in improving their God-given charge; "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine." The minister's wife may be a great help to her husband in seeking to lighten his burden if she keeps her own soul in the love of God. [Cf: The Southern Review 10-09-06 para. 09] p. 316, Para. 1, [1906MS].

"The liberal deviseth liberal things; and by liberal things shall he stand." [Cf: The Southern Review 10-09-06 para. 10] p. 316, Para. 2, [1906MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." The promise to those who honor God with their substance still stands upon record on the sacred page. If the Lord's people had faithfully obeyed his directions, the promise would have been fulfilled to them. But when men disregard the claims of God, plainly set before them, the Lord permits them to follow their own way, and reap the fruit of their doings. Whoever appropriates to his own use the portion that God has reserved, is proving himself an unfaithful steward. He will lose not only that which he has withheld from God, but also that which was committed to him as his own. [Cf: The Southern Review 10-09-06 para. 11] p. 316, Para. 3, [1906MS].

Let all study with special care the third chapter of Malachi. That chapter contains warning and instruction in righteousness for every soul. The Lord is still testing us to see whether we will prove faithful servants. He is calling upon his people to consider his goodness, to respond to his mercy, and to give proof of their loyalty by bringing all the tithes into his storehouse." "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mrs. E. G. White. [Cf: The Southern Review 10-09-06 para. 12] p. 316, Para. 4, [1906MS].

Christians, whatever may be their field of labor, whatever part of the Lord's vineyard is assigned them, cannot be in conformity to the world. The world's ways are not God's ways. There must be no obliteration of the line of demarcation given us by Jesus Christ, to separate between Christians and the world, thus bringing down the truth to a common level, and dishonoring the God who at an infinite sacrifice sent his Son into the world. There must be no betrayal of holy trust on the part of any who profess to be children of God. [Cf: The Southern Review 10-16-06 para. 01] p. 316, Para. 5, [1906MS].

There is no safety for the child of God unless he daily receives a new and fresh experience in looking unto Jesus. By beholding him day by day, he will reflect his image, and thus represent his divine

attributes. His only safety lies in daily placing himself under the guidance of God's word, in daily bringing his course of action to the test inquiry, "Is this the way of the Lord?" A divine life will represent Jesus Christ, and will be antagonistic to the customs, practices, and standards of the world. [Cf: The Southern Review 10-16-06 para. 02] p. 316, Para. 6, [1906MS].

We need, as Christians, to keep Jesus ever before us, looking unto him, the "author and finisher of our faith." Every soul who is seeking to become a joint heir with Jesus Christ must consider that his special work during this testing period is to study the character of Christ, and conform to that character. He cannot do this in his own strength; but through the abundant grace given of God, daily improvement will be made. [Cf: The Southern Review 10-16-06 para. 03] p. 316, Para. 7, [1906MS].

Satan, on the one side, is striving to press you into his service; Christ, on the other, is seeking to win and draw you to himself. You cannot become victor over Satan's devices without fierce conflicts with inclination. Satan, striving for the mastery, is determined to conquer. Every faculty is to be strictly guarded and held loyal to God. This is the way of the Lord, to bring self under severe discipline, constantly keeping the eye fixed on Jesus. Through his grace, the striving one comes out of the conflict with temptation with clearer views, rejoicing in a new and elevated strength and power, because he makes the Lord "first, and last, and best in everything." [Cf: The Southern Review 10-16-06 para. 04] p. 317, Para. 1, [1906MS].

The religious life is simply abiding in Christ. To flash out brightly now and then under the praise of the world is not the religion of Jesus Christ. Science, so-called, human reason, and poetry, cannot pass as revelation, although it is Satan's plan that these things shall become first in human minds. Those souls that have not realized that the follower of Christ must subordinate every power that has been bestowed upon him to the will of God, will be drawn into the nets which Satan has carefully woven for their inexperienced feet. They cannot see that it is required of them to bring every thought into captivity to Christ. This restraint is to them a galling yoke. They are found, in the place of conformity to the revealed will of God, opposed in heart and practice to his requirements. [Cf: The Southern Review 10-16-06 para. 05] p. 317, Para. 2, [1906MS].

Unless these souls are willing to become as clay in the hands of the potter, to be molded into such vessels as God can use, they will always show a deformity of character, will always bear the marks of a vessel unto dishonor. They will never receive the finishing touch of immortality. Such characters would, in their deficiency, mar heaven. [Cf: The Southern Review 10-16-06 para. 06] p. 317, Para. 3, [1906MS].

God requires the training of the mental faculties. They need to be so cultivated that we can, if necessary, set the truth before the most intelligent. The converting power of God upon heart and character is also needed every day. There must be self-discipline on the part of every one who claims to be a child of God; for it is in this way that the mind and will are brought into subjection to the mind and will of God. Decided discipline in the cause of the Lord will accomplish more than eloquence and the most brilliant talents. An ordinary mind, well

trained, will accomplish more and higher work than the most educated mind and the greatest talents, without self-control. [Cf: The Southern Review 10-16-06 para. 07] p. 317, Para. 4, [1906MS].

Soundness in the faith means more than many discern. It means to correct every error that exists in our thoughts and actions, lest we corrupt the word of God. [Cf: The Southern Review 10-16-06 para. 08] p. 317, Para. 5, [1906MS].

There are needed for this time well-balanced minds, healthy, wholesome Christians; but many who profess Christ have a sickly experience. Separated and consecrated to Jesus Christ, the soul finds joy and peace. Christ does not leave us in our weakness and inefficiency, but, gathering us in the arms of his mercy, binds us to his great heart of infinite love. [Cf: The Southern Review 10-16-06 para. 09] p. 317, Para. 6, [1906MS].

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless: I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Here is Christ's work; will you co-operate with him? "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Mrs. E. G. White. [Cf: The Southern Review 10-16-06 para. 10] p. 318, Para. 1, [1906MS].

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." Gal. 5:16-26. [Cf: The Southern Review 12-04-06 para. 01] p. 318, Para. 2, [1906MS].

In the first six of these verses there is presented the class that cannot enter into the kingdom of God. Those who do the things here specified, shall not inherit that kingdom. But there is presented another class, who can and will enter the kingdom of God, who will have a right to enter there; and they are persons who are seeking a moral fitness to stand around the great white throne in white robes of character. In the day of their probation they realize the importance of the work to be done, and take hold of it intelligently and understandingly. They make it a personal work, an individual work. [Cf: The Southern Review 12-04-06 para. 02] p. 318, Para. 3, [1906MS].

"The fruit of the Spirit is love." This is the very thing for which we are to labor. If we have the love of Christ in our souls, as a natural consequence we shall have all the other graces,--"joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and "against such there is no law." The law of God does not condemn and hold in bondage those who have these graces, because they are obeying the requirements of that law. They are law-keepers, and therefore they are not under the bondage of the law. [Cf: The Southern Review 12-04-06 para. 03] p. 318, Para. 4, [1906MS].

Some time ago, when we were passing through Oswego, N.Y., we saw two stern officers guarding two men who were chained together and carried in their hands large leaden balls. We did not come to the conclusion that they had been keeping the laws of the state of New York, but that they had been breaking them, and that they could not walk at liberty because they were transgressors of the law. We were trying to live in harmony with all the laws of the state of New York and with the law of God, and we were walking at liberty; we were not under the bondage of the law. If we live in harmony with the life of Christ, and with the law of which his life was a living example, we are not, we cannot be, under the bondage of the law. [Cf: The Southern Review 12-04-06 para. 04] p. 318, Para. 5, [1906MS].

There are two courses of action that we may pursue. One course leads us away from God, and shuts us out of his kingdom, and in this path are envyings, strife, murder, and all evil deeds. In the pursuance of the other course of action will be found joy, peace, harmony, and love. Love--that is what we are to cherish; what we most need is the love of God in our hearts. We are more destitute of this precious boon than of anything else. When divine love is in the heart, it will reveal itself; it will surely go out to others. It will be seen in the words, in the very expression of the countenance. [Cf: The Southern Review 12-04-06 para. 05] p. 319, Para. 1, [1906MS].

Not long since I heard a sick child say that some one did not love him. He was asked why he said so. "How do you know that he does not love you?" "Why, I can just tell as soon as I look at him that he does not like me; I know he doesn't love me." A child reads the very look in the eye, and understands the expression of the countenance. Is it a marvel to us that a child can tell who are his friends; that he knows that certain persons are fond of him? Then it should not take us many months to tell whether the love of Christ is in our heart, whether it is overflowing from it. [Cf: The Southern Review 12-04-06 para. 06] p. 319, Para. 2, [1906MS].

When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. The holy influence, reflected through the character, will be manifest to all. [Cf: The Southern Review 12-04-06 para. 07] p. 319, Para. 3, [1906MS].

We see the restlessness of the world, their dissatisfaction and ambitious longings. They want something they do not possess. They want excitement and amusement. But for the Christian there is joy, there is peace; he has gentleness, meekness, forbearance, and patience; and to these we want to open the door of our heart, cherishing the heavenly graces of the Spirit of God. [Cf: The Southern Review 12-04-06 para.

08] p. 319, Para. 4, [1906MS].

Let me call your attention to Peter's ladder of eight rounds: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Mrs. E. G. White. [Cf: The Southern Review 12-04-06 para. 09] p. 319, Para. 5, [1906MS].

As a book of study, the Bible is superior to all other books as a means of strengthening the intellect. What fields of thought the youth may here find to explore. The mind may go deeper and still deeper in its research, gathering strength with every effort to comprehend truth; and yet there is an infinity beyond. [Cf: The Southern Review 12-18-06 para. 01] p. 319, Para. 6, [1906MS].

What subjects are presented in the Sacred Scriptures for the mind to dwell upon. Where can be found higher themes, or themes so intensely interesting? Where in all the round of human science can be found anything that will compare with the Bible in interest and sublimity, anything that will so call out the mind in deep and earnest thought? [Cf: The Southern Review 12-18-06 para. 02] p. 319, Para. 7, [1906MS].

Open the Bible to our youth, draw their attention to its hidden treasures, teach them to search for its jewels of truth, and they will gain from their research such strength of intellect as the study of science and of philosophy could not impart. The grand subjects upon which the Bible treats, the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind to a degree that is truly marvelous. [Cf: The Southern Review 12-18-06 para. 03] p. 320, Para. 1, [1906MS].

Through the divine Word, the inspired history of the race is placed in the hands of every individual. All may become acquainted with our first parents, as in holy innocence they stood in Eden, enjoying communion with God and sinless angels. They may note the introduction of sin, and trace its results upon mankind, following step by step down the track of sacred history as it records the story of man's disobedience and impenitence and God's just retribution for sin. [Cf: The Southern Review 12-18-06 para. 04] p. 320, Para. 2, [1906MS].

The reader may move through the most inspiring scenes. He may hold converse with patriarchs and prophets; he may behold Christ, who was equal with God and the Commander in heaven, coming down to humanity, and working out the plan of redemption, breaking off from man the chains wherewith Satan had bound him, thus making it possible for him to regain his godlike manhood. This is a subject that may well call out our deepest thought and most earnest affections. [Cf: The Southern Review 12-18-06 para. 05] p. 320, Para. 3, [1906MS].

If they fulfil the purpose of God, even the most experienced Christians will be continual learners in the school of Christ, that they may become efficient teachers. And it is impossible to teach

without learning. We cannot explain and enforce the great truths of the Bible without seeing clearer light ourselves. Our own views will be enlarged, and the effort to make the words of God plain to others will fasten them in our own minds. [Cf: The Southern Review 12-18-06 para. 06] p. 320, Para. 4, [1906MS].

Men may have enjoyed a training in the schools, and may have become acquainted with the writings of great theologians; yet truth will open to the mind and impress it with new and striking power, as the Bible is searched and pondered, with an earnest, prayerful desire to understand its sacred truths. [Cf: The Southern Review 12-18-06 para. 07] p. 320, Para. 5, [1906MS].

Let the mind grasp the stupendous truths of revelation, and it will never be content to employ its powers upon frivolous themes it will turn with disgust from the trashy literature and idle amusements that are demoralizing the youth of to-day. Those who have communed with the poets and sages of the Bible, and whose souls have been stirred by the glorious deeds of the heroes of faith, will come from these rich fields of thought far more pure in heart and elevated in mind than if they had been engaged in studying the most celebrated secular authors, or in contemplating and glorifying the exploits of the world's Pharaohs and Herods and Caesars. [Cf: The Southern Review 12-18-06 para. 08] p. 320, Para. 6, [1906MS].

The powers of the youth are mostly dormant, because they do not make the fear of God the beginning of wisdom. The Lord gave Daniel wisdom and knowledge because he would not be influenced by any power that would interfere with his religious principles. The reason why we have so few men of mind, of stable and solid worth, is that they think to find greatness while disconnecting from God. [Cf: The Southern Review 12-18-06 para. 09] p. 320, Para. 7, [1906MS].

The period of our mortal existence is preparatory to the life which measures with the life of God. And because man was born for a higher, nobler life than that which so many develop, God would have him enlarge his capabilities, availing himself of every privilege that would enable him to cultivate and strengthen the understanding. [Cf: The Southern Review 12-18-06 para. 10] p. 321, Para. 1, [1906MS].

The Sacred Word is the voice of God to man. If we will but let it speak to us, it will teach us what nothing else can teach. If made the rule of life, it will elevate, refine, and sanctify. [Cf: The Southern Review 12-18-06 para. 11] p. 321, Para. 2, [1906MS].

The Command of Christ comes to us with the same force as when addressed to the first disciples eighteen hundred years ago. "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." Mrs. E. G. White. [Cf: The Southern Review 12-18-06 para. 12] p. 321, Para. 3, [1906MS].

With unerring accuracy the Infinite One keeps an account with all nations. While his mercy is offered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of his wrath begins. The account is then closed; divine patience ceases; there is no more pleading for mercy in their behalf. [Cf: The Southern Review 12-25-06 para. 01] p. 321,

Para. 4, [1906MS].

The prophet, looking down the ages, had our time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven's blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God. [Cf: The Southern Review 12-25-06 para. 02] p. 321, Para. 5, [1906MS].

The days are fast approaching when there will be great perplexity and confusion in the religious world. There will be gods many and lords many; every wind of doctrine will be blowing; and Satan, clothed in angel robes, would deceive, if it were possible, the very elect. [Cf: The Southern Review 12-25-06 para. 03] p. 321, Para. 6, [1906MS].

The universal scorn thrown upon true piety and holiness, leads those who have not a living connection with God to lose their reverence for his law. And as the disrespect for the divine law becomes more manifest, the line of demarcation between its observers and the world and a world-loving church will become more distinct. Love of God's precepts increases with one class, according as contempt for them increases with the other. [Cf: The Southern Review 12-25-06 para. 04] p. 321, Para. 7, [1906MS].

The great I AM is vindicating his law. He is speaking to those who make it void in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. Now is the time for his people to show themselves true to principle. [Cf: The Southern Review 12-25-06 para. 05] p. 321, Para. 8, [1906MS].

We are standing on the threshold of great and solemn events. The Lord is at the door. Upon the Mount of Olives the Saviour rehearsed the scenes that were to precede this great event: "Ye shall hear of wars and rumors of wars," he said. "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." While these prophecies received a partial fulfilment at the destruction of Jerusalem, they have a more direct application in the last days. [Cf: The Southern Review 12-25-06 para. 06] p. 321, Para. 9, [1906MS].

John and the other prophets also were witnesses of the terrible scenes that will take place as signs of Christ's coming. They saw armies mustering for battle, and men's hearts failing them for fear. They saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. They saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth. [Cf: The Southern Review 12-25-06 para. 07] p. 322, Para. 1, [1906MS].

Already the restraining Spirit of God is being withdrawn from the world. And hurricanes, tempests, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot

discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid his angels loose the winds, there will be such a scene of his avenging wrath as no pen can picture. [Cf: The Southern Review 12-25-06 para. 08] p. 322, Para. 2, [1906MS].

A crisis is just upon us; but God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, Ezekiel, and John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of his church, in his own keeping. [Cf: The Southern Review 12-25-06 para. 09] p. 322, Para. 3, [1906MS].

God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempests of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. [Cf: The Southern Review 12-25-06 para. 10] p. 322, Para. 4, [1906MS].

While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy or justice. The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the under-current is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should bring before the people the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience. We should search the Scriptures, and be able to give the reason for our faith. Says the prophet, "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Cf: The Southern Review 12-25-06 para. 11] p. 322, Para. 5, [1906MS].

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Every opposing influence, whether open or secret, may be successfully resisted, "not by might nor by power, but by my Spirit, saith the Lord of hosts." God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. [Cf: The Southern Review 12-25-06 para. 12] p. 322, Para. 6, [1906MS].

Now, while mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. Mrs. E. G. White. [Cf: The Southern Review 12-25-06 para. 13] p. 323, Para. 1, [1906MS].

In connection with the petition of Christ, "Sanctify them through thy truth: thy word is truth," I felt impelled by the Spirit of God to appeal to the youth to *study the Word*. Let every one covenant with God to study the Word. Dear youth, cease to read the magazines containing stories. Put away every novel. In the days of Paul, those who were converted at Ephesus burned their magical books. We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures, representations originated by satanic agencies. The youth can not afford to poison their minds with such things. "What is the chaff to the wheat?" Let everyone who claims to be a follower of Christ read only that which is true and of eternal value. [Cf: The Youth's Instructor 08-14-06 para. 01] p. 323, Para. 2, [1906MS].

We must prepare ourselves for most solemn duties. A world is to be saved. The work is advancing in a most marvelous manner in foreign lands; and even within the shadow of our doors there are many, many opportunities for communicating to others the saving truths of the third angel's message. Publications are to be distributed like the leaves of autumn. This is the message that has been coming to us from the Lord for many years. In view of the great work to be done, how can anyone afford to waste precious time and God given means in doing those things that are not for his best good or for the glory of God? The Scriptures are to be studied diligently and are to be made the man of our counsel. None can afford to neglect this source of strength and blessing. [Cf: The Youth's Instructor 08-14-06 para. 02] p. 323, Para. 3, [1906MS].

While in Mountain View, I was instructed, as God's messenger, to appeal to the youth connected with our institutional work. This message is applicable to all young men and young women who claim to be Sabbathkeepers, and especially to those who are laboring in our institutions:-- [Cf: The Youth's Instructor 08-14-06 para. 03] p. 323, Para. 4, [1906MS].

Dear youth, there is great need of your examining yourselves. Many perished in the fearful calamity at San Francisco. How many who were destroyed by that awful earthquake were prepared for death? How many who are still alive will be admonished? None of us can foretell where the next destructive earthquake may be permitted to come. Who are prepared? . . . [Cf: The Youth's Instructor 08-14-06 para. 04] p. 323, Para. 5, [1906MS].

Let none begin to believe that amusements are essential, and that a careless disregard of the Holy Spirit during hours of selfish pleasure, is to be looked upon as a light matter. God will not be mocked. Let every young man, every young woman, consider: "Am I prepared today for my life to close? Have I the heart preparation that fits me to do the work which the Lord has given me to do?" [Cf: The Youth's Instructor 08-14-06 para. 05] p. 323, Para. 6, [1906MS].

Every youth should make God's Word his guide, and daily gather from the Word the instruction given. If some refuse to be guided by this instruction, they are sowing seeds that the enemy has placed in their hands, and they will not care to reap the harvest. In view of the abundant opportunity given every one to walk in the light of God's

Word, is it not sad to think that some are choosing their own way of careless pleasure? [Cf: The Youth's Instructor 08-14-06 para. 06] p. 323, Para. 7, [1906MS].

Every talent of influence is to be sacredly cherished and used for the purpose of gathering souls to Christ. Young men and young women should not think that their sports, their evening parties and musical entertainments, as usually conducted, are acceptable to Christ. [Cf: The Youth's Instructor 08-14-06 para. 07] p. 324, Para. 1, [1906MS].

Light has been given me, again and again, that all our gatherings should be characterized by a decided religious influence. If our young people would assemble to read and understand the Scriptures, asking, "What shall I do that I may have eternal life?" and then place themselves unitedly upon the side of truth, the Lord Jesus would let his blessing come into their hearts. [Cf: The Youth's Instructor 08-14-06 para. 08] p. 324, Para. 2, [1906MS].

O that every church member, every worker in our institutions, might realize that this life is a school in which to prepare for examination by the God of heaven, with regard to purity, cleanness of thought, unselfishness of action! Every word and act, every thought, is recorded on the record books of heaven. [Cf: The Youth's Instructor 08-14-06 para. 09] p. 324, Para. 3, [1906MS].

To all, old and young, the word of the Lord is: Let the truth of God be inwrought in mind and soul. Let your prayer be, "O Lord, preserve my soul, that I shall not dishonor thee." Let your prayers ascend to God, that he may sanctify the soul in thought, in word, in spirit, in every transaction. Plead with God that not one thread of selfishness shall be woven into the fabric of your character. Let the prayer be offered: "Sanctify my heart through the truth. Let thy angels keep my soul in strict integrity. Let my mind be impressed with the simple, searching maxims in thy Word, given to guide me in this life as a preparation for the future, eternal life." [Cf: The Youth's Instructor 08-14-06 para. 10] p. 324, Para. 4, [1906MS].

It is through the power and prevalence of truth that we must be sanctified, and elevated to the true dignity of the standard set forth in the Word. The way of the Lord can be learned only through most careful obedience to his Word. Study the Word. Mrs. E. G. White. [Cf: The Youth's Instructor 08-14-06 para. 11] p. 324, Para. 5, [1906MS].

For forty years after the doom of Jerusalem had been pronounced by Christ himself, the Lord delayed his judgments upon the city and the nation. Wonderful was the longsuffering of God toward the rejecters of his gospel and the murderers of his Son; but this longsuffering only confirmed the Jews in their stubborn impenitence. [Cf: The Youth's Instructor 11-13-06 para. 01] p. 324, Para. 6, [1906MS].

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was besieged at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. So fierce were the pangs of

hunger, that men would gnaw the leather of their belts and sandals and the covering of their shields. [Cf: The Youth's Instructor 11-13-06 para. 02] p. 324, Para. 7, [1906MS].

Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." [Cf: The Youth's Instructor 11-13-06 para. 03] p. 324, Para. 8, [1906MS].

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. [Cf: The Youth's Instructor 11-13-06 para. 04] p. 325, Para. 1, [1906MS].

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple, and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another. [Cf: The Youth's Instructor 11-13-06 para. 05] p. 325, Para. 2, [1906MS].

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the city by storm. He determined, however, that if possible, it should be saved from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaries, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the steps like water. [Cf: The Youth's Instructor 11-13-06 para. 06] p. 325, Para. 3, [1906MS].

It was an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen

watching in horrible anxiety the progress of the destruction; the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of the falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation. The number of the slain exceeded that of the slayers. [Cf: The Youth's Instructor 11-13-06 para. 07] p. 325, Para. 4, [1906MS].

After the destruction of the temple, the whole city fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them in amazement, and declared that [Cf: The Youth's Instructor 11-13-06 para. 08] p. 325, Para. 5, [1906MS].

The horrible cruelties enacted in the destruction of Jerusalem are a demonstration of Satan's vindictive power over those who yield to his control. God does not stand toward the sinner as an executor of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. The destruction of Jerusalem is a solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy. Mrs. E. G. White. [Cf: The Youth's Instructor 11-13-06 para. 09] p. 326, Para. 1, [1906MS].

[See *Selected Messages*, book 1, pp. 201-208, for a similar, though not identical, presentation.] At this time--the last days of this earth's history--we are to make the book of Revelation a special study. Why? Because it depicts the scenes that we are to meet. We need to understand what we are to meet, and how we are to meet it. We must know what efforts we are to make, so that, in this perilous time, we shall not be taken by the enemy's devices. We know that the last great conflict will be Satan's most determined effort to accomplish his purposes. He will come, not only as a roaring lion, but as a seducer, clothing sin with beautiful garments of light, that he may take human beings in his snare. [Cf: Sermons and Talks, Volume 1 p. 341 para. 01] p. 326, Para. 2, [1906MS].

The Lord desires us to realize that it is of great importance that we stand in these last days upon the platform of eternal truth. Those who think that the church militant is the church triumphant make a great mistake. The church militant will gain great triumphs, but it will also have fierce conflicts with evil, that it may be firmly established upon the platform of eternal truth. And every one of us should be determined to stand with the church upon this platform. [Cf: Sermons and Talks, Volume 1 p. 341 para. 02] p. 326, Para. 3, [1906MS].

[Rev. 1:1-3, 9-13, 17-20 quoted.] [Cf: Sermons and Talks, Volume 1 p. 341 para. 03] p. 326, Para. 4, [1906MS].

Thus Christ instructed John. It is the word of God that you will find in the book of Revelation. There are those today who call the Revelation a sealed book. But it is a mystery unfolded. We need to

understand what it tells us in regard to the scenes that are to take place in the last days of this earth's history. The enemy will bring in everything that he possibly can to carry out his deceptive designs. Are they not lacking in wisdom who have no desire to understand in regard to the things that are to take place on this earth? [Cf: Sermons and Talks, Volume 1 p. 341 para. 04] p. 326, Para. 5, [1906MS].

I am so sorry that *Living Temple* came out as it did, and was circulated, and the worst of it--that which struck right to my heart--was the assertion made regarding the book: "It contains the very sentiments that Sister White has been teaching." When I heard this, I felt so heartbroken that it seemed as if I could not say anything. Had I said anything, I would have been obliged to speak the truth as it was. [Cf: Sermons and Talks, Volume 1 p. 342 para. 01] p. 326, Para. 6, [1906MS].

Representations had been shown me that some danger was approaching, and that I must prepare for it. I must write out the things God had given me in order to prepare for it. [Cf: Sermons and Talks, Volume 1 p. 342 para. 02] p. 326, Para. 7, [1906MS].

I did not read *Living Temple*, though I had it in my library. At last my son said to me, "Mother, you ought to read at least some parts of the book, that you may see whether they are in harmony with the light that God has given you." He sat down beside me, and we read the paragraphs to which he referred. When we had finished I turned to him and said, "These are the very sentiments against which I was bidden to speak in warning at the very beginning of my public work. When I first left the State of Maine, it was to go through Vermont and Massachusetts, to bear a testimony against these sentiments. *Living Temple* contains the Alpha of these theories. The Omega would follow in a little while. I tremble for our people. These beautiful representations are similar to the temptation that the enemy brought to Adam and Eve in Eden. [Cf: Sermons and Talks, Volume 1 p. 342 para. 03] p. 327, Para. 1, [1906MS].

When but a girl I went to New Hampshire to bear warning against these same doctrines. There was a man by the name of Billings and another by the name of Bennet who were preaching a higher spirituality. I was asked to meet these men, and I did so, giving them the light that God had given me. In the meeting a great distress came upon me. I was taken off in vision. The men began to triumph, thinking that things were going their way. When I got up to bear my testimony, they began to shout. I stopped and did not say a word until they had finished. Then I went on and told them plainly where the doctrines they were advocating would lead to. [Cf: Sermons and Talks, Volume 1 p. 342 para. 04] p. 327, Para. 2, [1906MS].

I met these same doctrines in Dorchester, Mass., where for a time I made my home. In one meeting held there a man arose and after making a confession, said, "I have listened today to the testimony of Ellen Harmon, and I feel as if I had been partaking of the richest feast ever set before me." In the past this man had been a model of piety, but these seductive theories came before him--theories teaching that men and women could live above all sin--and he accepted them. What was the result? He left his wife and children and went to live with another woman. [Cf: Sermons and Talks, Volume 1 p. 343 para. 01] p. 327, Para.

3, [1906MS].

I was at this time nothing but a girl, and I said, "Why am I left to bear this testimony?" Said the one in whose house I was staying, "God knows why. The men advocating these doctrines have a strong influence as being very pious men, and if we were to say anything against them, they would put us in prison. But you are a minor, and they cannot touch you." [Cf: Sermons and Talks, Volume 1 p. 343 para. 02] p. 327, Para. 4, [1906MS].

We met these theories again in Topsham, Maine. A brother there, who had accepted them, was very sick, and he wanted me to pray for him. I said, "I cannot pray for you so long as you and these sisters are so free with one another." He sent for Elder James White, who, when he came, asked him, "What are you going to do?" "Do!" he said, "Do you ask what I am going to do? I am going to cut loose from all these evils. I am going to take my stand in harmony with what Sister Ellen Harmon has been presenting to me. I accept what she has said as the word of the Lord." Thus the company with which he was connected was broken up. And many more such companies were broken up by the light that God gave me. [Cf: Sermons and Talks, Volume 1 p. 343 para. 03] p. 327, Para. 5, [1906MS].

Thus I worked and suffered in my girlhood. And all through my life I have had the same errors to meet, though not always in the same form. In *Living Temple* the assertion is made that God is in the flower, in the leaf, in the sinner. But God does not live in the sinner. The Word declares that He abides only in the hearts of those who love Him and do righteousness. God does not abide in the heart of the sinner; it is the enemy who abides there. [Cf: Sermons and Talks, Volume 1 p. 344 para. 01] p. 327, Para. 6, [1906MS].

There are some things upon which we must reason, and there are other things that we must not discuss. In regard to God--what He is and where He is--silence is eloquence. When you are tempted to speak of what God is, keep silence, because as surely as you begin to speak of this, you will disparage Him. [Cf: Sermons and Talks, Volume 1 p. 344 para. 02] p. 328, Para. 1, [1906MS].

Our ministers must be very careful not to enter into controversy in regard to the personality of God. This is a subject that they are not to touch. It is a mystery, and the enemy will surely lead astray those who enter into it. We know that Christ came in person to reveal God to the world. God is a person and Christ is a person. Christ is spoken of in the Word as "the brightness of His Father's glory, and the express image of His person." [Cf: Sermons and Talks, Volume 1 p. 344 para. 03] p. 328, Para. 2, [1906MS].

I was forbidden to talk with Dr. Kellogg on this subject, because it is not a subject to be talked about. And I was instructed that certain sentiments in *Living Temple* were the Alpha of a long list of deceptive theories. [Cf: Sermons and Talks, Volume 1 p. 344 para. 04] p. 328, Para. 3, [1906MS].

These sentiments have had an effect on our people everywhere. Some think it strange that I write, "Do not send your children to Battle Creek." I was instructed in regard to the danger of the worldly

influence in Battle Creek. I have written hundreds of pages regarding the danger of having so large a sanitarium, and of calling so many young people together in one place. The young people in Battle Creek are in danger. They will come in contact with error. Years ago I did not think that they would meet these errors right in the Sanitarium; but when *Living Temple* came out, and some of our ministers told me that there was in it nothing but what I had been teaching all my life, I saw how great the danger was. I saw that blindness had fallen upon some who had long known the truth. I pray that the Lord will open the eyes of these ministers, that they may see the differences between light and darkness, and between truth and error. [Cf: Sermons and Talks, Volume 1 p. 344 para. 05] p. 328, Para. 4, [1906MS].

In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon--the sanctuary was gone, the atonement was gone. I realized that something must be done. [Cf: Sermons and Talks, Volume 1 p. 345 para. 01] p. 328, Para. 5, [1906MS].

The battle nearly killed me. I saw what was coming in, and I saw that our brethren were blind. They did not realize the danger. Our young people, especially, were in danger. They delighted in the beautiful representation--God in the flower, God in the leaf, God in the tree. But if God be in these things, why not worship them? [Cf: Sermons and Talks, Volume 1 p. 345 para. 02] p. 328, Para. 6, [1906MS].

The reason I have published anything in regard to the medical missionary work, was that the errors that were coming in must be met. I did not design to meet them, but in the visions of the night I saw a large ship far out at sea. Suddenly the man on the lookout cried, "Iceberg ahead!" Without hesitation the command rang out, "Meet it." The engines were put on at full force, and the vessel crashed into the iceberg. There was a tremendous shock, and the ship quivered from stem to stern; but she rebounded from the shock unhurt, and went safely on her way. After seeing this representation. I knew what work I must do. I knew that I must meet the errors that were coming in among us. [Cf: Sermons and Talks, Volume 1 p. 345 para. 03] p. 328, Para. 7, [1906MS].

I have been hoping that there would be a thorough reformation, that the principles for which we fought in my girlhood, and which were brought out in the power of the Holy Spirit, would be maintained. Night after night in our early experience our brethren studied out the truths which we now hold. When they came to something that they could not understand, they would get down on their knees, and would remain there for hours sometimes. Sometimes the sun would rise before they would give up the struggle. At times, when they said, "We can do nothing more," the power of God would come upon me, I would be taken off in vision, and instruction would be given me. Then I could explain what they could not understand. I would read the Scriptures to them, never looking at the printed page. Thus light was given in regard to Christ, His mission, and His priesthood, and the great points of our faith were firmly established. [Cf: Sermons and Talks, Volume 1 p. 346 para. 01]

p. 329, Para. 1, [1906MS].

But during this period of our experience, my mind was locked to an understanding of the Scriptures. It was one of the greatest sorrows of my life. Thus it was every point of our faith was established in harmony with the Word of God. [Cf: Sermons and Talks, Volume 1 p. 346 para. 02] p. 329, Para. 2, [1906MS].

At this time I was living in the house of Father Andrews. He was helpless with rheumatism, and was constantly in great suffering. I knelt by his side and, laying my hands on his head, asked Jesus to make him whole. The power of God came upon him and he walked back and forth across the room, praising the Lord. [Cf: Sermons and Talks, Volume 1 p. 346 para. 03] p. 329, Para. 3, [1906MS].

Soon after this I was instructed by the Lord that I should no longer mourn in regard to my inability to understand the Scriptures. God unlocked my mind and ever since, whenever I read His Word, a flood of light comes into my mind. [Cf: Sermons and Talks, Volume 1 p. 347 para. 01] p. 329, Para. 4, [1906MS].

Thus the work went on and we were shown where we must stand. Do you wonder that I have something to say when I see the pillars of our faith beginning to be moved? Seductive theories are being taught in such a way that we shall not recognize them unless we have clear spiritual discernment. I will stand firmly with everyone who will stand for the truth. But I do not want our young people to flock into Battle Creek. They would better not go there. Anyone who can be so utterly deceived as to place the misleading sentiments contained in *Living Temple* before our people, cannot be trusted as a teacher of the youth until he is converted. [Cf: Sermons and Talks, Volume 1 p. 347 para. 02] p. 329, Para. 5, [1906MS].

I have the tenderest sympathy for the physicians associated with Dr. Kellogg. But I have no sympathy for their failure to pass over the mistakes that they see made by Dr. Kellogg, saying nothing about them. God will hold them accountable for letting matters go without saying, "Doctor, you did not do right that time." The poor man has loaded himself down until the enemy finds him a very easy prey. Unless he changes his course, and takes an entirely different course, he will be lost to the cause of God. And his associate physicians will be guilty before God unless they take their position and stand free from every error. [Cf: Sermons and Talks, Volume 1 p. 347 para. 03] p. 329, Para. 6, [1906MS].

I have lain awake night after night, studying how I could help Dr. Kellogg. His father and mother, before they died, begged me not to give him up, but to stand by him till the last. I said, "I will try, if he will listen to me." I have spent nearly whole nights in prayer for him. Week after week I have not slept till twelve o'clock, and then for weeks I have not been able to sleep past twelve o'clock. I wrote constantly, until my left eye gave out. And at last my brain became so weary that I could not use it. My son would come up to my room and ask if he might read some letters that had come. "No, Willie," I would say, "not a word." I was in this condition for several weeks. Just before Willie left home last winter for Washington, I saw that his eyes were troubling him, and I offered to read some manuscripts to him. This

brought on the old trouble. After Willie had gone, I had to give up entirely for a time. I felt that I was worn out. My brain had ceased to work. My mental suffering was intense. I had a great deal of pain at the base of the brain. I knew that for a time my mind was at a standstill. [Cf: Sermons and Talks, Volume 1 p. 347 para. 04] p. 330, Para. 1, [1906MS].

Willie expected me to go to Washington in the spring, but it seemed to me that I could not go. I got up one morning and it seemed to me as if I had come to the place where I could not go another step. I said, "Lord, if it is Thy will for me to go into the grave, take away my life, but do not take away my life and allow me still to live." Over and over again I offered this prayer, and all at once I seemed to be shut in by a canopy of light. Every particle of pain had left my head, and the next day I wrote twenty pages before dinner. [Cf: Sermons and Talks, Volume 1 p. 348 para. 01] p. 330, Para. 2, [1906MS].

I feared that when I started for Washington, the difficulty would come on again, but it did not. I wrote something every day during my stay in Washington, and spoke three times. Every time I entered the pulpit it was in fear and trembling, but the Lord sustained me and helped me. [Cf: Sermons and Talks, Volume 1 p. 348 para. 02] p. 330, Para. 3, [1906MS].

My brethren, the Lord calls for unity, for oneness. We are to be one in the faith. I want to tell you that when the gospel ministers and the medical missionary workers are not united, there is placed on our churches the worst evil that can be placed there. Our medical missionaries ought to be interested in the work of our conferences, and our conference workers ought to be as much interested in the work of our medical missionaries. [Cf: Sermons and Talks, Volume 1 p. 348 para. 03] p. 330, Para. 4, [1906MS].

It is time that we stood upon a united platform. But we cannot unite with Dr. Kellogg until he stands where he can be a safe leader of the flock of God. Until he stands in this position, we have no right to sustain him. [Cf: Sermons and Talks, Volume 1 p. 349 para. 01] p. 330, Para. 5, [1906MS].

I have taken my position, brethren. I am not going to enter into controversy over anything that may be presented. Last night I woke at ten o'clock and remained awake for several hours. During that time the whole matter was laid open before me, and I was instructed that I must bear the testimony given me and then leave matters with the Lord. It is not my work to try to make people believe the message given me. When the assertion is made, "Someone has told her," I am to make no response. On that point the conflict is over for me. I shall tell you the truth as it is in Jesus. And when anyone comes to me to know about this thing or that thing, I shall point them to the One who has said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matthew 11:28-30).--Ms. 46, 1904. (MR 900.1) [Cf: Sermons and Talks, Volume 1 p. 349 para. 02] p. 330, Para. 6, [1906MS].

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My

people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isaiah 58:1-3). [Cf: Sermons and Talks, Volume 1 p. 350 para. 01] p. 331, Para. 1, [1906MS].

The people here mentioned are represented as bringing a charge against God. They have been active in observing the outward forms of worship, and they complain because God does not acknowledge their works, and because He does not answer their prayers. But the Lord charges them with neglecting His work and refusing to follow His way. [Cf: Sermons and Talks, Volume 1 p. 350 para. 02] p. 331, Para. 2, [1906MS].

"Behold," He says, "in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high" (verses 3 and 4). [Cf: Sermons and Talks, Volume 1 p. 350 para. 03] p. 331, Para. 3, [1906MS].

It is possible for us to be deceived in regard to our relation to God. We are not to reproach our Maker if we do not see everything worked out just as we desire. Let us rather examine ourselves to see if we are keeping His words. [Cf: Sermons and Talks, Volume 1 p. 350 para. 04] p. 331, Para. 4, [1906MS].

In contrast with the worship offered Him by this people, God places the work that He desires them to perform. [Isaiah 58: 5-7 quoted.] [Cf: Sermons and Talks, Volume 1 p. 351 para. 01] p. 331, Para. 5, [1906MS].

Here is a work for every individual. Christ's followers are to relieve the necessities of humanity wherever they see suffering or oppression. They are ever to be ready to speak a word in season to him that is weary. [Cf: Sermons and Talks, Volume 1 p. 351 para. 02] p. 331, Para. 6, [1906MS].

We have a work to do for others. We cannot afford to live merely for ourselves. We are to represent the great Medical Missionary, who came to our world to seek and save that which was lost. When we do the work to which God calls us, we are assured of His blessing. [Cf: Sermons and Talks, Volume 1 p. 351 para. 03] p. 331, Para. 7, [1906MS].

A Divine Prescription. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." The great Physician will care for those who carry on the work that He did when He was in our world. Are you sick? Here is a prescription that will restore you to health. As you forget yourself, and take an unselfish interest in those around you, the mighty Healer will acknowledge your work and give you strength beyond your expectations. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (verse 8). Who is our righteousness? The Lord Jesus Christ. Let us study the record of His life on this earth. Let us carry out the principles in our everyday life that He has given

for us to follow. Then His righteousness will go before us, and His glory will be our rearward. Here is the prescription for every soul to accept. [Cf: Sermons and Talks, Volume 1 p. 351 para. 04] p. 331, Para. 8, [1906MS].

"What shall I do that I may inherit eternal life? (Mark 10:17), asked the lawyer of Christ. "What is written in the law? how readest thou?" the Saviour said. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and Christ replied, "Thou hast answered right: this do, and thou shalt live" (Luke 10:26-28). Those who will obey these two great principles will have the constant blessing of God. [Cf: Sermons and Talks, Volume 1 p. 351 para. 05] p. 332, Para. 1, [1906MS].

How to Receive an Answer to Our Prayers. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am" (Isaiah 58:9). Do you feel that your prayers are unanswered? Then do as Christ directs you. In His word He has declared it; by His Spirit He testifies to it. Will you follow the directions? Will you relieve the necessities of those around you? Will you work in behalf of the oppressed? Will you practice the life of Christ in seeking to save the souls ready to perish? In such work you will have the comfort of the grace of God in rich measure. [Cf: Sermons and Talks, Volume 1 p. 352 para. 01] p. 332, Para. 2, [1906MS].

[Isaiah 58:9-11 quoted.] I thank the Lord with heart and soul and voice for this assurance. When in trouble you may not always feel the assurance of help, but you can always say, The Lord has said it, and I will trust in Him. [Verse 12 quoted.] [Cf: Sermons and Talks, Volume 1 p. 352 para. 02] p. 332, Para. 3, [1906MS].

These words outline our work. We are to repair the breach that has been made in the law of God, to exalt the downtrodden fourth commandment. We are to point out the right path, which has been lost sight of. A false sabbath has been exalted in the place of the seventh-day Sabbath of Jehovah, and many have lost their bearings. By vigilance and faithfulness in following the true path, we are to direct them all to the right path. [Verses 13-14 quoted.] [Cf: Sermons and Talks, Volume 1 p. 352 para. 03] p. 332, Para. 4, [1906MS].

"Not finding thine own pleasure, nor speaking thine own words." Then whose words will you speak? The very words that Christ has given to comfort, to encourage, to bless, to lift up those that are bowed down. God has given you a mind, that you may speak words to help others. Do not feed it with trash. Do not injure it by the use of tobacco or alcohol. None of us have any too much mind, and we should do our utmost to improve that which we have. We cannot afford to allow the mind to be dominated by evil for one moment, for thus we might lose an opportunity to speak a word in season to some soul ready to perish. The responsibility of winning souls to Christ rests upon us, and we must work for their salvation. We are not to speak our own words, working for our own personal benefit; we are to study how best to relieve the suffering and the oppressed, how best to help the needy and distressed. [Cf: Sermons and Talks, Volume 1 p. 353 para. 01] p. 332, Para. 5, [1906MS].

Then shalt thou delight thyself in the Lord." He is your power, your health, your life, and your salvation. Trust in Him every moment. Pray to Him, and ask Him to keep you in your going out and your coming in. Ask Him to preserve your soul that it shall not be beguiled by the enemy. [Cf: Sermons and Talks, Volume 1 p. 353 para. 02] p. 332, Para. 6, [1906MS].

Light Reading. I ask you to put away from your homes all light reading. Do not fill the house with magazines, so that when one comes in the first thing he picks up is a magazine. The Lord has nothing to do with such reading. It fills the mind with trash. Those who indulge in it are bringing to the foundation wood, hay, and stubble. It is a sin in the sight of God to give the mind to such reading, for He claims our thoughts. We are to serve Him with the mind. In the Bible you will find reading that will be food to the soul. We have no time to spend in light reading. Let us study what saith the Word of God. Let us find out from the Scriptures what are the conditions of salvation. [Cf: Sermons and Talks, Volume 1 p. 353 para. 03] p. 333, Para. 1, [1906MS].

Have you become acquainted with your neighbors, that you may tell them of the truth? Take your Bible and call on them. Read them some of those passages of Scripture that are the most comforting. Show them that you have an interest in their eternal welfare. God wants you to help them to place their minds in a right channel. [Cf: Sermons and Talks, Volume 1 p. 354 para. 01] p. 333, Para. 2, [1906MS].

In the Word of God the truth in regard to the observance of the Lord's Sabbath is plainly stated. But the world is in ignorance of God's requirements. Shall it be that when you meet your neighbors in the day of judgment, they will charge you with neglect, saying, "You knew of these things, why did you not tell us?" [Cf: Sermons and Talks, Volume 1 p. 354 para. 02] p. 333, Para. 3, [1906MS].

May God Help us to realize that our words are a talent more precious than gold and silver. May He help us to speak only words of comfort and consolation. [Cf: Sermons and Talks, Volume 1 p. 354 para. 03] p. 333, Para. 4, [1906MS].

Remember that a large number of angels were cast out of heaven because of rebellion. These angels are continually striving to turn into wrong channels the minds of those who are seeking to obey the Lord. But if you will walk in the path of obedience to God's requirements, He will watch over you and guard you from evil. He will strengthen you and cause you to rise upon the high places of the earth. [Cf: Sermons and Talks, Volume 1 p. 354 para. 04] p. 333, Para. 5, [1906MS].

Light on Health Reform. Nearly forty years ago (1865) the Lord opened up before us the principles of health reform. At that time I was very weak physically. Sometimes I would faint away two or three times a day, and I thought as many today think, that flesh-meat was the only food that would keep up my strength. But in mercy the Lord showed me that flesh-meat is not necessary to maintain strength, and that it is not the best food. [Cf: Sermons and Talks, Volume 1 p. 354 para. 05] p. 333, Para. 6, [1906MS].

Since that time increased light upon health reform has been given. In grains, fruits, vegetables, and nuts are to be found all the food

elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat. [Cf: Sermons and Talks, Volume 1 p. 355 para. 01] p. 333, Para. 7, [1906MS].

One-time Dr. Trall said to me, "I must tell you that you put forth too much strength when you stand before the people. If you continue to do as you are doing you cannot live over three years, and I do not know that you can live three months." I had with me a copy of the book, *How to Live*, and I asked Dr. Trall if he would read the book. He replied that he would, and I let him take it. A few days afterward he said to me, "Mrs. White, where did you get your instruction in medical science?" I replied that I had received it by revelation from God. As he handed the book back to me, he said, "That book is filled with truth. I hope it may have a wide circulation." Dr. Trall was an unbeliever, and he used often to speak against our ministers, but he would never say one word against Mrs. White. He is now dead, and I, whom he thought could live only a short time, have been preserved all these years. I shall soon be seventy-eight years old. I have placed myself in the hands of God, and He has sustained me, enabling me to bear my testimony in many parts of the world. [Cf: Sermons and Talks, Volume 1 p. 355 para. 02] p. 334, Para. 1, [1906MS].

Early Experience. When the State Fair was held in Battle Creek, our people took with them onto the ground three or four cooking stoves and demonstrated how good meals might be prepared without the use of flesh-meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with wholesome food, and thus educate them in the matter of the most simple and healthful diet. [Cf: Sermons and Talks, Volume 1 p. 355 para. 03] p. 334, Para. 2, [1906MS].

In our early experiences the Lord gave us favor with the people, and we had many wonderful opportunities to demonstrate what could be done through the principles of health reform to restore to health those whose cases had been pronounced hopeless. At one time the wife of the high school teacher in Battle Creek was thrown from a sleigh and seriously injured. We took her into our house, which was close by, and cared for her. The doctor called, and when he saw what we were doing, he said, "You are doing the very best that can be done. I leave the case with you." She recovered. Some years afterward she came to my house, bringing her husband and her little girl. She said to the child, "This is Mrs. White. You would not be here today if she had not saved my life several years ago." We knelt down together and thanked the Lord for His mercy. [Cf: Sermons and Talks, Volume 1 p. 356 para. 01] p. 334, Para. 3, [1906MS].

The light on the subject of health reform was given by the Lord, and we are not to depart from it. The Lord has put into the minds of some a knowledge of how to prepare wholesome articles of food. But it is not His design that this knowledge shall be confined to a few. In every family there should be those who understand the science of healthful cooking. [Cf: Sermons and Talks, Volume 1 p. 356 para. 02] p. 334, Para. 4, [1906MS].

Restaurant Work. Light was also given that in the cities there would be opportunity to do a work similar to that which we did on the Battle

Creek fairgrounds. In harmony with this light, hygienic restaurants have been established. But there is grave danger that our restaurant workers will become so imbued with the spirit of commercialism that they will fail to impart the light which the people need. Our restaurants bring us in contact with many people, but if we allow our minds to be engrossed with the thought of financial profit, we shall fail to fulfill the purpose of God. He would have us take advantage of every opportunity to present the truth that is to save men and women from eternal death. [Cf: Sermons and Talks, Volume 1 p. 356 para. 03] p. 334, Para. 5, [1906MS].

I have tried to ascertain how many souls have been converted to the truth as a result of the restaurant work here in Los Angeles. Some may have been saved, but many more might be converted to God if every effort were made to conduct the work in God's order, and to let light shine into the pathway of others. [Cf: Sermons and Talks, Volume 1 p. 357 para. 01] p. 335, Para. 1, [1906MS].

I would say to the workers connected with the restaurant, "Do not continue to work as you have been working. Seek to make the restaurant a means of communicating to others the light of present truth. For this purpose only have our restaurants been established." [Cf: Sermons and Talks, Volume 1 p. 357 para. 02] p. 335, Para. 2, [1906MS].

The food work must not be so enlarged that it will call for the talent that should be put to use in the ministry, or in other lines of evangelistic work. There is danger that the restaurant work will employ those who are needed to take an active part in house-to-house labor and in various lines of missionary work. Some who have been held in the restaurant should have been engaged in helping Elder Simpson in his efforts to present the truth. [Cf: Sermons and Talks, Volume 1 p. 357 para. 03] p. 335, Para. 3, [1906MS].

The workers in the Los Angeles restaurant and the members of the Los Angeles church need to be thoroughly converted. To everyone has been given the talent of intellect. Have you received power to prevail with God? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12). [Cf: Sermons and Talks, Volume 1 p. 357 para. 04] p. 335, Para. 4, [1906MS].

We should put forth greater efforts to teach the people the truths of health reform. At every camp meeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts, and vegetables. In every place where new companies are brought into the truth, instruction should be given in the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign. [Cf: Sermons and Talks, Volume 1 p. 358 para. 01] p. 335, Para. 5, [1906MS].

You prepare food for those who come to the restaurant for meals, but what efforts are you putting forth to teach them the commandments of God, and point them to the path of life? The restaurant should be a place where a holy influence is exerted. Do not give your patrons merely the newspapers to read. Let them have the publications that are filled with truth. Endeavor to become acquainted with those with whom you are brought in contact. Lead them on to inquire in regard to the

truth, and then have ready some tract or book that will answer their question. In this way seeds of truth may be sown, and the time will come when some of it will spring up into life eternal. [Cf: Sermons and Talks, Volume 1 p. 358 para. 02] p. 335, Para. 6, [1906MS].

Heavenly angels are waiting to cooperate with those who work on the side of truth and righteousness. The enemy of souls is working diligently to bring in his so-called science that will make of God and of Christ a nonentity. His delusions are flooding the world, but we cannot conceive of what will be in the future. [Cf: Sermons and Talks, Volume 1 p. 358 para. 03] p. 335, Para. 7, [1906MS].

Sanitarium Work in Southern California. 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 someone 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: Sermons and Talks, Volume 1 p. 359 para. 01] p. 336, Para. 1, [1906MS].

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: Sermons and Talks, Volume 1 p. 359 para. 02] p. 336, Para. 2, [1906MS].

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 us 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: Sermons and Talks, Volume 1 p. 359 para. 03] p. 336, Para. 3, [1906MS].

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 alway, even unto the end of the world" (Matthew 28:19,20). [Cf: Sermons and Talks, Volume 1 p. 359 para. 04] p. 336, Para. 4, [1906MS].

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: Sermons and Talks, Volume 1 p. 360 para. 01] p. 336, Para. 5, [1906MS].

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: Sermons and Talks, Volume 1 p. 360 para. 02] p. 336, Para. 6, [1906MS].

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.--Ms. 27, 1906. (MR 900.2) [Cf: Sermons and Talks, Volume 1 p. 360 para. 03] p. 336, Para. 7, [1906MS].

[Manuscript written November 27, 1905, at Sanitarium, California.] I have slept until half past three o'clock this morning. During the night I often have periods of wakefulness, when my soul is continually ascending to God in prayer. It is at these times that I have my best seasons of communion with God, for in the night He always seems very nigh unto me, guiding me. [Cf: Sermons and Talks, Volume 2 p. 275 para. 01] p. 337, Para. 1, [1906MS].

It is our privilege to gather strength from the Lord, and to be fitting up characters for translation to heaven and to the mansions that He is preparing for us. We should be continually grateful for the power from above that has been promised us. Christ was that "true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" [John 1:9-14]. [Cf: Sermons and Talks, Volume 2 p. 275 para. 02] p. 337, Para. 2, [1906MS].

Why do we not so prepare our hearts that we will take the promise, and, through the operation of the Holy Spirit receive Christ as an ever abiding power, to be our sufficiency, our acknowledged power for maintaining our strength, that we may reveal to friend and foe that we have an abiding Christ? It is the privilege of everyone to exert an influence, individually, as one who has received Christ and who believes in Him. [Cf: Sermons and Talks, Volume 2 p. 275 para. 03] p. 337, Para. 3, [1906MS].

My brother, my sister, yield your whole mind and soul and body to the Lord. Rest in the arms of your compassionate Saviour. You need not rush hither and thither to obtain relief from human agencies. Christ is nigh, inviting you, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of

Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:28-30]. [Cf: Sermons and Talks, Volume 2 p. 275 para. 04] p. 337, Para. 4, [1906MS].

Let no one hear from your lips words of complaint or of judging. The Lord has not placed any of us on the judgment-seat. Simply come to Jesus. Lay your burdens at His feet. "I will receive you," He declares; "I will give you rest." [Cf: Sermons and Talks, Volume 2 p. 275 para. 05] p. 338, Para. 1, [1906MS].

You have a battle to fight, and so have we all. We can make this battle very much more severe by turning away from Christ and from wearing the yoke that He asks every one of us to wear. Does He not tell us the truth when *He says, "My yoke is easy"*? If we manufacture yokes for ourselves, as many are doing, we shall find them extremely galling; but if we take the yoke that Christ has prepared for us, and become meek and lowly in heart, self will be hid with Christ in God. This is the correct position for us to occupy. [Cf: Sermons and Talks, Volume 2 p. 276 para. 01] p. 338, Para. 2, [1906MS].

A follower of Jesus refrains from gathering up burdens and responsibilities that he is unable to bear--burdens that crush the life-forces, and that give no relief. Christ has not given us any such work to do. We must receive Him, believe in Him, and reveal His character, showing by our religious experience that we have been born of God. Then we shall have healthy heart-beats, born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The power comes to us through receiving Jesus Christ. "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." [Cf: Sermons and Talks, Volume 2 p. 276 para. 02] p. 338, Para. 3, [1906MS].

The Lord foretells the going forth of deceivers. He cautioned His disciples to be wide-awake regarding the signs of the times. Instead of revealing that which would have tended to arouse their curiosity over matters that they were unprepared to handle or to discuss with profit, He gave them decided instruction as to what they *ought to do in order to be prepared* for the events that would take place. And this instruction that He gave His disciples has come down through the centuries to our time. The warnings that we find recorded in Holy Writ regarding the perils which would always surround the Christian church, belong to the people that are especially concerned in all these things. Christ foretold that the going forth of deceivers would be accompanied with more danger to His disciples than would persecution. [Cf: Sermons and Talks, Volume 2 p. 276 para. 03] p. 338, Para. 4, [1906MS].

This warning is repeated several times. Seducers, with their scientific problems, were to be guarded against more carefully than any other peril that they would meet; for the entrance of these seductive spirits meant the entrance of the specious errors that Satan has ingeniously prepared to dim the spiritual perceptions of those who have had but little experience in the workings of the Holy Spirit, and of those who remain satisfied with a very limited spiritual knowledge. [Cf: Sermons and Talks, Volume 2 p. 276 para. 04] p. 339, Para. 1, [1906MS].

The effort of seducers has been to undermine confidence in the truth of God, and to make it impossible to distinguish truth from error. Wonderfully pleasing, fanciful, scientific problems are introduced and urged upon the attention of the unwary; and unless believers are on their guard, the enemy, disguised as an angel of light, will lead them into false paths. [Cf: Sermons and Talks, Volume 2 p. 276 para. 05] p. 339, Para. 2, [1906MS].

The Saviour foretold that in the latter days false prophets would appear, and draw away disciples after them; and also that those who in this time of peril should stand faithful to the truth that is specified in the book of Revelation, would have to meet doctrinal errors so specious that, if it were possible, the very elect would be deceived. [Cf: Sermons and Talks, Volume 2 p. 277 para. 01] p. 339, Para. 3, [1906MS].

God would have every true sentiment prevail. Satan can skillfully play the game of life with many souls, and he acts in a most underhanded, deceptive manner to spoil the faith of the people of God and to discourage them. And when men who are in positions of responsibility permit themselves to be led astray, as many do, by the sophistries of Satan, the enemy gains a great victory. He works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself. [Cf: Sermons and Talks, Volume 2 p. 277 para. 02] p. 339, Para. 4, [1906MS].

It is when Satan appears as an angel of light that he takes souls in his snare, deceiving them. Men who pretend to have been taught of God will adopt fallacious theories, and in their teaching will so adorn these fallacies as to bring in satanic delusions. Thus Satan will be introduced as an angel of light, and will have opportunity to present his pleasing fables. [Cf: Sermons and Talks, Volume 2 p. 277 para. 03] p. 340, Para. 1, [1906MS].

These false prophets will have to be met. They will make an effort to deceive many, by leading them to accept false theories. Many scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken. Precious truth will be appropriated to substantiate and establish error. These false prophets, who claim to be taught of God, will take beautiful scriptures that have been given to adorn the truth, and will use them as a robe of righteousness to cover false and dangerous theories. And even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories regarding many phases of truth, including the sanctuary question. [Cf: Sermons and Talks, Volume 2 p. 277 para. 04] p. 340, Para. 2, [1906MS].

Some talk of "principles" that actuate their service and their teachings; but neither in word nor in deed, by strict integrity and by proper dealing, do they reveal that a work of grace has transformed the heart. They are not drawing from Christ the wholesome light and life and grace by which deep impressions are made upon minds, causing them to become more and still more Christlike. Some of those who claim to

follow certain well-defined "principles," walk and talk like unconverted worldlings. To such, the words of Christ are repeated over and over again: "I know thy words." This is the message sent to the church at Ephesus. [Cf: Sermons and Talks, Volume 2 p. 277 para. 05] p. 340, Para. 3, [1906MS].

"Unto the angel of the church of Ephesus," the aged prophet John was bidden to write: "These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for My name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" [Rev. 2:1-5]. [Cf: Sermons and Talks, Volume 2 p. 278 para. 01] p. 341, Para. 1, [1906MS].

In this scripture are outlined the conditions of acceptance with God. The first experience of the Ephesus church led to good works. God took delight in the fact that His church reflected the light of heaven by revealing the spirit of Christ in tenderness and compassion. The love that dwelt in the heart of Christ; the love that caused Him to give Himself a sacrifice for humanity, and to suffer with forbearance the reproach of men, even to the extent of being called a devil; the love that prompted Him to perform mighty works of healing during His ministry--this was the love that was to be revealed in the lives of His disciples. [Cf: Sermons and Talks, Volume 2 p. 278 para. 02] p. 341, Para. 2, [1906MS].

But they neglected to cherish Christ's compassion and tenderness. Self, as manifested in hereditary traits of character, spoiled the principles of the grand, good works that identified the members of the Ephesus church as Christians. The Lord Jesus must needs show them that they had lost that which was everything to them. The love that constrained the Saviour to die for us, was not revealed in its fullness in their lives; and hence they were unable to bring honor to the name of the Redeemer. And as they lost their first love, they increased in a knowledge of scientific theories originated by the father of lies. [Cf: Sermons and Talks, Volume 2 p. 278 para. 03] p. 341, Para. 3, [1906MS].

In view of the many virtues enumerated, how striking is the charge brought against the church at Ephesus: "Nevertheless I have somewhat against thee, because thou hast left thy first love." This church had been highly favored. It was planted by the apostle Paul. In the same city was the temple of Diana, which, in point of grandeur, was one of the marvels of the world. The Ephesian church met with great opposition, and some of the early Christians suffered persecution; and yet some of these very ones turned from the truths that had united them with Christ's followers, and adopted, in their stead, the specious errors devised by Satan. [Cf: Sermons and Talks, Volume 2 p. 278 para. 04] p. 342, Para. 1, [1906MS].

This change is represented as a spiritual fall. "Remember therefore

from whence thou art fallen, and repent, and do the first works"--as outlined in the preceding verses. The believers did not sense their spiritual fall. They knew not that a change had taken place in their hearts and that they would have to repent because of the noncontinuance of their first works. But God in His mercy called for repentance, for a return to their first love and to the works that are always the result of true, Christlike love. [Cf: Sermons and Talks, Volume 2 p. 279 para. 01] p. 342, Para. 2, [1906MS].

"Repent, and do the first works," the Saviour pleads, "or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."--Ms 11, 1906 (MR 900.41). [Cf: Sermons and Talks, Volume 2 p. 279 para. 02] p. 342, Para. 3, [1906MS].

[A message to Seventh-day Adventists in America and Australia, written June 3, 1906, six weeks after the April 18, 1906, San Francisco earthquake.] The judgments of God will certainly fall upon all transgressors. The terrible earthquake that has visited San Francisco will be followed by other manifestations of the power of God. His law has been transgressed. Cities have become polluted with sin. [Cf: Sermons and Talks, Volume 2 p. 280 para. 01] p. 342, Para. 4, [1906MS].

Study the history of Nineveh. God sent a special message by Jonah to that wicked city. "Arise," He bade Jonah, "go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." Jonah was to "cry against" the city, but he was averse to bearing any such message. Instead of obeying, he "rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa; and he found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord" (Jonah 1:2, 3). Read the history. [Cf: Sermons and Talks, Volume 2 p. 280 para. 02] p. 343, Para. 1, [1906MS].

[Jonah 3:1-10; 4:1-11, quoted.] Jonah seemed to suppose that his reputation as a prophet was injured. Many such messages as his would be given in our age, if the wicked cities would repent as did Nineveh. [Cf: Sermons and Talks, Volume 2 p. 280 para. 03] p. 343, Para. 2, [1906MS].

Where are the watchmen? The Lord declares that unless the cities shall change their characteristics, the saloons will be replaced. In the calamity that befell San Francisco, the Lord designed to wipe out the saloons that have been the source of great evils; and yet the officiating guardians, the men who are placed in responsible positions, prove unfaithful to their trust by legalizing the sale of liquor. Poisonous drugs are mingled with the liquor. Men form the habit of using these drugs, and the appetite for such things is very powerful. [Cf: Sermons and Talks, Volume 2 p. 280 para. 04] p. 343, Para. 3, [1906MS].

Oh, that our cities might reform! Those who are placed in responsibility as guardians of the welfare of the people, should realize the responsibility of their position, and govern in accordance with the orders of God in His Word. God hath spoken plainly--"Thou shalt," and "Thou shalt not"--regarding our reasonable service. "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" (Rom. 12:1, 2). [Cf: Sermons and Talks, Volume 2 p. 280 para. 05] p. 343, Para. 4, [1906MS].

We have a God who is our Ruler. How can the great Governor of the world behold with any satisfaction these wicked cities full of violence and every type and stripe of crime? Our Creator has given in His Word a law to be obeyed. No one should lightly regard this law. Our courts of justice are perverted, and in the heavenly courts are condemned. Even eating, drinking, and dressing are carried to such excess as to become crimes. They are specified as last-day signs by our world's Redeemer, who gave His life a sacrifice to save the fallen race. [Cf: Sermons and Talks, Volume 2 p. 281 para. 01] p. 344, Para. 1, [1906MS].

These men who are in office need the counsel and judgment of One who cannot err. How many seek this wisdom and place themselves under the control of God? The extravagance seen in the erection of buildings, in selfish gratification, in market-places, in unfair managing, creates poverty and distress. The guardians of the marts of trade will have a fearful account to render to God when the Judge of the highest court will take every individual case in hand. [Cf: Sermons and Talks, Volume 2 p. 281 para. 02] p. 344, Para. 2, [1906MS].

Time, money, and strength that belong to God are wasted in superfluities. High and God-given capabilities are placed under the denominating influence of Satanic agencies who are playing a game of life for souls. [Cf: Sermons and Talks, Volume 2 p. 281 para. 03] p. 344, Para. 3, [1906MS].

How many who are called wealthy are using their wealth to alleviate the necessities of suffering humanity? Oh, if human agencies could feel the need of placing themselves under the guidance of the Most High God as obedient sons and daughters of His! Then they could carry forward His purpose for them in this world. Shunning pride and extravagance, they would be able to form solid Christian characters and would become laborers together with God. [Cf: Sermons and Talks, Volume 2 p. 281 para. 04] p. 344, Para. 4, [1906MS].

Just before His ascension, the great Medical Missionary gave the gospel commission to His followers who believe on Him. This was after He had endured the agonies of the cross and died to open a way for every soul, that none need perish, but have everlasting life through believing on Him. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). [Cf: Sermons and Talks, Volume 2 p. 281 para. 05] p. 345, Para. 1, [1906MS].

As the crucified Saviour lay in the tomb, guarded by the Roman soldiers, "Behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men" (Matt. 28:2-4). [Cf: Sermons and Talks, Volume 2 p. 281 para. 06] p. 345, Para. 2, [1906MS].

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher" (Matt. 28:1). As they approached, they saw that the great stone was rolled away and that a light was shining about the tomb. The body of Jesus was not there, but soon they saw an angel. [Matthew 28:5-20, quoted.] [Cf: Sermons and Talks, Volume 2 p. 282 para. 01] p. 345, Para. 3, [1906MS].

I present this wonderful evidence we have of a power that is not created by ourselves, but that is out of and beyond ourselves. To as many as receive Christ, will be granted the privilege of becoming the sons of God, even to them that believe on His name. And those who are His children will be given the power that is vested in Him. [Cf: Sermons and Talks, Volume 2 p. 282 para. 02] p. 345, Para. 4, [1906MS].

The risen Saviour was with His disciples forty days, instructing them "of the things pertaining to the kingdom of God" (Acts 1:3). Just before His ascension He declared: [Acts 1:8-11, quoted]. [Cf: Sermons and Talks, Volume 2 p. 282 para. 03] p. 346, Para. 1, [1906MS].

For many months I have been troubled as I have seen how some of our sensible men whom God has used in His cause, are perplexed over the scientific arguments of Satanic agencies. I have not known what to do. While I was studying over these things Sabbath night a week ago, I had a vision of speaking before a large company, where many questions were asked concerning my work and writings. [Cf: Sermons and Talks, Volume 2 p. 282 para. 04] p. 346, Para. 2, [1906MS].

I was directed by a messenger from heaven not to take the burden of picking up the sayings and doubts that Satan is putting into minds. "Stand as the messenger of God anywhere, in any place," I was bidden, "and bear the testimony I shall give you. If the Holy Spirit is not received, but rejected, all your words will be as idle tales. Be free. Bear the testimonies that the Lord Jesus has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; 'teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world'" (Matt. 28:20). [Cf: Sermons and Talks, Volume 2 p. 282 para. 05] p. 346, Para. 3, [1906MS].

When I awakened from the vision, I was praying with great fervor and earnestness, and could not cease praying. My soul was strengthened; for the words had been spoken: [Cf: Sermons and Talks, Volume 2 p. 282 para. 06] p. 346, Para. 4, [1906MS].

"Be strong, yea, be strong. Let none of the seducing words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward. Do not take up the unbelief of anyone in order to try to convince him. If the Holy Spirit is turned from, all your words will not help remove, for the time being, the false presentations. Satan stands ready to invent more. If the evidence that has been given is rejected and falsified, all other evidence will be useless until there is seen the converting power of God upon the minds of those in error. If the convincing representations and impressions of the Holy Spirit

evidenced for the past half century will not be accepted as trustworthy evidence, nothing will hereafter bring them to their senses, because the bewitching guile of Satan has perverted their discernment. They have been convinced again and again as the Holy Spirit has borne witness, and all that words can say will not be as forcible as the impression made by the Holy Spirit of God." [Cf: Sermons and Talks, Volume 2 p. 282 para. 07] p. 346, Para. 5, [1906MS].

Go forward. Be of good courage. If the Spirit of God be entertained in the place of the underworking of evil spirits on mind and heart, all who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from that which has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end. [Cf: Sermons and Talks, Volume 2 p. 283 para. 01] p. 347, Para. 1, [1906MS].

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth and who have not exchanged evidences of the truth for fallacies and scientific presentations of Satanic origin. [Cf: Sermons and Talks, Volume 2 p. 283 para. 02] p. 347, Para. 2, [1906MS].

The time has about come when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as had been given in the third angel's message. All the pleasant pictures, all the miracles wrought, are presented by the enemy in order that if possible the very elect shall be deceived. The only hope for anyone is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history. [Cf: Sermons and Talks, Volume 2 p. 283 para. 03] p. 347, Para. 3, [1906MS].

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the third angel's message. Bear a straightforward, clear-cut message. [Cf: Sermons and Talks, Volume 2 p. 283 para. 04] p. 347, Para. 4, [1906MS].

These words I was speaking before a perplexed company just before I called upon them to take their stand on the right side. If someone chooses another position, let him alone. Labor for the class of people who have never had the evidences of truth. So long as men hold fast to men, and believe men in the place of the Word of God, you cannot help them. You are working against principalities and powers, as is represented in Ephesians. [Cf: Sermons and Talks, Volume 2 p. 283 para. 05] p. 348, Para. 1, [1906MS].

Receive the truth; stand in the truth. Whoever chooses to pursue the course marked out in the scriptures regarding those who shall depart from the faith, cannot be helped by you. All your reasoning will be as idle tales. They have been warned, and further words are useless, for

you are meeting Satan through human agencies. [Cf: Sermons and Talks, Volume 2 p. 284 para. 01] p. 348, Para. 2, [1906MS].

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minute men. Go into the cities that need the truth as we have taught it for years. No one feature of our faith is changed, and the unbelievers in our cities need to hear the last message of warning. [Cf: Sermons and Talks, Volume 2 p. 284 para. 02] p. 348, Para. 3, [1906MS].

It is Satan's plan to produce these variances to keep the mind on dissensions and Satanic problems until the last woe shall have come upon the world. Our time is too precious now to be lost through confusion. Every step we have taken is recorded in the past messages given. Repeat these things to the world. [Cf: Sermons and Talks, Volume 2 p. 284 para. 03] p. 348, Para. 4, [1906MS].

Gather not at Battle Creek; spoil not the minds of youth, physicians and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. Trust not the men who for years have been denying their faith and giving heed to seducing spirits. [Cf: Sermons and Talks, Volume 2 p. 284 para. 04] p. 348, Para. 5, [1906MS].

I have been instructed that it is not extravagant display which is now to be regarded as one of the best means of giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power and verity of the truth for this time. Maintain simplicity and pray in faith constantly. Wherever you are, your only safety is prayer. In living faith claim the promises. Hold fast the beginning of your confidence firm unto the end. [Cf: Sermons and Talks, Volume 2 p. 284 para. 05] p. 349, Para. 1, [1906MS].

Some souls may never see the truth as it is; for Satan has skillful workers who understand how to lead astray and to deceive. Tares are mixed in with the wheat. Beware of the leaven of evil. Let everyone remember that he is now on test and trial for life, eternal life. [Cf: Sermons and Talks, Volume 2 p. 284 para. 06] p. 349, Para. 2, [1906MS].

God now calls upon all who choose to serve Him, to stand on the platform of eternal truth. Let those who have brought about the present state of things, by making the division that exists, stop to consider seriously before going any farther. Change your course of action. "Choose you this day whom ye will serve." "If the Lord be God, follow Him: but if Baal, then follow him" (Joshua 24:15; 1 Kings 18:21). [Cf: Sermons and Talks, Volume 2 p. 284 para. 07] p. 349, Para. 3, [1906MS].

Unto all I am commissioned to say, Talk less, criticize less. There is no time to be indifferent now. Should not this terrible earthquake, which has caused almost complete destruction in one of the largest cities of America, awaken a most earnest spiritual interest to seek the Lord while He may be found? Call upon Him while He is near. [Cf:

Sermons and Talks, Volume 2 p. 285 para. 01] p. 349, Para. 4, [1906MS].

Let not our ministers dwell upon commonplace matters in their discourses. Now is a time when there should be a humbling of the heart before God. Seek Him while He is to be found on the pardoning side, and not on the judgment side. Wake up, my brethren and sisters in Australia. You have no time to lose. Call upon the Lord while He may be found.--Ms 61a, 1906 (MR 900.36). [Cf: Sermons and Talks, Volume 2 p. 285 para. 02] p. 350, Para. 1, [1906MS].

July 3, 1906 J -242- '06 Sanitarium, California. July 3, 1906 Elder A. T. Jones: Dear Brother, Again and again your case has been presented before me. I am now instructed to say to you, You have had a large knowledge of truth, and less, far less, spiritual understanding. When you were called to the important work at Washington, you had need of far more of the humble grace that becometh a Christian. Since the Berrien Springs meeting, your attitude and the attitude of several others has grieved the Spirit of God. You have been weighed in the balance and found wanting. [Cf: The Kress Collection p. 33 para. 02] p. 350, Para. 2, [1906MS].

Though you had full confidence in yourself, you were out of the path of duty when, in order to criticise and reprove the work of your brethren, you, with others, interrupted the meeting called especially for prayer and confession and for seeking for a spirit of unity. Had you understood the work that needed to be done at that time, a very different presentation would have been made at that meeting. In the place of victory there was defeat. The Lord has said, "weighed in the balance and found wanting." [Cf: The Kress Collection p. 33 para. 03] p. 350, Para. 3, [1906MS].

Self-exaltation is your great danger. It causes you to swell to large proportions. You trust in your own wisdom, and that is often foolishness. [Cf: The Kress Collection p. 33 para. 04] p. 350, Para. 4, [1906MS].

Do you remember the counsel which I gave you in my letter of April, 1894? This was in answer to your letter expressing deep regret over the part you had taken in an unwise movement, and you appealed to me for instruction, that you might ever avoid such mistakes. Here is a portion of what I wrote you then:-- [Cf: The Kress Collection p. 33 para. 05] p. 350, Para. 5, [1906MS].

"Your letter is received, and I would be glad to satisfy your mind on every point, but that is not in my power. While I can speak to you in words of warning, you may ask many questions that it is not my duty or in my power to answer. I can tell you, and all our teachers of faith and doctrine, Stick to the Word. 'Preach the Word; be instant in season, out of season: reprove, rebuke, exhort with all longsuffering and doctrine.' But never, never make a place for A. T. Jones. Guard this point jealously. Do not even once take any advantage to employ ridicule or to bring against any person or any position a railing accusation. It is plainly revealed in the Word--that this is not God's plan. [Cf: The Kress Collection p. 33 para. 06] p. 350, Para. 6, [1906MS].

"Always teach present truth as it is in Jesus. If you have a true sense of the sacredness of the work, you will be much with God in prayer. It is God only who can bruise Satan under your feet shortly. Walk steadily. Make straight paths for your feet, lest the lame be turned out of the way. Many are so weak in faith and experience that they will look to A. T. Jones, and what you say and do, they will say and do; for they will not look beyond you to Jesus, who is the Author and Finisher of our faith. [Cf: The Kress Collection p. 34 para. 01] p. 351, Para. 1, [1906MS].

"At every step that we advance, if our advance is one of safety, we must lean wholly upon a power out of and above ourselves. The Lord is infinite. He has all resources at His command, and if we trust in Him implicitly, and not in our own capabilities, we shall walk softly and reverently before Him, and have less and less confidence in human capabilities. Nothing of the natural, the human, must take the place of the Spirit of God. No man, however much he may desire it, can use the Holy Spirit. The Holy Spirit is to use us. Self must be placed at the disposal of the Spirit of God. This must be recognized as the working agent, to mold the man, and to teach him all things. [Cf: The Kress Collection p. 34 para. 02] p. 351, Para. 2, [1906MS].

"In these times of special interest the guardians of the flock of God should teach the people that the spiritual powers are in controversy; it is not the human beings that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth..... [Cf: The Kress Collection p. 34 para. 03] p. 351, Para. 3, [1906MS].

"God will inspire His loyal and true children with His Spirit. The Holy spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat. [Cf: The Kress Collection p. 34 para. 04] p. 351, Para. 4, [1906MS].

"The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Christ be reminded that "we fight not against flesh and blood; but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." O, there are eternal interests involved in this conflict, there must be no surface work, no cheap experience, to meet this issue. 'The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust to the day of judgment to be punished:....whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.' [Cf: The Kress Collection p. 34 para. 05] p. 351, Para. 5, [1906MS].

"The Lord would have every human intelligence in His service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging. Christ invites us, 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls.' Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by His messengers, and will make them His mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. [Cf: The Kress Collection p. 35 para. 01] p. 351, Para. 6, [1906MS].

"Our only safety is in receiving divine inspiration from Heaven. This alone can qualify finite men to be co-laborers with Christ. 'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens, and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot, and blameless.' O that as a people bearing a solemn message to the world, we might heed every word of instruction given us of God for this time. [Cf: The Kress Collection p. 35 para. 02] p. 352, Para. 1, [1906MS].

"My brother, I do not cease to remember you in my prayers. You were never in greater peril than at the present time. You are giving the last message of warning to our world, and Satan will weave his nets to entangle your feet if you are not praying, and watching, and relying every moment upon God to keep you and strengthen you to resist temptation. Your soul is in peril. Should I specify the particular temptations, Satan would shift his operations and prepare some temptation you are not expecting. Therefore watch with much prayer, watch your own spirit, and God will hold you up. [Cf: The Kress Collection p. 35 para. 03] p. 352, Para. 2, [1906MS].

"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.' And these apostates the apostles named antichrists. They are doing the work of Satan. '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. But ye have an unction from the holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.' [Cf: The Kress Collection p. 35 para. 04] p. 352, Para. 3, [1906MS].

"My brother, whom the Lord has honored by giving a message of truth for the world, in God alone can you maintain your integrity. 'But ye, beloved, building up yourselves on the most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have

compassion, making a difference: and others save with fear, pulling them out of the fire, hating even the garment spotted of the flesh.' While this hatred for the sin that spots and stains the soul is expressed, we are, with one hand, to lay hold of the sinner with the firm grasp of faith, while with the other we grasp the hand of Christ. 'Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.'" [Cf: The Kress Collection p. 35 para. 05] p. 352, Para. 4, [1906MS].

When at the General Conference in Washington, I had a conversation with you, but it seemed to have no influence upon you. You appeared to feel fully capable of managing yourself. After that conversation scene after scene passed before me in the night season, and I was then instructed that you neither had been nor could be a help to Dr. Kellogg; for you were blind in regard to his dangers and his real standing. You can not be a help to him; for you entirely misjudge his case. You consider the light given me of God regarding his position as of less value than your own judgment. You have upon your soul the guilt of confirming him in his wrong course of action, and building him upon a false foundation. You need the repentance that needeth not to be repented of; for in Dr. Kellogg's case, you have done a work that has encouraged him to resist the light given me of God for him. You are coming to be worked by the same spirit that has been working with Dr. Kellogg. [Cf: The Kress Collection p. 36 para. 01] p. 352, Para. 5, [1906MS].

This I warned you of when I placed in your hands the written testimony for Dr. Kellogg. You need to become converted, and become as humble as a little child, else you will lose your soul. If you had possessed clear discernment, you could have helped Dr. Kellogg, but you have not the clear light that cometh from the Light of the world. [Cf: The Kress Collection p. 36 para. 02] p. 353, Para. 1, [1906MS].

Brother Jones, I have a message for you. In many respects you are a weak man. If I were to write out all that has been revealed to me of your weakness, and of the developments of your work that have not been in accordance with the course of a true Christian, the representation would not be pleasing. This may have to be done if you continue to justify yourself in a course of apostasy. Until your mind is cleared of the mist of perplexity, silence is eloquence on your part. [Cf: The Kress Collection p. 36 para. 03] p. 353, Para. 2, [1906MS].

I am so sorry that you are spoiling your record. Since the Berrien Springs meeting, you have received many warnings, but you have not heeded these. The fact, that while you were considered sound in the faith, you have done things that you were warned not to do, shows that you are not a safe leader. [Cf: The Kress Collection p. 36 para. 04] p. 353, Para. 3, [1906MS].

You have gone farther than most of our people have supposed in strengthening Dr. Kellogg to continue in transactions against which the Lord has warned him. You are following in a false track. You are placing yourself in a position from which it will be difficult for you to recover yourself. [Cf: The Kress Collection p. 36 para. 05] p. 353, Para. 4, [1906MS].

When in 1901 you came to the Pacific Coast, I hoped that the weight of responsibilities as president of the California conference would lead you to distrust your ability, and to take counsel with your brethren regarding the work to be done. But there was a growth of self-confidence, a rashness of spirit, and an abruptness of speech, which increased the existing lack of confidence in your judgment. [Cf: The Kress Collection p. 36 para. 06] p. 353, Para. 5, [1906MS].

This was especially marked at the camp-meeting in Oakland. At that meeting I had a message to bear that there should be an earnest effort made to draw nigh to God. A coldness and a lack of spirituality had come into our ranks, and we should have made a most determined effort to seek the Lord in prayer, and to stand on vantage ground. Had there been full and free confession of sin, and a clearing of the King's highway, the Spirit of the Lord would have come in, and the Lord would have been glorified. [Cf: The Kress Collection p. 36 para. 07] p. 353, Para. 6, [1906MS].

But the words you had to speak at that time brought in feelings that thwarted the purpose of my message. At other times, and in other places, you manifested a domineering spirit that drove away the Spirit of God. [Cf: The Kress Collection p. 37 para. 01] p. 353, Para. 7, [1906MS].

At the meeting in Fresno in 1902, a scene was presented before me in the night season. I was in a meeting where many spoke words of dissatisfaction with the record you had made as president of the California Conference. I saw there must be in your ministry a change, and received instruction for you and for the laborers in the Conference. This I presented at an early morning meeting. Here is a part of what I said at that meeting:- [Cf: The Kress Collection p. 37 para. 02] p. 353, Para. 8, [1906MS].

"It is the pleasure of God that Brother A. T. Jones should serve this Conference another year as president. It is His pleasure that A. T. Jones should put away all appearance of a magisterial, domineering, authoritative manner. He is not to think that by virtue of his position as president of the conference, he has arbitrary authority. True, he is to have authority, but it is to be just such an authority as Jesus had, an authority that is hid in the meekness and lowliness of Christ. [Cf: The Kress Collection p. 37 para. 03] p. 354, Para. 1, [1906MS].

"In the past, the work of Brother Jones has been represented to me in figures. He was holding out to the people a vessel filled with most beautiful fruit, but while offering the fruit to them, his attitude and manner were such that no one wanted any. Thus it has too often been with the spiritual truths that he offers to the people. In his presentation of these truths, a spirit sometimes crops out that is not heavenborn. Words are sometimes spoken, reproofs given, without due consideration, with a drive, a vim, that causes the people to turn away from the beautiful truths he has for them. [Cf: The Kress Collection p. 37 para. 04] p. 354, Para. 2, [1906MS].

"I have seen Brother Jones when the melting Spirit of God was upon him. His love for the truth was genuine, and not something that he merely claimed to possess. He had cultivated and cherished this love,

and it is still to be cherished in his heart. But our brother has a very poor way of manifesting the compassion, the tenderness, the lovable spirit of Christ..... [Cf: The Kress Collection p. 37 para. 05] p. 354, Para. 3, [1906MS].

"It is not surprising that a man who has passed through the experience that Elder Jones passed through in Battle Creek should sometimes err, He has had to arm himself, and keep on the armor constantly, fighting the various evils that were continually creeping in. He has kept himself braced for so long that he must now make an effort to unlearn many things. He must be reconverted. In his manner of presenting the principles of truth he must reform. God has great love for Brother Jones as well as for every other mortal who in some respects fails of reaching the standard placed before him. [Cf: The Kress Collection p. 37 para. 06] p. 354, Para. 4, [1906MS].

"The Lord by His Holy Spirit is going to strengthen Brother Jones, enabling him to endure the inconveniences and taxation of travel from place to place. He desires our brother to heed the messages that He has taken pains to send to him. He desires him to weave into the fabric of his character the threads of patience and kindness, that in heaven it can be said of him, He is complete in Christ Jesus. God desires every minister of the gospel to strive to attain to this perfection..... [Cf: The Kress Collection p. 37 para. 07] p. 354, Para. 5, [1906MS].

"Brethren, let us all refrain from criticism. He who criticises his brethren takes his position on the enemy's ground. Satan is an accuser of the brethren. Day and night he is accusing those who profess to follow Christ. Too often we think we could do better than those who are doing their best to carry on the work in right lines. [Cf: The Kress Collection p. 38 para. 01] p. 354, Para. 6, [1906MS].

"When you think your brother is pursuing a wrong course go to him in kindness, telling him his fault 'between thee and him alone.' Ask him if he is sure that he is right in doing as he does. Invite him to compare notes with you. Often when you treat him in this way, light and blessing come to both of you. Not infrequently the supposed fault is found to be a virtue. [Cf: The Kress Collection p. 38 para. 02] p. 354, Para. 7, [1906MS].

"Let us learn to follow the Bible rule for dealing with the erring. Let us do our part to answer Christ's prayer for unity among His people. During the coming year, let us obey the new commandment that Christ gave to His disciples in every age, 'Love one another, as I have loved you.' For our soul's sake let us serve Him with more zeal and earnestness than we have ever served Him before. [Cf: The Kress Collection p. 38 para. 03] p. 355, Para. 1, [1906MS].

"Brethren, shall we not cease criticising one another? Shall we not blend? Shall we not be determined so to unite that we shall be one strong whole? Shall we not bind heart to heart? Shall we not seek to subdue our hasty spirit, and learn to be as meek and lowly as the little children of whom Christ said to His disciples, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven?' [Cf: The Kress Collection p. 38 para. 04] p. 355, Para. 2, [1906MS].

"God desires His servants to stand with the whole armor on, in His might overcoming the powers of darkness, to His honor and glory. Let us begin this work today. 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' Let us bring into our daily life, into all our words and works, belief unto righteousness, and confession unto salvation, in order that we may glorify the God of Heaven." [Cf: The Kress Collection p. 38 para. 05] p. 355, Para. 3, [1906MS].

To this you responded most feelingly. You said: [Cf: The Kress Collection p. 38 para. 06] p. 355, Para. 4, [1906MS].

"In the nature of things, I should have something to say. I shall be brief; I shall be very brief: for you have been told it all, and it is all so. I thank God for the one great promise, that I am to be converted. That is the good, cheering news,--that I am to be converted; and I know it. I am glad that you know it, and so many of you; for I can have your help in making that thing effective. And, brethren, that is what I do want. You know that is what I asked for a year ago, at the beginning of my work in this conference; and I ask it still. So I just simply commit myself to God and to His word, and to His work, as has been described, and I ask your co-operation, your fellowship, and we shall go on together; and so let us pray;-- [Cf: The Kress Collection p. 38 para. 07] p. 355, Para. 5, [1906MS].

(Praying) "Heavenly Father, we bow before Thee. Lord, we have heard Thy word. We submit all to Thee. O Lord, Thou hast called me by name, and hast told my failings and my sore need. Lord, I confess it all to Thee. [Cf: The Kress Collection p. 38 para. 08] p. 355, Para. 6, [1906MS].

"O God, I thank Thee for Thy gracious word, Thy blessed, Thy special promise, that I, Lord, shall be converted unto Thee. And so, Lord, I put myself into Thy hands this moment, to be converted, to be molded and fashioned according to Thine own mind and by Thy Holy Spirit. O Lord, I pray that Thy divine wish may be met, and that I shall ever be a channel for the flowing of that holy oil which Thou hast mentioned, and which Thou dost long to pour upon bereaved and sore and mourning hearts. And Lord, I pray Thee that Thou wilt now convert me through and through. Make me, Lord altogether like Jesus, only like Jesus, that I shall be kind and courteous, gentle and careful, toward all my brethren and all to whom Thou dost send me. [Cf: The Kress Collection p. 38 para. 09] p. 355, Para. 7, [1906MS].

"O Lord, Thou knowest all about it. I need not tell Thee anything. But Lord, I will confess all thou hast spoken. Take me, O Lord; Thou hast bought me; I am Thine. So I give myself to Thee, Lord, this morning, body, soul, and spirit to be devoted to Thee, to be consecrated to Thee, to be purified by Thee, to be cleansed by Thee, to be molded and shaped by Thee, conformed to the image of Thy dear Son, that I may walk worthy of Thee, dear Lord, and glorify Thee on earth, and finish the work which Thou hast given me to do. [Cf: The Kress Collection p. 39 para. 01] p. 356, Para. 1, [1906MS].

"Lord, I pray Thee that the hearts of my brethren may not be pained any more by anything that I may do or say, but that they may be bound to Thee, Lord, and helped on the way. [Cf: The Kress Collection p. 39

para. 02] p. 356, Para. 2, [1906MS].

"And so, now, Lord, we have committed all to Thee. We thank Thee that Thou dost accept every one; and so, Lord, use us. Make us one, we pray Thee, O Lord, to help to make us one. Whomsoever Thou shalt choose as the band of men that shall go with me, make our hearts ones, our minds one, that we shall be workers together to unify the great work which Thou hast committed to us, to make Thy work prosperous, and carry it nobly and strongly. [Cf: The Kress Collection p. 39 para. 03] p. 356, Para. 3, [1906MS].

"And so, Lord, I pray for this. I know, Lord, that Thou hast heard the prayer; and so answer, we pray Thee, in the multitude of Thy mercies, Lord, answer, that California may rise once more to the place that belongs to this Conference in this great work, that Thou mayest be glorified. [Cf: The Kress Collection p. 39 para. 04] p. 356, Para. 4, [1906MS].

"Lord, I thank Thee for Thy Word; for Thy Spirit; for Thy promise. In Jesus' name. Amen." [Cf: The Kress Collection p. 39 para. 05] p. 356, Para. 5, [1906MS].

The Spirit of the Lord was present, and His grace was freely bestowed. My heart was full of praise. After this experience I thought that you would be imbued with the Spirit of God, that you would move prayerfully and understandingly. But since that time you have again passed over the same ground. You have taken matters into your own hand, disregarding the counsel of the Holy Spirit, as though you possessed superior knowledge. The result of your course is seen in a clouding of your spiritual perceptions. [Cf: The Kress Collection p. 39 para. 06] p. 356, Para. 6, [1906MS].

Brother Jones, you are acting the part of Aaron, and the Spirit of God is greived. Dr. Kellogg has not been helped by you or his associate physicians; for your course has confirmed him in his blindness. You have done him great harm, but no good, and you are accounted as false watchmen. [Cf: The Kress Collection p. 39 para. 07] p. 356, Para. 7, [1906MS].

You were entrusted with letters to be read to Dr. Kellogg. These letters contained instruction and warnings that should have been heeded by yourself. You should have prayed with Dr. Kellogg, and made every effort possible to obtain a spiritual influence over him, that you might convince him of his wrong course of action. He has had many schemes and devisings, with which the Lord had nothing to do. He was taking a course in some things that would ruin his influence. [Cf: The Kress Collection p. 39 para. 08] p. 356, Para. 8, [1906MS].

The Lord does not design that Battle Creek shall become a modern Jerusalem. The carrying out of the plans to make Battle Creek a great center would prove to be detrimental to the work of carrying the message to all the world. These things should be viewed by you in all their bearings. [Cf: The Kress Collection p. 40 para. 01] p. 357, Para. 1, [1906MS].

"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: The Kress Collection p. 40 para. 02] p. 357, Para. 2, [1906MS].

In regard to the messages of warning given me regarding people being called to Battle Creek, you have worked contrary to the counsel of the Spirit of God. You were standing where you liked to be, and you have reasoned away the objections to being in Battle Creek. Standing, as did Aaron, directly opposed to the Word of the Lord, you have made of no effect the testimonies of warning sent to keep young men and young women from going to Battle Creek. You have allowed your influence to be used to lead people to do just what the Lord has warned them not to do, and the Lord pronounces you an unfaithful steward in your influence in Battle Creek. Whatever excuses you may make, it is thus charged against you. You have worked decidedly counter to the Lord's plans, and God says, "I will judge him for this, unless he repents." [Cf: The Kress Collection p. 40 para. 03] p. 357, Para. 3, [1906MS].

Elder Tenney has departed from the faith, and is no help to Dr. Kellogg. He upholds him in a wrong course. You and he, ministers of the gospel, have stood directly in the way of the work of the Lord. You have confused the understanding of our people in Battle Creek, and now you are taking a course to confuse the people, leading some to move counter to the Lord's directions. [Cf: The Kress Collection p. 40 para. 04] p. 357, Para. 4, [1906MS].

Elder Waggoner has not been a help in Battle Creek. In the European field he has sown seeds that bear evil fruit, leading some to depart from the faith. [Cf: The Kress Collection p. 40 para. 05] p. 357, Para. 5, [1906MS].

There are others who might be mentioned as transgressors, and whose influence is a stumbling block to the youth. The spiritual conditions in Battle Creek are such that the youth cannot safely be encouraged to go there. For the past twenty years the Lord has been giving warnings that altogether too many people are settling in Battle Creek, leaving their small home churches, which should be kept alive by their earnest efforts. Educational centers should have been established in places wisely selected, and connected with them should be teachers who are settled in the faith. Testimonies have been borne counseling our people to leave Battle Creek. And the Lord sent His judgments upon the institutions there to show His displeasure at the neglect of these warnings. [Cf: The Kress Collection p. 40 para. 06] p. 357, Para. 6, [1906MS].

Brother Jones, you should realize that all the talent that has been entrusted to you is to be consecrated to your Redeemer. But..... [Cf: The Kress Collection p. 40 para. 07] p. 357, Para. 7, [1906MS].

A Physician's Opportunities Every physician should be a Christian. In Christ's stead he is to stand by the suffering, working as Christ worked, ministering to the needs of the sin-sick soul as well as to the needs of the diseased body. The physician should look to his Saviour saying, "I sanctify myself through the grace freely given me, that those to whom I minister may also be sanctified." [Cf: The Kress Collection p. 41 para. 01] p. 357, Para. 8, [1906MS].

An atheist or an irreligious man should never take up the work of a physician. The godless physician watches with human sympathy the sufferings of the afflicted: but he cannot do that which he might do did he realize that the One who gave his own life for the sufferer, even the Son of God, is watching the case with intense interest. How inconsistent for a physician to stand by the side of the suffering if he cannot point them to a sin-pardoning Saviour. How terrible not to be able to tell them of the Mighty One who can heal not only every physical disease but every spiritual malady. [Cf: The Kress Collection p. 41 para. 02] p. 358, Para. 1, [1906MS].

The physician should look higher than himself. In simple, soothing words he should speak to the sufferer of the great Physician. He who cannot do this loses case after case which he might save if he were a Christian. If he could speak to the sufferer words that would inspire faith in the sympathizing Saviour, who feels every throb of anguish, the crisis would be passed safely. The sufferer would be strengthened to look and live. [Cf: The Kress Collection p. 41 para. 03] p. 358, Para. 2, [1906MS].

The physician who has no practical knowledge of the great needs of the soul will look upon his patient merely from a scientific standpoint. He will trust to his own skill. If the patient recovers, he takes the praise, entirely forgetting the One who said, "Live, for I have taken pity on you, and will spare you that you may become acquainted with me and believe on my name." [Cf: The Kress Collection p. 41 para. 04] p. 358, Para. 3, [1906MS].

Would that physicians might understand the greatness of the service they could render to humanity if they were able to speak simply and tenderly of the love of Jesus and of his willingness to save souls, even at the last hour of life. Many physicians fail to see what a noble influence they might exert by accepting Christ and laying hold of eternal interests. They continue to live a hopeless life, a life in which God is not recognized. They refuse to be illuminated by the Light of the world, and are in a far worse condition than the one who is suffering from physical disease. [Cf: The Kress Collection p. 41 para. 05] p. 358, Para. 4, [1906MS].

Great opportunities are given to the guardians of the sick. Knowing the Lord Jesus, it is the privilege of the Christian physician to introduce Him to the sick-room as the One who can speak peace to the soul and give strength to the body. He can point the sufferer to the Lamb of God, who taketh away the sin of the world. The Lord will give such a physician great wisdom in his work. [Cf: The Kress Collection p. 41 para. 06] p. 358, Para. 5, [1906MS].

The physician should be a man of earnest prayer, that he may impart to others the light and hope and faith which he receives. He should himself possess the hope which is sure and steadfast, the hope that Jesus is a very present help in every time of trouble. He should reverence the Word of God. This Word is exceedingly precious to the receiver; for it sanctifies the soul. The Christian physician studies the Word of God, and is prepared to sooth those who are tossed by doubt and fear. He knows the value of the Redeemer's love and presence. He can speak with assurance of the soul hovering between life and death. Who knows but in these last moments faith and hope may spring up in the

heart and give inspiring energy to the apparently dying one. Who knows but that the compassionate Saviour may speak the word, "You shall live to sound forth my praises." [Cf: The Kress Collection p. 41 para. 07] p. 358, Para. 6, [1906MS].

The physician needs to have a very close connection with God. Never is he to lose his hold of God's helpful, strengthening power. The fact, that the physician acts so important a part in bringing relief from suffering, will naturally place him where he will be regarded with feelings of love and gratitude by those whom he has helped. Let him not take the praise and glory to himself. Let him hide self in the Saviour, pointing to Christ as the One who is to receive all the praise. [Cf: The Kress Collection p. 42 para. 01] p. 359, Para. 1, [1906MS].

When the sick are restored to health, the glory is often given to the physician, when it was the divine touch and healing balm of the Saviour that gave relief and prolonged life. If the one who has been restored gives praise to the physician, it is the physician's duty and privilege to point him to the compassionate Saviour as the One who has spoken to him the word of life and given him a new lease of life to be used for a high and holy purpose. The Lord is the worker: the physician is only the instrument. "Without me," Christ declares, "ye can do nothing." He says to the faithful physician, "I will stand by your side, and as you tell those for whom you work that Christ is all and in all, that He died for their sins, in order that they should not perish, but have everlasting life, I will impress their heart." [Cf: The Kress Collection p. 42 para. 02] p. 359, Para. 2, [1906MS].

Jesus is interested in every one who is in need of his healing, vitalizing power. "Are not five sparrows sold for a farthing, and yet not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows." [Cf: The Kress Collection p. 42 para. 03] p. 359, Para. 3, [1906MS].

What a blessing the Christian physician can bring to sin tortured souls! What peace comes to the sufferer as he accepts the Saviour! What melody is awakened in the heavenly courts when Satan loses his prey! [Cf: The Kress Collection p. 42 para. 04] p. 359, Para. 4, [1906MS].

The physician who is acquainted with Christ, who realizes the preciousness of pure and undefiled religion, is indeed a representative of the great Physician. The physician who tells the sick and suffering of the love that Christ has for them is a true teacher of righteousness. He bears to the afflicted the very balm of Gilead. [Cf: The Kress Collection p. 42 para. 05] p. 359, Para. 5, [1906MS].

What a sacred work is this, and how earnestly should those who are preparing as physicians labor to fit themselves for it. They should make it their first business to become personally acquainted with the great Physician, that when in the sick room they may recognize His presence and receive His counsel. [Cf: The Kress Collection p. 42 para. 06] p. 359, Para. 6, [1906MS].

To us as a people God has given advanced truth, and we are to seek to gain access to souls, that we may give them this truth. As the physicians and nurses in our sanitariums hold out to the patients the

hope of restoration to physical health, they are also to present the blessed hope of the gospel, the wonderful comfort to be found in the mighty Healer, who can cure the leprosy of the soul. Thus hearts will be reached, and He who gives health to the body will speak peace to the soul. The Life Giver will fill the heart with joy that will work miraculously. [Cf: The Kress Collection p. 42 para. 07] p. 359, Para. 7, [1906MS].

Those thus born again will go from our institutions prepared to speak to others of the power of Him who has done so much for them. Jesus says of them, "Ye are my witnesses." God grants them a renewal of life and health that they may impart to others the knowledge they have obtained. They go forth as new born souls, converted and enlightened, knowing that by being temperate in all things and depending on Him who gave His life for them, they may work for God. [Cf: The Kress Collection p. 43 para. 01] p. 360, Para. 1, [1906MS].

Our Sanitarium is to be established in harmony with God's appointment. Those who act a part in connection with this institution are to be themselves buildings for the Lord. Writing by the Holy Spirit, the apostle said, "Ye are God's husbandry; ye are God's building." God requires symmetry of character. His workers are ever to remember that self is to be hid in God. They are not to look to the men of the world for their strength, supposing that to gain a crumb of praise from them is something worth relating, even though those who give this praise are trampling God's commandments under their feet. When the great men of the world speak a word in toleration of the author of Christianity, what they say is repeated as though worthy of being immortalized. But words are cheap. They cost nothing. The Lord is honored only by those who love and obey His commandments. [Cf: The Kress Collection p. 43 para. 02] p. 360, Para. 2, [1906MS].

Physicians should not suppose that it is right for them to make appointments or to travel on the Sabbath. Not only by precept but also by example they should honor the true Sabbath, which is to be immortalized as the evidence that God created the world in six days and rested on the seventh. God blessed the seventh day and hallowed it, placing the command concerning it in the very bosom of the decalogue. It is to be sacredly observed. [Cf: The Kress Collection p. 43 para. 03] p. 360, Para. 3, [1906MS].

Common, every day treatment should not be given on the Sabbath. Let the patients know that physicians must have one day on which to rest. Often it is impossible for physicians to take time on the Sabbath for rest and devotion. They may be called upon to relieve suffering. Our Saviour has shown us by His example that it is right to relieve suffering on the Sabbath. But physicians and nurses should do no unnecessary work on this day. Ordinary treatment and operations which can wait should be deferred till the next day. [Cf: The Kress Collection p. 43 para. 04] D.E.R. Aug. 23, 1900. p. 360, Para. 4, [1906MS].

Jan. 3, 1906 B.-16-'06 "Elmshaven," Sanitarium, Cal. Nov. 26, 1905
Dear Brother and Sister Belden: The past night I have slept better than I have for years. I have no pain. My mind is clear, and I can do much work if I have a chance. I am now seventy-eight years old. I am grateful to my heavenly Father that I am able to do my writing. My

appetite is excellent. We have been favored with Brother and Sister King to be our helpers. Both are very useful workers. Sister King is my cook, and the food comes on to the table in an appetizing shape for my workers. 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 more 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 can not, such as lentils and beans. We are favored with the services of Brother and Sister King; they are a blessing to us, and we are thankful for their help. Sister Nelson was highly prized as our housekeeper and cook, and we would have kept her if she would have remained. She wished to perfect her education as a nurse, which position she will fill and do good service. This was understood when she came to us. We were troubled at the thought of her leaving us, as she had done good service and was an excellent caretaker both indoors and out of doors. We thought it would be difficult to supply her place, but it would not be doing Sister Nelson justice to keep her here when she desired a change and we considered that she ought to have it. So I let her go. I am glad and thankful that we have secured Sister King, as the matron of our home, and her husband to be a care-taker outside of the home and inside when needed. They served one year at Healdsburg College and gave good satisfaction. So we are doing well notwithstanding our fears. [Cf: Paulson Collection p. 5 para. 02] p. 360, Para. 5, [1906MS].

I am grateful to my heavenly Father for the preservation of my health for the close application to prepare a repetition of the experiences we have had in the past, as we have prepared testimonies in regard to our first labors and the matter is in print. We have a large amount of matter which the Lord has given me, which light and instruction should not be hid under a bushel or under a bed. The warnings and the messages that the Lord has graciously given me to correct the errors that would come in, and to set things in order, the people should have, for the enemy will continue to work to bring in false theories and to mingle with the truth strange suppositions. These appear as light to those who receive them, but they are deceptive theories that will be brought in as tares sown among the wheat. The Lord has for the last fifty years been instructing me when the seducing theories would arise that they were not to be received, and I must do as did Moses and Joshua: Repeat the errors of the past and the gracious working out of the Lord's will. I praise His holy name. [Cf: Paulson Collection p. 6 para. 01] p. 361, Para. 1, [1906MS].

The sadness of my heart is beyond expression because I must show directly to all the medical missionaries that they are not fulfilling their calling. The Lord has been speaking to Dr. Kellogg through His word, but he would not understand that word. He would not change his course of action, and for the last thirty years especially, my message has been given to him, which message he has in strongest assertions professed to believe. But when the plain reproofs came to him through the messenger God has chosen, just prior to the time of the conference at South Lancaster, he decidedly stated that I was no longer his friend

because I stated the facts as they had been presented to me by the Lord. But he had set his mind upon a course of action that the Lord would not sustain him in pursuing. His mistakes were presented before him; likewise the dangers of growing out of these mistakes. Our ministers were tempted. They must be on guard, and not in any way be seduced from the straight line of the work God had given them to do, but stand firm like men. Be strong, yea, be strong. Then the Doctor became set and determined, and for a time he had been losing the balance of his mind. He went to Europe and we urged him to come to Australia; to throw off care for a time and have nothing to do to weary and depress his mind. But although he received the message sent him, he did not accept the invitation. At that time his financial outlook was anything but favorable. [Cf: Paulson Collection p. 6 para. 02] p. 361, Para. 2, [1906MS].

Warnings had been given me for twenty years that Doctor Kellogg was embracing too much. He could not have a well-balanced mind, and he lost patience and brotherly kindness if interrupted in carrying out his purpose and intentions. The Lord sent him warnings that he was endangering himself. Warnings had come to him that unless he guarded his mind he would become overwrought and make mistakes in speech and mistakes in selecting his men to be his helpers and he would not take kindly to any one that questioned his course. [Cf: Paulson Collection p. 6 para. 03] p. 361, Para. 3, [1906MS].

Dr. Kellogg had been represented to me as chosen for a physician. My husband and myself united in taking three promising young men from their humble labors, and placing in the hands of each one thousand dollars to obtain an education in medical lines. This had been the selection that the Lord put into the mind of my husband. The Lord had given light and preference to these three youth, and they were to give themselves to the work of physicians. [Cf: Paulson Collection p. 6 para. 04] p. 361, Para. 4, [1906MS].

Urgent invitations are sent me to visit Washington, to attend an important meeting. Several are urging my presence. I would gladly attend these meetings, but a great work is before me, and I must keep at this work; for it is of great importance. This work is the bringing out of the warnings that have been given me for Dr. Kellogg. As he will present anything and everything possible to make of no effect the testimonies that the Lord has given me, I must do my part to meet the situation just now. [Cf: Paulson Collection p. 7 para. 01] p. 362, Para. 1, [1906MS].

I thought I would take this matter up before, but light came that Dr. Kellogg, united with his associates, was doing a special work. Their plans were being laid, and I was to allow them to make the first move; for then there would be a necessity to "meet it," and I would be saved from much blame. [Cf: Paulson Collection p. 7 para. 02] p. 362, Para. 2, [1906MS].

After this light came, I said to my son, "I will heed this warning. I can see the force of it." [Cf: Paulson Collection p. 7 para. 03] p. 362, Para. 3, [1906MS].

In the visions of the night, I was in an assembly of physicians, and I saw the work that was being planned. Then I said to my son, "I must get

everything in readiness; for soon we shall see the necessity of having the armor on, ready for action. In that meeting many things were said which I can and must meet. I must work now." And we did work. [Cf: Paulson Collection p. 7 para. 04] p. 362, Para. 4, [1906MS].

Letters copied from my diary were sent to Elders Daniells and Irwin, and they were prepared for the issue. You will see by the copies enclosed what took place in Battle Creek. I need not go over the same ground. (signed) Ellen G. White [Cf: Paulson Collection p. 7 para. 05] p. 362, Para. 5, [1906MS].

June 14, 1906 -8- B.172 - '06 [Cf: Paulson Collection p. 32 para. 08] Sanitarium, California, June 14, '06 Dear Brethren:- I have been working hard, and am weary, and yet I will not give up, for there is much to do. During the dedication of the Loma Linda Sanitarium, I spoke for a short time on the open platform on the lawn, while the wind was blowing. The exercises were very impressive. We also had an excellent meeting at the dedication of the Paradise Valley Sanitarium. Dr. David Paulson and Elder W.S. Sadler p. 362, Para. 6, [1906MS].

I am glad that these sanitarium properties have come into the possession of our brethren and sisters in the Southern California Conference. For years we have worked at a disadvantage; but now I am so thankful that in the providence of God many facilities have been placed within our reach, and we can encourage our brethren in Southern California to awake to their opportunities. Every one in that field should be grateful to God; for He has wrought for us in a remarkable manner. [Cf: Paulson Collection p. 33 para. 01] p. 362, Para. 7, [1906MS].

The Sanitarium at Loma Linda, is in need of larger quarters for their treatment-rooms. An addition for this purpose will be built this summer. The Paradise Valley Sanitarium has added a large wing to the main building, and is now provided with excellent treatment-rooms. The second story of the new part is finished for the accommodation of patients, but the third story is not yet finished. However, both institutions are in running order, and are making good use of the facilities they have. [Cf: Paulson Collection p. 33 para. 02] p. 363, Para. 1, [1906MS].

Through circumstances that I could not well control, I have been suffering for some time from the weariness of constant anxiety. I am sensible to the fact that I am mortal, and that I must guard my physical mental and moral powers. The constant changing from place to place necessitated by travel, and the taking hold of public labor wherever I have gone, have been too much for me, in addition to the writings that I have been preparing day and night as the Lord has worked my mind by His Holy Spirit. And when I am meeting with evidences that these communications will be treated by some in accordance with the human judgment of those who shall receive them; when I realize that some are watching keenly for some words which have been traced by my pen and upon which they can place their human interpretations in order to sustain their positions and to justify a wrong course of action,-- when I think of these things, it is not very encouraging to continue writing. Some of those who are certainly reprov'd, strive to make every word vindicate their own statements. The twistings and connivings and misrepresentations of the Word, are marvelous. Persons are linked

together in this work. What one does not think of, another mind supplies. [Cf: Paulson Collection p. 33 para. 03] p. 363, Para. 2, [1906MS].

When the true converting power comes home to us as human agents, we see a power in God's plans, and embrace the evidence of the divine remedy for sin. "If I 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." I can rely wholly and unmistakably upon the sure Word of prophecy. [Cf: Paulson Collection p. 33 para. 04] p. 363, Para. 3, [1906MS].

I am now carrying a very heavy burden for those who are lost in the mysteries of false science. I have had physical suffering of the heart; therefore I could not quickly answer the questions that you and Elder Sadler have presented to me. A severe cold has been upon me ever since the Loma Linda meeting. I assure you it is not because I do not respect you, Brethren Paulson and Sadler, that I do not answer your questions now. Pray for me, and I will pray for you; and as soon as I can, I will clear up, if possible, the misunderstandings regarding the work God has given me to do. Certainly a very great work is before us. I must now watch and pray and wait. [Cf: Paulson Collection p. 33 para. 05] p. 363, Para. 4, [1906MS].

"And every man that hath this hope in him purifieth himself, even as He is pure." Extract from Letter F.35 '04, dated Jan. 19, 1904 [Cf: Paulson Collection p. 34 para. 01] p. 363, Para. 5, [1906MS].

The Lord has greatly helped me healthwise. Difficulties that I have had for twenty-five years have been removed. I have used no medicine, but for hours during the night season, when I was unable to sleep, I prayed for the healing power of God. I asked the Lord to restore my eyesight, to strengthen my heart, and to relieve the spinal difficulty. I have improved wonderfully. My health is better this winter than it has been for many years. The Great Physician has wrought in my behalf, and I praise His holy name. [Cf: Paulson Collection p. 34 para. 02] p. 364, Para. 1, [1906MS].

April 2, 1906 MS 33, 1906 Sanitarium, Cal., March 20, '06 The Chicago Work -- During the general meeting held here in June 1902, I attended three meetings in the Sanitarium Chapel. I had a decided message to bear to the people. A heavy burden rested upon me to make a clear statement of the principles that should be followed in our medical missionary work. I was very thankful that Judge Arthur was present to hear the message that the Lord had given me. I asked the Lord to help, and was assured of His presence. [Cf: Paulson Collection p. 49 para. 04] p. 364, Para. 2, [1906MS].

On the third morning Judge Arthur came in a little late. After I had finished speaking, he rose and bore his testimony. He said that he had felt very tired that morning, and had told his wife that he would not attend the morning meeting. But afterward he felt impressed that he must attend, and he did. During his remarks, he said, "I could not rest till I had come to this meeting, and I am so thankful that I did not miss it. This message will be a great blessing to me. I have heard the very things I needed to hear." He bore an excellent testimony, and we were all very much pleased with the words spoken. [Cf: Paulson

Collection p. 50 para. 01] p. 364, Para. 3, [1906MS].

Shortly after the meetings closed, Judge Arthur and his wife spent part of a day at my home. We had much pleasant and profitable conversation. Among other things discussed was the matter of the representation that had been given me of an expensive building in the city of Chicago, used for various lines of medical missionary work. I related how that when I was in Australia, I was shown a large building in Chicago, which, in its erection and equipment, cost a large amount of money. And I was shown the error of investing means in any such buildings in our cities. [Cf: Paulson Collection p. 50 para. 02] p. 364, Para. 4, [1906MS].

At the time that I saw this representation, scenes that would soon take place in Chicago, and other large cities also, passed before me. As wickedness increased, and the protecting power of God was withdrawn, there were destructive winds and tempests; buildings were destroyed by fire and shaken down by earthquakes. I saw the expensive building above referred to fall, with many others. [Cf: Paulson Collection p. 50 para. 03] p. 364, Para. 5, [1906MS].

As I related some of these matters, and described the building that had been shown me, Judge Arthur said: "I can tell you something in regard to that building. A plan was drawn up for the erection of just such a building in Chicago. It seemed necessary to our work. It would have cost considerable money. Brother William Loughborough of Battle Creek, drew up the plans, and several men occupying responsible [Cf: Paulson Collection p. 50 para. 04] matter. Various locations were considered. One of the plans discussed was very similar to what you have described. [Cf: Paulson Collection p. 50 para. 04] p. 364, Para. 6, [1906MS].

Some time after this, I was shown that the vision of buildings in Chicago and the draft upon the means of our people to erect them, and their destruction, was an object lesson for our people, warning them not to invest largely of their means in property in Chicago, or any other city, unless the providence of God should positively open the way and plainly point out duty to build or buy as necessary in giving the note of warning. A similar caution was given in regard to building in Los Angeles. Repeatedly I have been instructed that we must not invest means in the erection of expensive buildings in cities. [Cf: Paulson Collection p. 50 para. 05] p. 365, Para. 1, [1906MS].

Nov. 1, 1907 Sanitarium, Cal., July 4, 1906 Lessons from the Visions of Ezekiel Part One *Exhortation to Faithfulness* -- In the visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchman. [Cf: Paulson Collection p. 59 para. 01] p. 365, Para. 2, [1906MS].

"Again the word of the Lord came unto me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land if the people of the land take a man of their coasts, and set him for their watchman; if when he seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come,

and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning: his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand." [Cf: Paulson Collection p. 59 para. 02] p. 365, Para. 3, [1906MS].

"So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. [Cf: Paulson Collection p. 59 para. 03] p. 365, Para. 4, [1906MS].

"Therefore, O thou son of man, speak unto the house of Israel: Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33:1-11) [Cf: Paulson Collection p. 59 para. 04] p. 365, Para. 5, [1906MS].

The prophet had by the command of God ceased from prophesying to the Jews just at the time when the news came that Jerusalem was invaded, and siege laid to her. In the twenty-fourth chapter Ezekiel records the representation that was given to him of the punishment that would come upon all who would refuse the word of the Lord. The people were removed from Jerusalem, and punished by death and captivity. No lot was to fall upon it to determine who should be saved and who destroyed. [Cf: Paulson Collection p. 59 para. 05] p. 365, Para. 6, [1906MS].

"Wherefore thus saith the Lord God: Woe to the bloody city, to the pot whose scum is therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her. . . . Therefore thus saith the Lord God; Woe to the bloody city! I will even make the pile for fire great. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned. . . . She hath wearied herself with lies, and her great scum went not forth out of her: her scum shall be in the fire. In thy filthiness is lewdness: because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it: it shall come to pass, and I will do it; I will not go back; neither will I spare, neither will I repent; according to thy ways and according to thy doings shall they judge thee, saith the Lord God. [Cf: Paulson Collection p. 59 para. 06] p. 366, Para. 1, [1906MS].

"Also the word of the Lord came unto me, saying, Son of man, behold I take away from thee the desire of thine eyes with a stroke; yet neither shalt thou mourn nor weep, neither shall thy tears run down. Forbear to cry; make no mourning for the dead. . . . So I spake unto the people in

the morning: and at even my wife died: and I did in the morning what I was commanded. [Cf: Paulson Collection p. 60 para. 01] p. 366, Para. 2, [1906MS].

"And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest so? Then I answered them, The word of the Lord came unto me, saying, Speak unto the house of Israel, Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons and your daughters whom ye have left shall fall by the sword. And ye shall do as I have done; ye shall not cover your lips, nor eat the bread of men. And your tires shall be upon your heads, and your shoes upon your feet; ye shall not mourn nor weep; but ye shall pine away for your iniquities, and mourn one toward another. Thus Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, ye shall know that I am the Lord God." (Ezek. 24:6-24) [Cf: Paulson Collection p. 60 para. 02] p. 366, Para. 3, [1906MS].

I am instructed to present these words before those who have had light and evidence, but who have walked directly contrary to the light. The Lord will make the punishment of those who will not receive his admonitions and warnings as broad as the wrong has been. The purpose of those who have tried to cover their wrong, while they have secretly worked against the purposes of God, will be fully revealed. Truth will be vindicated. God will make manifest that He is God. [Cf: Paulson Collection p. 60 para. 03] p. 366, Para. 4, [1906MS].

There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance. [Cf: Paulson Collection p. 60 para. 04] p. 366, Para. 5, [1906MS].

A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth; but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman. [Cf: Paulson Collection p. 60 para. 05] p. 367, Para. 1, [1906MS].

The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the most important message that will ever come to the world. For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now, is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people the messages that

stirred men and women in 1843 and 1844. [Cf: Paulson Collection p. 60 para. 06] p. 367, Para. 2, [1906MS].

We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the Third Angel's Message, let our efforts be given to making known the truth to those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are, Seventh-Day Adventists. [Cf: Paulson Collection p. 61 para. 01] p. 367, Para. 3, [1906MS].

God is speaking to His people today as He spoke to Israel through Moses, saying, "Who is on the Lord's side?" My brethren, take your position where God bids you. Leave alone those who after light has been repeatedly given them have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know, and thus lose your opportunity of entering new fields with the message of present truth. Take up the work which has been given us. With the word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. Truth, eternal truth, will prevail. [Cf: Paulson Collection p. 61 para. 02] p. 367, Para. 4, [1906MS].

For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval. [Cf: Paulson Collection p. 61 para. 03] p. 367, Para. 5, [1906MS].

Any man who seeks to present the theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary, should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question light came. In vision I was given such a view of the heavenly sanctuary, and the ministration connected with the holy place, that for many days I could not speak of it. [Cf: Paulson Collection p. 61 para. 04] p. 367, Para. 6, [1906MS].

I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories, and will try to prove that those theories are scriptural, whereas they are error which if allowed a place will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no; we must not move from the platform of truth on which we have been established. [Cf: Paulson Collection p. 61 para. 05] p. 368, Para. 1, [1906MS].

There will always be those who are seeking for something new, and who stretch and strain the word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving

alone those theories which His Spirit has not endorsed. [Cf: Paulson Collection p. 61 para. 06] p. 368, Para. 2, [1906MS].

No. 1, 1907 Sanitarium, Cal, July, 4, 1906 Lessons from the Visions of Ezekiel Part Two *Warning Against Rebellion* Ezekiel again writes: "The word of the Lord came again unto me, saying, Son of man, say unto the Prince of Tyrus, Thus saith the Lord God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thine heart as the heart of God: behold, thou art wiser than Daniel; there is no secret that they can hide from thee; with thy wisdom, and with thine understanding thou hast gotten these riches, and has gotten gold and silver into thy treasures: by thy great wisdom and by thy traffic hast thou increased thy riches, and thine heart is lifted up because of thy riches; therefore thus saith the Lord God; Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that are slain in the midst of the seas. Wilt thou yet say before him that slayeth thee, I am God? But thou shalt be a man, and not God, in the hand of him that slayeth thee. Thou shalt die the deaths of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God. [Cf: Paulson Collection p. 63 para. 01] p. 368, Para. 3, [1906MS].

"Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the ancient cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire; thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never shalt thou be any more. [Cf: Paulson Collection p. 63 para. 02] p. 368, Para. 4, [1906MS].

"Again the word of the Lord came unto me, saying, Son of man, set thy face against Zidon, and prophecy against it. And say, Thus saith the Lord God; Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee and they shall know that I am the Lord, when I have executed judgments in her, and shall be sanctified in her. For I

will send into her pestilence, and blood in to her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. [Cf: Paulson Collection p. 63 para. 03] p. 369, Para. 1, [1906MS].

"And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant, Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God." (Ezek. 28:1-26) [Cf: Paulson Collection p. 64 para. 01] p. 369, Para. 2, [1906MS].

The first sinner was one whom God had greatly exalted. He is represented under the figure of the prince of Tyrus flourishing in might and magnificence. Little by little Satan came to indulge the desire for self-exaltation. The Scripture says: [Cf: Paulson Collection p. 64 para. 02] p. 369, Para. 3, [1906MS].

"Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." "Thou hast said in thine heart. . . I will exalt my throne above the stars of God; . . . I will be like the Most High." [Cf: Paulson Collection p. 64 para. 03] p. 369, Para. 4, [1906MS].

Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host, he ventured to covet homage due to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself. And coveting the glory with which the infinite Father has invested His Son, this Prince of angels aspired to power that was the prerogative of Christ alone. [Cf: Paulson Collection p. 64 para. 04] p. 369, Para. 5, [1906MS].

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his symphatizers he must be expelled from the abodes of bliss, then the rebel leader boldly avowed his contempt for the Creator's law. He denounced the divine statutes as a restriction of their liberty, and declared that it was his purpose to secure the abolition of law. With one accord, Satan and his host threw the blame of their rebellion wholly upon Christ, declaring that if they had not been reprov'd, they would never have rebelled. [Cf: Paulson Collection p. 64 para. 05] p. 369, Para. 6, [1906MS].

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the nature and terrible results of sin. The working out of Satan's rule, its effects upon both men and angels, would show what must be the fruit of setting aside the divine authority. It would testify that with the existence of God's government and His law, is bound up the well-being of all the creatures He has

made. Thus the history of this terrible experiment of rebellion was to be a perpetual safeguard to all holy intelligences, to prevent them from being deceived as to the nature of transgression, to save them from committing sin, and suffering its punishment. p. 370, Para. 1, [1906MS].

At any moment God can withdraw from the impenitent the tokens of His wonderful mercy and love. Oh, that human agencies might consider what will be the sure result of their ingratitude to Him and of their disregard of the infinite Gift of Christ to our world! If they continue to love transgression more than obedience, the present blessings and the great mercy of God that they now enjoy, but do not appreciate, will finally become the occasion of their eternal ruin. When it is too late for them to see and understand that which they have slighted as a thing of naught they will know what it means to be without God, without hope. Then they will realize what they have lost by choosing to be disloyal to God and to stand in rebellion to His commandments. [Cf: Paulson Collection p. 65 para. 01] p. 370, Para. 2, [1906MS].

In His great mercy God has spoken words of encouragement to the children of men. To all who repent and turn to Him, He offers abundant pardon. Repentance for sin is the first fruits of the working of the Holy Spirit in the life. It is the only process by which infinite purity reflects the image of Christ in His redeemed subjects. In Christ all fulness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. [Cf: Paulson Collection p. 65 para. 02] p. 370, Para. 3, [1906MS].

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." [Cf: Paulson Collection p. 65 para. 03] p. 370, Para. 4, [1906MS].

The time has come when the righteous should understand that God's judgments are to fall on all who transgress His law, and that those who walk humbly with Him will triumph with holy gladness. As Jehovah is holy He requires His people to be holy, pure, undefiled. For without holiness no man shall see the Lord. Those who worship Him in sincerity and truth will be accepted by Him. If church members will put away all self worship, and will receive in their hearts the love for God and for one another that filled Christ's heart, our heavenly Father will constantly manifest His power through them. Let His people be drawn together with the cords of divine love. Then the world will recognize the miracle working power of God, and will acknowledge that He is the Strength and the Helper of His commandment-keeping people. [Cf: Paulson Collection p. 65 para. 04] 66. p. 370, Para. 5, [1906MS].

MS-61 Sanitarium, California, June 3, 1906 Hold Fast the Beginning of Your Confidence -- For many months I have been troubled as I have seen that some of our brethren whom God has used in His cause are now perplexed over the scientific theology which has come in to lead men away from a true faith in God. Sabbath night, a week ago, after I had been prayerfully studying over these things, I had a vision, in which I was speaking before a large company where many questions were asked concerning my work and writings. [Cf: Paulson Collection p. 66 para. 01] p. 370, Para. 6, [1906MS].

I was directed by a messenger from heaven not to take the burden of picking up and answering all the sayings and doubts that are being put into many minds. "Stand as the messenger of God anywhere in any place," I was bidden, "and bear the testimony I shall give you. Be free. Bear the testimonies that the Lord has for you to bear in reproof, in rebuke, in the work of encouraging and lifting up the soul; '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. 66 para. 02] p. 371, Para. 1, [1906MS].

After the vision I prayed aloud with great fervor and earnestness. My soul was strengthened; for the words had been spoken: "Be strong, yea, be strong. Let none of the misleading words of ministers or physicians distress your mind. Tell them to take the light given them in publications. Truth will always bear away the victory. Go straight forward with your work. [Cf: Paulson Collection p. 66 para. 03] p. 371, Para. 2, [1906MS].

"If the Holy Spirit is rejected, all My words will not help to remove, even for the time being, the false representations that have been made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment." [Cf: Paulson Collection p. 66 para. 04] p. 371, Para. 3, [1906MS].

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God. [Cf: Paulson Collection p. 66 para. 05] p. 371, Para. 4, [1906MS].

To my brethren, I say, Go forward. Be of good courage. Whenever the Spirit of God is entertained in the place of the underworking of evil influences on mind and heart, those who have been working against God will come to their right bearings. A great work is to be done now in convicting souls. The message must in no case be changed from what it has been. As has been foretold in the Scriptures, there will be seducing spirits and doctrines of devils in the midst of the church, and these evil influences will increase; but hold fast the beginning of your confidence firm unto the end. [Cf: Paulson Collection p. 66 para. 06] p. 371, Para. 5, [1906MS].

Let not souls be drawn into Battle Creek. Warnings are to be given. A message similar to that borne by John the Baptist is to be heard. But beware of men; for they will seek to divert the mind from the necessity of heeding the true issues for this time. Carry on the work now for those who need the truth and who have not resisted the evidences of the truth for fallacies and scientific imaginations. [Cf: Paulson Collection p. 66 para. 07] p. 371, Para. 6, [1906MS].

The time is at hand when Satan will work miracles to confirm minds in the belief that he is God. All the people of God are now to stand on the platform of truth as it has been given in the Third Angel's Message. All the pleasant pictures, all the miracles wrought, will be

presented in order that if possible the very elect should be deceived. The only hope for any one is to hold fast the evidences that have confirmed the truth in righteousness. Let these be proclaimed over and over again, until the close of this earth's history. [Cf: Paulson Collection p. 67 para. 01] p. 371, Para. 7, [1906MS].

The perils of the last days are upon us. Devote not precious time in trying to convince those who would change the truth of God into a lie. Proclaim the Third Angel's message. Bear a straight-forward, clear-cut message. [Cf: Paulson Collection p. 67 para. 02] p. 372, Para. 1, [1906MS].

Thus I was speaking before a perplexed company just before I called them to take their stand on the right side. If some chose another position, let them alone. Labor for those who have never had the evidence of truth. So long as men hold fast to men, and believe men in the place of the word of God, you can do little to help them. You are working against principalities and powers, as is represented in Ephesians 6:12. [Cf: Paulson Collection p. 67 para. 03] p. 372, Para. 2, [1906MS].

We are to revive the truth; to stand in the truth. Whoever is determined to depart from the faith can not be helped by you. All your reasoning will be as idle tales. [Cf: Paulson Collection p. 67 para. 04] p. 372, Para. 3, [1906MS].

Take the banner of truth and hold it aloft, higher and still higher. The Lord calls for faithful minute men. Go into the cities that need the message of a soon-coming Saviour. Thousands of unbelievers in our cities need to hear the last message of warning. [Cf: Paulson Collection p. 67 para. 05] p. 372, Para. 4, [1906MS].

It is Satan's plan to produce these variances, to keep our minds on dissensions and unprofitable problems until the last woe shall come upon the world. Time is too precious to be lost through confusion. Proclaim to the world that Christ is soon coming. [Cf: Paulson Collection p. 67 para. 06] p. 372, Para. 5, [1906MS].

Gather not at Battle Creek; spoil not the minds of youth, physicians and ministers. Set at work in the cause of God every soul who has heeded the words of warning given. [Cf: Paulson Collection p. 67 para. 07] p. 372, Para. 6, [1906MS].

I have been instructed that it is not extravagant display which is now required in giving the last message of mercy to our world. We must go forth in the simplicity of true godliness. Our sanitariums, our schools, our publishing houses, are to be God's instrumentalities to represent the humble manner of Christ's teaching. In a marked manner the Lord will be the strength and power of His people. Maintain simplicity; and pray in faith constantly. Wherever you are, your only safety is in prayer. Hold fast the beginning of your confidence firm unto the end. [Cf: Paulson Collection p. 67 para. 08] p. 372, Para. 7, [1906MS].

Beware of the leaven of evil. Talk less; criticise less. Let every one remember that he is now on test and trial for life, eternal life. [Cf: Paulson Collection p. 67 para. 09] p. 372, Para. 8, [1906MS].

God now calls for all who choose to serve Him, to stand firmly on the platform of eternal truth. Let those who have brought about the present state of confusion by making the division that exists, stop to consider seriously before going any farther. "Choose you this day whom ye will serve." "If the Lord be God, follow Him; but if Baal, then follow Him." (Signed) Ellen G. White [Cf: Paulson Collection p. 67 para. 10] p. 372, Para. 9, [1906MS].

July 6, 1906-7 B.230 '06 Sanitarium, California, July 5, 1906 To the Elders of the Battle Creek Church, and to Ministers and Physicians -- I have instruction to give from the Lord. The condition of things in Battle Creek is to be clearly outlined and understood. Those who have brought about this condition are sadly deceived, and are misleading others. But the Lord will be glorified. Great spiritual transformations are to take place. All those who would be led of God, should walk very humbly before Him. In no case are they to be diverted from the path of duty that God has marked out for His people. They are not to believe falsehoods, though they be published in abundance. [Cf: Paulson Collection p. 73 para. 01] p. 373, Para. 1, [1906MS].

A voice is to be heard in the Tabernacle giving God's word for this time in clear notes of warning. God has human instrumentalities that will not hold their peace. They are to advocate the word and will and way of Jehovah. In a clear, decided manner they are to proclaim the truth in all its beauty and power. No strange doctrines are to be introduced. There is to be no undermining of the fundamental truths that the Lord has submitted by many miraculous evidences. A voice is to be heard in clear affirmation of the truth, in contradiction to the skepticism and fallacies that have been coming in from the enemy of truth. Reformations will take place, and the working out of the principles of divine truth will reveal growth in grace; for the divine agencies are efficient to enlighten and sanctify the human understanding. [Cf: Paulson Collection p. 73 para. 02] p. 373, Para. 2, [1906MS].

The truth as it is in Jesus, as it was proclaimed by Him when He was enshrouded by the pillowy cloud, is verity and truth in this our day, and will just as surely renovate the mind of the receiver as it has renovated minds in the past. Christ has declared, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." (Luke 16:31) [Cf: Paulson Collection p. 73 para. 03] p. 373, Para. 3, [1906MS].

As a people, we must prepare the way of the Lord, under the overruling guidance of the Holy Spirit, for the spread of the gospel in its *purity*. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow, and from the more common commercial business vocations that largely occupy the mind, and will become educated in connection with men who have had experience - men who understand the truth. Through most wonderful workings of God, mountains of difficulty will be removed and cast into the sea. Let us labor as those who have experienced the virtue of truth *as it is in Jesus*. [Cf: Paulson Collection p. 73 para. 04] p. 373, Para. 4, [1906MS].

There is to be, at this period, a series of events which will reveal

that God is master of the situation. The truth will be proclaimed in clear, unmistakable language. Those who preach the truth will strive to demonstrate the truth by a well-ordered life and godly conversation. And as they do this, they will become powerful in advocating the truth, and in giving it the sure application that God has given it. [Cf: Paulson Collection p. 73 para. 05] p. 373, Para. 5, [1906MS].

When the men, who have known and taught the truth, turn aside to human understanding, and mete out to deceived minds their own dish of fables, it is high time for those who have once been laborers in evangelistic work, but who have been drawn away into the management of restaurants, food stores, and other commercial lines of work, to come into line, study their Bibles diligently, and with the word of God in hand, dispense the Bible truth, the spiritual food, in cooperation with the heavenly angels. This work now calls loudly for workmen of divine appointment. Omnipotence will then say to the mountains of difficulty, Be thou removed and cast into the sea. [Cf: Paulson Collection p. 74 para. 01] p. 374, Para. 1, [1906MS].

The call is to go forth, "Son, go labor today in My vineyard." As this call is obeyed, the message that means so much to the dwellers on the earth, will be heard and understood. Man will know what is truth. Onward, and still onward, will the work advance. And marked events of Providence will be seen and recognized, in judgments and in blessings. The truth will bear away the victory. [Cf: Paulson Collection p. 74 para. 02] p. 374, Para. 2, [1906MS].

To all students we would say, In the name of the Lord do not permit yourselves to be held where the spiritual atmosphere is poisoned with skepticism and falsehood. Those who have had the evidence of truth, but who for days, weeks, months, and years, have had about them a subtle influence that gives a distorted representation, a false coloring, to the truth of God, are not fit for teachers for our youth. Where falsehoods regarding the word and work of God are reported as truth is no place for students who are preparing for the future, immortal life. We are seeking heaven, wherein can enter none who have changed the truth of God into a lie. [Cf: Paulson Collection p. 74 para. 03] p. 374, Para. 3, [1906MS].

Truth has a spiritual influence. It enters the mind, direct and uncorrupted, from One who is truth. The reception of truth in the inward parts is charged with the greatest results. Truth is to be received into the heart, and developed and expressed in the character. [Cf: Paulson Collection p. 74 para. 04] p. 374, Para. 4, [1906MS].

No lie is of the truth. On every occasion possible, Satan is on hand to introduce the leaven of his deceptive fallacies. Listen not a moment to the interpretations that would loosen one pin, remove one pillar, from the platform of truth. [Cf: Paulson Collection p. 74 para. 05] p. 374, Para. 5, [1906MS].

Human interpretations, the reception of fables, will spoil your faith, confuse your understanding, and make of none effect your faith in Jesus Christ. Study dilligently the third chapter of Revelation. In it is pointed out the danger of losing your hold upon the things that you have heard and learned from the Source of all light. "Remember . . . how thou hast received and heard , and hold fast , and repent ." Why

repent? Because there have come in faults, in the form of theories so subtle that by the influence of mind upon mind, through the agency of those who have departed from the faith, the wily foe will cause you imperceptibly to be imbued with the spirit that will draw you away from the faith. [Cf: Paulson Collection p. 74 para. 06] p. 374, Para. 6, [1906MS].

There are many who are in a perilous position spiritually, many who are "ready to die." The Revelator was bidden to write to the church in Sardis: "These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou 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." (Rev. 3:1-3) [Cf: Paulson Collection p. 74 para. 07] p. 375, Para. 1, [1906MS].

There is a censure resting upon those who have heard the truth, received the truth, and who afterward have acted like men spiritually dead. "Remember therefore." In our work we are not to be drawn into any plausible theories that would lead to a denial of our past faith in the truth we have heard and advocated. "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." (Rev. 3:3) [Cf: Paulson Collection p. 75 para. 01] p. 375, Para. 2, [1906MS].

"Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." (Rev. 3:4) [Cf: Paulson Collection p. 75 para. 02] p. 375, Para. 3, [1906MS].

"Moreover I will make a covenant of peace with them; it shall be an *everlasting covenant* with them; and I will place them, and multiply them, and will set My *sanctuary* in the midst of them *forevermore* . My tabernacle also shall be with them: yea, I will be their God, and they shall be My people." (Ezek. 37:26-27) [Cf: Paulson Collection p. 75 para. 03] p. 375, Para. 4, [1906MS].

This last scripture carries our minds forward to the triumph of Israel and Judah. The accomplishment of the work will be through human instrumentalities charged with divine power. All the glory is ascribed to the great power of God, but it is through unity and cooperation of the human with the divine, that the result is made possible. Humanity, blended with divinity, grasps the divine efficiency, and the work is complete. [Cf: Paulson Collection p. 75 para. 04] p. 375, Para. 5, [1906MS].

We have been filled with pain of heart, which language can not describe, as we have seen feature after feature of the work that should have been conducted in the purest channels as a means of bringing souls to a knowledge of the truth, corrupted by ambition and commercialism. Thus some features of the health work have proved a snare to capture talents of influence that might have been used in feeding souls with the bread of life. While thousands are perishing without a knowledge of the truth, while multitudes have not the bread of life to feed upon, while God is calling for a quick work to be done to prepare a people for the coming of Christ, shall our hygienic restaurants prove a snare,

by being operated merely for commercial advantage, and their influence extend no farther? It was hoped that much good would be done by preparing food for worldlings, that thereby many would be brought to a knowledge of the truth. And this might have been, had the glory of God been kept in view. But these enterprises have been run so largely on a commercial basis, for the temporal advantages to be gained, that they have often become a snare, as it were, to hold men and women of talent, who, by study and diligent effort, could do acceptable service in the winning of souls to Christ. The end of all things is at hand. We must learn to fulfill God's purposes. Let no one delay. [Cf: Paulson Collection p. 75 para. 05] p. 375, Para. 6, [1906MS].

There are those who once were teachers of righteousness, but who have turned from the truth and are wandering in the mists of error. Satan with much persistency is striving for the mastery. Christ calls upon many who are in training for His service, to obtain an education of a character altogether different from that which they have been receiving. The Lord Jesus calls upon us to fulfil His commission given just before His ascension to meet the heavenly armies that escorted Him to the city of God. [Cf: Paulson Collection p. 75 para. 06] p. 376, Para. 1, [1906MS].

We have the battle of tribulation before us, but our commission is, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Who will pass this by, and continue in any commercial business that will not bring souls to Christ? Shall this condition change? Will you give the last note of warning to the world? (Signed) Ellen G. White [Cf: Paulson Collection p. 76 para. 01] p. 376, Para. 2, [1906MS].

July e, 1906-7- B.214'06 Sanitarium, California, July 3, 1906
Aggressive Work to be Done To Ministers and Physicians: There is a heavy burden resting on my soul. I pray the Lord to impress the hearts of His people with the solemnity of the time in which they are living, and with the necessity of making straight paths for their feet. Some who have long known the truth, are confused by leaders who have been walking in false paths. [Cf: Paulson Collection p. 81 para. 01] p. 376, Para. 3, [1906MS].

"I am the Way, the Truth, and the Life," Christ declares. "No man cometh unto the Father, but by Me." Those who have a living connection with Christ will reveal it by their works. "Faith, if it hath not works, is dead, being alone." [Cf: Paulson Collection p. 81 para. 02] p. 376, Para. 4, [1906MS].

We have reached an important chapter in our experience. We have advance movements to make. Straightforward work must be done. Faith without works is dead, unproductive of good. Faith works by love, and purifies the soul; faith must be revealed and substantiated by works. There is a spurious faith, which does not work to the point, because the heart is decidedly opposed to the truth. Some may take comfort in the thought that God will number them with His people because they make a profession. We may have a measure of faith, a knowledge of the theory of truth, but unless self dies, unless we live Christ's life of obedience, our profession is worthless. [Cf: Paulson Collection p. 81

para. 03] p. 376, Para. 5, [1906MS].

Nothing can take the place of obedience to a "Thus saith the Lord." Knowledge that does not lead to a practice of self-denial and self-sacrifice, to a daily walk in the foot-steps of Christ, but rather to self-exaltation and self-sufficiency, is opposed to practical godliness. God calls for obedience. [Cf: Paulson Collection p. 81 para. 04] p. 376, Para. 6, [1906MS].

Self-sufficiency, exercised in a family or institution, means great injury to the work of God. It is destructive to the spiritual life of those who cherish it. True faith leads away from selfish plans and from the self-pleasing life. Obedience, in order to be acceptable to God, must be the whole-souled obedience that Christ ever offered to the Father. [Cf: Paulson Collection p. 81 para. 05] p. 377, Para. 1, [1906MS].

In response to the question, Who shall enter the kingdom of heaven? Christ says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." (Matt. 7:21) [Cf: Paulson Collection p. 81 para. 06] p. 377, Para. 2, [1906MS].

What must we do to inherit eternal life? The answer is, Keep the commandments. To the question, Who are the blessed? Christ answers, "Blessed are they that hear the Word of God, and keep it." "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." "Without are dogs, and sorcerers," "and murderers, and idolators, and whosoever loveth and maketh a lie." [Cf: Paulson Collection p. 81 para. 07] p. 377, Para. 3, [1906MS].

The theories that lead to unbelief in the Word of God, and to a lack of the faith that works by love and purifies the soul, are theories of the enemy. They may be very pleasing, and very attractive, but they develop into strange doctrines, which unsettle faith in the past experience of God's people, and take away the foundation pillars. These theories have come in amongst us, and have been a seductive power, robbing some of the faith that enables human beings to see where they are living in the history of the world. They are false theories, leading away from the truth into subtle errors. [Cf: Paulson Collection p. 81 para. 08] p. 377, Para. 4, [1906MS].

When physicians are diligent students of the Scriptures, when our ministers live in accordance with the Word of God, making this Word their text-book, then the truth will be proclaimed with power, and souls will be converted. [Cf: Paulson Collection p. 82 para. 01] p. 377, Para. 5, [1906MS].

Christ, our divine Teacher, and the greatest Medical Missionary that ever trod this earth, came to our world at great sacrifice to show human beings that correct light in which to regard God. He has given His life as our example in all things. I have been instructed that those who in the daily life heed not the instructions of the Bible, do not know God or Christ whom He has sent. Those who have not lived the Scriptures will invent sophistries to occupy the mind and absorb the attention, and teach things that the One who owns man - body, soul, and

spirit - has not said should be taught. [Cf: Paulson Collection p. 82 para. 02] p. 377, Para. 6, [1906MS].

Just before His ascension, Christ gave His disciples a wonderful presentation, as recorded in the twenty-eighth chapter of Matthew. This chapter contains instruction that our ministers, our physicians, our youth, and all our church members need to study most earnestly. Those who study this instruction as they should will not dare advocate theories that have no foundation in the Word of God. My brethren and sisters, make the Scriptures, which contain the alpha and the omega of knowledge, your study. All through the Old Testament and the New there are things that are not half understood. [Cf: Paulson Collection p. 82 para. 03] p. 377, Para. 7, [1906MS].

"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." (Matt. 28:19-20) [Cf: Paulson Collection p. 82 para. 04] p. 378, Para. 1, [1906MS].

The giving of this message is our work in the world. Those of our people who are living in large centers, would gain a precious experience, if, with their Bibles in their hands, and their hearts open to the impressions of the Holy Spirit, they would go forth to the highways and byways of the world with the message they have received. There is aggressive work to be done. Evangelistic work, opening the Scriptures to others, warning men and women of what is coming upon the world, is to occupy more and still more of the time of God's servants. [Cf: Paulson Collection p. 82 para. 05] p. 378, Para. 2, [1906MS].

Regarding the messages he had written out, John the Revelator declared: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things," - to lessen the force of their meaning - "God shall add unto him the plagues that are written in this book." Many will make the words of the Revelation a spiritualistic mystery, robbing them of their solemn import. God declares that His judgments shall fall with increased dreadfulness upon any one who shall try to change the solemn words written in this book - the Revelation of Jesus Christ. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus." (Rev. 22:19-20) [Cf: Paulson Collection p. 82 para. 06] p. 378, Para. 3, [1906MS].

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Study these words. Study the instruction found in Matthew 25:14-46. Compare this instruction with your life-record. Let every man put away his boasting. Self-sufficiency is a fearfully dangerous thing for any one to entertain. It leads men to make of no effect the words of Christ. [Cf: Paulson Collection p. 83 para. 01] p. 378, Para. 4, [1906MS].

Let us walk in the footsteps of Christ, in all the humility of true faith. Let us put away all self-trust, committing ourselves, day by day and hour by hour, to the Saviour, constantly receiving and imparting His grace. I beg those who profess to believe in Christ to walk humbly before God. Pride and self-exaltation are an offense to Him. "If any man will come after Me," Christ declares, "let him deny himself, and take up his cross, and follow Me." Those only who obey this word will He recognize as His believing ones. "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. (John 1:12-14) [Cf: Paulson Collection p. 83 para. 02] p. 378, Para. 5, [1906MS].

"And the Word was made flesh, and dwelt among us." Oh, wonderful condescension! The Prince of heaven, the Commander of the heavenly hosts, stepped down from His high position, laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might become the divine Teacher of all classes of men, and live before human beings a life free from all selfishness and sin, setting them an example of what, through His grace, they may become. [Cf: Paulson Collection p. 83 para. 03] p. 379, Para. 1, [1906MS].

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." Praise God for this wonderful statement! The possibilities that it presents seem almost too great for us to grasp, and put to shame our weakness and our unbelief. Let us praise God that we can see our Saviour by faith. Let us grasp the great gift. Our only hope in this life is to reach forth the hand of faith, and grasp the hand outstretched to save. Daily we are to "behold the Lamb of God, which taketh away the sin of the world." If we would look away from self to Jesus, making him our guide, the world would see in our churches a power that it does not now see. (Signed) Ellen G. White [Cf: Paulson Collection p. 83 para. 04] p. 379, Para. 2, [1906MS].

January 16, 1906-7- Sanitarium, California, January 15, 1906 Dear Brother Amadon: I have received your letter. I will send you copies of things taken from my diaries. These articles contain presentations and instructions given me, point by point. For instance, the evening after the Sabbath I retired, and rested well without ache or pain until half past ten. I was unable to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in Battle Creek, and instruction was given by One in our midst that I was to repeat and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then I rested on the bed for an hour, and slept part of the time. [Cf: Paulson Collection p. 93 para. 01] p. 379, Para. 3, [1906MS].

I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over, and make any corrections needed. The matter is now prepared, and some of it will go in the mail today. [Cf: Paulson Collection p. 93 para. 02] p. 379, Para. 4, [1906MS].

This is the line of work that I am carrying on. I do most of my

writing while the other members of the family are asleep. I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who then has told Sister White? A messenger that is appointed. [Cf: Paulson Collection p. 93 para. 03] p. 379, Para. 5, [1906MS].

If Elder Daniells is in Battle Creek, please place in his hands the manuscripts I send you. I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, Satanic agencies will choose for them. At the Berrien Springs meeting, the richest blessing was proffered them. This blessing they could have had if they had let Christ help them, confessing their wicked obstinacy. But they refused to take the right course. The holy angels turned away, and evil angels have been holding sway over minds. Evil angels obtained the victory at that meeting. But there is no need for me to give the particulars of this. [Cf: Paulson Collection p. 93 para. 04] p. 379, Para. 6, [1906MS].

If Brother Daniells is not in Battle Creek, please read to the church what I am sending you. I have many letters to write, and I can not add more to this now. There is just one thing the Lord calls for, and that is, for every man, minister, or physician, or lay member, to confess his own sins. Each one will have a hard battle to fight with his own perverse self. Those who have stood directly in the way of the people, having a clear realization of their perilous condition, will have an account to settle with God. Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read Testimony No. 33, p. 211, "How to Receive Reproof." (Or, Testimonies, Vol. 5, p. 683). (Signed) [Cf: Paulson Collection p. 93 para. 05] p. 380, Para. 1, [1906MS].

Sanitarium P. O., Napa Co., California December 26, 1906 Dear Brother Olsen: I am not in the best condition to write to you; for, for the past week I have been suffering from my third attack of influenza this winter. I have been having special treatment for this disease, and am now improving. [Cf: Paulson Collection p. 98 para. 01] p. 380, Para. 2, [1906MS].

We see in our world confusion upon confusion. We hear of accidents by sea and by land. Crime is increasing, this we know from the reports of our daily newspapers. Political developments in San Francisco are of a character to show how little confidence can be placed in the men who occupy official positions. Many of these men, some even who profess to be religious, are being exposed before the public as guilty of various crimes. They are giving evidence that it is time for the Lord of heaven to destroy their property. The last great issue is soon to come. We must see, we must understand, that the spirit of God is being withdrawn from the wicked nations who have long discarded God's work, His holy law, and have formed false theories and false laws, exalting them above the commandments of God. [Cf: Paulson Collection p. 98 para. 02] p. 380, Para. 3, [1906MS].

The signs are certainly fulfilling that show that the end of this earth's history is near; and we have an individual work to do in

fitting ourselves to sound the last message of warning to our world, and prepare it for the closing scenes which according to the word of God, are soon to come. I feel deeply the need of every worker to stand as faithful watchmen to give this last note of warning, to prepare the church that those who have had the light may be awake, realizing the importance of keeping every piece of the armor on. [Cf: Paulson Collection p. 98 para. 03] p. 380, Para. 4, [1906MS].

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; from such turn away; having a form of godliness, but denying the power thereof. Ever learning (ever presenting some new theory) but never able to come to a knowledge of the truth." (2 Tim.3:1-7) [Cf: Paulson Collection p. 98 para. 04] p. 380, Para. 5, [1906MS].

This whole chapter is being fulfilled in San Francisco and Oakland at the present time. These cities, through their newspapers, are daily opening to us their true condition, the iniquity of their high officials. The very men who are placed in office to suppress evil are themselves corrupted with all kinds of evil works. [Cf: Paulson Collection p. 98 para. 05] p. 381, Para. 1, [1906MS].

"As Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds; reprobate concerning the faith. But they shall proceed no farther; for their folly shall be manifest unto all men, as theirs also was." We have been given this example in Bible History to teach us that God will vindicate His word and fulfil His holy purpose. (2 Tim. 3:8-9) [Cf: Paulson Collection p. 98 para. 06] p. 381, Para. 2, [1906MS].

By way of contrast the apostle presents the opposite condition of morals that will exist among those who are faithful in their service for keeping the law of God. "Thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came into me at Antioch, at Iconium, at Lystra; what persecutions I endured." Then for our encouragement he sounds the glad word, "Out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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." Read also Paul's solemn charge to Timothy in the fourth chapter of second Timothy. [Cf: Paulson Collection p. 98 para. 07] p. 381, Para. 3, [1906MS].

The time spent by the officials of San Francisco in investigating the frauds of some of their officers has been, in the providence of God, a precious opportunity for Brethren Simpson and Hibbard to present the

truth to large congregations in the city of Oakland. Before these brethren began their series of meetings, Elder Haskell and wife were holding meetings in the large tent in Oakland, following up the work of the camp meeting, and instruction (classes) some who wished to learn how to do Bible work. This was a successful meeting. The Lord manifested His power and grace. Elder Hibbard assisted Elder Haskell in his work, speaking at the evening meetings. This brought the truth before the people of Oakland in clear lines; and the work was continued until Elder Simpson commenced his tent effort. [Cf: Paulson Collection p. 99 para. 01] p. 381, Para. 4, [1906MS].

Brother Simpson's meetings were largely attended, and the people listened to his words with spellbound interest; the interest continued from first to last. With his Bible in his hand, and basing all his arguments on the word of God, Brother Simpson traced out before them the prophecies of Daniel and Revelation. His own words were few; he made the Scriptures themselves explain the truth to the people. After giving them the truth, Elder Simpson would draw an expression of opinion from his congregation. "Now," he would say, "those who see the truth of what I am saying, raise your hands;" and in response many hands would be raised. I can only poorly represent to you the interest his work has created. [Cf: Paulson Collection p. 99 para. 02] p. 381, Para. 5, [1906MS].

In his teaching, Elder Simpson showed that the Spirit of prophecy has an important part to act in the establishment of the truth. When binding off his work, he called for me to go to Oakland to speak to the people. [Cf: Paulson Collection p. 99 para. 03] p. 382, Para. 1, [1906MS].

When the call came, I had just begun to recover from an attack of influenza; but I said, I will go. This was the first time for four weeks that I had left my home premises. We left St. Helena on Thursday afternoon. On Friday I was very ill; nevertheless I spoke on the Sabbath in the Congregational church in which our people usually meet for their Sabbath worship. Between four and five hundred people were assembled. I was feeling weak from my illness; but I prayed that God would help me. As soon as I began to speak, the reviving influence of the Spirit of God came upon me, and I was strengthened. I spoke one hour and fifteen minutes with a clear voice; for the power of His grace was upon me. I was very thankful for this evidence of the power of the Spirit of God. [Cf: Paulson Collection p. 99 para. 04] p. 382, Para. 2, [1906MS].

On Sunday I rode several miles to the Baths, where Elder Simpson baptized thirty-one candidates. The service was beautifully conducted, and everything passed off with perfect order. The songs interspersed through the service seemed to be carrying the joyful news to heaven. As many more persons will be baptized in about four weeks' time; for all were not fully prepared to go forward in this ordinance at that time. My heart is filled with gratitude for this representation of those who have received the truth under the teaching of Elder Simpson. [Cf: Paulson Collection p. 100 para. 01] p. 382, Para. 3, [1906MS].

I have also spoken in the meeting house in San Francisco which James White and I and a few others were the means of establishing there. The house was preserved through the San Francisco fire, and only slightly

injured. The chimneys were thrown down, and some of the plaster shaken off. [Cf: Paulson Collection p. 100 para. 02] p. 382, Para. 4, [1906MS].

The work is still being carried forward in San Francisco and Oakland; for souls must be warned. Now is our time and opportunity, while these revelations of dishonesty and fraudulent transactions are being made. While these people have these things brought daily before their notice, the reasonable arguments of the word of God, its predictions that just such practices will be carried on in every city, will appeal to their minds and consciences better than would any language we could use to represent the existing evil and point out their meaning. Elder Simpson will take up his work again in about two weeks' time, and after that he will labor in San Francisco. The truth is being proclaimed in these cities as it has never been before. We feel that now is our time to work, just now. We must unite, be united in the work, and press together. [Cf: Paulson Collection p. 100 para. 03] p. 382, Para. 5, [1906MS].

My workers are now engaged in preparing my diaries of my experience in Europe and Australia. We want to prepare this matter for book publication, that the people may understand the character of the work the Lord has given me to do for the last half century. [Cf: Paulson Collection p. 100 para. 04] p. 382, Para. 6, [1906MS].

I am of good courage in the Lord, and I praise His holy name for this. (Signed) Ellen G. White [Cf: Paulson Collection p. 100 para. 05] p. 383, Para. 1, [1906MS].

Sanitarium, Calif., March 12, 1906 Dear Brother and Sister Farnsworth: I feel the deepest interest in you both. I hope that Brother Farnsworth will not leave Battle Creek just now. [Cf: Paulson Collection p. 122 para. 02] p. 383, Para. 2, [1906MS].

Let us say nothing to provoke men to anger, but ever present the affirmative of truth, Bible truth. This is to be our position. [Cf: Paulson Collection p. 122 para. 03] p. 383, Para. 3, [1906MS].

I feel no surprise in regard to the course of _____. Last night my mind was called out upon many subjects. In the visions of the night I was reading the Scriptures, and the power and Spirit of God was upon me. Many things were presented to me in vision, which I may give at the right time. [Cf: Paulson Collection p. 122 para. 04] p. 383, Para. 4, [1906MS].

I was saying with great power: "Isa. 49:8-17; 52:5." (See those references). Hear and understand this matter. The time is now short. We must remember that we are not to be conquered by discouragement. No power can conquer Satanic agencies but the power of Him who gave His life to redeem man, dying in the sinner's place, that all who will may repent and be converted. Christ is the propitiation for the sins of all who repent and believe in Him as their personal Saviour. [Cf: Paulson Collection p. 122 para. 05] p. 383, Para. 5, [1906MS].

"I gave my back to the smiters, and my cheeks to them that plucked off the hair." Do you understand that it was the Lord our Saviour who went through these scenes of humiliation? Hear ye, and understand, and let

every soul take in the situation. Christ suffered all this that is written of Him. Who prompted this cruel treatment? The one who was once the most exalted of the angels in the heavenly courts. He was imbuing minds with his own attributes. It was Satan who led men to treat Christ thus. See Isa. 50:7-11 [Cf: Paulson Collection p. 122 para. 06] p. 383, Para. 6, [1906MS].

My brother and sister, be of good courage. Let your hearts be glad and rejoice. There is no need for us to complain; for the Lord is the strength of His people. You may be surprised to hear words that you have heard from _____, but I am not at all surprised. This is the development of the man when the spirit that is counter to the Spirit of God comes upon him In him as he is at the present time, you have a representation of a man who is not under the molding influence of the Spirit of God. The Lord accepts no such demonstrations of bitterness. They do not become the man, when the Lord has been so gracious to him, helping him in the time of his distress. [Cf: Paulson Collection p. 123 para. 01] p. 383, Para. 7, [1906MS].

Read in my books, "Patriarchs and Prophets," and "Great Controversy," the story of the first great apostasy. History is being repeated and will be repeated. Read then, and understand. The time is drawing to a close when power of influence, of intellect, of knowledge in science, can cover the least departure from the Lord's way. He has pledged His word that He will humble every oppressor of His ministers, or the appointed agencies engaged in His work. Persecuting powers will be brought to judgment; for all the resources of heaven and earth are to be called at God's command to do His work. God sees and knows those who are proud and self-sufficient, and He will bring them into judgment. Before the flood men cast off the fear of God, and trampled under foot His holy law, but judgment overtook them. Read Isa. 47:10. [Cf: Paulson Collection p. 123 para. 02] p. 384, Para. 1, [1906MS].

Say to our brethren and sisters who have known and understood the voice of God in His word, Let nothing interpose between you and eternal interests. Think of this representation given of Christ in the Scriptures I have quoted. The Saviour, in His supreme power, could have palsied the hands that smote Him, challenging Him, the Prince of life, to prophesy. [Cf: Paulson Collection p. 123 para. 03] p. 384, Para. 2, [1906MS].

When men refuse the counsels of God, and walk directly contrary to them, they make very strange speeches, but do not be the least concerned or surprised. The Lord is watching every movement. There are straight messages to be given, and in no case are we to fear the face of man. If Christ endured so much, can we not endure something for His sake? Who was He? The Prince of heaven. [Cf: Paulson Collection p. 123 para. 04] p. 384, Para. 3, [1906MS].

(Read Isa. 9:6; Matt. 28:18-20). [Cf: Paulson Collection p. 123 para. 05] p. 384, Para. 4, [1906MS].

These words outline our appointed work, and we are to engage in this work as never before. Soul-saving is to be our object; Christ's words are our commission; and we are to lay hold of the Saviour by faith, and put all our capabilities to the task of learning the science of soul-saving. The fields that have been neglected call now for repentance on

the part of those who have heard the truth; they call upon them to take up their appointed work. (Signed) Ellen G. White [Cf: Paulson Collection p. 123 para. 06] p. 384, Para. 5, [1906MS].

June 27, 1906-7- A. -200-. Sanitarium, California June 26, 1906
Brother and Sister Amadon: I have read your letters, but have not had time to answer them. I have been permitted to view the case of Elder A. T. Jones. His bitterness is as gall, though he has been warned. At Washington, during the General Conference, I conversed with him for about three hours, but he would not receive my warnings. He seemed very self-confident, and when he spoke of his work at Battle Creek, his boastings were a surprise to many. All that I could say to him at Washington, seemed to make no impression on his mind. [Cf: Paulson Collection p. 125 para. 01] p. 384, Para. 6, [1906MS].

A. T. Jones has had precious opportunities to see and feel the power of the messages of warning sent by the Lord to His people. He himself has been admonished to be constantly on guard, else the power of other minds would be exercised on his mind, and he was cautioned regarding the subtle working of spiritual science upon human minds. He had eyes, but he saw not; ears, but he heard not, and he has done the very work that he was warned to avoid doing. I am very sorry for the man, for all these chapters in his experience are bringing him over a road that will have to be retraced step by step, if he ever comes to an understanding of the work he is now doing, and turns his feet to follow the precious Saviour, our Leader. [Cf: Paulson Collection p. 125 para. 02] p. 385, Para. 1, [1906MS].

We must walk circumspectly before God. We can not afford to make mistakes now. Truth will bear away the victory. I am not angry as I read statement after statement of falsehood, regarding my writings and my work. I am sure that the Lord has helped you to stand for and vindicate the truth. Brother Farnsworth made a wise decision when he said, I will keep to the affirmative. We are to show the people that the truth of heavenly origin is sufficient to keep every soul. It is our duty to rebuke sin, for with Satanic energy, men will do all in their power to overcome the testimony of the righteous, with falsehoods and misstatements. [Cf: Paulson Collection p. 125 para. 03] p. 385, Para. 2, [1906MS].

One time when we were in Healdsburg, we heard reports that cast a shadow on the integrity of Brother Cady. I met these with the remark that I had confidence in Brother Cady, and it must be that they were mistaken in the matter of the report. There was another matter regarding his relation to the school that had troubled me much. I thought a mistake had been made in proposing that he should work in the interest of all the schools in general. I felt that his place in the Healdsburg school could not then be properly supplied. I felt that the Healdsburg school should have the continual influence that Brother and Sister Cady would exert. I considered that he had done a good work in this school, and I greatly feared that the school would not succeed as it had done, were he separated from it. [Cf: Paulson Collection p. 126 para. 01] p. 385, Para. 3, [1906MS].

When I was about to leave for Washington, I left in his care a young man whom I wished him to see and to take into Healdsburg College. What was lacking in his expenses, I promised to pay. [Cf: Paulson Collection

p. 126 para. 02] p. 385, Para. 4, [1906MS].

In a recent letter I wrote: [Cf: Paulson Collection p. 126 para. 03] p. 385, Para. 5, [1906MS].

"In response to the enemy's work on human minds, I am to sow the good seed. When questions suggested by Satan arise, I will remove them if I can. But those who are picking at straws had better be educating mind and heart to take hold of the grand and soul-saving truths that God has given through the humble messenger, in the place of becoming channels through whom Satan can communicate doubt and questioning. [Cf: Paulson Collection p. 126 para. 04] p. 385, Para. 6, [1906MS].

"To allow images of straw to be created as something to attack is one of the most unprofitable things that one can engage in. It is possible for one to educate himself to become Satan's agent in passing along his suggestions. As fast as one is cleared away, another will be proffered. [Cf: Paulson Collection p. 126 para. 05] p. 386, Para. 1, [1906MS].

"I have been instructed to say, The Lord would not have my mind thus employed. I have written something on the meaning of the words, "I", "we", and "us" in the Testimonies. This point is, as it were, a man of straw, set up in the imagination of some who have been sowing tares." (Signed) Ellen G. White [Cf: Paulson Collection p. 126 para. 06] p. 386, Para. 2, [1906MS].

The light given by God for the people was hidden away in the publishing houses. The inner working of this matter was presented to me, and I saw that the very men who said that the canvassers would not handle my books, were themselves arranging matters so that they should not handle them. They told me falsehoods. - *Id.* [Cf: Paulson Collection p. 140 para. 03] p. 386, Para. 3, [1906MS].

The Lord Jesus sent a mighty angel to make plain to John, by the use of symbols, the things that were to come to pass until the coming of Christ. He was bidden to write the instruction in a book for the benefit of the seven churches. This writing we now have preserved in the book of Revelation, but this book is understood by only a few. It contains the message for the last days, and we are to dwell much upon these prophecies. - *The work in Oakland and San Francisco, December 26, 1906.* - [Cf: Paulson Collection p. 140 para. 04] p. 386, Para. 4, [1906MS].

Sanitarium, California March 1, 1906 My dear Niece Addie: Loma Linda has a large, beautiful lawn, which is encircled with pepper-trees; and on it there are comfortable benches. I once spoke on this lawn to quite an audience, a number not of our faith being present. But the tops of the pepper-trees met over the stand, and the odor of these trees, which I thought would be most beneficial to me, was too strong, I find that we must live to learn. . . [Cf: Paulson Collection p. 211 para. 02] p. 386, Para. 5, [1906MS].

Soon we shall begin evangelistic work in Redlands, a town about four miles from Loma Linda. Elder Haskell and his wife have come from the East to help us start this work. They spent a month with us here, and then visited Sister Haskell's sister at Armona. They are now at Loma Linda. . . [Cf: Paulson Collection p. 211 para. 03] p. 386, Para. 6,

[1906MS].

A few miles from Redlands, there are cities that have never been worked. Riverside is eight miles from Loma Linda. We have treatment-rooms there. They are not extensive, but are large enough to accomodate the people of that city. While we were in Redlands last year, we drove to Riverside, a distance of eleven miles, and I spoke to our church there. At this place our people have a very nice meeting-house. We drove over in order to see the country. We passed through acres of orange groves. It was a beautiful and interesting sight; for the trees were loaded with fruit. I never saw anything like it before. We returned to Redlands on the train, and again we passed through miles of orange land, the trees laden with their beautiful, golden fruit. We saw also large groves of grape fruit and lemon trees. [Cf: Paulson Collection p. 211 para. 04] p. 386, Para. 7, [1906MS].

Our future effort must be to reach the people of these cities with the truth. At Fermamdo, . . . we have a school . . . This school is not far from Loma Linda and Redlands. [Cf: Paulson Collection p. 211 para. 05] p. 387, Para. 1, [1906MS].

President Roosevelt, on a journey through Southern California when he first got a view of the city of Redlands and its surroundings, took off his hat, and said, "This is glorious. I never imagined such a sight." The scenery is indeed charming. [Cf: Paulson Collection p. 211 para. 06] p. 387, Para. 2, [1906MS].

In Redlands we have a splendid opening for work. Some time ago Elder Simpson held a series of tent meetings here, and a company of believers was raised up. They built a small but very neat house of worship, and in this church I spoke when I was in Redlands, a year ago. [Cf: Paulson Collection p. 212 para. 01] p. 387, Para. 3, [1906MS].

It was in the providence of God that we obtained possession of Loma Linda. This property comprises one large building, five cottages, and a seventy-six acres of land, in a most beautiful location. The land was purchased and the building erected and equipped by a company of one hundred and fifty physicians, at a cost of one hundred and fifty thousand dollars. Under their management the institution did not succeed financially, and not long ago we bought it, furnished throughout with durable, high-grade furniture, for forty thousand dollars. Twenty thousand dollars of the purchase price was to be paid in several payments at stated times, with the balance in two years. But the former owners found themselves in need of money, and agreed to take off two hundred dollars interest, were a certain payment made at a date before the time agreed upon. Brother Burden raised the money, and thus saved two hundred dollars. [Cf: Paulson Collection p. 212 para. 02] p. 387, Para. 4, [1906MS].

Once more these men found themselves in a strait place, and they said that if we would pay the remaining amount of indebtedness, they would throw off nine hundred dollars. Brother Burden paid the whole amount, some of our people taking stock in the institution, and some making gifts. This means to the institution a saving of eleven hundred dollars, which otherwise would have had to be paid. This was a great advantage. [Cf: Paulson Collection p. 212 para. 03] p. 387, Para. 5, [1906MS].

In enabling us to obtain possession of this property, the Lord has certainly brought to the cause a most wonderful opportunity. We praise God with heart and soul and voice. There are five cottages, well fitted up, besides the large building. These are all furnished in the best of style. The smaller cottages are made with wide piazzas running round the four sides, and the windows are so arranged that the beds can be wheeled out on to the verandah. In each cottage there is a bathroom. The larger cottage has two stories, and is furnished throughout with solid red and black mahogany furniture. [Cf: Paulson Collection p. 212 para. 04] p. 387, Para. 6, [1906MS].

All the mattresses, blankets, sheets, pillow slips, couchpillows, and bedding in general were in excellent condition when we took over the property. There are about eighty towels besides those in the bathrooms, and about one hundred and thirty- five small linen towels. There are table napkins in abundance, and silverware of all description, as well as chinaware. [Cf: Paulson Collection p. 212 para. 05] p. 388, Para. 1, [1906MS].

There is one room in which sun baths may be taken, and a large parlor, two sides of which are of glass. This is the most beautiful room I was ever in in my life. There is also another large, well-furnished parlor. Two rooms above this have in them twenty rocking chairs and reclining chairs, which are very comfortable. [Cf: Paulson Collection p. 212 para. 06] p. 388, Para. 2, [1906MS].

Besides these buildings, there is another building, which was used as a recreation building. This will serve for a time as a meeting house. Both lower and upper stories are fitted up with rocking chairs. Those in charge seemed to have a passion for rocking chairs. [Cf: Paulson Collection p. 213 para. 01] p. 388, Para. 3, [1906MS].

There are two barns and some carriages, somewhat worn, several horses, four cows, and a large calf, a good number of chickens and some turkeys. There were some hogs, but those have been disposed of. [Cf: Paulson Collection p. 213 para. 02] p. 388, Para. 4, [1906MS].

Ten acres of the land is in oranges and apricots. The apricots are the largest I have ever seen. We only tasted the oranges when we were there, but Brother Burden has recently sent us several boxes of oranges and grape-fruit, which we find most excellent. The apples grown there do not amount to much. We secured the place last summer before the fruit was ripe, and more was put up during the season than they will be able to use this summer. We had to buy peaches for canning. I helped to pick some of them. We bought the fruit on the trees, and it was delicious. They are now setting out more grape vines and orange trees and other kinds of fruit, but these will not come into bearing for some time. [Cf: Paulson Collection p. 213 para. 03] p. 388, Para. 5, [1906MS].

The main building stands on an eminence, and one must climb a long flight of steps to reach the front door. About two hundred rods from the building there is a little railway station. From here there is a drive of easy and gradual ascent, which encircles the rise of ground upon which stand the main building, the nine-roomed cottage, and the four smaller cottages. The hill is set out to ornamental and fruit

trees. On it there is still another cottage, which has been used for the laborers. [Cf: Paulson Collection p. 213 para. 04] p. 388, Para. 6, [1906MS].

The Loma Linda Sanitarium will be dedicated in four or five weeks. I hear that the institution is filled with patients. Every one who has gone there is delighted with the place. [Cf: Paulson Collection p. 213 para. 05] p. 388, Para. 7, [1906MS].

Now I have written you the fullest description of Loma Linda that I have written to any one, as I thought you would like to hear about the place. I have never lost my interest in you; for you are one of my children, a member of my family. If you will love and serve the Lord I shall be grateful that in your childhood I consented to take charge of you. You are the purchase of the blood of Christ, and I do want you to find entrance into the city whose builder and maker is God. Let us all strive together to secure the immortal inheritance. . . . Ellen G. White [Cf: Paulson Collection p. 213 para. 06] p. 389, Para. 1, [1906MS].

Loma Linda, California May 1, 1906 To Ministers and Physicians -- I am now charged to write out the straight testimony which was given me Monday night. I am to withhold none of it. I am to say to ministers and physicians, We must have a work done among us which will bear the gospel message. We need the power of the truth in the soul. The close of this earth's history is drawing near, and our work has not extended into the highways and byways as it should have done. In very many places the gospel message must be given in all its power, and in such a way that souls will be aroused. A spirit of self-sacrifice must take possession of ministers and physicians; every one must do a self-denying work. Souls are perishing in their sins. [Cf: Paulson Collection p. 214 para. 01] p. 389, Para. 2, [1906MS].

Sanitariums must be established in various places away from the cities. Schools must be established in connection with the sanitariums. As far as possible, these organizations must be blended, each helping the other, and yet each doing its special work. [Cf: Paulson Collection p. 214 para. 02] p. 389, Para. 3, [1906MS].

No longer should our people go to Battle Creek as they have been doing. Infidelity has been sown there in words, in false statements, in unsanctified influence of mind over mind. God is dishonored, and we are to prepare to accept the situations God may prepare for us. Never before did the matter appear as the Lord presents it today. False theories, repeated again and again, appear as falsely inviting today as did the fruit of the forbidden tree in the garden of Eden. The fruit was very beautiful, and apparently desirable for food. Through false doctrines many souls have already been destroyed. Some will never see the light and come to their senses. The Lord God of Israel now declares, "If the Lord be God, serve Him; and if Baal, serve him. Choose ye this day whom ye will serve." [Cf: Paulson Collection p. 214 para. 03] p. 389, Para. 4, [1906MS].

The light of truth must be held up in Battle Creek. Faithful watchman must be stationed there. The truth must go forth by the exposition of the Word, to saints and to sinners. Laborers are now needed there, who will distinguish the difference between eating of the fruit of the

forbidden tree, and the eating of the fruit of the tree bearing the gospel message. [Cf: Paulson Collection p. 214 para. 04] p. 389, Para. 5, [1906MS].

I am instructed to say, Prepare places where will be given true education free from deceptive theories. Let the plain words of Christ, uncontaminated by false science, be taught. It will require no elaborate preparations to engage sincerely, humbly, prayerfully in this work. [Cf: Paulson Collection p. 214 para. 05] p. 390, Para. 1, [1906MS].

Will we now make thorough work for eternity? We have no time to criticize another soul. Do not consider it your duty to chastise another. See that your own soul is right with God. Ellen G. White [Cf: Paulson Collection p. 214 para. 06] p. 390, Para. 2, [1906MS].

Sanitarium, California May 28, 1906 Melrose and Loma Linda are both very beautiful places. Each has excellent advantages, and these two places near cities will open the way for the truth to find access to many people who have never heard it. [Cf: Paulson Collection p. 215 para. 01] p. 390, Para. 3, [1906MS].

Elder Haskell and wife have begun work at San Bernardino, and they are sparing no pains. They are doing their best. They labor earnestly to keep the workers all alive and interested to sell the literature, and the work is certainly taking hold. Some souls have already taken their stand. [Cf: Paulson Collection p. 215 para. 02] p. 390, Para. 4, [1906MS].

We feel deeply interested to see our cities worked. We hope that our workers in Boston will have courage in the Lord. The Lord is soon to come, and there is need that every talent shall be improved. [Cf: Paulson Collection p. 215 para. 03] p. 390, Para. 5, [1906MS].

I have seen the city of San Francisco, and what a scene of devastation it presents. We were an hour and a half riding through the ruins. As we looked at such complete destruction, we could hardly realize that the largest city in California was in ruins. [Cf: Paulson Collection p. 215 para. 04] p. 390, Para. 6, [1906MS].

We shall do all we possibly can to get the truth before the people now. The special number of the "Signs of the Times" is a medium through which much good will be accomplished. [Cf: Paulson Collection p. 215 para. 05] p. 390, Para. 7, [1906MS].

If I were twenty-five years younger, I would certainly take up labor in the cities. But I must reach them with the pen. [Cf: Paulson Collection p. 215 para. 06] p. 390, Para. 8, [1906MS].

Looking at the tall buildings in San Francisco, some of them having one side still standing, it seemed to say, The touch of the Lord's finger will lay in ruins the most costly and the highest of buildings. One of the standing walls of these high structures came down with a crash as we were looking at it. The completeness of the ruin cannot be described. . . . [Cf: Paulson Collection p. 215 para. 07] p. 390, Para. 9, [1906MS].

We know not what may come next to arouse the people to investigate Bible truth. The day of the Lord will come unlooked for, as a thief in the night. If these awful calamities do not make an impression on our minds, what will? [Cf: Paulson Collection p. 215 para. 08] p. 391, Para. 1, [1906MS].

"Be ye also ready, for in such a day as ye think not, the Son of man cometh." Ellen G. White [Cf: Paulson Collection p. 215 para. 09] p. 391, Para. 2, [1906MS].

Elmshaven, Sanitarium, California June 8, 1906 Dear Brother and Sister Haskell: I am glad that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans. [Cf: Paulson Collection p. 216 para. 01] p. 391, Para. 3, [1906MS].

It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be presented in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation. [Cf: Paulson Collection p. 216 para. 02] p. 391, Para. 4, [1906MS].

We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with his little company of disciples, studying with them and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing, but in educating the people. As he passed through villages, He came in personal contact with the people in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourse by the use of parables and symbols. [Cf: Paulson Collection p. 216 para. 03] p. 391, Para. 5, [1906MS].

Elmshaven, Sanitarium, California June 17, 1906 Dear Brotherburden: For several days I have thought of writing to you, but could not because of so many things demanding immediate attention of your treatment rooms, but fearing that I have not, I will come right to the point. [Cf: Paulson Collection p. 216 para. 04] p. 391, Para. 6, [1906MS].

When we were at Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatment. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of some of these electrical treatments would involve the patient in serious difficulties, imperiling life. [Cf: Paulson Collection p. 216 para. 05] p. 392, Para. 1, [1906MS].

One was conversing with the doctors, and with great earnestness was saying, "Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a speciality of treating certain cases are liable to make grave mistakes." [Cf: Paulson Collection p. 217 para. 01] p. 392, Para. 2, [1906MS].

There are men who make a speciality of treating the rectum, and some feel that they have been greatly benefited. But I have been instructed that this treatment, as well as many surgical operations leave many with many a serious weakness. [Cf: Paulson Collection p. 217 para. 02] p. 392, Para. 3, [1906MS].

Several things were mentioned that have been brought into the Paradise Valley Sanitarium, which were not necessary and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost, and the salary which must be paid to the one who operates them, should be taken into consideration. I felt impelled to talk with Brother Robinson in reference to these matters, although we were driving with a number of people, and it was not a favorable place to converse about such matters. [Cf: Paulson Collection p. 217 para. 03] p. 392, Para. 4, [1906MS].

Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential, and who launch out in spending money for many things that require experts to handle them. [Cf: Paulson Collection p. 217 para. 04] p. 392, Para. 5, [1906MS].

Several times I have been instructed that much of the elaborate, costly machinery used in giving treatments, did not help in the work as much as is supposed. With it we do not get so good results as with the simple appliances we used in our earlier experiences. The application of water in various simple ways is a great blessing. [Cf: Paulson Collection p. 217 para. 05] p. 392, Para. 6, [1906MS].

I have been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely, it may do much harm. The results of some of the electrical treatments are similar to the results of using stimulants. There is a weakness that follows. . . . [Cf: Paulson Collection p. 217 para. 06] p. 392, Para. 7, [1906MS].

Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden bearer in so many lines that you cannot teach the simple lessons of health reform. Those who go from the sanitarium should go so well instructed that they can teach others the methods of treating their families. [Cf: Paulson Collection p. 217 para. 07] p. 393, Para. 1, [1906MS].

There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They

should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony. Let them become intelligent in regard to the importance of laying aside corsets and shortening their skirts. Such lessons will be to the women more valuable than they can estimate. Ellen G. White [Cf: Paulson Collection p. 217 para. 08] p. 393, Para. 2, [1906MS].

Oakland, California August 19, 1906 To Elders Reaser, Burden, and the Executive Committee of the Southern California Conference Dear Brethren: I am very anxious that Brethren Reaser and Burden and their associates shall see all things clearly. God has given to every man a certain work to do, and He will give to each the wisdom necessary to perform his own appointed work. [Cf: Paulson Collection p. 218 para. 01] p. 393, Para. 3, [1906MS].

To Brethren Reaser and Burden I would say, In all your counsels together, be careful to show kindness and courtesy toward each other. Guard against anything that has the semblance of a domineering spirit. [Cf: Paulson Collection p. 218 para. 02] p. 393, Para. 4, [1906MS].

Be very careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the sanitarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work. [Cf: Paulson Collection p. 218 para. 03] p. 393, Para. 5, [1906MS].

The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great Medical Missionary. The healing of the sick and the ministry of the Word are to go hand in hand. [Cf: Paulson Collection p. 218 para. 04] p. 393, Para. 6, [1906MS].

There is to be a thorough education in Bible truth. The word of God is spirit and life. We need constantly to look to Jesus. The efficiency of every worker is largely determined by the education and training he receives. In our educational institutions there is to be a higher class of education than can be found elsewhere. The students are to be treated kindly, tenderly, and interestedly. [Cf: Paulson Collection p. 218 para. 05] p. 394, Para. 1, [1906MS].

In order to properly fit the sanitarium and the school at Loma Linda to carry on the work that the Lord has plainly directed should be carried on, means must be raised. And let no one act a part in influencing our brethren and sisters in Southern California not to do that which needs to be done. [Cf: Paulson Collection p. 218 para. 06] p. 394, Para. 2, [1906MS].

The Lord has blessed Elder Burden, and He will continue to bless him,

as he continues to move in the fear of God, and plans wisely and economically with his associates for the fitting up and management of the institution. If any of his brethren act arbitrarily in an effort to restrain him in this, they would be found hindering the very work that the Lord has signified should be done. He is not to be forced to turn aside from his convictions as to the way in which the work under his charge shall be carried on. [Cf: Paulson Collection p. 219 para. 01] p. 394, Para. 3, [1906MS].

In the carrying forward of the educational work at Loma Linda, our brethren must certainly guard against the efforts of the enemy to bring in a spirit of criticism and of alienation between brethren. [Cf: Paulson Collection p. 219 para. 02] p. 394, Para. 4, [1906MS].

There are times when certain sanitariums will have to pass through a close, severe struggle for means in order to do a special work which the Lord has particularly designed should be done. In such emergencies, they are to be free to receive gifts and donations from our churches. Some who receive the truth have means, and they will aid in sustaining the good work which should be done in our sanitariums. [Cf: Paulson Collection p. 219 para. 03] p. 394, Para. 5, [1906MS].

My brethren, I am praying that the Lord will guide you in the very best methods of reaching hearts. Let no one, whatever his official position, decide matters fully on his own judgment, or he may make mistakes that will have to be corrected. One thing is certain, we have a short work before us. We are living very near the end of this earth's history. [Cf: Paulson Collection p. 219 para. 04] p. 394, Para. 6, [1906MS].

For years we have wrestled to see the work of God advanced in Southern California. At one time we found such narrow, prescribed plans that the work could not move forward. Then when an effort was made to advance, it resulted in large outlay, and in extravagant plans that were altogether out of order. Then followed a pressure for money, and the work was held back. [Cf: Paulson Collection p. 219 para. 05] p. 394, Para. 7, [1906MS].

Still the light kept coming to me that the work should be conducted after a different order, that many plans and devisings of men needed to be changed. Of late some moves have been made. The Lord has wrought in the securing of properties at Fernando, at Paradise Valley, and at Glendale. [Cf: Paulson Collection p. 219 para. 06] p. 395, Para. 1, [1906MS].

A sanitarium has been established at Loma Linda, and this is in the providence of God. Some know how difficult it has been to accomplish the work that has been done. But the work at Loma Linda is not yet perfected. More money must be raised in order to make this place a center for the training of medical missionary evangelists. [Cf: Paulson Collection p. 219 para. 07] p. 395, Para. 2, [1906MS].

As the president and executive committee of the Southern California Conference unite with Brother Burden and his associates in planning for the thorough accomplishment of the sanitarium and school work at Loma Linda, they will find strength and blessing. Brother Burden is not to be bound about in his work. [Cf: Paulson Collection p. 219 para. 08]

p. 395, Para. 3, [1906MS].

Pray to the Lord, my brethren, counsel together, and then labor unitedly to help in establishing the work which we all so greatly desire shall not be hindered. [Cf: Paulson Collection p. 220 para. 01] p. 395, Para. 4, [1906MS].

The work of higher education has been greatly hindered because men and women have not discerned spiritual things as they should. We should know the facts that are of weight in making decisions. [Cf: Paulson Collection p. 220 para. 02] p. 395, Para. 5, [1906MS].

All our brethren are to be sober-minded and cautious. Those who hold office need the ability to view every matter wisely. We are all to be workers together with God. Ellen G. White [Cf: Paulson Collection p. 220 para. 03] p. 395, Para. 6, [1906MS].

Sanitarium, California September 3, 1906 Roy Logan: Dear Brother: Sister King has spoken to me of you as a young man desiring advice in regard to entering a school of Osteopathy, conducted by unbelievers. [Cf: Paulson Collection p. 220 para. 04] p. 395, Para. 7, [1906MS].

I would caution you to be on your guard. You cannot be too careful how you place yourself in a position where you will be surrounded by students who are unbelievers, and receive instruction from teachers who are not taught by the great Teacher, the Lord Jesus Christ. [Cf: Paulson Collection p. 220 para. 05] p. 395, Para. 8, [1906MS].

It has frequently been seen that what seemed to be favorable opportunities for obtaining an education in worldly institutions, were snares of the enemy. The time of the students has been fully occupied, to the exclusion of the study of God's word. They have completed the course of study, but they were not fitted to take up the study of the work of the Lord. [Cf: Paulson Collection p. 220 para. 06] p. 396, Para. 1, [1906MS].

It is not necessary for you to go to a worldly school to obtain an education; for there are excellent opportunities before you in schools conducted by those who understand the truth, and where you can receive an education in Bible knowledge. If you desire to fit yourself for medical missionary work, you can find at Loma Linda the very best opening. If you need preliminary work, this you can obtain at the college in Healdsburg. Would it not be wisdom for you to attend one of these schools, rather than to place yourself in the company of those who neither teach nor obey the commandments of God? [Cf: Paulson Collection p. 220 para. 07] p. 396, Para. 2, [1906MS].

You will have severe enough battles to fight, even when you place yourself under the best influences possible. Would it not be presumption to place yourself unnecessarily in school where the teachers do not have respect to the Lord's commandments, where the Sabbath is not recognized as His sign? . . . [Cf: Paulson Collection p. 221 para. 01] p. 396, Para. 3, [1906MS].

Our young men need above all else, to be thoroughly instructed that they may teach the way of the Lord to perishing souls. "The words that I speak unto you," says Christ, "they are spirit, and they are life."

STUDY the word. The strictest fidelity is to be cherished. The love of the truth, and a genuine desire for improvement in the understanding of the Word, will make you that ye shall neither be barren nor unfruitful in the service of God. As you learn, you should seek for opportunities to explain the truth to others. [Cf: Paulson Collection p. 221 para. 02] p. 396, Para. 4, [1906MS].

The tempter is watching you, in your uncertainty. He will make a determined effort to secure you to serve his purposes. How few understand Satan's great power to deceive! Close every door where he might enter. Surrender yourself, body, soul, and spirit, to God. [Cf: Paulson Collection p. 221 para. 03] p. 396, Para. 5, [1906MS].

Place yourself under those who teach and obey the truth, and learn all you can from them. When you place yourself under the influence of the Holy Spirit, then you can see light in God's light, and you will rejoice in His truth. Keep yourself in the circle of His light, where His light is cherished, and then "let your light so shine before men that they, by seeing your good works, may glorify your Father which is in heaven." . . . [Cf: Paulson Collection p. 221 para. 04] p. 396, Para. 6, [1906MS].

Sanitarium, California September 14, 1906 Dear Brother and Sister Burden: The work of the school and the sanitarium (Loma Linda) will be a blessing, the one to the other. Each must act its individual part, but both must blend together; then the interests of both will be advanced. If there is co-operation between the educational work and the work of the sanitarium, we can heartily recommend that the higher education be carried on in the sanitarium grounds; for this is the Lord's plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school. As the work grows, buildings may have to be prepared. Ellen G. White [Cf: Paulson Collection p. 222 para. 05] p. 396, Para. 7, [1906MS].

Sanitarium, California November 2, 1906 Elder J. A. Burden Dear Brother: I have words to speak to you. The Lord has laid upon you responsibilities of no ordinary nature. At the time of the meeting held before you were settled at Loma Linda, when I was so sick, the Lord showed me what was to be your work as director of the Sanitarium, and that if you would connect yourself with divine wisdom, you would be taught of God. You need a clear mind in order to settle wisely the many questions that come to you for decision. The Lord would have you taught of Him. [Cf: Paulson Collection p. 223 para. 01] p. 397, Para. 1, [1906MS].

My brother, do not allow men of limited experience to come in, as Elder Reaser has done, and assume a controlling power. Brother Reaser has placed himself as teacher and adviser and ruler in many matters, and unless you work and watch carefully, such an influence will retard the work. Brother Reaser should learn that he is not qualified to do the work he supposes he is to do. [Cf: Paulson Collection p. 223 para. 02] p. 397, Para. 2, [1906MS].

Brother Reaser supposes that if it was not for his watching of the finances, there would be serious losses; whereas if he had nothing to do and say in these matters, it would save many perplexities. He has

taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey, who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is a mistake for him to be connected with our sanitariums; he should not be a manager. [Cf: Paulson Collection p. 223 para. 03] p. 397, Para. 3, [1906MS].

In regard to the health food business, I would urge you to move slowly. Dr. Kellogg's proposition to sell the corn flake rights to our people for twenty years has just been considered by our brethren here; and I fear, if I had not been on the ground, this matter would have been carried through to the loss of our food business. When a thing is exalted, as the corn flakes has been, it would be unwise for our people to have anything to do with it. It is not necessary that we make the corn flakes an article of good. [Cf: Paulson Collection p. 223 para. 04] p. 397, Para. 4, [1906MS].

I would advise you, my brother, to keep away from the influence of Dr. Kellogg's ingenious plans. Let us use our own ingenuity to invent the best kinds of food possible. We are living in the closing days of this earth's history; souls are starving for a knowledge of the word of God and of healthful living. Let us seek to carry our work solidly, giving all possible instruction regarding the principles of health reform, praying with the sick, and teaching the people how to care for themselves in sickness and health. [Cf: Paulson Collection p. 224 para. 01] p. 397, Para. 5, [1906MS].

The Lord has sent us valuable help in Dr. White, who is studying to know how to follow the way of the Lord. Let there be much earnest prayer on the part of the workers, each depending on the great Physician to carry the work according to His purposes. "For we are laborers together with God: ye are God's husbandry; ye are God's building." In our efforts to build up the cause of God in the earth, we are to make sure work for eternity. [Cf: Paulson Collection p. 224 para. 02] p. 398, Para. 1, [1906MS].

Many workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit. [Cf: Paulson Collection p. 224 para. 03] p. 398, Para. 2, [1906MS].

Brother Burden, carry your work intelligently, even consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake. [Cf: Paulson Collection p. 224 para. 04] p. 398, Para. 3, [1906MS].

Sanitarium, California November 25, 1906 Yesterday was a strange day for me. I was compelled to leave letters and other writings unfinished.

[Cf: Paulson Collection p. 224 para. 05] p. 398, Para. 4, [1906MS].

The Lord has been working with Elder Simpson, teaching him how to give to the people this last warning message. His method of making the words of the Bible prove the truth for this time, and his use of the symbols presented in Revelation and Daniel, are effective. Let the young men learn as for their lives what is truth, and how it should be presented. We are living in the last days of the great conflict; the truth alone will hold us securely in this time of trouble. The way should be prepared for Elder Simpson to give the message, and our young men should attend his evening meetings. [Cf: Paulson Collection p. 224 para. 06] p. 398, Para. 5, [1906MS].

Those who have considered themselves qualified to bear responsibilities in the churches, should seek to obtain light and a knowledge of how to prosecute their work at this time in the cities, north and south, east and west, that are calling for a knowledge of the truth for this time. Our camp meetings should do a more thorough work in preparing the laborers for the work that is to be done in every place. [Cf: Paulson Collection p. 225 para. 01] p. 398, Para. 6, [1906MS].

The camp meetings which my husband attended were made special seasons of seeking the Lord. Every morning at an early hour the ministers assembled in the large tent, where we wought to become of one mind. The question would be asked, Have we any personal difficulties to settle? If so, let us settle them. Let us not pass one day on this ground cherishing hard feelings against a brother. Let there be no evil speaking one of another; for this will greatly dishonor God. Let us by every means in our power seek to remove the alienation and differences that exist. [Cf: Paulson Collection p. 225 para. 02] p. 399, Para. 1, [1906MS].

Then we would have a season of prayer, and these were times of confession and breaking of heart before God. Often the workers, and especially the ministers, would state their true feelings, relating their temptations, and confessing their loss of confidence in their brethren. These confessions tended to clear away any ill feeling that existed, and brought in a very different atmosphere. [Cf: Paulson Collection p. 225 para. 03] p. 399, Para. 2, [1906MS].

At these camp meetings no one man carried the burden of deciding who should speak, but those were chosen who were experienced inthe message and in conducting camp meetings. We used then the very arguments that are now given why the young men should not be brought to the front while the aged workers were passed by. [Cf: Paulson Collection p. 225 para. 04] p. 399, Para. 3, [1906MS].

God speaks through the men who understand the guiding of the Holy Spirit. When thousands come out to attend our meetings, they desire to get the greatest possible benefit, and it is poor policy to place as speakers men who are not fully adapted to meet the needs of the situation. The word should be spoken by men who have felt the deep moving of the Spirit upon their hearts, and who feel the burden of the message that God has given them for the people. The old soldiers of the cross are not to be passed by. [Cf: Paulson Collection p. 225 para. 05] p. 399, Para. 4, [1906MS].

Men who have been placed in office for the first time, and who are just gaining their experience, need to move carefully and in humility of mind; for often they are not able to judge wisely. When Elder Reaser was placed in a position of responsibility, he did not see his need to learn all that he could from the experience of others who had a knowledge of the history of the work in Southern California, and who had burdens laid upon them for that work by the Lord. At the first assuming of his new responsibilities, Elder Reaser should have considered that these persons understood the situation better than he did. By his officious attitude, he has made the work much more perplexing than it otherwise would have been. If he will be taught, the Lord will teach Elder Reaser that he has men on the ground who are fully as capable of planning and devising for the interests of the work as himself. [Cf: Paulson Collection p. 225 para. 06] p. 399, Para. 5, [1906MS].

The Lord has given you your work, Brother Burden. He has not appointed Elder Reaser to tell you what your duty is. As superintendent of the sanitarium, your work is an important one. Elder Reaser is not to intrude himself upon that which God has given you to do. That there shall be no more money in the sanitarium until the institution shall have earned that amount required, is not for Elder REASER to decide. Hire money, if this is necessary in order to perfect the work. [Cf: Paulson Collection p. 226 para. 01] p. 400, Para. 1, [1906MS].

The Loma Linda Training School (Extract from "Review and Herald," June 21, 1906) One of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery on every side. [Cf: Paulson Collection p. 325 para. 01] p. 400, Para. 2, [1906MS].

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail to understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established, the advancement of God's closing work in the earth. [Cf: Paulson Collection p. 325 para. 02] p. 400, Para. 3, [1906MS].

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. [Cf: Paulson Collection p. 325 para. 03] p. 400, Para. 4, [1906MS].

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and

are now laboring with all the powers of their being to do a solid work. They conduct classes regularly in the institution, and have established a Bible training-school at San Bernardino, from which center is extending an influence throughout this district. Prof. W. E. Howell and his wife have consented to unite with the forces at Loma Linda in an effort to develop the school that must be carried on there. As they go forward in faith, the Lord will go before them, preparing the way. [Cf: Paulson Collection p. 325 para. 04] p. 400, Para. 5, [1906MS].

March 15, 1905 Elmshaven, Sanitarium, California B. 97'05 March 14, 1905 [Cf: Paulson Collection p. 326 para. 01] 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. p. 401, Para. 1, [1906MS].

Let all connected with this sanitarium 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, 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: Paulson Collection p. 326 para. 02] p. 401, Para. 2, [1906MS].

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: Paulson Collection p. 326 para. 03] p. 401, Para. 3, [1906MS].

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 [Cf: Paulson Collection p. 326 para. 04] 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." p. 401, Para. 4, [1906MS].

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: Paulson Collection p. 327 para. 01] p. 401, Para. 5,

[1906MS].

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: Paulson Collection p. 327 para. 02] p. 402, Para. 1, [1906MS].

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: Paulson Collection p. 327 para. 03] p. 402, Para. 2, [1906MS].

If you will co-operate 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: Paulson Collection p. 327 para. 04] p. 402, Para. 3, [1906MS].

"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. 327 para. 05] p. 402, Para. 4, [1906MS].

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: Paulson Collection p. 327 para. 06] p. 402, Para. 5, [1906MS].

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 [Cf: Paulson Collection p. 327 para. 07] works, and glorify your Father which is in heaven." In the great salvation wrought through Jesus Christ, 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. p. 402, Para. 6, [1906MS].

"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: Paulson Collection p. 328 para. 01] p. 403, Para. 1, [1906MS].

"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 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." [Cf: Paulson Collection p. 328 para. 02] p. 403, Para. 2, [1906MS].

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: Paulson Collection p. 328 para. 03] p. 403, Para. 3, [1906MS].

"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 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: Paulson Collection p. 328 para. 04] p. 403, Para. 4, [1906MS].

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. [Cf: Paulson Collection p. 328 para. 05] p. 403, Para. 5, [1906MS].

February 16, 1904-7- Elmshaven, Sanitarium, California February 15, 1904 [Cf: Paulson Collection p. 328 para. 06] Elder Daniells and Prescott and Dr. Hare: My dear Brethren: The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord's will for an imposing display to be made. The buildings are to show, to believers and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places. p. 403, Para. 6, [1906MS].

If the buildings erected correspond to the truth that we are proclaiming, a telling influence will be exerted on minds. Actions speak louder than words. Say frankly, God has charged us not to invest a large amount of means in one place, and He has charged us also not to invest means in gratifying the desire for display. The principles that we are to follow in our work are exemplified in the life of Christ. He was the Majesty of heaven, and yet He worked at a carpenter's bench. [Cf: Paulson Collection p. 329 para. 01] p. 404, Para. 1, [1906MS].

A few words more in regard to buildings. In reference to the question of building with wood, or brick, or stone, the instruction given me in the past is that brick buildings are not the most healthful, and that wooden buildings, while properly put up, are preferalbe to brick or

stone buildings. And while we are under the keeping power of God, a wooden building is as safe from fire as a stone building. [Cf: Paulson Collection p. 329 para. 02] p. 404, Para. 2, [1906MS].

In planning for the erection of the buildings that you propose to put up, do not follow the counsel of those who would invest means for the sake of display. Do not launch out into expensive investments. In laying plans for the sanitarium building, remember that this is to be a building for the sick and suffering. To those who plead for buildings of brick or stone, say, "We believe that the Lord is soon to come, and we cannot consent to launch out into the erection of expensive buildings." For years the erection of such buildings has borne the rebuke of God, but His warnings were not heeded, and at last He permitted His judgments to fall upon the Sanitarium and the publishing house in Battle Creek. [Cf: Paulson Collection p. 329 para. 03] p. 404, Para. 3, [1906MS].

The buildings that you erect must be solid and well constructed. No haphazard work is to be done. The buildings are to be thoroughly presentable, but no extravagance is to be seen. We are not to make it possible for worldlings to say that we do not believe what we preach - that the end of all things is at hand. [Cf: Paulson Collection p. 329 para. 04] p. 404, Para. 4, [1906MS].

The buildings should be put up at as little cost as possible. No money is to be spent on them merely for show. We are living in a time of fearful depravity. The whole world has thrown off the restraints of religion. Worldlings and church members are making void the law of God. We are to bend every energy to the proclamation of the message of warning. [Cf: Paulson Collection p. 329 para. 05] p. 404, Para. 5, [1906MS].

There are many other places where memorials for God are to be established, many other places in which sanitarium work is to be started. In many countries gospel medical missionary work is to be done. God's agencies are to act their appointed part. In all that is done, in all the institutions that are established, the example of economy that Christ has set in His life is to be followed. [Cf: Paulson Collection p. 330 para. 01] p. 404, Para. 6, [1906MS].

On no account is the course followed in the erection of the Boulder Sanitariums to be followed in the erection of the Washington Sanitarium. If this course were followed places in which sanitariums should be established, would be left destitute. [Cf: Paulson Collection p. 330 para. 02] p. 405, Para. 1, [1906MS].

My brethren, in your work at the capital of the nation, let the principles of unselfishness revealed in Christ's life be carried out. Remember that in many other places, as well as in Washington, gospel medical missionary work is needed, to open doors for the entrance of the truth. [Cf: Paulson Collection p. 330 para. 03] Ellen G. White p. 405, Para. 2, [1906MS].

Extracts from Recent Letters from Mrs. E. G. White Re B.C. In a letter of September 19, 1906, to G. W. Amadon: I wish to say to you and to the leading men in the church: and to the trustees of the Tabernacle, that light has been given to me very distinctly that Elder A. T. Jones has

taken a position that divorces him from the privileges of the use of the Tabernacle. He does not know what spirit is leading him. Efforts are being made in an underhand way to get possession of the Tabernacle. [Cf: Paulson Collection p. 330 para. 04] p. 405, Para. 3, [1906MS].

Brethren, be on guard. Keep burnished for action the weapons of your warfare, which is the Word of God. Pray, believe, and walk humbly with God, and let all your prayers be without ceasing that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days. [Cf: Paulson Collection p. 330 para. 05] p. 405, Para. 4, [1906MS].

Our call is, Come out from among them and be ye separate; and the Tabernacle should be set apart decidedly to those who are true and loyal. [Cf: Paulson Collection p. 330 para. 06] p. 405, Para. 5, [1906MS].

Those who have denied their faith, and who would now tear down that which is past years they have laboured to build up, should understand that they have no lot nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to bet possession of the Tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted in the Tabernacle. [Cf: Paulson Collection p. 330 para. 07] p. 405, Para. 6, [1906MS].

In a letter to Dr. and Mrs. Kress, written July 27, 1906 I feel intensely sorrowful when I see some of our brethren in Battle Creek taking a course that is leading them away from the truth: for I have had a presentation of the first apostacy in the heavenly courts. The warnings of the Holy Spirit have been disregarded, and there has been persistent work of deception. A. T. Jones has permitted himself to be used as the voice of Dr. J. H. Kellogg. [Cf: Paulson Collection p. 331 para. 01] p. 406, Para. 1, [1906MS].

It is our privilege to believe in a personal Father, who has made a gift of His only Begotten Son, that a fallen world might repent, and accept of a personal Saviour, and be permitted to eat of the leaves of the tree of life. Thank God, we may uplift the Saviour before the people, as had been done at these meetings. The work will advance more and more, as we humble our hearts, and bring our wills in submission to God. Some will place themselves under Satan's rule, but we will not fail nor become discouraged. [Cf: Paulson Collection p. 331 para. 02] p. 406, Para. 2, [1906MS].

Brother Kress, I am thankful that you have not been deceived by the representations of Dr. Kellogg. At the Berrien Springs meeting, the Lord showed me what He was willing to do for Dr. Kellogg. The most blessed invitation was given to Him. But the doctor wrenched himself away from the outstretched hand of Christ. It seemed that in the agony of my soul I should die. [Cf: Paulson Collection p. 331 para. 03] p. 406, Para. 3, [1906MS].

I have seen how Dr. Kellogg has united with the arch deceiver in using hypnotic influence upon souls to deceive them. Those who sustain him in his course are guilty with him of resisting the Spirit of God. Such blindness of understanding seems strange in one who has known the truth for this time. [Cf: Paulson Collection p. 331 para. 04] p. 406, Para. 4, [1906MS].

A. T. Jones has a theory of the truth, as expressed in his books. He does not repudiate these, but he virtually goes back upon their teachings, by the course of action he is following. [Cf: Paulson Collection p. 331 para. 05] p. 406, Para. 5, [1906MS].

Dr. Kellogg places himself before the world in the position of one who is greatly abused. He writes many letters, as he has to you, making such a representation as would call forth sympathy. But he is still at work with all subtlety. I have felt compelled to warn our people: for they do not understand his cunning. [Cf: Paulson Collection p. 331 para. 06] p. 406, Para. 6, [1906MS].

I have seen that the leaders in the medical work in Battle Creek will try to secure possession of the Tabernacle. Their scheming is so subtle, that I greatly fear that this may be accomplished. [Cf: Paulson Collection p. 332 para. 01] p. 407, Para. 1, [1906MS].

If Dr. Kellogg can destroy the faith of any of our people in the testimonies, he will do it. He sometimes takes the nurses and others, sometimes alone in the night season, and talks with them for hours framing a tissue of falsehood, to make them believe himself a much abused man. Some of these poor souls have heard the truth, and they wish to get out of Battle Creek. They realize that their safety consists in leaving the place where they are so deceived. The doctor will take advantage in every way to make an impression upon human minds in destroying all confidence in the testimonies. If we are not constantly on guard, he will destroy by his sophistries, if possible, the very elect. And those associates who have upheld him will have to answer before God for their individual course of action. [Cf: Paulson Collection p. 332 para. 02] p. 407, Para. 2, [1906MS].

The messages of encouragement given to Dr. Kellogg have been many. They have been tender and true, but there have always been conditions involved. We might say much more than we do, but we do not wish to expose before the world the things we might say. But we should so far as possible overcome the impression that we sustain and honor one who follows such a course as has the doctor and his associates. Our only object in publishing any of those things has been to save some of our own people from being destroyed. [Cf: Paulson Collection p. 332 para. 03] p. 407, Para. 3, [1906MS].

In a letter to Elder G. I. Butler dated October 30, 1906, she says "Recently I have written letters to different ones who are in danger of being misled by the deceptive influence that prevails at B. C. The disaffected ones will make every effort possible to secure the Tabernacle, and to gain other advantages by which to disseminate their wrong theories and carry forward their apostacies. But the Lord lives and reigns. I am writing out the cautions He gives me. I will not give up. I must relieve my soul of its burden. It may be that I shall have to visit Battle Creek. [Cf: Paulson Collection p. 332 para. 04] p.

407, Para. 4, [1906MS].

I have been pleading with the Lord to help His people on every point: for He alone can control the elements of wickedness in B. C. He will shortly bring something to pass. What a privilege it is to be able to bring our perplexities to the Lord in prayer. He has invited us to do this, and why should we not avail ourselves of this privilege. "Ask, and it shall be given you: seek and ye shall find: knock and it shall be opened unto you." We need much more faith and much more earnest prayer. We need to humble our hearts before God, and put all selfishness out of the way. We must have that strength, that wisdom that cometh from our Lord and Saviour Jesus Christ. With the hand of faith we must grasp the hand of infinite power, and hold on believing with the whole heart the promises God has made. Our will and way are to be submerged in the Lord's will and way. Self must surrender not to discouragement, though difficulties be piled mountain high, but to God. [Cf: Paulson Collection p. 332 para. 05] p. 407, Para. 5, [1906MS].

(213)--(From a sermon by Mrs. E. G. White, MS27, 1906.--Los Angeles, Calif. Sept. 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 in the past. [Cf: Loma Linda Messages p. 126 para. 06] p. 408, Para. 1, [1906MS].

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: Loma Linda Messages p. 126 para. 07] p. 408, Para. 2, [1906MS].

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 us 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: Loma Linda Messages p. 127 para. 01] p. 408, Para. 3, [1906MS].

(214)--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: Loma Linda Messages p. 127 para. 02] p. 408, Para. 4, [1906MS].

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, and 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 to attend the meetings. [Cf: Loma Linda Messages p. 127 para. 03] p. 408, Para. 5, [1906MS].

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: Loma Linda Messages p. 127 para. 04] p. 408, Para. 6, [1906MS].

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. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 127 para. 05] p. 409, Para. 1, [1906MS].

(125)--Sanitarium, National City, Calif.--B-261-1905--Sept. 14, 1905. To the Executive Committee of the Southern California Conference: Dear Brethren:--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: Loma Linda Messages p. 128 para. 01] p. 409, Para. 2, [1906MS].

In opening up the work in San Diego, Elder Simpson should not be left to stand alone. There should be associated with him some one 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: Loma Linda Messages p. 128 para. 02] p. 409, Para. 3, [1906MS].

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 service 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: Loma Linda Messages p. 128 para. 03] p. 409, Para. 4, [1906MS].

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: Loma Linda Messages p. 128 para. 04] p. 409, Para. 5, [1906MS].

(216) The Lord designs that His work shall be carried solidly. To

enter a new field involves large expenses. 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: Loma Linda Messages p. 128 para. 05] p. 409, Para. 6, [1906MS].

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 some one else to give instruction in Bible at Fernando, that Elder Owen may be free to unite with Elder Simpson. Ellen G. White. [Cf: Loma Linda Messages p. 128 para. 06] p. 409, Para. 7, [1906MS].

(266)--Sanitarium, Calif.--B.-34-'06--January 19, 1906. Dear Brother and Sister Burden:--I received your letter yesterday, and was very glad to hear from you. I have been very busy of late. The Lord has sustained me in preparing matter to meet the unbelief and infidelity expressed regarding the Testimonies He has given me to bear to His people. He has given me words to write. I may have to visit Battle Creek when the unsettled weather is over. [Cf: Loma Linda Messages p. 154 para. 06] p. 410, Para. 1, [1906MS].

I think with great pleasure of the Loma Linda Sanitarium, and the advantages that it possesses. I sometimes wish that I could be with you in Southern California. But here everything for my work is ready to my hand, and to go away anywhere just now seems inconsistent; for I am getting out much matter that is very important. [Cf: Loma Linda Messages p. 154 para. 07] p. 410, Para. 2, [1906MS].

The Lord understands all things, and He is my only dependance. I need His power back of every effort I shall henceforth make, as it has been back of the efforts I have made in the past. I wish to be prepared to meet the falsehoods that are coming in. The Lord is good, and He is my stronghold. He understands the situation, and He will never leave me as long as I cling to Him. He will guide me in judgment. [Cf: Loma Linda Messages p. 155 para. 01] p. 410, Para. 3, [1906MS].

We have had a good visit from Brother and Sister Haskell. It has seemed like a revival of old times. I think that Elder (267) Haskell is anxious to return to Loma Linda, but they wish first to visit Sister Haskell's sister, Mrs. Grey. After that they will be free to begin work at Loma Linda. [Cf: Loma Linda Messages p. 155 para. 02] p. 410, Para. 4, [1906MS].

Elder Haskell has suffered a great deal from boils. He has taken treatment at the Sanitarium several times, but most of his treatment he has taken in his room in our house. Our home has been his sanitarium. He has been afflicted continuously, and has kept to his bed most of the time. Pulverized charcoal poultices have been used with good results. His wife is a good nurse, and she has taken faithful care of him. He has thought several times that he had overcome the affliction, and that he would recover rapidly, but as soon as he began to stir around, boils would again appear. His countenance looks clear and wholesome for a man of his age. [Cf: Loma Linda Messages p. 155 para. 03] p. 410, Para. 5, [1906MS].

I am glad that Brother and Sister Haskell could stay with us for a while. We have tried to make them feel at home. They have been perfectly free to do as they wished. They seem to appreciate this advantage. [Cf: Loma Linda Messages p. 155 para. 04] p. 410, Para. 6, [1906MS].

You speak of the sunshine at Loma Linda. It is indeed a blessing. I am glad that you have so much of it. We have hardly seen the sun for two weeks. For two weeks we have had continuous rain, day and night. The rain has fallen gently but continuously, in soft showers, until the ground is full of water. The water in the canyon is up to our bridge, and if there is much more rain, will overflow into the orchard. [Cf: Loma Linda Messages p. 155 para. 05] p. 410, Para. 7, [1906MS].

The rain was certainly needed; for thus far this winter we have only had one short rain. This present rain is making up in quantity for what was lacking in the earlier rain. [Cf: Loma Linda Messages p. 155 para. 06] p. 411, Para. 1, [1906MS].

This morning at three o'clock the stars were shining, and the last quarter of the moon was plainly visible in the sky. (268) But as daylight comes, I can see that the atmosphere is hazy, and the rain may begin again. I am so thankful that the drought has broken. The ground has seemed to absorb a great deal of the gently falling rain. [Cf: Loma Linda Messages p. 155 para. 07] p. 411, Para. 2, [1906MS].

The Lord is good and greatly to be praised. I will not complain. I feel very sad over the state of things in Battle Creek. I am trying to do all that is possible to guard the flock of God from falling into error. God alone can keep them, and through them work out His good pleasure. I am satisfied with the working of the Lord. If unbelief is multiplied, through the exercise of unbelief in the testimonies, having done all we can do, we will talk faith, and work on the affirmative side of the question. If my name is cast out as evil, I am in excellent company. Those who would not receive Christ were dead in trespasses and sins. As they looked upon the evidences that He presented, by curing diseased and making the suffering ones rejoice in health, why did they not yield their unbelief? Because by such an action they would have confessed themselves to be sinners. In the place of receiving the evidence offered them, in the place of recognizing in Christ's works the endowment of heaven, they held right on to their wicked purposes, and said, He performed this wonderful work through the devil. [Cf: Loma Linda Messages p. 155 para. 08] p. 411, Para. 3, [1906MS].

This was the sin against the Holy Ghost. They had not forgiveness in this world, nor in the world to come. [Cf: Loma Linda Messages p. 156 para. 01] p. 411, Para. 4, [1906MS].

What reason had Christ given them for making this statement? None at all. The Prince of life was seeking the lost sheep. At last the leaders of Israel put Him to death. What had He done? He had expressed to a rebellious world the love of God. And His death was the great freewill offering for sin. By it a fountain (269) of mercy was opened to a world yet to be convinced of the wonderful sacrifice made in order that whoever believed in Christ should not perish, but have everlasting life. The preaching of the gospel gives sinners opportunity to receive the greatest gift ever proffered human beings. Those who refuse this

gift reveal the highest contempt for God. [Cf: Loma Linda Messages p. 156 para. 02] p. 411, Para. 5, [1906MS].

It is our privilege to be partakers of the divine nature. If we be falsified, if men give to the world a mis-statement of the work that God has done through the humble instrument, dishonoring Christ by making a misrepresentation of Him, they are partakers of the shame and reproach brought upon me. [Cf: Loma Linda Messages p. 156 para. 03] p. 411, Para. 6, [1906MS].

We understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906, as He was with us in 1841, 1842, 1843, and 1844. Oh, what wonderful evidences we had then of the presence of God with us. In the earlier stages of our work, we had many difficulties to meet, and we gained many victories. [Cf: Loma Linda Messages p. 156 para. 04] p. 412, Para. 1, [1906MS].

If the Lord is leading us, we may go forward courageously, assured that He will be with us as He was with us in past years, as we labored in feebleness, but under the miracle working power of the Holy Spirit. He will be with us as He was with us when we had to meet the opposing influences of erroneous theories. [Cf: Loma Linda Messages p. 156 para. 05] p. 412, Para. 2, [1906MS].

Many of the most successful undertakings made in behalf of the truth have at the beginning been small, and have cost many tears and prayers. At the beginning of our work, some brought in grave errors, and meeting these placed upon us much hard labor, (270) and such difficulties as God's help alone could enable us to overcome. We prayed a great deal; often we wrestled whole nights in prayer. Then the light, precious light on Bible truth, would come upon the whole company assembled. All could understand the difficulties, and the truth of the Bible was comprehended and substantiated. [Cf: Loma Linda Messages p. 156 para. 06] p. 412, Para. 3, [1906MS].

Thus we worked and thus we prayed. Errors were continually being brought in, but we went to God in prayer, and searched the Scriptures diligently. Year after year, after the passing of the time, many false theories were presented, but we collected our forces in favorable places, and continued in prayer, watching, and praying, and searching the Scriptures. Then light was given to the very youngest of those assembled, and the truth of the Word of God in regard to position we were occupying, was plainly specified. [Cf: Loma Linda Messages p. 157 para. 01] p. 412, Para. 4, [1906MS].

The time of respite granted us seemed short, too short, to open to the world the great and wonderful things of God's law. The promises of God-how we laid hold upon them! We could not bear all the glory! Our physical strength left us, and the power of God, like a halo of glory was over us. What praises went up to God! "Yet a little while, and he that shall come will come, and will not tarry." There was a tarrying time for us, but He, our Lord, knew the end from the beginning. It was no delay, and from year to year we worked and prayed and believed. The errors that were rushing in upon us, we met in the power of God, and explained them. And the glory filled the room where we were assembled.

[Cf: Loma Linda Messages p. 157 para. 02] p. 412, Para. 5, [1906MS].

We had thought that the work would have been accomplished before this. But the light came from the Lord regarding the extension of the work. "Jesus came and spake unto them, (271) saying, All power is given unto me in heaven and in earth." This power we needed then in the early history of our work. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then we understood that there was a world to be warned. "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." Here is our work, our commission. The truth was to go to every city in America, and we were to gather up our forces to proclaim the message in the "regions beyond." [Cf: Loma Linda Messages p. 157 para. 03] p. 412, Para. 6, [1906MS].

Had the work been done that God designed should be done, the condition of things in our world would now be very different. But the professing followers of Christ are asleep. The churches have not fulfilled the solemn charge laid upon them. Men placed as watchmen have been asleep at their post, and many refuse to wake up. They are not fulfilling the gospel commission. [Cf: Loma Linda Messages p. 157 para. 04] p. 413, Para. 1, [1906MS].

After Christ had risen from the dead, the angels said to the women, "Go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee, there shall ye see him; lo, I have told you. And they departed quickly from the sepulcher with fear and great joy; and did run to bring his disciples word. And as they went to tell his disciples, behold, Jesus met them, saying, All Hail. And they came and held him by the feet, and worshiped Him. Then said Jesus unto them, Be not afraid; go tell my brethren that they go into Galilee; and there shall they see me." [Cf: Loma Linda Messages p. 157 para. 05] p. 413, Para. 2, [1906MS].

"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." They doubted that He had risen from the dead, in spite of the most powerful (272) facts in proof of it. The Jews did not deny the resurrection of Christ for want of evidence to prove it, nor did they hire soldiers to tell a lie because they believed the falsehood or could substantiate it. They did it to keep the people from knowing the truth. False teachers are always afraid to have the truth come before the people. This knowledge they wish to hide, to keep the people from becoming acquainted with the facts. They desire preeminence, and the truth would spoil their history and their character. [Cf: Loma Linda Messages p. 158 para. 01] p. 413, Para. 3, [1906MS].

There are many ways in which the truth has been withheld from the world that Christ has purchased with the price of His blood, But Christ has supreme authority over all, and power to give knowledge to all who desire it, and who seek it from God in His word. [Cf: Loma Linda Messages p. 158 para. 02] p. 413, Para. 4, [1906MS].

The sacred commission given us is to work for all nations. To turn sinners from iniquity is to be the great object of the followers of

Christ. In various ways this work is to be done. In our campmeetings, a much more decided effort is to be put forth to accomplish this work. Short discourses right to the point are to be given, and those who hear are to be called to make a decision. The laborers are to be fervent in spirit. During the meeting our periodicals are to be distributed and sold. [Cf: Loma Linda Messages p. 158 para. 03] p. 413, Para. 5, [1906MS].

Let all strive together to reach the object Christ has set before us. The gospel is to be translated into every tongue, and is to be preached to every creature. The divine presence of Christ will ever be with the true workers, enlightening their minds as they open the Scriptures to others. All who reach out for the Lord Jesus in their prayers, seeking (273) for wisdom and efficiency, will be given success in their endeavors to win souls to righteousness. They will be God's light-bearers, shining amidst the darkness of the world. Ellen G. White. [Cf: Loma Linda Messages p. 158 para. 04] p. 413, Para. 6, [1906MS].

(274)--Sanitarium, California--Mcp.-94, 1906--March 1, 1906. My dear Niece Addie:-- Loma Linda has a large, beautiful lawn, which is encircled with pepper trees; and on it there are comfortable benches. I once spoke on this lawn to quite an audience, a number not of our faith being present. But the tops of the pepper trees met over the stand, and the odor of these trees, which I thought would be most beneficial to me, was too strong. I find that we must live to learn. . . . [Cf: Loma Linda Messages p. 158 para. 05] p. 414, Para. 1, [1906MS].

Soon we shall begin evangelistic work in Redlands, a town about four miles from Loma Linda. Elder Haskell and his wife have come from the East to help us start this work. They spent a month with us here, and then visited Sister Haskell's sister at Armona. They are now at Loma Linda.... [Cf: Loma Linda Messages p. 159 para. 01] p. 414, Para. 2, [1906MS].

A few miles from Redlands there are cities that have never been worked. Riverside is eight miles from Loma Linda. We have treatment-rooms there. They are not extensive, but are large enough to accommodate the people of that city. While we were in Redlands last year, we drove to Riverside, a distance of eleven miles, and I spoke in our church there. At this place our people have a very nice meeting house. We drove over in order to see the country. We passed through acres of orange groves. It was a beautiful and interesting sight; for the trees were loaded with fruit. I never saw anything like it before. We returned to Redlands on the trains, and again we passed through miles of orange land, the trees laden with their beautiful, golden fruit. We saw also large groves of (275) grapefruit and lemon trees. [Cf: Loma Linda Messages p. 159 para. 02] p. 414, Para. 3, [1906MS].

Our future effort must be to reach the people of these cities with the truth. At Fernando, we have a school. This school is not far from Loma Linda and Redlands. [Cf: Loma Linda Messages p. 159 para. 03] p. 414, Para. 4, [1906MS].

President Roosevelt, on a journey through Southern California, when he first got a view of the city of Redlands and its surrounding, took off his hat, and said, "This is glorious. I never imagined such a sight."

The scenery is indeed charming. [Cf: Loma Linda Messages p. 159 para. 04] p. 414, Para. 5, [1906MS].

In Redlands we have a splendid opening for work. Some time ago Elder Simpson held a series of tent-meetings here, and a company of believers was raised up. They built a small but very neat house of worship, and in this church I spoke when I was in Redlands, a year ago. [Cf: Loma Linda Messages p. 159 para. 05] p. 414, Para. 6, [1906MS].

It was in the providence of God that we obtained possession of Loma Linda. This property comprises one large building, five cottages, and seventy-six acres of land, in a most beautiful location. The land was purchased and the building erected and equipped by a company of one hundred and fifty physicians, at a cost of one hundred and fifty thousand dollars. Under their management the institution did not succeed financially, and not long ago we bought it, furnished throughout with durable, high-grade furniture for forty thousand dollars. Twenty thousand dollars of the purchase price was to be paid in several payments at stated times with the balance in two years. But the former owners found themselves in need of money, and agreed to take off two hundred dollars interest, were a certain payment made at a date before the time agreed upon. Brother Burden raised the money and thus saved two hundred dollars. [Cf: Loma Linda Messages p. 159 para. 06] p. 414, Para. 7, [1906MS].

Once more these men found themselves in a strait place and they said that if we would pay the remaining amount of indebtedness, they would throw off nine hundred dollars. (276) Brother Burden paid the whole amount, some of our people taking stock in the institution, and some making gifts. This means to the institution a saving of eleven hundred dollars, which otherwise would have had to be paid. This was a great advantage. [Cf: Loma Linda Messages p. 160 para. 01] p. 415, Para. 1, [1906MS].

In enabling us to obtain possession of this property, the Lord has certainly brought to the cause a most wonderful opportunity. We praise God with heart and soul and voice. There are five cottages, well fitted up, besides the large building. These are all furnished in the best of style. The smaller cottages are made with wide piazzas running around the four sides, and the windows are so arranged that the beds can be wheeled out on to the veranda. In each cottage there is a bathroom. The larger cottage has two stories, and is furnished throughout with solid red and black mahogany furniture. [Cf: Loma Linda Messages p. 160 para. 02] p. 415, Para. 2, [1906MS].

All the mattresses, blankets, sheets, pillow-slips, couch-pillows, and bedding in general were in excellent condition when we took over the property. There were about eighty towels besides those in the rooms, and about one hundred and thirty-five small linen towels. There are table napkins in abundance, and silverware of all description, as well as chinaware. [Cf: Loma Linda Messages p. 160 para. 03] p. 415, Para. 3, [1906MS].

There is one room in which sun baths may be taken, and a large parlor, two sides of which are of glass. This is the most beautiful room I was ever in in my life. There is also another large, well-furnished parlor. Two rooms above this have in them twenty rocking chairs and reclining

chairs, which are very comfortable. [Cf: Loma Linda Messages p. 160 para. 04] p. 415, Para. 4, [1906MS].

Besides these buildings, there is another building, which was used as a recreation building. This will serve for a time as a meeting-house. Both lower and upper stories are fitted up with rocking chairs. Those in charge seemed to have a (277) passion for rocking chairs. [Cf: Loma Linda Messages p. 160 para. 05] p. 415, Para. 5, [1906MS].

There are two barns and some carriages, somewhat worn, several horses, four cows, and a large calf, a good number of chickens and some turkeys. There were some hogs, but these have been disposed of. [Cf: Loma Linda Messages p. 160 para. 06] p. 415, Para. 6, [1906MS].

Ten acres of the land is in oranges and apricots. The apricots are the largest I have ever seen. We only tasted the oranges when we were there, but Brother Burden has recently sent us several boxes of oranges and grapefruit, which we find most excellent. The apples grown there do not amount to much. We secured the place last summer before the fruit was ripe, and more was put up during the season than they will be able to use this summer. We had to buy peaches for canning. I helped to pick some of them. We bought the fruit on the trees, and it was delicious. They are now setting out more grape vines and orange trees and other kinds of fruit, but these will not come into bearing for some time. [Cf: Loma Linda Messages p. 160 para. 07] p. 415, Para. 7, [1906MS].

The main building stands on an eminence, and one must climb a long flight of steps to reach the front door. About two hundred rods from the building there is a little railway station. From here there is a drive of easy and gradual ascent which encircles the rise of ground upon which stand the main building, the nine-roomed cottage, and the four smaller cottages. The hill is set out to ornamental and fruit trees. On it there is still another cottage, which has been used for the laborers. [Cf: Loma Linda Messages p. 161 para. 01] p. 416, Para. 1, [1906MS].

The Loma Linda Sanitarium will be dedicated in four or five weeks. I hear that the institution is filled with patients. Every one who has gone there is delighted with the place. [Cf: Loma Linda Messages p. 161 para. 02] p. 416, Para. 2, [1906MS].

Now I have given you the fullest description of Loma Linda that I have written to any one, as I thought you would like to hear about the place. I have never lost my interest in you; for you are one of my children, a member of my family. If you will love and serve the Lord I shall be grateful that in your childhood I consented to take charge of you. You are the purchase of the blood of Christ, and I do want you to find entrance into the city whose builder and maker is God. Let us all strive together to secure the immortal inheritance. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 161 para. 03] p. 416, Para. 3, [1906MS].

(279)--Review, June 21, 1906--Notes of Travel #2--Notes Of Travel (E. G. W.)--Dedication of the Loma Linda Sanitarium.--Sunday, April 15, 1906, the beautiful buildings and ground of the Loma Linda Sanitarium were solemnly dedicated to the service of God. [Cf: Loma Linda Messages p. 161 para. 04] p. 416, Para. 4, [1906MS].

The exercises of the day meant much to those who had made many personal sacrifices in order to help secure the institution and set it in operation. . . [Cf: Loma Linda Messages p. 161 para. 05] p. 416, Para. 5, [1906MS].

During the exercises the people were told of the remarkable providences that had attended every step taken to secure the property. The purpose we have in view in the establishment of many sanitariums was also dwelt upon. I was present at the meeting only a portion of the time, and spoke with freedom for nearly half an hour on the advantages of outdoor life in the treatment of disease. [Cf: Loma Linda Messages p. 161 para. 06] p. 416, Para. 6, [1906MS].

I tried to make it plain that the sanitarium physicians and helpers were to cooperate with God in combating disease, not only through the use of the natural remedial agencies He has placed within our reach, but also by encouraging their patients to lay hold on divine strength through obedience to the commandments of God. [Cf: Loma Linda Messages p. 161 para. 07] p. 416, Para. 7, [1906MS].

. . . Physicians and ministers are to unite in an effort to lead men and women to obey God's commandments. They need to study the intimate relationship existing between obedience and health. Solemn is the responsibility resting upon medical missionaries. They are to be missionaries in the true sense of the term. The sick and the suffering who entrust themselves to the care of the helpers in our medical institutions, must not be disappointed. They are to be taught how to live in harmony with heaven. As they learn to obey God's law, they will be richly blessed in body and spirit. [Cf: Loma Linda Messages p. 162 para. 01] p. 417, Para. 1, [1906MS].

(280) The advantage of outdoor life must never be lost sight of. How thankful we should be that God has given us beautiful sanitarium properties at Paradise Valley and Glendale and Loma Linda. "Out of the cities! Out of the cities!"--this has been my message for years. And yet how slow some are to realize that the crowded cities are not favorable places for sanitarium work. [Cf: Loma Linda Messages p. 162 para. 02] p. 417, Para. 2, [1906MS].

Even in Southern California not many years ago, there were some who favored the erection of a large sanitarium building in the heart of Los Angeles. In the light of the instruction God has given we could not consent to the carrying out of any such plan. In the visions of the night, the Lord had shown me unoccupied properties in the country, suitable for sanitarium purposes, and for sale at a price far below the original cost. [Cf: Loma Linda Messages p. 162 para. 03] p. 417, Para. 3, [1906MS].

It was some time before we found these places. First, we secured the Paradise Valley Sanitarium, near San Diego. A few months later, in the good providence of God, the Glendale property came to the notice of our people, and was purchased and fitted up for service. But light came that our work of establishing sanitariums in southern California was not complete; and on several different occasions Testimonies were given that medical missionary work must be done somewhere in the vicinity of Redlands. [Cf: Loma Linda Messages p. 162 para. 04] p. 417, Para. 4,

[1906MS].

April 6, 1905. "On our way to Redlands, as our train passed through miles of orange groves, 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: Loma Linda Messages p. 162 para. 05] p. 417, Para. 5, [1906MS].

"As I looked from the car window, and saw the trees laden with fruit,.. there arose before me a vision of what the spiritual harvest might have been had earnest, Christlike efforts been [Cf: Loma Linda Messages p. 162 para. 06] p. 417, Para. 6, [1906MS].

(281) "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 S. Calif. 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: Loma Linda Messages p. 162 para. 07] p. 417, Para. 7, [1906MS].

"We are called upon by God to present the truth for this time to those who year by year come to S. Calif. 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. . . ." [Cf: Loma Linda Messages p. 163 para. 01] p. 418, Para. 1, [1906MS].

These words were written before I had learned anything about the property at Loma Linda. Still the burden of establishing another sanitarium rested upon me. In the fall of 1903 I had a vision of a sanitarium in the midst of beautiful grounds, somewhere in S. Calif., and no property I had visited answered to the presentation given in this vision. At the time I wrote about this vision to our brethren and sisters assembled at the Los Angeles campmeeting early in Sept. 1903. [Cf: Loma Linda Messages p. 163 para. 02] p. 418, Para. 2, [1906MS].

While attending the General Conference of 1905, at Washington, D. C., I received a letter from Elder J. A. Burden describing a property he had found four miles west of Redlands, five and one-half miles southeast of San Bernardino, and eight miles northeast of Riverside. As I read his letter, I was impressed that this was one of the places I had seen in vision, and I immediately telegraphed him to secure the property without delay. He did so, and as the result, Loma Linda is in our possession. [Cf: Loma Linda Messages p. 163 para. 03] p. 418, Para. 3, [1906MS].

Later, when I visited this property, I recognized it as one of the places I had seen nearly two years before in vision. How thankful I am to the Lord our God for this place, which is (282) all prepared for us to use to the honor and glory of His name. [Cf: Loma Linda Messages p. 163 para. 04] p. 418, Para. 4, [1906MS].

The extensive view of valley and mountain is magnificent. One of the chief advantages of the institution at Loma Linda is the pleasing variety of charming scenery on every side. [Cf: Loma Linda Messages p. 163 para. 05] p. 418, Para. 5, [1906MS].

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of this institution to a densely populated district, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,--the advancement of God's closing work in the earth. [Cf: Loma Linda Messages p. 163 para. 06] p. 418, Para. 6, [1906MS].

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. [Cf: Loma Linda Messages p. 163 para. 07] p. 419, Para. 1, [1906MS].

Much is involved in this work, and it is very essential that a right beginning be made. The Lord has a special work to be done in this part of the field. He instructed me to call upon Elder and Mrs. S. N. Haskell to help us in getting properly started a work similar to that which they had carried on in Nashville and at Avondale. They came, and are now laboring with all the powers of their being to do a solid work. They conduct classes (283) regularly in the institution, and have established a Bible training school at San Bernardino, from which center is extending an influence throughout this district. [Cf: Loma Linda Messages p. 164 para. 01] p. 419, Para. 2, [1906MS].

(284)--MS. 37, 1906.--To Ministers and Physicians--Loma Linda, Calif. May 1, 1906.--I am now charged to write out the straight testimony which was given to me Monday night. I am to withhold none of it. I am to say to ministers and physicians, We must have a work done among us who bear the gospel message. We need the power of the truth in the soul. The close of this Earth's history is drawing near, and our work has not extended into the highways and byways as it should have done. In very many places the gospel message must be given in all its power, and in such a way that souls will be aroused. A spirit of self-sacrifice must take possession of ministers and physicians; every one must do a self-denying work. Souls are perishing in their sins. [Cf: Loma Linda Messages p. 164 para. 05] p. 419, Para. 3, [1906MS].

Sanitariums must be established in various places away from the cities. Schools must be established in connection with the sanitariums. As far as possible, these organizations must be blended, each helping the other, and yet each doing its special work. [Cf: Loma Linda Messages p. 164 para. 06] p. 419, Para. 4, [1906MS].

No longer should our people go to Battle Creek as they have been doing. Infidelity has been sown there in words in false statements, in unsanctified influence of mind over mind. God is dishonored, we are to prepare to accept the situations God may prepare for us. Never before did the matter appear as the Lord presents it to-day. False theories, repeated again and again, appear as falsely inviting to-day as did the

fruit of the forbidden tree in the Garden of Eden. The fruit was very beautiful, and apparently desirable for food. Through false doctrines many souls have already been destroyed. Some will never see the light and come to their senses. The Lord God of Israel now declares, "If the Lord be God, serve Him; and if Baal, serve him. Choose ye this day whom ye will serve." [Cf: Loma Linda Messages p. 165 para. 01] p. 419, Para. 5, [1906MS].

The light of truth must be held up in Battle Creek. Faithful watchman must be stationed there. The truth must go forth by the exposition of the Word, to saints and to sinners. Laborers are now needed there, who will distinguish the difference between eating of the fruit of the forbidden tree, and the eating of the fruit of the tree bearing the gospel message. [Cf: Loma Linda Messages p. 165 para. 02] p. 420, Para. 1, [1906MS].

I am instructed to say, Prepare places where will be given true education free from deceptive theories. Let the plain words of Christ, uncontaminated by false science, be taught. It will require no elaborate preparations to engage sincerely, humbly, prayerfully in this work. [Cf: Loma Linda Messages p. 165 para. 03] p. 420, Para. 2, [1906MS].

Will we now make thorough work for eternity? We have no time to criticize another soul. Do not consider it your duty to chastise another. See that your own soul is right with God. (Signed) Ellen G. White, [Cf: Loma Linda Messages p. 165 para. 04] p. 420, Para. 3, [1906MS].

(286)--Mountain View, Calif.--B.-140,'06--May 6, 1906. Dear Brother Burden:--I must write you words of counsel. I am instructed to say, Move guardedly, and be careful not to take upon yourself too many responsibilities. Your mind is to be left free as possible from matters of secondary importance. [Cf: Loma Linda Messages p. 165 para. 05] p. 420, Para. 4, [1906MS].

The Lord has instructed me that it would be a mistake for us to plan for the production of a large quantity of health foods at Loma Linda, to be distributed through commercial channels. Loma Linda is a place that has been especially ordained of God to make a good impression upon the minds of many who have not had the light of present truth. Every phase of the work in this place, every movement made, should be so fully in harmony with the sacred character of present truth as to create a deep spiritual impression. [Cf: Loma Linda Messages p. 165 para. 06] p. 420, Para. 5, [1906MS].

Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. Nothing should be allowed to come in that would in any wise lessen the favorable impression you are striving to make. If we manifest a genuine faith in eternal realities, this will have a far-reaching effect on the minds of others. We must allow nothing to hinder our efforts for the saving of souls. God requires us to leave impressions that will help awaken unbelievers to a realization of their duty. Let us use voice and pen in helping those who need clear discernment. [Cf: Loma Linda Messages p. 166 para. 01] p. 420, Para. 6, [1906MS].

(287) Many are now inquiring, What shall I do to inherit eternal life? We cannot answer this question satisfactorily by connecting with our sanitarium the production of health foods for commercial gain. By our example we are to leave upon the minds of our patients the impression that we are sustained and guided by the grace of God, and that we are keeping constantly in view the glory of the Lord. [Cf: Loma Linda Messages p. 166 para. 02] p. 420, Para. 7, [1906MS].

It is not rank, or wealth, or learning, or power that lends influence to a Christian; but a willing mind, and a heart consecrated to the cause of Christ. In the service of God there is a place for every one; and He is glorified when everyone is satisfied in filling the place appointed him. To His servants He imparts grace sufficient for every duty. However humble may be their sphere of service, they may by His grace reveal that they are Christian gentlemen and Christian ladies. [Cf: Loma Linda Messages p. 166 para. 03] p. 421, Para. 1, [1906MS].

In the visions of the night, these principles were presented to me in connection with the proposal for the establishment of a bakery at Loma Linda. I was shown a large building where many foods were made. There were also some smaller buildings near the bakery. As I stood by, I heard loud voices in dispute over the work that was being done. There was lack of harmony among the workers, and confusion had come in. [Cf: Loma Linda Messages p. 166 para. 04] p. 421, Para. 2, [1906MS].

Then I saw Brother Burden approach. His countenance bore a look of anxiety and distress as he endeavored to reason with the workmen, and bring them into harmony. The scene was repeated, and Brother Burden was often drawn away from his legitimate work as manager of the sanitarium, to settle variances. He was carrying too heavy a load, and he looked careworn and perplexed. [Cf: Loma Linda Messages p. 166 para. 05] p. 421, Para. 3, [1906MS].

(288) I then saw patients standing on the beautiful sanitarium grounds. They had heard the disputes between the workmen. The patients did not see me, but I could see them and hear them, and their remarks were brought to my ears. They were expressing words of regret that a food factory should be established on these beautiful grounds, in such close proximity to an institution for the care of the sick. Some were disgusted, and a most unfavorable impression was being made. How sorry I felt! All these buildings had cost money that should have been used in fitting up bathrooms, which would involve considerable expense. [Cf: Loma Linda Messages p. 166 para. 06] p. 421, Para. 4, [1906MS].

Then One appeared on the scene, and said, "All this has been caused to pass before you as an object-lesson, that you might see the result of carrying out certain plans. Sanitariums must help those who come to them by calling attention to the work to be done. This beautiful place came to us in the providence of God, and it should be kept as a restful desirable, healthful retreat, to which we may call the sick, where they shall be greatly blessed physically, and where they can hear the evidences of present truth and the reasons for our faith." [Cf: Loma Linda Messages p. 167 para. 01] p. 421, Para. 5, [1906MS].

And then, lo, the whole scene changed. The bakery building was not where we had planned it, but at a distance from the sanitarium buildings, on the road toward the railway. It was a humble building,

and a small work was carried on there. The commercialism idea was lost sight of, and in its stead, a strong spiritual influence pervaded the place. A suitable helper was given Brother Hansen at such times as he required help. The management of this small bakery did not bring a heavy responsibility upon Brother Burden. The patients were favorably impressed by what they saw. [Cf: Loma Linda Messages p. 167 para. 02] p. 421, Para. 6, [1906MS].

(289) Brother and Sister Burden, you are to unite in being a blessing in spiritual lines. The Lord will bless you, and make you a blessing. You must not be encouraged to take upon yourselves the responsibility of conducting a large business in the health food line. We must all fill our appointed places, and become like-minded with God. Then we shall not fail nor be discouraged. The strength and power and influence of the Word will be revealed in Christlike tenderness, through the softening subduing influence of the Holy Spirit of God. [Cf: Loma Linda Messages p. 167 para. 03] p. 422, Para. 1, [1906MS].

Nothing of a commercial nature, as a means of lessening the debt on the sanitarium, should be brought in to burden the mind. There are many considerations in connection with this matter that I fear I shall not be able to define plainly to you. Improvements on the Loma Linda property will need to be made; but your work is not to gather in perplexities that will tax brain and nerve. [Cf: Loma Linda Messages p. 167 para. 04] p. 422, Para. 2, [1906MS].

My brother, you and your wife are to be a special help to the sick and the afflicted. You can take them out to ride, and in many other ways show a genuine interest in their behalf while acting as manager of the Sanitarium and as religious instructor. [Cf: Loma Linda Messages p. 167 para. 05] p. 422, Para. 3, [1906MS].

The manager and the pastor have their appointed work to do. The Lord calls upon His servants to attain unto perfection of Christian character in every line of effort. We are to see that our hearts are under the control of the Holy Spirit,--under the control of a power out of and above ourselves. Let every soul take hold of the work earnestly, because he is thoroughly converted; because he discerns the methods and ways of the Lord. [Cf: Loma Linda Messages p. 167 para. 06] p. 422, Para. 4, [1906MS].

The manager of a sanitarium bears important responsibilities. Let his associates who are engaged in continuous hard labor in the various handicrafts, keep their souls searched as with a lighted candle. Unity of action in diversity of labor must be maintained. (290) The workers are to live out the prayer of Christ, who declares, "I sanctify myself, that they also may be sanctified through the truth." Let them read the word of the Lord, in order that they may have the wisdom that is unto salvation. The richest treasures are to be found by searching for them in the Word. Some minds will be so impressed to seek these hidden treasures as to sell all that they have in order to buy the field and come into possession of the priceless jewels of truth. Of times the most lowly are in possession of the hidden treasure, which they may impart to others. [Cf: Loma Linda Messages p. 168 para. 01] p. 422, Para. 5, [1906MS].

The truths of the word of God, applied to the heart and carried out

with humility in the daily life-practise, will make Christians strong in the strength of Jehovah, and happy in His peace. Christian kindness and earnest consecration are constantly to be manifested in the life. We are not always engaged in special duties connected with sacred service; but the common, daily round of duties may be done in His Spirit, and such labor will commend itself to every man, even to the unconverted who know not the doctrine. We may let our light so shine in good works that the truth which we cherish shall be, to unbelievers, spirit and life. [Cf: Loma Linda Messages p. 168 para. 02] p. 422, Para. 6, [1906MS].

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. The school that is to be established at Loma Linda is to stand in the freedom of the truth. [Cf: Loma Linda Messages p. 168 para. 03] p. 423, Para. 1, [1906MS].

We shall have a work to do at Loma Linda in supplying health foods, in a limited way, to the surrounding cities; but it has been presented to me that in the establishment of a large food factory, you would be disappointed in your expectations. The influence connected with its management would not make a favorable impression upon the people. The Lord is (291) able to make the proper impression upon human minds, when we cooperate with Him and follow the plans that He outlines. [Cf: Loma Linda Messages p. 168 para. 04] p. 423, Para. 2, [1906MS].

The light given me is that in a food business large enough to supply Southern California, it would be difficult to avoid commercialism; and if the perplexing details were not attended to most carefully, there would be more expense than income. You can ill afford to spend the time that would be required to make the business a success. The Lord calls upon us to ascend a higher platform. Our example must exert a decided influence in favor of the doctrines we profess. Let us cling close to the teaching of the Word. Let us make the Word our counselor. The truths of the Word, carried out in our daily lives, will keep the soul pure and refined, noble and elevated. Walking in the light of the truth, self will be hid in constant love and fear of God. Before the world, the truth is to become majestic; for it reveals God in word, in spirit, in character. [Cf: Loma Linda Messages p. 168 para. 05] p. 423, Para. 3, [1906MS].

The words were spoken by my instructor: "The influence to be constantly going out, is that which is created by the light shining forth with clear, convincing power from every soul who claims to believe the truth. The Lord would have you exalt the truth in language, in faith, in practice. Those who are connected with you are in no wise to be permitted to become deficient in tenderness, in mercy, in refinement of speech. The heart is ever to be obedient unto God. Cling to your heavenly Helper." [Cf: Loma Linda Messages p. 169 para. 01] p. 423, Para. 4, [1906MS].

Talk these things, Brother Burden, and you will be a laborer together with God. By beholding you become changed into the likeness of His image; through His grace you become a partaker of His divine nature. You can glorify God by writing helpful, encouraging letters; by engaging in conversation with the patients; and by placing select

reading-matter in the hands of those with whom you become acquainted. The life of Christ (292) was a life of incessant labor to prepare human beings to be members of the royal family in the mansions above. [Cf: Loma Linda Messages p. 169 para. 02] p. 423, Para. 5, [1906MS].

How shall the people be convinced of their great need of a preparation for the future life, which measures with the life of God, except by wisely-given appeals and warnings, as well as by the example of uprightness and of earnest, abiding faith which they see in the Christian life of believers? You and your helpers are laboring together with God to relieve the suffering sick, and to reclaim the wandering. You are also to edify the believers, in advice, in counsels, and in the daily workings of a training school. [Cf: Loma Linda Messages p. 169 para. 03] p. 424, Para. 1, [1906MS].

A word in season is to be spoken to every one in need. To the unbelievers, we must be as the light of the world, as a city set on a hill, which cannot be hid. Our time and our intelligence are to be spent in revealing the sanctification that comes through love and obedience. In this lower school the truth of the Word will prepare men for the heavenly school. All are to be learners, and in the humble walks of life are to exemplify the mighty power of God. [Cf: Loma Linda Messages p. 169 para. 04] p. 424, Para. 2, [1906MS].

In humility all are to become living, eloquent commentaries on the words that God hath spoken: "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 nought things that are." There is power for all who will seek it. Let us yield our God given faculties to Him who is our sanctification and our redemption. We shall have faith, if we have strong confidence in God. [Cf: Loma Linda Messages p. 169 para. 05] p. 424, Para. 3, [1906MS].

Our faith in eternal realities is to become stronger (293) and firmer with exercise. In every sanitarium, in every school, an upward, spiritual influence needs to be exerted. I am instructed to say to all physicians, Awake, awake, and take hold of the real issues that are for the uplifting of men and the magnifying of present truth. Let not your sense of individual responsibility become feeble. Let not your mind grow weary, while there remain your talent of speech, your pen, and the privilege of service. Let the truth, eternal truth, be brought into action to impress, to convince, to convert minds. Let us proclaim that the day of the Lord is upon us. [Cf: Loma Linda Messages p. 170 para. 01] p. 424, Para. 4, [1906MS].

Many are now perishing for want of knowledge. Shall we not give mind and soul and voice to proclaiming the truth as it is in Christ Jesus? To every worker I would say, Show to unbelievers that there is strength in God. Communicate your ideas in regard to what is required, by the words of warning, "Prepare to meet thy God." Sow the seeds of truth by all waters. Wake up the watchmen, and, with them, bear the message in words of power. "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 increase of your own experience will be proportionate to your individual trust and confidence in God. [Cf: Loma Linda Messages p. 170 para. 02] p. 424, Para. 5, [1906MS].

There are many, many to be converted through the instrumentality of men who will be taken from the plow and from the common vocations of life to engage in the great, grand work of giving soul-saving [truth] to the people. [Cf: Loma Linda Messages p. 170 para. 03] p. 425, Para. 1, [1906MS].

There are all classes to be reached. Those who have been called to labor in hygienic restaurants where thousands are fed but are not given the bread of life, should inquire, What is the way of the Lord? There are some who are laboring (294) in hygienic restaurants, who should be breaking away, and be giving themselves to the grand work of carrying the last gospel message to multitudes. They must make sure that the truth for this time is implanted within their own hearts by the Holy Spirit of God. Then with minds cleansed from all sin, they will be able to feed the flock of God with pure provender, thoroughly winnowed from all fanciful and fatal delusions. [Cf: Loma Linda Messages p. 170 para. 04] p. 425, Para. 2, [1906MS].

"Ye shall not surely die," the enemy declared in the beginning; "ye shall be as Gods." Our first parents yielded to the sophistry of the tempter, and fell. [Cf: Loma Linda Messages p. 170 para. 05] p. 425, Para. 3, [1906MS].

We are now to awaken the men who have known the truth, and have lost from their hearts the love of it. Let us not cease our warning, day nor night. With tenderness even unto tears and with prayers of faith, let us lay hold of souls for whom Christ has died. Let us not wait for some costly arrangement before we work out Christ's plan. Some will be reached by the provisions the Lord has made to reach souls in the highways as well as in the byways. He has furnished us with buildings in which a good work may be done. There are dangers of consuming and not producing; but the evidence is given us that buildings have been provided that will enable us to reach the higher classes and present to them the truths of the Word. [Cf: Loma Linda Messages p. 170 para. 06] p. 425, Para. 4, [1906MS].

There is a large work to be done. Sanitariums are to be carried on in many lands. When facilities are added to sanitariums that have been set in operation, let the additions be most thoroughly and firmly constructed; but there should be no large expenditure of means to secure every advantage at the beginning. [Cf: Loma Linda Messages p. 171 para. 01] p. 425, Para. 5, [1906MS].

While at Loma Linda it is necessary to add some treatment rooms and other rooms, yet I would counsel you not to add anything that would greatly increase the labor and expense of (295) operating the institution. Build no more than is positively necessary. [Cf: Loma Linda Messages p. 171 para. 02] p. 425, Para. 6, [1906MS].

To the managers of all our sanitariums, I would say, Let no large debts be created. Make no unnecessary move. Set aside your desire for full equipments at once. Let the best possible use be made of fewer facilities, rather than to increase debts. All that is needed may in time be obtained, but all the furnishings and facilities need not be provided at once. Let reason, calm thought, and wise calculation be the rule of action. If success attends our institutions established for the

care of the sick, it will be because the managers have preferred to get along with the most essential things, rather than to pile up debts. [Cf: Loma Linda Messages p. 171 para. 03] p. 425, Para. 7, [1906MS].

The Lord calls upon us to do a work in many places. We shall have sanitariums that can be carried on without involving our cause heavily in debt. A word to the wise is sufficient. Let none think they must invest in the most costly conveniences. There is a more humble way of working successfully. Provide first the simpler appliances necessary for giving treatments. We need not now go to the expense of providing swimming pools and other costly facilities. [Cf: Loma Linda Messages p. 171 para. 04] p. 426, Para. 1, [1906MS].

Our sanitarium work at Loma Linda may be carried on with simplicity, without incurring a heavy debt. Let our people be wise and true, and do their work in a humble way, in order that means may be saved in every line possible. This will facilitate the establishment of sanitariums in other places. My brethren, study to show yourselves approved unto God. We are laborers together with God, to save the souls and the bodies of many, to the glory of Christ Jesus. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 171 para. 05] p. 426, Para. 2, [1906MS].

(296)--Sanitarium. Calif.--N. 148 05--May 14, 1906. Dr. C. C. Nicola.--Dear Brother Nicola:--I was very much pleased to receive a letter from you regarding the sanitarium at Melrose. I have not been situated so that I could respond sooner. Early in April we were called upon to attend the dedicatory exercise of two of our S. Calif. sanitariums,--at Loma Linda, near Redlands, and at Paradise Valley, near San Diego. We also visited the Glendale Sanitarium, near Los Angeles, and have just returned home. [Cf: Loma Linda Messages p. 172 para. 01] p. 426, Para. 3, [1906MS].

At Loma Linda, arrangements were made for an out-of-door service. During the forenoon, the friends of the institution began to come in, and at noon a lunch was served to all. Early in the afternoon the people gathered together for the dedication. Seats had been placed on the lawn, under the shadow of a beautiful grove of pepper trees. In front was a large platform, on which were seated the speakers and the singers. I was present only a portion of the time. There were several speakers, and the time was limited. I spoke with freedom for nearly half an hour. [Cf: Loma Linda Messages p. 172 para. 02] p. 426, Para. 4, [1906MS].

Now I wish, Brother Nicola, that you and your wife could have been present to enjoy this occasion with us, and to look over the Loma Linda property. I cannot describe the place; for I have but little strength for writing. I will send you an illustrated booklet giving some idea of the buildings and surroundings. [Cf: Loma Linda Messages p. 172 para. 03] p. 426, Para. 5, [1906MS].

Loma Linda cost us forty thousand dollars. The original (297) cost was nearly three times this sum. There were seventy-six acres of land in the tract, and thirty have been added since. As a sanitarium site, the property is a valuable one. The grounds have been carefully laid out at great expense to the original owners, and are beautified by well-kept lawns and flower-gardens. The surrounding scenery varies, in many respects from that seen from the grounds of the New England Sanitarium;

but the extensive view is fully as magnificent as the Melrose view. There is more improved land about Loma Linda, including many square miles of bearing orange groves. Like Melrose, one of the chief advantages of situation at Loma Linda is the pleasing variety of charming scenery. We believe that both places have come into our possession to be used to the very best advantage possible for sanitarium purposes. [Cf: Loma Linda Messages p. 172 para. 04] p. 426, Para. 6, [1906MS].

But more important than magnificent scenery and beautiful buildings and spacious grounds, is the close proximity of these institutions to densely populated districts, and the opportunity thus afforded of communicating to many, many people a knowledge of the third angel's message. We are to have clear spiritual discernment, else we shall fail to understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work. Never are we to lose sight of the great object for which our sanitariums are established,-- the advancement of God's closing work in the earth. [Cf: Loma Linda Messages p. 172 para. 05] p. 427, Para. 1, [1906MS].

Loma Linda is in the midst of a very rich district, including three important cities,--Redlands, Riverside, and San Bernardino. This field must be worked from Loma Linda, (298) as Boston must be worked from Melrose. [Cf: Loma Linda Messages p. 173 para. 01] p. 427, Para. 2, [1906MS].

When the New England Sanitarium was removed from South Lancaster to Melrose, the Lord instructed me that this was in the order of His opening providence. The buildings and grounds at Melrose are of a character to recommend our medical missionary work, which is to be carried forward not only in Boston, but in many other unworked cities in New England. The Melrose property is such that conveniences can be provided that will draw to that sanitarium persons not of our faith. The aristocratic as well as the common people will visit that institution to avail themselves of the advantages offered for restoration of health. [Cf: Loma Linda Messages p. 173 para. 02] p. 427, Para. 3, [1906MS].

Boston has been pointed out to me repeatedly as a place that must be faithfully worked. The light must shine in the outskirts and in the inmost parts. The Melrose Sanitarium is one of the greatest agencies that can be employed to reach Boston with the truth. The city and its suburbs must hear the last message of mercy to be given to our world. Tent-meetings must be held in many places. The workers must put to the very best use the abilities God has given them. The gifts of grace will increase by wise use. But there must be no self-exaltation. No precise lines are to be laid down. Let the Holy Spirit direct the workers. They are to keep looking unto Jesus, the author and finisher of their faith. The work for this great city will be signalled by the revelation of the Holy Spirit, if all will walk humbly with God. [Cf: Loma Linda Messages p. 173 para. 03] p. 427, Para. 4, [1906MS].

We hear that something is now being done in Boston. We are rejoiced to learn, through a report in a recent "Review" of Elder L. S. Wheeler's

work as pastor of the Boston church, and of the work of his faithful co-laborers. We are also pleased to learn that Elder F. C. Gilbert has been laboring in Everett, (299) a suburb. We hope that those in charge of the work in New England will cooperate with the Melrose Sanitarium managers in taking aggressive steps to do the work that should be done in Boston. A hundred workers could be laboring to advantage in different portions of the city, in varied lines of service. [Cf: Loma Linda Messages p. 173 para. 04] p. 427, Para. 5, [1906MS].

The terrible disasters that are befalling great cities, ought to arouse us to intense activity in giving the warning message to the people in these congested centers of population, while we still have an opportunity. The most favorable time for the presentation of our message in the cities, has passed by. Sin and wickedness are rapidly increasing; and now we shall have to redeem the time by laboring all the more earnestly. [Cf: Loma Linda Messages p. 173 para. 05] p. 428, Para. 1, [1906MS].

The medical missionary work is a door through which the truth is to find entrance to many homes in the cities. In every city will be found those who will appreciate the truths of the third angel's message. The judgments of God are impending. Why do we not awaken to the peril threatening the men and women living in the cities of America? Our people do not realize as keenly as they should the responsibility resting upon them to proclaim the truth to the millions dwelling in these unwarned cities. [Cf: Loma Linda Messages p. 174 para. 01] p. 428, Para. 2, [1906MS].

There are many souls to be saved. Our own souls are to be firmly grounded in a knowledge of the truth, that we may win others from error to the truth. We need now to search the scriptures diligently, and as we become acquainted with unbelievers, we are to hold up Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of our sins. [Cf: Loma Linda Messages p. 174 para. 02] p. 428, Para. 3, [1906MS].

(300) We need now a firm belief in the truth. Let us understand what is truth. Time is very short. Whole cities are being swept away. Are we doing our part to give the message that will prepare a people for the coming of their Lord? May the Lord help us to improve the opportunities that are ours. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 174 para. 03] p. 428, Para. 4, [1906MS].

(301)--Sanitarium, Calif.--B-142-'06--May 17, 1906. Dear Brother and Sister Burden:--I have no apology to make for not sending you, sooner, this matter regarding the bakery at Loma Linda. The delay has been occasioned by illness and traveling. On my journey to Mountain View, I had a peaceful, restful night on the cars; but I had not been able to throw off a cold that I contracted in S. Calif. When I reached Mountain View Thursday morning, my throat was suffering considerably. We had expected to stop only two or three hours, and then go on to St. Helena, but the brethren urged us to stop longer; and as we considered the needs of the work there, in view of the disaster to the Pacific Press, we consented to remain over the Sabbath. [Cf: Loma Linda Messages p. 174 para. 04] p. 428, Para. 5, [1906MS].

Thursday morning we were driven over a portion of Mountain View, and shown the ruins of several buildings, including the post office and some two-story brick buildings, that were completely wrecked by the earthquake. I was made sad to see the ruins of the sides of the "Signs" Office. The building has been repaired temporarily, and the chapel was repaired sufficiently to make it safe and comfortable for Sabbath services. We have reason to thank the Lord that no greater damage was done. Thursday afternoon I met with the brethren in council, and spoke a short time. [Cf: Loma Linda Messages p. 174 para. 05] p. 428, Para. 6, [1906MS].

(302) Nearly every morning we were there, the sky was overcast with fog. I rode out a short distance on Friday. That day I was quite sick, and very weak, and I hardly dared hope to be able to speak on the morrow. However, I ventured to allow the brethren to make an appointment for me to address the people Sabbath afternoon. I made the Lord my entire dependence; for I knew that unless He should be my helper, I could not speak more than a few words. I was afflicted with the influenza, and my throat and head were greatly troubled. I was so hoarse that I could scarcely talk. [Cf: Loma Linda Messages p. 175 para. 01] p. 429, Para. 1, [1906MS].

When the appointed hour came, I went over to the usual place of meeting, and was surprised to find the Chapel crowded. I feared I should fail, but began talking about the last prayer of Christ, as recorded in the seventeenth of John. The moment I began to speak, strength was imparted, and I was relieved of my hoarseness, and spoke without difficulty for nearly an hour. My illness seemed to disappear and my mind was clear. As soon as I finished speaking, the hoarseness came upon me again, and I am still under difficulty, coughing and sneezing. [Cf: Loma Linda Messages p. 175 para. 02] p. 429, Para. 2, [1906MS].

To me, this experience was marked evidence of divine help. I am so grateful to my heavenly Father for this special miracle of His power, which gave me no chance for any doubt. In the afternoon I had a very strange movement of the bowels, which cleansed my system but left me prostrated. I was so very weak; but I praise the Lord for His goodness, and for evidence of His special power upon me in such a way that I could not entertain a doubt but that He had a message for me to bear to the people. I was very sick in the afternoon, and restless during the night; but Sunday I was able to sit up in bed, and trace some of the lines that I am sending to you. [Cf: Loma Linda Messages p. 175 para. 03] p. 429, Para. 3, [1906MS].

(303) Monday noon we started home, by the way of San Francisco. In Palo Alto we saw the ruins of the beautiful stone entrance of the Leland Stanford Jr. University. Many of the magnificent buildings of this great university are badly wrecked. [Cf: Loma Linda Messages p. 175 para. 04] p. 429, Para. 4, [1906MS].

At the Valencia St. Station, we secured a cab, and spent an hour and a half riding through the streets of the stricken city. Terrible were the sights that met our eyes. The situation there can scarcely be exaggerated. Our church on Laguna Street was not burned. The chimney is down, and the building has been damaged otherwise, to the extent of about a thousand dollars, we are told. The beautiful park close by is a

safe retreat for many refugees. All of these scenes were a very solemn import to me. [Cf: Loma Linda Messages p. 175 para. 05] p. 429, Para. 5, [1906MS].

Since coming home, I have taken quite thorough treatment, but my cough has been coming on mornings, and sometimes at night. Hot baths have relieved me considerably. Still, I am not well. I feel very weary, and have been able to do but little writing. I have finally completed this that I am now sending you; and as I have been writing it out. I have thought, how pleased I would be to converse with you! [Cf: Loma Linda Messages p. 175 para. 06] p. 430, Para. 1, [1906MS].

Brother Burden, we appreciate your ability as a manager and as a spiritual instructor, and we feel anxious that you should not be harassed with so many perplexing details of business that the spiritual work shall take a secondary place. I pray that you may preserve your capabilities, and constantly increase in talent and spiritual power. [Cf: Loma Linda Messages p. 176 para. 01] p. 430, Para. 2, [1906MS].

Sister Burden, you need to get out often, and ride. This is the prescription I give, in the name of the Lord. We hope you will both have health and strength and vitality, and that your spiritual growth shall not decrease, but increase. [Cf: Loma Linda Messages p. 176 para. 02] p. 430, Para. 3, [1906MS].

(304) From various sources I have been receiving letters containing statements regarding supposed inconsistencies in the Testimonies and reasons why they can not be regarded as reliable. As soon as I am able, I plan to take up these matters; but I cannot expect to do anything before I recover from the effects of the influenza. [Cf: Loma Linda Messages p. 176 para. 03] p. 430, Para. 4, [1906MS].

Be of good courage in the Lord. Trust fully in His power to strengthen and uphold you. In faith and love, Ellen G. White. C.--Later:--I have just had in interview with Dr. Preston S. Kellogg. He has a knowledge of surgery, and has made a success in this line. For his spiritual good, he needs to be connected with some one of our sanitariums. Will you please favor me by giving him a close looking over, to see if he would not be one who could be used at Loma Linda to do the work that we once thought Dr. Holden would do. [Cf: Loma Linda Messages p. 176 para. 04] p. 430, Para. 5, [1906MS].

I have urged Brother Kellogg to go to Loma Linda, and see the place. May the Lord give you wisdom to know how to handle this case. I have had only a few minutes talk with him, and now leave the matter to your judgment. Elder Behrens says that he and his wife are having a good religious experience. E.G.W. [Cf: Loma Linda Messages p. 176 para. 05] p. 430, Para. 6, [1906MS].

(305)--K.164-'06--Sanitarium, Calif., May 28, '06. Melrose and Loma Linda are both very beautiful places. Each has excellent advantages, and these two places near the cities, will open the way for the truth to find access to many people who have never heard it. [Cf: Loma Linda Messages p. 176 para. 06] p. 430, Para. 7, [1906MS].

Elder Haskell and wife have begun work at San Bernardino, and they are sparing no pains. They are doing their best. The labor earnestly to

keep the workers all alive and interested to sell the literature, and the work is certainly taking hold. Some souls have already taken their stand. [Cf: Loma Linda Messages p. 176 para. 07] p. 431, Para. 1, [1906MS].

We feel deeply interested to see our cities worked. We hope that our workers in Boston will have courage in the Lord. The Lord is soon to come, and there is need that every talent shall be improved. [Cf: Loma Linda Messages p. 177 para. 01] p. 431, Para. 2, [1906MS].

I have seen the city of San Francisco, and what a scene of devastation it presents. We were an hour and a half riding through the ruins. As we looked at such complete destruction, we could hardly realize that the largest city in California was in ruins. [Cf: Loma Linda Messages p. 177 para. 02] p. 431, Para. 3, [1906MS].

We shall do all we possibly can to get the truth before the people now. The special number of the "Signs" is a medium through which much good will be accomplished. [Cf: Loma Linda Messages p. 177 para. 03] p. 431, Para. 4, [1906MS].

(306) If I were twenty-five years younger, I would certainly take up labor in the cities. But I must reach them with the pen. [Cf: Loma Linda Messages p. 177 para. 04] p. 431, Para. 5, [1906MS].

Looking at the tall buildings in San Francisco, some of them having one side still standing, it seemed to say, The touch of the Lord's finger will lay in ruins the most costly and the highest of buildings. One of the standing walls of these high structures came down with a crash as we were looking at it. The completeness of the ruin cannot be described . . . [Cf: Loma Linda Messages p. 177 para. 05] p. 431, Para. 6, [1906MS].

We know not what may come next to arouse the people to investigate Bible truth. The day of the Lord will come unlooked for, as a thief in the night. If these awful calamities do not make an impression on our minds. What will? [Cf: Loma Linda Messages p. 177 para. 06] p. 431, Para. 7, [1906MS].

"Be ye also ready, for in such a day as ye think not the Son of man cometh." (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 177 para. 07] p. 431, Para. 8, [1906MS].

(307)--B.-204-'06--Elmshaven, Sanitarium, Calif.--June 17, 1906. Dear Brother Burden, For several days I have thought of writing you, but could not because so many things demanding immediate attention have come in. I may have written to you regarding the equipment of your treatment rooms, but fearing that I have not. I will come right to the point. [Cf: Loma Linda Messages p. 177 para. 08] p. 431, Para. 9, [1906MS].

When we were at the Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatment. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of some of these electrical treatments would involve

the patient in serious difficulties, imperiling life. [Cf: Loma Linda Messages p. 177 para. 09] p. 432, Para. 1, [1906MS].

One was conversing with the doctors, and with great earnestness was saying, "Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a specialty of treating certain cases are liable to make grave mistakes." [Cf: Loma Linda Messages p. 178 para. 01] p. 432, Para. 2, [1906MS].

There are men who make a specialty of treating the rectum, and some feel that they have been greatly benefitted. But I have been instructed that this treatment, as well as many surgical operations, leaves with many a serious weakness. [Cf: Loma Linda Messages p. 178 para. 02] p. 432, Para. 3, [1906MS].

(308) Several things were mentioned that have been brought into the Paradise Valley Sanitarium, which were not necessary, and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost, and the salary which must be paid to the one who operates them, should be taken into consideration. I felt impelled to talk with Brother Robinson in reference to these matters, although we were driving with a number of people, and it was not a favorable place to converse about such matters. [Cf: Loma Linda Messages p. 178 para. 03] p. 432, Para. 4, [1906MS].

Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential, and who launch out in spending money for many things that require experts to handle them. [Cf: Loma Linda Messages p. 178 para. 04] p. 432, Para. 5, [1906MS].

Several times I have been instructed that much of the elaborate, costly machinery used in giving treatments, did not help in the work as much as is supposed. With it we do not get so good results as with the simple appliances we used in our earlier experiences. The application of water in the various simple ways is a great blessing. [Cf: Loma Linda Messages p. 178 para. 05] p. 432, Para. 6, [1906MS].

I have been instructed that the x-ray is not the great blessing that some suppose it to be. If used unwisely, it may do much harm. The results of some of the electrical treatments are similar to the results of using stimulants. There is a weakness that follows. . . [Cf: Loma Linda Messages p. 178 para. 06] p. 432, Para. 7, [1906MS].

Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden-bearer in so many lines that (309) you cannot teach the simple lessons of health reform. Those who go from the Sanitarium should go so well instructed that they can teach others the methods of treating their families. [Cf: Loma Linda Messages p. 178 para. 07] p. 433, Para. 1, [1906MS].

There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony. Let them become intelligent in regard to the importance of laying aside corsets and shortening their skirts. Such lessons will be to the women more valuable than they can estimate. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 178 para. 08] p. 433, Para. 2, [1906MS].

(310)--June 24, 1906--H-192-'06--"Elmshaven", Sanitarium, California June 8, 1906.--Dear Brother and Sister Haskell:--We have received and read your interesting letter, also the enclosures from Sister Burgess. Thank you for sending these communications. The experiences they relate are very encouraging. [Cf: Loma Linda Messages p. 179 para. 01] p. 433, Para. 3, [1906MS].

The recent developments in Battle Creek have caused me a great amount of writing. I have been kept under a constant strain to meet the emergencies as they arise. Through the day, and by lamplight in the early morning hours, I have worked, until, with congested brain and weakened eyes, I have been obliged to call a halt. But the Lord has graciously [Cf: Loma Linda Messages p. 179 para. 02] p. 433, Para. 4, [1906MS].

Elder Taylor has left Battle Creek and has returned to California. He says that he went to Battle Creek, hoping that he might help the brethren spiritually, but he now feels that the conditions there are such that it is impossible for him to benefit them, so he has left. [Cf: Loma Linda Messages p. 179 para. 03] p. 433, Para. 5, [1906MS].

Yesterday I had a long visit as I rode out with Brother and Sister Howell. Brother Howell is very desirous of knowing how to plan for the educational work with which he is connected, so that no mistakes may be made. I tell him that the Lord will lead all who are willing to be led. The Bible is our safe guide book. Said Christ, "He that will come after me, let him take up his cross and follow Me." (311) We cannot mark out a practice line to be followed unconditionally. Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to work, depending upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness. [Cf: Loma Linda Messages p. 179 para. 04] p. 433, Para. 6, [1906MS].

I am glad that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans. [Cf: Loma Linda Messages p. 179 para. 05] p. 434, Para. 1, [1906MS].

It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be preached in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of a Bible class

study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation. [Cf: Loma Linda Messages p. 179 para. 06] p. 434, Para. 2, [1906MS].

We should seek to follow more closely the example of Christ the great Shepherd, as He worked with His little company of disciples, studying with them and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing, but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourses by the (312) use of parables and symbols. [Cf: Loma Linda Messages p. 180 para. 01] p. 434, Para. 3, [1906MS].

"The Word was made flesh, and dwelt among us," that we may understand the character we may possess if we eat His flesh and drink His blood. "Whoso eateth My flesh, and drinketh My blood," He declares "Hath eternal life." And He further says, "The flesh profiteth nothing, the words that I speak unto you, they are spirit and they are life." [Cf: Loma Linda Messages p. 180 para. 02] p. 434, Para. 4, [1906MS].

The infinite sufficiency of Christ is demonstrated by His bearing the sins of the whole world. He occupies the double position of offerer and of offering, of priest and of victim. He was holy, harmless, undefiled, and separate from sinners. "The prince of this world cometh," He declares, "and findeth nothing in Me." He was a Lamb without blemish, and without spot. As we look to Him we see our work exemplified. [Cf: Loma Linda Messages p. 180 para. 03] p. 434, Para. 5, [1906MS].

How can the sinner be redeemed? When the conscience has been awakened to a sense of an intolerable burden of guilt, what will give a hope that outweighs all discouragement and despair? "It is Christ that Died." O, price above all price!! Rejoice, sinful one; sin is not infinite. However aggravated its character, however oppressive the guilt of conscience, there is blessed hope. "Though your sins be as scarlet, repentant one, despair not. "They shall be as white as wool; though they be red like crimson, they shall be as wool." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. [Cf: Loma Linda Messages p. 180 para. 04] p. 434, Para. 6, [1906MS].

What shall turn us from the Love of God? Shall we not earnestly endeavor to point sinners to the matchless love of Christ? Ellen G. White. [Cf: Loma Linda Messages p. 180 para. 05] p. 435, Para. 1, [1906MS].

(313)--Elmshaven, Sanitarium, California--H-192-'06--June 8, 1906.
Dear Brother and Sister Haskell:--I am glad that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans. [Cf: Loma Linda Messages p. 181 para. 01] p. 435, Para. 2, [1906MS].

It has often been presented to me that there should be less sermonizing by ministers acting merely as local pastors of churches, and that greater personal efforts should be put forth. Our people should not be made to think that they need to listen to a sermon every Sabbath. Many who listen frequently to sermons, even though the truth be presented, in clear lines, learn but little. Often it would be more profitable if the Sabbath meetings were of the nature of Bible Class study. Bible truth should be presented in such a simple, interesting manner that all can easily understand and grasp the principles of salvation. [Cf: Loma Linda Messages p. 181 para. 02] p. 435, Para. 3, [1906MS].

We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with His little company of disciples, studying with them, and with the people the Old Testament Scriptures. His active ministry consisted not merely in sermonizing, but in educating the people. As He passed through villages, He came in personal contact with the people (314) in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourse by the use of parables and symbols. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 181 para. 03] p. 435, Para. 4, [1906MS].

(315)--Oakland, Calif.--B.-274-'06--August 19, 1906. To Elders Reaser, Burden, and the Executive Committee of the Southern California Conference--Dear Brethren:--I am very anxious that Brethren Reaser and Burden, and their associates shall see all things clearly. God has given to every man a certain work to do, and He will give to each the wisdom necessary to perform his own appointed work. [Cf: Loma Linda Messages p. 181 para. 04] p. 435, Para. 5, [1906MS].

To Brethren Reaser and Burden I would say, In all your counsels together, be careful to show kindness and courtesy toward each other. Guard against anything that has the semblance of domineering spirit. [Cf: Loma Linda Messages p. 181 para. 05] p. 435, Para. 6, [1906MS].

Be careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instruction that a school should be connected with the sanitarium. A special work is to be done there in qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work. [Cf: Loma Linda Messages p. 182 para. 01] p. 436, Para. 1, [1906MS].

The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary (316) training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great Medical Missionary. The healing of the sick and the ministry of the Word are to go hand in hand. There is to be a thorough education in Bible truth. The Word of God is spirit and life. We need constantly to look to Jesus. The efficiency of every worker is largely determined by the education and

training he receives. In our educational institutions there is to be a higher class of education than can be found elsewhere. The students are to be treated kindly, tenderly, and interestedly. [Cf: Loma Linda Messages p. 182 para. 02] p. 436, Para. 2, [1906MS].

In order properly to fit the sanitarium and the school at Loma Linda to carry on the work that the Lord has plainly directed should be carried on, means must be raised. And let no one act a part in influencing our brethren and sisters in S. Calif. not to do that which needs to be done. [Cf: Loma Linda Messages p. 182 para. 03] p. 436, Para. 3, [1906MS].

The Lord has blessed Elder Burden, and He will continue to bless him, as he continues to move in the fear of God, and plans wisely and economically with his associates for the fitting up and management of the institution. If any of his brethren act arbitrarily in an effort to restrain him in this, they would be hindering the very work that the Lord has signified should be done. He is not to be forced to turn aside from his convictions as to the way in which the work under his charge shall be carried on. [Cf: Loma Linda Messages p. 182 para. 04] p. 436, Para. 4, [1906MS].

(317) In the carrying forward of the educational work at Loma Linda, our brethren must constantly guard against the efforts of the enemy to bring in a spirit of criticism and of alienation between brethren. [Cf: Loma Linda Messages p. 182 para. 05] p. 436, Para. 5, [1906MS].

There are times when certain sanitariums will have to pass through a close, severe struggle for means in order to do a special work which the Lord has particularly designated should be done. In such emergencies, they are to be free to receive gifts and donations from our churches. Some who receive the truth have means and they will aid in sustaining the good work which should be done in our sanitariums. [Cf: Loma Linda Messages p. 182 para. 06] p. 436, Para. 6, [1906MS].

My brethren, I am praying that the Lord will guide you in the very best methods of reaching hearts. Let no one, whatever his official position, decide matters fully on his own judgment, or he may make mistakes that will have to be correct. One thing is certain, we have a short work before us. We are living very near the end of this earth's history. [Cf: Loma Linda Messages p. 183 para. 01] p. 437, Para. 1, [1906MS].

For years we have wrestled to see the work of God advanced in S. Calif. At one time we found such narrow, prescribed plans that the work could not move forward. Then when an effort was made to advance, it resulted in large outlay, and in extravagant plans that were altogether out of order. Then followed a pressure for money, and the work was held back. [Cf: Loma Linda Messages p. 183 para. 02] p. 437, Para. 2, [1906MS].

Still the light kept coming to me that the work should be conducted after a different order, that many plans and devisings of men needed to be changed. Of late some moves have been made. The Lord has wrought in the securing of properties at Fernando, at Paradise Valley, and at Glendale. [Cf: Loma Linda Messages p. 183 para. 03] p. 437, Para. 3, [1906MS].

(318) A sanitarium has been established at Loma Linda, and this is in the providence of God. Some know how difficult it has been to accomplish the work that has been done. But the work at Loma Linda is not yet perfected. More money must be raised in order to make this place a center for the training of medical missionary evangelists. [Cf: Loma Linda Messages p. 183 para. 04] p. 437, Para. 4, [1906MS].

As the president and executive committee of the S. Calif. Conference unite with Brother Burden and his associates in planning for the thorough accomplishment of the sanitarium and school work at Loma Linda, they will find strength and blessing. Brother Burden is not to be bound about in his work. [Cf: Loma Linda Messages p. 183 para. 05] p. 437, Para. 5, [1906MS].

Pray to the Lord, my brethren, counsel together, and then labor unitedly to help in establishing the work which we all so greatly desire shall not be hindered. [Cf: Loma Linda Messages p. 183 para. 06] p. 437, Para. 6, [1906MS].

The work of higher education has been greatly hindered because men and women have not discerned spiritual things as they should. We should know the facts that are of weight in making decisions. [Cf: Loma Linda Messages p. 183 para. 07] p. 437, Para. 7, [1906MS].

All our brethren are to be sober-minded and cautious. Those who hold office need the ability to view every matter wisely. We are all to be workers together with God. (signed) Ellen G. White. [Cf: Loma Linda Messages p. 183 para. 08] p. 437, Para. 8, [1906MS].

(319)--Sanitarium, Calif.--L.-286-'06--Sept. 3, 1906. Roy Logan:--Dear Brother:--Sister King has spoken to me of you as a young man desiring advice in regard to entering a school of Osteopathy, conducted by unbelievers. [Cf: Loma Linda Messages p. 183 para. 09] p. 438, Para. 1, [1906MS].

I would caution you to be on your guard. You cannot be too careful how you place yourself in a position where you will be surrounded by students who are unbelievers, and receive instruction from teachers who are not taught by the great Teacher, the Lord Jesus Christ. [Cf: Loma Linda Messages p. 184 para. 01] p. 438, Para. 2, [1906MS].

It has frequently been seen that what seemed to be favorable opportunities for obtaining an education in worldly institutions, were snares of the enemy. The time of the student has been occupied, to the exclusion of the study of God's word. They have completed the course of study, but they were not fitted to take up the study of the work of the Lord. [Cf: Loma Linda Messages p. 184 para. 02] p. 438, Para. 3, [1906MS].

It is not necessary for you to go to a worldly school to obtain an education; for there are excellent opportunities before you in schools conducted by those who understand the truth, and where you can receive an education in Bible knowledge. If you desire to fit yourself for medical missionary work, you can find at Loma Linda the very best opening. If you need preliminary work, this you can obtain at the college in Healdsburg. Would it not be wisdom for you to attend one of

these schools, rather than to place yourself in the company of those who (320) neither teach nor obey the commandments of God? [Cf: Loma Linda Messages p. 184 para. 03] p. 438, Para. 4, [1906MS].

You will have severe enough battles to fight, even when you place yourself under the best influences possible. Would it not be presumption to place yourself unnecessarily in a school where the teachers do not have respect to the Lord's commandments, where the Sabbath is not recognized as His sign? ... [Cf: Loma Linda Messages p. 184 para. 04] p. 438, Para. 5, [1906MS].

Our young men need, above all else, to be thoroughly instructed that they may teach the way of the Lord to perishing souls. "The words that I speak unto you," says Christ, "they are spirit, and they are life." Study the word. The strictest fidelity is to be cherished. The love of the truth, and a genuine desire for improvement in the understanding of the Word, will make you that ye shall neither be barren nor unfruitful in the service of God. As you learn, you should seek for opportunities to explain the truth to others. [Cf: Loma Linda Messages p. 184 para. 05] p. 438, Para. 6, [1906MS].

The tempter is watching you, in your uncertainty. He will make a determined effort to secure you to serve his purposes. How few understand Satan's great power to deceive. Close every door where he might enter. Surrender yourself, body, soul, and spirit to God. [Cf: Loma Linda Messages p. 184 para. 06] p. 438, Para. 7, [1906MS].

Place yourself under those who teach and obey the truth and learn all you can from them. When you place yourself under the influence of the Holy Spirit, then you can see light in God's light, and you will rejoice in His truth. Keep yourself in the circle of His light, where His light is cherished, and then "let your light so shine before men that they, by seeing your good works, may glorify your Father which is in heaven." (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 184 para. 07] p. 439, Para. 1, [1906MS].

(321)--Oct. 3, 1908.--Sanitarium, Calif.--B-304-'06--Sept. 14, 1906. Dear Brother and Sister Burden:--I cannot sleep after one o'clock. We left St. Helena on Friday morning to spend Sabbath and Sunday in Oakland. I spoke both afternoons in the tent. On Sabbath afternoon the tent was filled, mostly with our own people; and all present were interested. I had special freedom in speaking from the seventh chapter of Revelation. This is a most interesting chapter. [Cf: Loma Linda Messages p. 185 para. 01] p. 439, Para. 2, [1906MS].

The only place that could be obtained for the tent was a lot of ground close by the car line, where the cars are coming all the time. You can see that this would not be the most favorable place for speaking. The interest was good; but I would not dare to attempt to speak in so high a key as would be necessary in this tent, and shall not venture to do this. Apart from this disadvantage the location is excellent. After a while we may get a better location. The Lord has graciously strengthened me to stand before the people. Souls are becoming interested in the truth. [Cf: Loma Linda Messages p. 185 para. 02] p. 439, Para. 3, [1906MS].

I am in good health now, and I praise the Lord with heart and soul and

voice. I would like to see you and to converse with you. Be of good courage in the Lord. I received your letter, and although it was short, I was glad to have it. [Cf: Loma Linda Messages p. 185 para. 03] p. 439, Para. 4, [1906MS].

September 28, 1906.--I have been writing from two this morning until six, when W. C. White left for his journey to Washington I had written eighteen pages of letter paper for him to take with him. (322) I could not get the matter copied at so early an hour, but thought he could take it with him in the original writing. After he had gone I wrote eighteen pages more. Before he left we had a season of prayer, and the Lord gave us His peace. [Cf: Loma Linda Messages p. 185 para. 04] p. 439, Para. 5, [1906MS].

Brethren Burden and Howell, the work of the school and the sanitarium will be a blessing, the one to the other. Each must act its individual part, but both must blend together; then the interests of both will be advanced. If there is cooperation between the educational work and the work of the sanitarium, we can heartily recommend that the higher education be carried on in the sanitarium grounds for this is the Lord's plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school. As the work grows, buildings may have to be prepared. [Cf: Loma Linda Messages p. 185 para. 05] p. 439, Para. 6, [1906MS].

Brother Burden, I have written a great deal of late in regard to the subject of food manufacture. We are not to allow Dr. Kellogg's plans in regard to the corn flakes cause a large investment of money that should be invested in less expensive preparations of food. We will deal in foods that will not require such an outlay of means in order to secure the privilege of using them. I will send to you copies of some things I have written on this subject. (These will be sent soon. D.E.R.) [Cf: Loma Linda Messages p. 185 para. 06] p. 440, Para. 1, [1906MS].

Time is very short; and cities and towns are to be visited with judgment. Fire and water will work with their destructive forces. We should not make the food business a straining for high profits. We should work in connection with the great food manufacturer, Jesus Christ, who fed five thousand people with five loaves and two small fishes. [Cf: Loma Linda Messages p. 186 para. 01] p. 440, Para. 2, [1906MS].

(323) "When Jesus then lifted up his eyes, and saw a great company come unto Him, He said unto Philip, Whence shall we buy bread, that these may eat?" This question was asked simply to see what Philip would say; for Jesus knew what He would do. Philip answered, "Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little." [Cf: Loma Linda Messages p. 186 para. 02] p. 440, Para. 3, [1906MS].

Christ might have said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip? or, as the Lord answered Moses in a similar case, "Is the Lord's hand waxen short?" In our feeble faith we are likely to distrust God's power, and believe no farther than we can see. After seeing the miracles of Christ, Philip could readily have answered, "Lord, if Thou wilt, Thou canst exert Thy power

for this hungry multitude;" but now He asked, "What are they among so many?" [Cf: Loma Linda Messages p. 186 para. 03] p. 440, Para. 4, [1906MS].

"Bid the men sit down, " Christ commanded; for the grass was abundant in that place. A blessing was asked upon the food, and thanks were offered for it; and never did food taste sweeter. The seemingly meager supply was passed from the hand of Christ to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. [Cf: Loma Linda Messages p. 186 para. 04] p. 440, Para. 5, [1906MS].

There might have been questioning among the multitude how they might entertain their benefactor and His disciples; for many of the people were rich, and they knew that Christ and His disciples were poor. But Christ would give these men a lesson; He entertained the hungry crowd by working a miracle. In this way He teaches that spiritual gifts are not to be bought, but are the free gift of God. Having fed their souls with the precious word, the Bread of Life, He supplied their temporal (324) necessities, and thus encourages a manifestation of the grace of thankfulness. [Cf: Loma Linda Messages p. 186 para. 05] p. 440, Para. 6, [1906MS].

When all had eaten, the word went forth from lips that had blessed the bread, "Gather up the fragments, that nothing be lost." "Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten." Then leading the minds of the miracle-fed men from the temporal to spiritual food, Christ represented Himself as Bread of eternal life. [Cf: Loma Linda Messages p. 186 para. 06] p. 441, Para. 1, [1906MS].

The food provided was not especially inviting, and by many would be considered coarse. This does not signify that we should confine ourselves to a coarse fare, when Providence supplies us with better. But when necessity demands, and the blessing of the Miracle worker is upon the food, even the coarsest fare will become palatable. To those hungry men, the meal composed of barley bread and fish was the most palatable they had ever eaten. Ellen G. White [Cf: Loma Linda Messages p. 187 para. 01] p. 441, Para. 2, [1906MS].

(325)--Sanitarium, Calif.--B.-304-'06--Sept. 14, 1906. Dear Brother and Sister Burden:-- . . . The work of the school and the sanitarium (Loma Linda) will be a blessing, the one to the other. Each must act its individual part, but both must blend together; then the interests of both will be advanced. If there is cooperation between the educational work and the work of the sanitarium, we can heartily recommend that the higher education be carried on in the sanitarium grounds; for this is the Lord's plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school. As the work grows, buildings may have to be prepared. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 187 para. 02] p. 441, Para. 3, [1906MS].

(326)--MS. 81, 1906.--Sanitarium, Calif. Sept. 27, 1906 . . . In many places, in different sections of the country, an effort should be made to utilize natural products for healthful foods. A good work along this

line may be done at Loma Linda. Our brethren there should make a beginning soon, even if all the arrangements regarding this work cannot be definitely decided upon at this time. As our brethren at Loma Linda study how to make the health food work a means of bringing the truth for this time before the minds of unbelievers, the Lord will add His blessing, and will make plain the course they should pursue in the conduct of the business. [Cf: Loma Linda Messages p. 187 para. 03] p. 441, Para. 4, [1906MS].

A similar work is to be carried forward in the Southern States. Men and women who embrace the truth in the South will often need to be helped to find employment. Many will find opportunity to engage in evangelistic work; and these should learn, in connection with this work, to teach worldlings how to prepare simple, palatable food. [Cf: Loma Linda Messages p. 187 para. 04] p. 441, Para. 5, [1906MS].

Outside the city of Nashville there are advantages that should be utilized in providing wholesome food for the people... (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 188 para. 01] p. 442, Para. 1, [1906MS].

(330)--Sanitarium, Calif, Nov. 2, 1906.--B.280'07--Elder J. A. Burden:--I have words to speak to you. The Lord has laid upon you the responsibilities of no ordinary nature. At the time of the meeting held before you were settled at Loma Linda, when I was so sick, the Lord showed me what was to be your work as director of the Sanitarium, and that if you would connect yourself with divine wisdom, you would be taught of God. You need a clear mind in order to settle wisely the many questions that come to you for decision. The Lord would have you taught of Him. [Cf: Loma Linda Messages p. 190 para. 01] p. 442, Para. 2, [1906MS].

My Brother, do not allow men of limited experience to come in, as Elder Reaser has done, and assume a controlling power. Brother Reaser has placed himself as teacher and adviser and ruled in many matters, and unless you work and watch carefully, such an influence will retard the work. Brother Reaser should learn that he is not qualified to do the work he supposes he is to do. [Cf: Loma Linda Messages p. 190 para. 02] p. 442, Para. 3, [1906MS].

Brother Reaser supposes that if it were not for his watching of the finances, there would be serious losses, whereas, if he had nothing to do and say in these matters, it would save many perplexities. He has taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is (331) a mistake for him to be connected with our sanitariums; he should not be a manager. [Cf: Loma Linda Messages p. 190 para. 03] p. 442, Para. 4, [1906MS].

In regard to the health food business, I would urge you to move slowly. Dr. Kellogg's proposition to seal the corn flakes rights to our people for twenty years has just been considered by our brethren here; and I fear, if I had not been on the ground, this matter would have been carried through to the loss of our food business. When a thing is

exalted, as the corn flakes has been, it would be unwise for our people to have anything to do with it. It is not necessary that we make the corn flakes an article of food. [Cf: Loma Linda Messages p. 190 para. 04] p. 442, Para. 5, [1906MS].

I would advise you, my brother, to keep away from the influence of Dr. Kellogg's ingenious plans. Let us use our own ingenuity to invent the best kinds of food possible. We are living in the closing days of the earth's history; souls are starving for a knowledge of the word of God and of healthful living. Let us seek to carry our work solidly, giving all possible instruction regarding the principles of health reform, praying with the sick, and teaching the people how to care for themselves in sickness and health. [Cf: Loma Linda Messages p. 190 para. 05] p. 442, Para. 6, [1906MS].

The Lord has sent us valuable help in Dr. White, who is studying to know how to follow the way of the Lord. Let there be much earnest prayer on the part of the workers, each depending on the great Physician to carry the work according to His purpose "For we are laborers together with God; ye are God's husbandry; ye are God's building." In our efforts to build up the cause of God in the earth, we are to make sure work for eternity. [Cf: Loma Linda Messages p. 190 para. 06] p. 443, Para. 1, [1906MS].

Many workers who are bearing responsibilities are embracing too much authority; and they will certainly (332) confuse the human judgment by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit. [Cf: Loma Linda Messages p. 191 para. 01] p. 443, Para. 2, [1906MS].

Brother Burden, carry your work intelligently, ever consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to His people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake. . . . [Cf: Loma Linda Messages p. 191 para. 02] p. 443, Para. 3, [1906MS].

Yesterday was a strange day for me. I was compelled to leave letters and other writings unfinished. [Cf: Loma Linda Messages p. 191 para. 03] p. 443, Para. 4, [1906MS].

The Lord has been working with Elder Simpson, teaching him how to give to the people this last warning message. His method of making the words of the Bible prove the truth for this time, and his use of the symbols presented in Revelation and Daniel, are effective. Let the young men learn as for their lives what is truth, and how it should be presented. We are living in the last days of the great conflict; the truth alone will hold us securely in this time of trouble. The way should be prepared for Elder Simpson to give the message, and our young men should attend his evening meetings. [Cf: Loma Linda Messages p. 191 para. 04] p. 443, Para. 5, [1906MS].

Those who have considered themselves qualified to bear responsibilities in the churches, should seek to obtain light and a knowledge of how to prosecute their work at this time in the cities, north and south, east and west, that are calling for a knowledge of the truth for this time. Our campmeetings should (333) do a more thorough work in preparing the laborers for the work that is to be done in every place. [Cf: Loma Linda Messages p. 191 para. 05] p. 443, Para. 6, [1906MS].

The campmeetings which my husband attended were made special seasons of seeking the Lord. Every morning at an early hour the ministers assembled in the large tent, where we sought to become of one mind. The question would be asked, Have we any personal difficulties to settle? If so, let us settle them. Let us not pass one day on this ground cherishing hard feelings against a brother. Let there be no evil speaking one of another; for this will greatly dishonor God. Let us by every means in our power seek to remove the alienation and differences that exist. [Cf: Loma Linda Messages p. 191 para. 06] p. 443, Para. 7, [1906MS].

Then we would have a season of prayer, and these were times of confession and breaking of heart before God. Often the workers, and especially the ministers, would state their true feelings, relating their temptations, and confessing their loss of confidence in their brethren. These confessions tended to clear away any ill feeling that existed, and brought in a very different atmosphere. [Cf: Loma Linda Messages p. 192 para. 01] p. 444, Para. 1, [1906MS].

At these campmeetings, no one man carried the burden of deciding who should speak, but those were chosen who were experienced in the message and in conducting campmeetings. We used then the very arguments that are now given why the young men should not be brought to the front while the aged workers were passed by. [Cf: Loma Linda Messages p. 192 para. 02] p. 444, Para. 2, [1906MS].

God speaks through the men who understand the guiding of the Holy Spirit. When thousands come out to attend our meetings, they desire to get the greatest benefit possible, and it is poor policy to place as speakers men who are not fully adapted to meet the needs of the situation. The word should be spoken by men who have felt the deep moving of the Spirit upon (334) their hearts, and who feel the burden of the message that God has given them for the people. The old soldiers of the cross are not to be passed by. [Cf: Loma Linda Messages p. 192 para. 03] p. 444, Para. 3, [1906MS].

Men who have been placed in office for the first time and who are just gaining their experience, need to move carefully and in humility of mind; for often they are not apt to judge wisely. When Elder Reaser was placed in a position of responsibility, he did not see his need to learn all that he could from the experience of others who had a knowledge of the history of the work in S. Calif., and who had burdens laid upon them for that work by the Lord. At the first assuming of his new responsibilities, Elder Reaser should have considered that these persons understood the situation better than he did. By his officious attitude, he has made the work much more perplexing than it otherwise would have been. If he will be taught, the Lord will teach Elder Reaser that He has men on the ground who are fully as capable of planning and

devising for the interests of the work as himself. [Cf: Loma Linda Messages p. 192 para. 04] p. 444, Para. 4, [1906MS].

The Lord has given you your work, Brother Burden. He has not appointed Elder Reaser to tell you what your duty is, as superintendent of the sanitarium, your work is an important one. Elder Reaser is not to intrude himself upon that which God has given you to do. That there shall be no more money in the sanitarium until the institution shall have earned that amount required, is not for Elder Reaser to decide. Hire money, if this is necessary in order to perfect the work. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 192 para. 05] p. 444, Para. 5, [1906MS].

(594)--Jan. 19, 1906.--B.-34-'06.--Sanitarium, California Jan. 19, 1906.--Dear Brother and Sister Burden: . . . (note and deletion by copyist, erp, March 19, 1960. Letter deleted here covering original pages 594, through 600 may be found on pages 96, 97, 98, 99 of this edition, 1960, of Loma Linda Messages, paged in original as 266 through 273.) [Cf: Loma Linda Messages p. 335 para. 05] p. 445, Para. 1, [1906MS].

(594 through 600) Repetition of pages 266 through 273 found on pages 96-99, this edition (1960). (601) *Not for Publication*. (Note) This compilation has been made with the thought that it would serve as material from which our ministers and physicians could use extracts when making up some lessons regarding the medical missionary work, for presentation at our camp-meetings and among the churches. [Cf: Loma Linda Messages p. 335 para. 06] p. 445, Para. 2, [1906MS].

A Collection of Extracts from the Testimonies on the Medical Missionary Work.--1. Our Work--To Preach the Everlasting Gospel. Matthew 28:19.20. Rev. 14:6-11. The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls for pastors, [Cf: Loma Linda Messages p. 336 para. 01] p. 445, Para. 3, [1906MS].

The words, "Go ye into all the world, and preach the gospel to every creature," are spoken to each one of Christ's followers. All who are ordained into the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessing have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom.-- "Testimonies for the Church," Vol. VIII, pp. 15, 16. [Cf: Loma Linda Messages p. 336 para. 02] p. 445, Para. 4, [1906MS].

It is essential that men be raised up to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with various gifts, are to stand in their God-given armor, to cooperate harmoniously for a common result. (602) They are to unite in the work of bringing the truth to all nations and people, each worker fulfilling his own special appointment,-- "*General Conference Bulletin*," 1899, p. 128. [Cf: Loma Linda Messages p. 336 para. 03] p. 445, Para. 5, [1906MS].

The truth for this time, the third angel's message, is to be proclaimed with a loud voice, (meaning with increasing power), as we approach the great final test. *This test must come to the churches in connection with the true medical missionary work, a work that has the great Physician to dictate and preside in all its comprehends. . .* The present truth for this time comprises the messages, the third angel's message succeeding the first and second. The presentation of this message, with all it embraces, *is our work. . . .* The third angel's message, in its clear, definite terms, is to be made the prominent warning; all that it comprehends is to be made intelligible to the reasoning minds of to-day. Unpublished MS. . . (H. 121-1900). 2. To Every Man His Work. Eph. 4:11-13. [Cf: Loma Linda Messages p. 336 para. 04] p. 445, Para. 6, [1906MS].

The Lord has need of all kinds of skillful workmen. "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 fullness of Christ. [Cf: Loma Linda Messages p. 336 para. 05] p. 446, Para. 1, [1906MS].

Every child of God should have sanctified judgment to consider the cause as a whole and the relation of each part to every other part, that none may lack. The field is large, and there is a great work of reform to be carried forward, not in one or two lines, but in every line. The medical missionary work is a part of this work of reform, but it should never become the (603) means of separating the workers in the ministry from their field of labor. The education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry, and the usefulness of those who are preparing for the ministry would be greatly increased if they would become intelligent on the great and important subject of health. The influence of the Holy Spirit is needed that the work may be properly balanced, and that it may move forward solidly in every line. "Testimonies for the Church," Vol. VI, pp. 291. (Note: See chapter on Testimonies, Vol. VI, entitled, "The Medical Missionary Work and the Third Angel's Message.") [Cf: Loma Linda Messages p. 337 para. 01] p. 446, Para. 2, [1906MS].

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one Body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy of Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction.--(Unpub. MS). (B-107'01) (Note: See "Testimonies," Vol. VIII, p. 170.) [Cf: Loma Linda Messages p. 337 para. 02] p. 446, Para. 3, [1906MS].

3. Medical Missionary Work a Part of the Gospel. Mark 16:17, 18. The rich and wonderful provisions of the gospel embrace the medical missionary work. This work is to be to the third angel's message as the right arm is to the body. Some have endeavored to make it the head, but this is not right. [Cf: Loma Linda Messages p. 337 para. 03] p. 446, Para. 4, [1906MS].

The Lord reproves those who do not watch unto prayer, those who forget that they are wholly dependent upon Him and amenable to Him. He reproves those who misrepresent the great Medical Missionary, those who do not keep the way of the Lord, (604) doing their utmost to prepare a people to become members of the family of the redeemed. He is dishonored by those whose course leads away from Christ and the truth for this time. The Lord desires that our medical workers shall proclaim the last warning message of the gospel. When they leave out the principles of present truth, skepticism runs through their work, and God can not endorse it. [Cf: Loma Linda Messages p. 337 para. 04] p. 446, Para. 5, [1906MS].

The principles of present truth are to be studied and practiced by our people, that the line of demarcation between him that serveth God and him that serveth Him not may be kept unmistakably distinct. A close examination of God's word will reveal the riches of the grace of Christ, which are to be received by God's people, and by them imparted to those in need.--Unpub. MS. (B. 256803). [Cf: Loma Linda Messages p. 337 para. 05] p. 447, Para. 1, [1906MS].

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 diseases among the people." 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. [Cf: Loma Linda Messages p. 338 para. 01] p. 447, Para. 2, [1906MS].

We are to teach others how to obtain eternal life. And we should ever remember that the efficiency of the medical missionary work is in pointing sin-sick men and women to Jesus. We are to call upon them to "Behold the Lamb of God, which taketh away the sin of the World." Unpub. MS. (MS. 97'03) [Cf: Loma Linda Messages p. 338 para. 02] p. 447, Para. 3, [1906MS].

Christ understood the work that needed to be done for suffering humanity. As He was sending out the twelve disciples on their first missionary tour, He said to them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." The fulfillment of this commission by the disciples made their message the power of God unto salvation. [Cf: Loma Linda Messages p. 338 para. 03] p. 447, Para. 4, [1906MS].

(605) It is the divine plan that we shall work as the disciples worked. Connected with the divine healer, we may do great good in the world. The gospel is the only antidote for sin. As Christ's witnesses we are to bear testimony to its power. We are to bring the afflicted ones to the Saviour. His transforming grace and miracle-working power will win many souls to the truth. His healing power, united with the gospel message, will bring us success in emergencies. The Holy Spirit will work upon hearts, and we shall see the salvation of God. [Cf: Loma Linda Messages p. 338 para. 04] p. 447, Para. 5, [1906MS].

In a special sense the healing of the sick is our work. But in order to do this work we must have faith,--that faith which works by love and

purifies the soul.--Unpub. MS. (B. 134-'03). [Cf: Loma Linda Messages p. 338 para. 05] p. 447, Para. 6, [1906MS].

In ministry to the sick, we have before us the work that Christ would have us do in behalf of our fellow men in every place where we can teach and practice the true principles of healing for both soul and body. Our time for work is short, and we must be more in earnest. There is a great work to be done, and we need means with which to do this work. Said Christ, "If any man will come after me, let him deny himself, and take up his cross, and follow Me." Shall we not follow Him in self-denial and sacrifice, laboring with all our power to prepare men and women, physically and spiritually, for the coming of Christ? For the Son of man is coming in His glory, with all the holy angels, and then will He fulfill the promise made to His disciples: "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."--Unpub. MS. dated August 3, 1905. (MS- 144-'05) [Cf: Loma Linda Messages p. 338 para. 06] p. 447, Para. 7, [1906MS].

4. Medical Missionary Work to Prepare the Way for Gospel Workers. Our Saviour never used His power to make His own life less taxing. He went about doing good, healing the sick and preaching the gospel. In our work to-day the ministry of the Word (606) and medical missionary work are to be combined. [Cf: Loma Linda Messages p. 338 para. 07] p. 448, Para. 1, [1906MS].

Luke is called the "Beloved Physician." Paul heard of his skill as a physician, and he sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation in his work. After a time he left him at Philippi. Here Luke continued to labor for several years, doing double service as a physician and a gospel minister. He was indeed a medical missionary. He did his part, and then besought the Lord, to let His healing power rest upon the afflicted ones. His medical skill opened many doors for Him, giving him opportunity to preach the gospel among the heathen.--Unpub. MS. (B. 134-'03). [Cf: Loma Linda Messages p. 339 para. 01] p. 448, Para. 2, [1906MS].

Our sanitariums are established to break down the prejudice which exists in the world against the truth for this time. How important, then, that those connected with such an institution be free from reproach in any lines.--Unpub. MS. (B. 69'01). [Cf: Loma Linda Messages p. 339 para. 02] p. 448, Para. 3, [1906MS].

The purest example of unselfishness is now to be shown by our medical missionary workers. With the knowledge and experience gained by practical work, they are to go out to give treatment to the sick. As they go from house to house, they will find access to many hearts. Many will be reached who otherwise would never have heard the gospel message.--Unpub. MS. (MS- 125-'03). [Cf: Loma Linda Messages p. 339 para. 03] p. 448, Para. 4, [1906MS].

5. Union of Medical Missionary and Gospel Work. Both home and foreign missions should be conducted in connection with the ministry of the Word. The medical missionary work is not to be carried forward as something apart from the work of the gospel ministry. The Lord's people are to be one. There is to be no separation in His work. Time and means are being absorbed in a work which is carried forward too earnestly in

one direction. The Lord has not appointed this. He sent out His (607) twelve apostles and afterward the seventy to preach the Word to the people, and He gave them power to heal the sick and to cast out devils in His name. The two lines of work must not be separated. Satan will invent every possible scheme to separate those whom God is seeking to make one. We must not be misled by his devices. The medical missionary work is to be connected with the work of the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. . . [Cf: Loma Linda Messages p. 339 para. 04] p. 448, Para. 5, [1906MS].

The medical missionary work is not to take men from the ministry, but to place them in the field. Wherever camp-meetings are held young men who have received an education in medical missionary lines should feel it their duty to act a part. They should be encouraged to speak, not only on these special lines, but also upon the points of present truth, giving the reasons why we are Seventh-day Adventists. These young men, given an opportunity to work with older ministers, will receive much help and blessing.--"Gen. Conf. Bulletin." 1899, p. 129. [Cf: Loma Linda Messages p. 339 para. 05] p. 448, Para. 6, [1906MS].

To our physicians and ministers I send the message, "Lay hold of the Lord's work as if you believed the truth for this time. Medical missionary workers and workers in the gospel ministry are to be bound together by indissoluble ties. Their work is to be done with freshness and power. Throughout our churches there is to be a reconversion, and a reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord? "Test. for the Church." Vol. VIII, p. 46. [Cf: Loma Linda Messages p. 340 para. 01] p. 449, Para. 1, [1906MS].

Let us now consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God." "Review," Nov. 26, 1903. [Cf: Loma Linda Messages p. 340 para. 02] p. 449, Para. 2, [1906MS].

The nurses in our sanitariums are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the (608) Word with their ministry of physical healing.--Unpub. MS. (MS. 71-'03). [Cf: Loma Linda Messages p. 340 para. 03] p. 449, Para. 3, [1906MS].

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine missionaries.--Unpub. MS. (B. 102'00). [Cf: Loma Linda Messages p. 340 para. 04] p. 449, Para. 4, [1906MS].

Many are asking me how I regard the ministry of the gospel with reference to medical missionary work. These two lines of work should blend. They should both help to compose the body. The genuine medical missionary work should not be exalted above the gospel ministry. Some are in danger of regarding the medical missionary work as the body when it is only the arm and the hand.--Unpub. MS. (MS. 125-'03). [Cf: Loma

Linda Messages p. 340 para. 05] p. 449, Para. 5, [1906MS].

To those who go out to do medical missionary work, I would say serve the Lord Jesus Christ with sanctified understanding, in connection with the ministers of the gospel and the great Teacher. He who has given you your commission will give you skill and understanding as you consecrate yourselves to His service, engaging diligently in labor and study, doing your best to bring relief to the sick and suffering. [Cf: Loma Linda Messages p. 340 para. 06] p. 449, Para. 6, [1906MS].

To those who are tired of a life of sinfulness, but who know not where to turn to obtain relief, present the compassionate Saviour, full of love and tenderness, longing to receive those who come to Him with broken hearts and contrite spirits. Take them by the hand, lift them up, speak to them words of hope and courage. Help them to grasp the hand of Him who has said, "Let him take hold of My strength, that He may make peace with Me, and he shall make peace with Me." "Review," Nov. 19. 1903. (MS-125-'03). [Cf: Loma Linda Messages p. 340 para. 07] p. 449, Para. 7, [1906MS].

(609) In the gospel medical missionary work there are noble men who bear aloft the banner upon which is inscribed, "The commandments of God, and the faith of Jesus." . . . [Cf: Loma Linda Messages p. 340 para. 08] p. 450, Para. 1, [1906MS].

Young men who have a practical knowledge of how to treat the sick, are now to be sent out to do gospel medical missionary work, in connection with more experienced gospel workers. If these young men will give themselves to the study of the Word, they will become successful evangelists. The ministers with whom these young men labor are to give them the same opportunity to learn that which Elijah gave Elisha. They are to show them how to teach the truth to others. Where it is possible, these young men should visit the hospitals, and in some cases they may connect with them for a while, laboring disinterestedly.-- "Review," Nov. 19, 1903. [Cf: Loma Linda Messages p. 341 para. 01] p. 450, Para. 2, [1906MS].

Many will go out to labor for the Master who have not been able to take a regular course of study in school. God will help these workers. They will obtain knowledge from the higher school, and will be fitted to take their position in the rank and file of workers as nurses. The great Medical Missionary sees every effort that is made to find access to souls by presenting the principles of health reform.--"Review," Nov. 19, 1903. See also, "Testimonies for the Church," Vol. VIII, p. 168. [Cf: Loma Linda Messages p. 341 para. 02] p. 450, Para. 3, [1906MS].

6. High Calling of Medical Missionaries. Christ came to this world as the great Medical Missionary. When His example is followed, medical missionary work will be carried forward on a much higher plane than it is at the present time. God calls for a reconversion among gospel teachers, and especially among physicians and other medical missionary workers, that Christ may not be misrepresented and put to shame. The cleansing must (610) begin in the heart and mind, and flow in the actions. The characters of our medical missionary workers need to be refined and ennobled. This result can be brought about only as these are made partakers of the divine nature, having escaped the corruption that is in the world through lust.--Unpub. MS. (MS. 78'03). [Cf: Loma

Linda Messages p. 341 para. 03] p. 450, Para. 4, [1906MS].

Should we not see in the world to-day medical missionaries who in all the features of their work are worthy of the name they bear? who aspire to the doing of deeds worthy of valiant soldiers of Christ? We are living near the close of the great conflict, when many souls are to be rescued from the slavery of sin. We are living in a time when to Christ's followers the promise especially belongs, "Lo, I am with you always, even unto the end of the world." He who commanded the light to shine out of darkness, He who has called us out of darkness into His marvelous light, bids us let our light shine brightly before men, that they may see our good works, and glorify our Father who is in heaven. In such rich measures has light been given to God's people that Christ is justified in telling them that they are to be the light of the world.--Unpub. MS. (MS. 134'03). [Cf: Loma Linda Messages p. 341 para. 04] p. 450, Para. 5, [1906MS].

True sympathy between man and his fellow man is to be the sign distinguishing those who love and fear God from those who are unmindful of His law. How great the sympathy that Christ expressed in coming to this world to give His life a sacrifice for a dying world. His religion led to the doing of genuine medical missionary work. He was a healing power; "I will have mercy and not sacrifice," He said. This is the test that the great Author of truth used to distinguish between true religion and false. [Cf: Loma Linda Messages p. 341 para. 05] p. 451, Para. 1, [1906MS].

God wants His medical missionaries to act with the tenderness and compassion that Christ would show were He in our world. Is it not time that we understood that not a sparrow falls to the ground without the notice of our heavenly Father?--Unpub. MS. (MS. 117'03). [Cf: Loma Linda Messages p. 342 para. 01] p. 451, Para. 2, [1906MS].

(611)--7. Every Church Member to Engage in Medical Missionary Work. We have come to a time when every member of the church should take hold of medical missionary work. The world is a lazar-house filled with victims of both physical and spiritual disease. Everywhere people are perishing for lack of a knowledge of the truths that have been committed to us. The members of the church are in need of an awakening, that they may realize their responsibility to impart these truths. Those who have been enlightened by the truth are to be lightbearers to the world. To hide our light at this time is to make a terrible mistake. The message to God's people to-day is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "Test. for the Church." Vol. VII, p. 62. (Read farther.) [Cf: Loma Linda Messages p. 342 para. 02] p. 451, Para. 3, [1906MS].

The medical missionary work should be a part of the work of every church in our land. Disconnected from the church, it would soon become a strange medley of disorganized atoms.--Test. for the Church, Vol. VI. 289. [Cf: Loma Linda Messages p. 342 para. 03] p. 451, Para. 4, [1906MS].

Much good can be done by those who do not hold diplomas as fully accredited physicians. Some are to be prepared to work as competent physicians. Many, working under the direction of such ones, can do acceptable work without spending so long a time in study as it has been

thought necessary to spend in the past.--Unpub. Test. (MS. 125'03).
[Cf: Loma Linda Messages p. 342 para. 04] p. 451, Para. 5, [1906MS].

Workers--gospel medical missionaries--are needed now. We cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of fields now open before you. Let little companies go forth to do work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, talking of the truth to those they meet, praying for the sick, and, if need be, treating them, not with drugs, but with nature's remedies. Let the workers remember always that they are dependent on God. [Cf: Loma Linda Messages p. 342 para. 05] p. 451, Para. 6, [1906MS].

(612)--8. The Training of Physicians and Nurses. Great care should be exercised in the training of young people for the medical missionary work; for the mind is molded by that which it receives and retains. Too much incomplete work has been done in the education given. The most useful education is that gained by study in connection with practical work. [Cf: Loma Linda Messages p. 342 para. 06] p. 452, Para. 1, [1906MS].

Our institutions are not to be so overgrown that the most important points in education do not receive the proper consideration. Instruction should be given in medical missionary work. The teachings given in medical lines should be blended with a study of the Bible. And physical training should not be neglected. [Cf: Loma Linda Messages p. 343 para. 01] p. 452, Para. 2, [1906MS].

Great care should be exercised in regard to the influences that prevail in the institution. The influences under which the nurses are placed will mold their character for eternity.--Unpub. MS. (MS. 115'03). [Cf: Loma Linda Messages p. 343 para. 02] p. 452, Para. 3, [1906MS].

In every sanitarium established, preparation must be made to train young men and young women to be medical missionaries. The Lord will open the way before them as they go forth to work for Him.--Unpub. MS. (B.128'03). [Cf: Loma Linda Messages p. 343 para. 03] p. 452, Para. 4, [1906MS].

We must provide educational advantages in the different conferences. All our medical workers must not receive the stamp of one man's mind. In different places, there should be sanitariums of a high order, where our young people can receive a thorough training. We are not to countenance the carrying on of sanitariums of an inferior order, in which incompetent instructors will do slipped work and call it educational work. The instructors in our medical missionary training-schools must be picked men and women of ability. [Cf: Loma Linda Messages p. 343 para. 04] p. 452, Para. 5, [1906MS].

(To the question, "Should such an educational center be established in every one of our Union Conferences?" Sister White gave the following reply): In one sense yes. A beginning should (613) be made in every Conference, and these schools can gradually attain to perfection. In every Conference educational advantages should be provided for young people.--Unpub. MS. (MS.169'02). [Cf: Loma Linda Messages p. 343 para.

05] p. 452, Para. 6, [1906MS].

All our denominational colleges and training-schools should make provision to give their students the education essential for evangelists and for Christian business men. The youth and those more advanced in years who fell it their duty to fit themselves for work requiring the passing of certain legal tests should be able to secure at our Union Conference training-schools all that is essential, without having to go to Battle Creek for their preparatory education. . . [Cf: Loma Linda Messages p. 343 para. 06] p. 452, Para. 7, [1906MS].

If there are legal requirements making it necessary that medical students shall take certain preparatory course of study, let our colleges teach the required additional studies in a manner consistent with Christian education. . . They should arrange to carry their students to the point of literary and scientific training that is necessary. Many of these requirements have been made because so much of the preparatory work done in ordinary schools is superficial. Let all our work be thorough, faithful, and true. [Cf: Loma Linda Messages p. 343 para. 07] p. 453, Para. 1, [1906MS].

In our training-schools, the Bible is to be made the basis of all education. And in the required studies, it is not necessary for our teachers to bring in the objectionable books that the Lord has instructed us not to use in our schools. From light that the Lord has given me, I know that our training-schools in various parts of the field should be placed in the most favorable position possible for qualifying our youth to meet the tests specified by State Laws regarding medical students. To this end the very best teaching talent should be secured that our schools may be brought up to the required standard. . . [Cf: Loma Linda Messages p. 343 para. 08] p. 453, Para. 2, [1906MS].

Let me repeat: It is not necessary for so many of our youth to study medicine. But for those who should take medical studies our Union Conference training-schools should make ample (614) provision in facilities for preparatory education.--"Review," Oct. 15, 1903. [Cf: Loma Linda Messages p. 344 para. 01] p. 453, Para. 3, [1906MS].

A great work is to be done in a short time, and God forbids that we should encourage so many of our youth to bind themselves up for three, or four, or six years training, before engaging in active work. Men and women should gain an education by working along practical lines in different places, in accordance with the light that God has given, and under the instruction of experienced leaders.--Unpub. MS. (J. 178-1903). [Cf: Loma Linda Messages p. 344 para. 02] p. 453, Para. 4, [1906MS].

Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn out of the path where God bids them walk. Some have been encouraged to take a course of study in medical lines, who ought to be preparing themselves to enter the ministry. The Lord calls for more men to labor in His vineyard.--"Gen. Conf. Bulletin," 1899, p. 129. [Cf: Loma Linda Messages p. 344 para. 03] p. 453, Para. 5, [1906MS].

We have a work to do in securing the best talent, and in placing these

workers in positions where they can educate other workers. Then when our sanitariums call for physicians, we shall have young men who, through their experience gained by practical work, have become fitted to bear responsibilities. We have failed, decidedly failed, in allowing so much to be done in one place. Everything is not to be brought under the control of one institution.--Unpub. MS. (D. 190'03). [Cf: Loma Linda Messages p. 344 para. 04] p. 453, Para. 6, [1906MS].

All who desire to enter the medical missionary work, and who are worthy should be given an opportunity to learn. Giving the common treatments to the sick will accomplish much, and will give opportunity to those who administer these hygienic treatments to labor with earnestness for the spiritual recovery of their patients. Let the hearts of all who are working along these lines be softened and subdued. Let the workers learn to consult the great Physician in prayer much more than they have done. Pray, watch, wait, believe.--Unpub. MS (D. 190'03). [Cf: Loma Linda Messages p. 344 para. 05] p. 454, Para. 1, [1906MS].

(615) In training workers to care for the sick, let the minds of the students be impressed with the thought that their highest aim, should always be to look after the spiritual welfare of their patients. To this end they should learn to repeat the promises of God's word, and to offer fervent prayers daily, while preparing for service. Let them realize that they are always to keep the sweetening, sanctifying influence of the great Medical Missionary before their patients. If those who are suffering can be impressed with the fact that Christ is their sympathizing, compassionate Saviour, they will have rest of mind, which is so essential to the recovery of health.--Unpub. MS. (D.190'03.) [Cf: Loma Linda Messages p. 344 para. 06] p. 454, Para. 2, [1906MS].

In new places where schools are being set in operation, arrange to have a treatment-room or rooms connected with the school. Let this place be outside the main school building, so that the sick will be where it is quiet. Let those who are qualifying to teach, give lessons on treating the sick. Soon much permanent fruit will be gathered, in physical improvement and in spiritual advancement, which, combined will be of great advantage.--Unpub. MS. (D. 190'03). [Cf: Loma Linda Messages p. 345 para. 01] p. 454, Para. 3, [1906MS].

Over the medical missionary department, as well as over every other department of the school, there should be a head instructor to teach those under him. The beginning may be small. There may be only a few patients, but as the head instructor gives treatment to those, quite a number of students can look on to see how he does this work, and they can help him in many ways. Thus they will learn to do this kind of work themselves.--Unpub. MS (D.190'03). [Cf: Loma Linda Messages p. 345 para. 02] p. 454, Para. 4, [1906MS].

We must certainly arouse from our passive position along these lines. Much may be learned by visiting the hospitals. In these hospitals not a few of our young people should be learning to be successful medical missionaries in caring for the sick intelligently. Observation, and the practice of that which has been (616) learned, will result in consecrated youth becoming active, efficient medical missionary workers. But the surgical work must be done by faithful, skillful

physicians.--Unpub. MS. (D. 190'03). [Cf: Loma Linda Messages p. 345 para. 03] p. 454, Para. 5, [1906MS].

Those who expect to become medical missionary workers must be thoroughly educated in Bible lines. They should have the very best spiritual advantages, in order that they may be fitted to teach and train others.--Unpub. MS. (J.178'03). See also, "Testimonies for the Church," Vol. III, pp. 163,166. [Cf: Loma Linda Messages p. 345 para. 04] p. 455, Para. 1, [1906MS].

Judge Not.--St. Helena, Cal., Jan. 12, 1906.--Dear Brethren and Sisters in Battle Creek:--I wish to write you a few lines. I understand how the enemy is working, and I wish to say to every soul, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." There are times when we have to take a decided stand, but, in magnifying the Lord, be sure that you do not condemn and make charges against others. It would cause all the powers of hell to rejoice if our people were to become divided. The way has been preparing for contention and division. Some are in great danger of drifting into infidelity. Now, let your study be to save these imperilled souls. I have sorrow, great sorrow of heart, that they do not understand their bearings. [Cf: Spaulding-Magan Collection p. 383 para. 01] p. 455, Para. 2, [1906MS].

But whatever you may say to vindicate the truth in righteousness, be sure not to make a raid on the one who for many years has borne heavy burdens in connection with our medical missionary work. He has always personally treated me as respectfully as he would treat his mother. It is nothing he has done to me personally that has led me to speak as I have been compelled to. While it makes my heart ache, I must speak. God has given me a message to give to his people, that the sentiments contained in the book, "Living Temple," are mingled with fallacies that beguile the reader. It is the specious errors in that book that makes it a dangerous production. I can not hold my peace, and let the flock of God be misled. But I beseech you not to let a drive be made against our brother; for this would not be right. [Cf: Spaulding-Magan Collection p. 383 para. 02] p. 455, Para. 3, [1906MS].

Stand in defense of the truth; exalt the truth. God has given the erring one every encouragement to turn fully to him. Our brother has been following his perverted judgement, and his soul has been lifted up into vanity; but he should not be personally attacked, because it is not the right thing to do, to open those opposition charges before the world. Keep the affirmative of truth, as did Paul in his charge to Timothy: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts, shall they heap to themselves teachers, having itching ears." [Cf: Spaulding-Magan Collection p. 383 para. 03] p. 455, Para. 4, [1906MS].

The truth of this I have experienced. In the early days of this message, I have passed through most trying ordeals in refuting false doctrines, and especially such doctrines as we are meeting now. We are passing over the same ground, and while we are to call error, error, and withstand delusive sentiments that will continue to come into our

ranks to palsy the faith and assurance of the people of God, we are to make no tirade against men and women. We are to show the evil of the false sentiments that Christ himself has warned us not to receive; but let us consider that the power of the enemy is strong. [Cf: Spaulding-Magan Collection p. 383 para. 04] p. 455, Para. 5, [1906MS].

In the past, the one who has been recognized as our leading physician has, under the Spirit of God, done a grand work, and he has not received from some the encouragement that he should have received. There are ministers who have not accepted the principles of health reform, but have stood in opposition to them. [Cf: Spaulding-Magan Collection p. 384 para. 01] p. 456, Para. 1, [1906MS].

I have been carrying a great burden for the people in Battle Creek. Last night I was laboring most earnestly in prayer. The commission was given me by the Saviour, "It is not you they have rejected, but Me, their Saviour. You have nothing to retract of the messages that you presented during the General Conference held at Oakland and during the Berrien Springs meeting. You have a work to do of the same order. You have nothing to regret, in the words you have spoken and written, to the leading medical missionary workers. I have for you still more decided messages to bear. Those who have made light of the messages that I have given my messenger to bear have insulted the One who gave the messages." Our people need to humble their hearts, and confess their sins, and be converted. They need to fear and tremble lest God's Spirit be withdrawn from them, and they be left to hardness of heart and blindness of mind, because they have rejected the word God has given them. The messages that God has sent have been borne, line upon line, precept upon precept. The Lord is still working, and he gives the admonition, "Keep the people, the flock of my pasture, from being educated by physicians or teachers who reject the warnings I have given through my messenger. My Sabbath has been transgressed, and the light that would have shone forth has been quenched." [Cf: Spaulding-Magan Collection p. 384 para. 02] p. 456, Para. 2, [1906MS].

God would not have his people drawn into false paths, into a belief in sophistries and misleading scientific sentiments. For years the testimony has been given that Battle Creek has been and is, under an influence that is not spiritual. The message given is, "When the one who has borne responsibilities in the medical missionary work shall humble his heart in my sight, confessing his sins, I will speak peace to him. His associates who have helped him to walk in false paths, I will judge; for they have helped him to be deceived." [Cf: Spaulding-Magan Collection p. 384 para. 03] p. 456, Para. 3, [1906MS].

Since the Lord's will has not been done, since our enemies have had occasion to see a departing from the faith, as I know and am instructed that they have, will not the one who has been reprov'd now make a change? Will he not humble his heart as did Daniel, a man whom God calls "greatly beloved"? Will he not read the prayer offered by Daniel, and see what it means to humble himself before God? [Cf: Spaulding-Magan Collection p. 384 para. 04] p. 456, Para. 4, [1906MS].

Brethren, there is one thing you can do. You can see that you yourselves are in a condition of repentance. Your hearts need to be converted. The end is near; the time is short. Plead with God, clear the King's highway, and lift up the trailing standard on which is

inscribed, "The commandments of God and the faith of Jesus." As you advance, step by step, proclaim, "Here are they that keep the commandments of God and the faith of Jesus." Moses declared, "Behold, I have taught you statutes and judgments, even as the Lord my God commands me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people . . . Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons and thy sons' sons." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 384 para. 05] p. 456, Para. 5, [1906MS].

The Madison Sanitarium.--St. Helena Sanitarium, Cal., Feb. 10, 1906. Dear Brother Magan,--I have this morning read your letter, and have much interest in that which I read. I am glad this matter has come to a head, and I am sure the time has come for a change in the atmosphere in Nashville. I am pleased that the exhibition of prejudice did not extinguish the exercise of mercy. The Lord is for us, and will be for us as long as we are for him. I think I will make an effort to raise some money. I will see what can be done. I found a long article in one of my diaries written some time ago in reference to the matters at Nashville,-- the location of the sanitarium. I am desirous that the work shall advance. I think we need not be discouraged in regard to the sanitarium in Nashville. Keep up good heart; have faith in God. [Cf: Spaulding-Magan Collection p. 385 para. 01] p. 457, Para. 1, [1906MS].

I am not backward to encourage sanitariums. I want to see them progressing every place where schools are established. I have been searching for a matter that I wanted very much in regard to the establishing of sanitariums wherever schools should be located, but if I should hunt just now I should lose my time to write this so important letter in response to your excellent letter. This must be prepared now as soon as finished. [Cf: Spaulding-Magan Collection p. 385 para. 02] p. 457, Para. 2, [1906MS].

I am troubled much in regard to Brother Will Palmer. It has seemed he was working in an objectionable way for a man that is preparing for the test of the judgment. I feel deeply. We must be much more with God in earnest prayer. We must make God our only trust. The Lord is our God, the strength of our soul. We must take hold upon the Lord. The Lord is pleased when we importune him for his grace and his favor, not only for ourselves but for those who are in need of help. O let us put implicit confidence in our Lord Jesus. Now pray, and believe, and pray, and the Lord will certainly hear us. [Cf: Spaulding-Magan Collection p. 385 para. 03] p. 457, Para. 3, [1906MS].

I shall believe that you will begin work on that sanitarium very soon, and every stroke must be a stroke of faith. Press the battle to the gate; do not be discouraged. Move just as far as you can go. Make every preparation as if you know that building was going up. Mark out your ground, and get every jot and inch of advance possible. The Lord knows you need that sanitarium. Can not you make something with "Object Lessons?" We will hold up your hands, and prayer will reach the throne of grace. Trust in the Lord's power; trust, and lean your whole weight upon the Lord Jesus, and the salvation of God will be revealed. [Cf:

Spaulding-Magan Collection p. 386 para. 01] p. 457, Para. 4, [1906MS].

We can move just as decidedly and fast as possible, for we have no time to lose. I wish to emphasize the importance of calling all who will be on the Lord's side to take this position. We will draw nigh to God ourselves. We will be in true earnest, for the end is nearer than when we first believed. I can scarcely take in the many things upon my mind to produce, but our prayers must ascend to God, and let our faith cling to Him who is might to save to the uttermost all who will come to him. [Cf: Spaulding-Magan Collection p. 386 para. 02] p. 457, Para. 5, [1906MS].

I am writing letters to Battle Creek. Will send you copies. We had a telegram that the man W. C. W., in the place of going to Portland, Oregon, was to go to Southern California, and that is all that came to us yesterday. When we shall see him now I do not imagine. I may be with him at Loma Linda before he hangs up his hat in his own home. I have not seen Loma Linda since it first opened. We are to do all we can, and then tell the Lord to open the way. I think the move we made for Loma Linda was in the right time, and they have had no embarrassment thus far in meeting their obligations. And I think the San Diego Sanitarium has no pressure except for furnishing, and they will be in this respect a little behind. They have an excellent school building in Fernando, and that school building is equal to any I have seen in this country, fully ahead of the school buildings in Battle Creek. Next, the Glendale Sanitarium: they say it is running over full all the time. We did not call for means for that sanitarium out of Southern California. And the Lord has favored us in the Loma Linda matter, by the hiring of money at five per cent interest and paying in the five thousand before it was due. Two hundred dollars was allowed them on the payments, and there is no reason why the whole can not be raised according to agreement. But I must be thankful for the advantages we have had; and we will be thankful for these three sanitariums; and the Fernando School is doing good work. [Cf: Spaulding-Magan Collection p. 386 para. 03] p. 458, Para. 1, [1906MS].

I have been so hurried I have not done much writing personally. I have had so little sleep because of the heavy burden that comes from rolling on from Battle Creek. Our only hope is in God. We trust no in man, nor make flesh our arm. Let us press together and walk humbly with God. I send you a copy of something I have written for Battle Creek. I wish I could be with you a little time, but my workers are right here. I know what matter should be sent here and there. I am sorry that Sister Druillard is suffering with poor health. I wish she were here for awhile and could remain here and get well. [Cf: Spaulding-Magan Collection p. 386 para. 04] p. 458, Para. 2, [1906MS].

Now I say, keep up good courage. I was up at two o'clock and slept not, night before last, after twelve o'clock. Am falling asleep while I write. I can not get this copied, so send it as it is. In much love to you all, (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 387 para. 01] p. 458, Para. 3, [1906MS].

Harmonize As Christian Workers.--Sanitarium, Cal., March 5, 1906.--To the Officers of the Southern Union Conference:--Dear Brethren:--I wish to write a few words to you, to accompany an article explaining why I am hoping that the Nashville Sanitarium shall be placed on the Madison

School farm. If the school and the sanitarium will blend in their influence, this will prove to be a great advantage to both institutions. There are troublous times before us, and for years the plan of having a school and a sanitarium placed so that they can work in connection with each other, has been presented to me as the Lord's plan. [Cf: Spaulding-Magan Collection p. 387 para. 02] p. 458, Para. 4, [1906MS].

I have been instructed that our young physicians and teachers are in danger of becoming very set in carrying out their own plans and ideas, independent of the plans and views of their brethren. The Lord would have us all the subject to one another, and harmonize as Christian workers. This is the lesson that Dr. Hayward and his wife should seek to learn. They must work as true medical missionaries here below, if they would be prepared for the heavenly school in the mansions above. [Cf: Spaulding-Magan Collection p. 387 para. 03] p. 459, Para. 1, [1906MS].

God's family on the earth have many lessons to learn in order to answer the prayer of Christ,--his last prayer with his disciples before his humiliation. The seventeenth chapter of John, which contains this prayer, comprehends more than any other chapter in the New Testament. [Cf: Spaulding-Magan Collection p. 387 para. 04] p. 459, Para. 2, [1906MS].

Let every soul that shall assemble at Graysville, pray, "Lord, help me not to be self-centered, because no such thing can exist in heaven. Help me in this life to sanctify myself wholly to thy service. Help me to apply to myself the instruction given in Christ's prayer. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 387 para. 05] p. 459, Para. 3, [1906MS].

We Must Not Pull Apart.--Sanitarium, Cal., April 2, 1906.--To the Brethren Assembled in Council at Washington:--We are living in an important period of the history of our cause, and the movements that we make now will have a decided bearing on the future of our cause. Recently I have been very much weighed down. I know that the enemy is working with intensity of effort to confuse the minds of those who have never before passed through such an experience as this. We must do all in our power to save the souls of those who are being tempted. [Cf: Spaulding-Magan Collection p. 388 para. 01] p. 459, Para. 4, [1906MS].

It has been presented to me that our ministers would be blessed in showing much more interest than they do in those who are in need of a helping hand. Those who are perplexed and confused should be worked for earnestly, in season and out of season. Satan is putting forth decided efforts to lead souls astray, and our brethren of influence everywhere must work with untiring earnestness to save souls. [Cf: Spaulding-Magan Collection p. 388 para. 02] p. 459, Para. 5, [1906MS].

I greatly desire that every move that is made shall be in accordance with Christ's prayer recorded in the seventeenth chapter of John. We must not pull apart; for this is not pleasing to God. [Cf: Spaulding-Magan Collection p. 388 para. 03] p. 459, Para. 6, [1906MS].

I was instructed to say to Brethren Magan and Sutherland, Do not lose your hold on God. The Lord has witnessed to the good work done by you

at Berrien Springs, because you tried to follow out the instruction given you. The stand you took in Carroll House, Takoma Park, was witnessed by the angels of God. Your confessions covered the things that were brought to your mind, and the Lord blessed you. Since that time I have had increased confidence in you, and I want to say to you, "My brethren, do not fail or be discouraged. I have confidence in you both, and I feel sure that the Lord will bless your efforts." [Cf: Spaulding-Magan Collection p. 388 para. 04] p. 459, Para. 7, [1906MS].

Brethren Sutherland and Magan are not to be held in a position of uncertainty. This some are doing, but it is displeasing to the Lord. Will those who are so suspicious pray together and encourage faith in one another? We have not a man to spare. We need fifty workers where there is one. The Lord is coming in judgment to those who are not in the truth is--to go forth with the message. [Cf: Spaulding-Magan Collection p. 388 para. 05] p. 460, Para. 1, [1906MS].

I must urge our brethren not to appear indifferent, not to leave the tempted ones to become the sport of the enemy's temptations. We must watch for souls as they that must give an account. We must do all we can to prevent Satan from sowing his seeds in minds. [Cf: Spaulding-Magan Collection p. 388 para. 06] p. 460, Para. 2, [1906MS].

Let the leading men in the General Conference and the presidents of our state conferences go to those who have been under temptation, and try to help them. Talk with Brethren Paulson and Sadler, and help them to press the Battle to the gates. Talk with them alone, and do all in your power to disabuse their minds. We see with what determined effort Satan is working, and we are to labor with heart and mind and soul and strength to win others to Christ. [Cf: Spaulding-Magan Collection p. 389 para. 01] p. 460, Para. 3, [1906MS].

I wish you fully to appreciate the words that Christ spoke to help the indifferent and the deceived. Do not too readily give up your brethren and friends. "Watch therefore; for ye know not what hour your Lord doth come. But this know, 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: Spaulding-Magan Collection p. 389 para. 02] p. 460, Para. 4, [1906MS].

I am instructed to seek for the sheep that are being destroyed by wolves. Let us not be over-sensitive regarding the representations of hatred made by others. Christ was mocked and insulted. Men for whom he was about to give his life, buffeted and smote him, saying, "Prophecy, who is it that smote thee?" Let us call to mind the scenes of Christ's suffering, and be prepared to suffer for his sake. And let no one of us give occasion for a brother to go over to the enemy's side. Let us make the kindest efforts to disabuse the minds of the tempted ones. Let it be our object to win souls to Christ, at the same time not compromising one point of truth. Let us stand on the affirmative, leaving others to do the accusing. [Cf: Spaulding-Magan Collection p. 389 para. 03] p. 460, Para. 5, [1906MS].

It has been decidedly presented to me that you are to seek to help Brethren Paulson, Sadler, Hayward, Morse, Reed, and Rile, and others associated with them, with your hearts softened and subdued by the

grace of Christ. As you do this, the blessing of God will come to you. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 389 para. 04] p. 460, Para. 6, [1906MS].

Simplicity in Treatments.--Elmshaven, Sanitarium, Calif., June 17, 1906. Dear Brother Burden:--For several days, I have thought of writing to you, but could not because so many things demanding immediate attention have come in. I may have written to you regarding the equipment of your treatment rooms, but fearing that I have not, I will come straight to the point. [Cf: Spaulding-Magan Collection p. 389 para. 05] p. 461, Para. 1, [1906MS].

When we were at the Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatments. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of some of these electrical treatments would involve the patient in serious difficulties, imperiling life. [Cf: Spaulding-Magan Collection p. 389 para. 06] p. 461, Para. 2, [1906MS].

One was conversing with the doctors, and with great earnestness was saying, "Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a specialty of treating certain cases are liable to make grave mistakes." [Cf: Spaulding-Magan Collection p. 390 para. 01] p. 461, Para. 3, [1906MS].

There are men who make a specialty of treating the rectum, and some feel that they have been greatly benefitted. But I have been instructed that this treatment, as well as many surgical operations, leaves with many a serious weakness. [Cf: Spaulding-Magan Collection p. 390 para. 02] p. 461, Para. 4, [1906MS].

Several things were mentioned that have been brought into the Paradise Valley Sanitarium which were not necessary, and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost, and the salary which must be paid to the one who operates them, should be taken into consideration. I felt impelled to talk with Brother Robinson in reference to these matters, although we were driving with a number of people, and it was not a favorable place to converse about such matters. [Cf: Spaulding-Magan Collection p. 390 para. 03] p. 461, Para. 5, [1906MS].

Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential, and who launch out in spending money for many things that require experts to handle them. [Cf: Spaulding-Magan Collection p. 390 para. 04] p. 461, Para. 6, [1906MS].

Several times I have instructed that much of the elaborate, costly machinery used in giving treatments, did not help in the work as much as is supposed. With it we do not get so good results as with the simple appliances we used in our earlier experiences. The application of water in various simple ways is a great blessing. [Cf: Spaulding-

Magan Collection p. 390 para. 05] p. 461, Para. 7, [1906MS].

I have been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely, it may do much harm. The results of some of the electrical treatments are similar to the results of using stimulants. There is a weakness that follows. [Cf: Spaulding-Magan Collection p. 390 para. 06] p. 462, Para. 1, [1906MS].

Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden bearer in so many lines that you can not teach the simple lessons of health reform. Those who go from the Sanitarium should go so well instructed that they can teach others the methods of treating their families. [Cf: Spaulding-Magan Collection p. 390 para. 07] p. 462, Para. 2, [1906MS].

There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony. Let them become intelligent in regard to the importance of laying aside corsets and shortening their shirts. Such lessons will be to the women more valuable than they can estimate. [Cf: Spaulding-Magan Collection p. 390 para. 08] p. 462, Para. 3, [1906MS].

Local Health Foods.--Sanitarium, Cal., Sept. 27, 1906.--In many places, in different sections of the country, an effort should be made to utilize natural products for healthful foods. A good work along this line may be done at Loma Linda. Our brethren there should make a beginning soon, even if all the arrangements regarding this work can not be definitely decided upon at this time. As our brethren at Loma Linda study how to make the health food work a means of bringing the truth for this time before the minds of unbelievers, the Lord will add his blessing, and will make plain the course they should pursue in the conduct of the business. [Cf: Spaulding-Magan Collection p. 391 para. 01] p. 462, Para. 4, [1906MS].

A similar work is to be carried forward in the Southern states. Men and women who embrace the truth in the South will often need to be helped to find employment. Many will find opportunity to engage in evangelistic work; and these should learn, in connection with this work, to teach worldlings how to prepare simple, palatable food. [Cf: Spaulding-Magan Collection p. 391 para. 02] p. 462, Para. 5, [1906MS].

Outside the city of Nashville there are advantages that should be utilized in providing wholesome food for the people. [Cf: Spaulding-Magan Collection p. 391 para. 03] p. 462, Para. 6, [1906MS].

The Work at Madison.--Sanitarium, Cal., Oct. 10, 1906.--To the Brethren and Sisters in Nashville and in Madison:--Among brethren engaged in various lines of the Lord's work there should ever be seen a desire to encourage and strengthen one another. The Lord is not pleased with the course of those who make the way difficult for some who are doing a work appointed to them by the Master. If these critics were placed in the position of those whom they criticize, they would desire

far different treatment from their brethren. [Cf: Spaulding-Magan Collection p. 391 para. 04] p. 462, Para. 7, [1906MS].

We are to respect the light that led Brethren Magan and Sutherland to purchase property, and to establish the school at Madison. Let no one speak words that would tend to demerit their work, or to divert students from the school. I do not charge anyone with an intention to do wrong, but from the light I have received I can say that there is danger that some will criticize unjustly the work of our brethren and sisters connected with the school at Madison. Let every encouragement possible be given to those who are engaged in an effort to give to children and youth an education in the knowledge of God and of his law. [Cf: Spaulding-Magan Collection p. 391 para. 05] p. 463, Para. 1, [1906MS].

To the workers in Madison I would say, Be of good courage. Do not lose faith. Your heavenly Father has not left you to achieve success by your own endeavors. Trust in Him and He will work in your behalf. It is your privilege to experience and to demonstrate the blessings that come through walking by faith and not by sight. Work with an eye single to the glory of God. Make the most of your capabilities, and you will increase in knowledge. Those who do the will of God may be permitted to pass through suffering, but the Lord will cause them to triumph at last. [Cf: Spaulding-Magan Collection p. 392 para. 01] p. 463, Para. 2, [1906MS].

The Lord has helped you in the selection of the location for the school, and as you continue to work under the guidance of the Holy Spirit, your efforts will be successful. The Lord will give you spirit and life, if you will not permit yourselves to become discouraged. We trust that from your brethren you may receive the help of harmonious action, of prayers, and of means. But let not one feeling of discouragement be cherished. The Lord has a work for you to do where you are, and those who are doing his work need never to be discouraged. . . . [Cf: Spaulding-Magan Collection p. 392 para. 02] p. 463, Para. 3, [1906MS].

Those who criticize their fellow workers open a door through which the enemy will enter. What can be more sad than to see brother working against brother, expressing suspicion and doubts of the other's sincerity? There is room enough for all to use their God-given talents. All are laboring with the one object of inspiring belief in the words of inspiration. Then let everyone so order his speech and work that he may be in harmony with those who are laboring to the same end as he himself. . . . [Cf: Spaulding-Magan Collection p. 392 para. 03] p. 463, Para. 4, [1906MS].

Let the gospel be presented as the word of God for life and salvation. Let not the ministers of Christ spoil the presentation of the gospel by the manifestation of a harsh spirit. The gospel will be commended by the revelation of a spirit that works by love. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." [Cf: Spaulding-Magan Collection p. 392 para. 04] p. 463, Para. 5, [1906MS].

I am glad that the school work has been begun at Madison. The Sanitarium and the school might have been a mutual help one to the

other, had they been closely connected. But a solid work is to be carried forward in each of these institutions. [Cf: Spaulding-Magan Collection p. 392 para. 05] p. 463, Para. 6, [1906MS].

I am instructed that the Lord will give wisdom to minds to prepare simple health foods. It will not be necessary to pay large sums of money for the privilege of manufacturing some foods that have a large sale. Let the people be taught how to cook properly, making simple preparations of healthful food. In the school the products of the soil, the fruits, the grains, and the vegetables, may be used to advantage. [Cf: Spaulding-Magan Collection p. 392 para. 06] p. 464, Para. 1, [1906MS].

We remember you in our prayers. May the Lord guide you continually, and bless you in all your efforts. It is your privilege to stand undaunted, and through the help of the Lord to make a success of your work. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 392 para. 07] p. 464, Para. 2, [1906MS].

Silence is Eloquence.--Sanitarium, Cal., Nov. 15, 1906.--To the Workers at the Madison School:--I write to you to be sure to bear in mind at this time that silence is eloquence. To open up all matters concerning the beginning of your work at Madison would not be wisdom. I have just received a letter regarding your work, but I can not now deal with it as I wish. I wish to say to you, Be as wise as serpents and as harmless as doves. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. It will not be well for you to open to everybody all things concerning the work in Nashville and in Madison. There are those who are associated with us, and who occupy positions of trust, who may not stand the test. It will not be safe to try to make all understand everything. Those things that are of a private character, you should not make public. Let them be kept within the knowledge of your special few. [Cf: Spaulding-Magan Collection p. 393 para. 01] p. 464, Para. 3, [1906MS].

I shall try to write more on this point, but can not now, as I must get things ready to go in the mail to Australia. [Cf: Spaulding-Magan Collection p. 393 para. 02] p. 464, Para. 4, [1906MS].

I have just found a sermon that I gave at the San Jose campmeeting more than a year ago. I shall send copies of this to you and to others in Nashville. I think you will find that it contains timely instruction. Your sister in Christ, (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 393 para. 03] p. 464, Para. 5, [1906MS].

Cautions to a Reformer.--Sanitarium, Cal., November, 1906.--Elder J. A. Burden.--Dear Brother:--I have words to speak to you. The Lord has laid upon you responsibilities of no ordinary nature. At the time of the meeting held before you were settled at Loma Linda, when I was so sick, the Lord showed me what was to be your work as director of the sanitarium, and that if you would connect yourself with divine wisdom, you would be taught of God. You need a clear mind in order to settle wisely the many questions that come to you for decision. The Lord would have you taught of Him. [Cf: Spaulding-Magan Collection p. 393 para. 04] p. 464, Para. 6, [1906MS].

My brother, do not allow men of limited experience to come in, as

Elder Reaser has done, and assume a controlling power. Brother Reaser has placed himself as teacher and adviser and ruler in many matters, and unless you work and watch carefully, such an influence will retard the work. Brother Reaser should learn that he is not qualified to do the work he supposes he is to do. [Cf: Spaulding-Magan Collection p. 394 para. 01] p. 464, Para. 7, [1906MS].

Brother Reaser supposes that if it were not for his watching of the finances, there would be serious losses; whereas if he had nothing to do and say in these matters, it would save many perplexities. He has taken upon himself burdens that the Lord has not laid upon him. He has learned some of his lessons of Elder Healey, who has done much to retard the work in the South. If he would attend to his work of ministry, and keep his hands off the work of directing, he would save himself and others many burdens. From the light that has been given me, I know that it is a mistake for him to be connected with our sanitarium; he should not be a manager. [Cf: Spaulding-Magan Collection p. 394 para. 02] p. 465, Para. 1, [1906MS].

In regard to the health food business, I would urge you to move slowly. Dr. Kellogg's proposition to sell the corn flake rights to our people for twenty years has just been considered by our brethren here; and I fear, if I had not been on the ground this matter would have been carried through to the loss of our food business. When a thing is exalted, as the corn flakes has been, it would be unwise for our people to have anything to do with it. It is not necessary that we make the corn flake an article of food. [Cf: Spaulding-Magan Collection p. 394 para. 03] p. 465, Para. 2, [1906MS].

I would advise you, my brother, to keep away from the influence of Dr. Kellogg's ingenious plans. Let us use our own ingenuity to invent the best kinds of food possible. We are living in the closing days of this earth's history; souls are starving for a knowledge of the word of God and of healthful living. Let us seek to carry our work solidly, giving all possible instruction regarding the principles of health reform, praying with the sick, and teaching the people how to care for themselves in sickness and health. [Cf: Spaulding-Magan Collection p. 394 para. 04] p. 465, Para. 3, [1906MS].

The Lord has sent us valuable help in Dr. White, who is studying to know how to follow the way of the Lord. Let there be much earnest prayer on the part of the workers, each depending on the great Physician to carry the work according to His purposes. "For we are laborers together with God: ye are God's husbandry; ye are God's building." In our efforts to build up the cause of God in the earth, we are to make sure work for eternity. [Cf: Spaulding-Magan Collection p. 394 para. 05] p. 465, Para. 4, [1906MS].

Many workers who are bearing responsibilities are embracing too much authority; and they will certainly confuse the human judgement by their dictatorial authority. I must warn my brethren to be on their guard against this. The cause of God is imperiled when the workers become self-confident, and seek to embrace more than the Lord has laid upon them. Hindrance instead of advancement is the result of such a spirit. [Cf: Spaulding-Magan Collection p. 394 para. 06] p. 465, Para. 5, [1906MS].

Elder Burden, carry your work intelligently, even consulting the word of God; for this word is very precious to the worker in the cause. Study the messages that God has sent to his people for the last sixty years through the Spirit of Prophecy. Do not seek the counsel of men, but by earnest prayer seek the wisdom of God. A mistake has been made in the past by leaning upon the guidance of men. Seek to correct this mistake. [Cf: Spaulding-Magan Collection p. 395 para. 01] p. 465, Para. 6, [1906MS].

We are Laborers Together.--Sanitarium, Cal., June 13, 1906.--Dr. C. E. Steward:--Dear Brother,--I have received your letter, in which you inquire what is meant by the words "I", "We," and so on, in my testimonies. In my work, I am connected with my helpers, and I am also connected and in close touch with my Instructor and other heavenly intelligences. Those who are called of God should be in touch with him through the operation of his Holy Spirit, that they may be taught by him. [Cf: Spaulding-Magan Collection p. 462 para. 01] p. 466, Para. 1, [1906MS].

Of mine own self I can do nothing. I felt that all credit must be given to a higher Power whose will and word I am to carry out, in order that, united with heavenly intelligences, I may have a clear perception of spiritual and eternal things. Christ has said, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise." [Cf: Spaulding-Magan Collection p. 462 para. 02] p. 466, Para. 2, [1906MS].

Again, God's way is to be practiced in every line of work, else the cause of truth, I am instructed, will bear the imperfections of the mold of men, and will be misrepresented. We are to become one with Christ, in harmony with his prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all shall 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 has loved me. . . . O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them and I in them." [Cf: Spaulding-Magan Collection p. 462 para. 03] p. 466, Para. 3, [1906MS].

I can not always say "I"! I am not accustomed to doing so. Without the special light and grace of Christ, I can do nothing. Furthermore, I am connected with my workers. During the night season I am often deeply impressed with representations passing before me, and usually, whatever the hour of the night may be, I arise at once, and write out the instruction that has been given me. This manuscript is placed in the hands of one of my copyists, who makes several copies on the typewriter. Then it is returned to me, and I carefully read it over to see if it is all correct. Matter written for publication is sometimes sent direct to one of our periodicals, and sometimes laid aside with other matter to be published later in book form or in some other way. [Cf: Spaulding-Magan Collection p. 463 para. 01] p. 466, Para. 4, [1906MS].

This is one reason why I often say "we". My helpers and I are co-workers in sending out the light given me to be a blessing to the world. [Cf: Spaulding-Magan Collection p. 463 para. 02] p. 466, Para. 5, [1906MS].

In the first chapter of the first epistle to the Corinthians we read: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: *Grace* by unto you, and *peace*, from God our Father, and from the Lord Jesus Christ. [Cf: Spaulding-Magan Collection p. 463 para. 03] p. 467, Para. 1, [1906MS].

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge (this is a very broad statement); even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." [Cf: Spaulding-Magan Collection p. 463 para. 04] p. 467, Para. 2, [1906MS].

"For the preaching of the cross is to them that perish foolishness; but unto us (notice the use of this word) which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. [Cf: Spaulding-Magan Collection p. 463 para. 05] p. 467, Para. 3, [1906MS].

"For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For 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 things which are might; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. [Cf: Spaulding-Magan Collection p. 464 para. 01] p. 467, Para. 4, [1906MS].

"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: Spaulding-Magan Collection p. 464 para. 02] p. 467, Para. 5, [1906MS].

Read the second chapter of First Corinthians, and notice carefully how Paul uses the words, "I", "we", and "us". [Cf: Spaulding-Magan Collection p. 464 para. 03] p. 467, Para. 6, [1906MS].

In the third chapter we read: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building." [Cf: Spaulding-Magan Collection p. 464 para. 04] p. 468, Para. 1, [1906MS].

Now if I say "we" and "us", you may understand what I mean; we are laborers together with God. The whole of the third chapter of First Corinthians needs to be carefully studied. Study every verse of this chapter; for it means to you and your associates, as well as to me. [Cf: Spaulding-Magan Collection p. 464 para. 05] p. 468, Para. 2, [1906MS].

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Then why should not I say "we" in a peculiar and significant sense? I myself and you yourself must be united in mind, in heart, in soul, in strength, with heavenly agencies. This is our only hope of success. The less that is said of "I", the more correct will be our understanding of the great I Am. [Cf: Spaulding-Magan Collection p. 464 para. 06] p. 468, Para. 3, [1906MS].

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." [Cf: Spaulding-Magan Collection p. 464 para. 07] p. 468, Para. 4, [1906MS].

I have been instructed that unless there is a decided changed in the religious experience of those who have refused to heed the warnings given them, but who, instead, remain willingly under the molding influence which now predominates at the Battle Creek Sanitarium, it will not be of the least use to explain everything that is presented as an objection to the visions. Some have been under his influence for years, and the many subterfuges and explanations that are resorted to there, will be taken up by those misled souls and used against the testimonies. So long as they refuse to heed the warnings given them, the spell that is upon them can not be broken. God has a work that must be carried forward purely and intelligently, in his own way, entirely separated from the influence of seducing spirits that some have communion with. [Cf: Spaulding-Magan Collection p. 464 para. 08] p. 468, Para. 5, [1906MS].

I am instructed to say to you, We are now living amid the perils of the last days. I am commissioned to bear my testimony, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." [Cf: Spaulding-Magan Collection p. 465 para. 01] p. 468, Para. 6,

[1906MS].

Our God has given us, his people, a special work to do. The Son of God was manifest in human flesh, that man might receive knowledge intelligently from the divine-human Teacher. Christ came in the likeness of humanity, that he might draw all men unto himself. His followers must walk in the light of his glorious example. [Cf: Spaulding-Magan Collection p. 465 para. 02] p. 468, Para. 7, [1906MS].

At whatever sacrifice of ease of reputation, at whatever sacrifice of property or cost of labor, a Christian must maintain the reformatory doctrine of the gospel. In short, if a man is risen with Christ by profession of faith in the Son of God as his Redeemer, he has made a most solemn pledge to maintain these reformatory doctrines. As he advances in the Christian life, he will gladly accept the self-denial and self-sacrifice involved. "Ye are laborers together with God." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 465 para. 03] p. 469, Para. 1, [1906MS].

Who has Told Sister White?--Sanitarium, Cal., Jan. 15, 1906.--Dear Brother Amadon:--I have received your letter, I will send you copies of things taken from my diaries. These articles contain presentations and instructions given me, point by point. For instance, the evening after the Sabbath I retired, and rested well without ache or pain until half past ten. But I was unable to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in Battle Creek, and instruction was given by One in our midst that I was to repeat and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then, I rested on the bed for an hour, and slept part of the time. [Cf: Spaulding-Magan Collection p. 465 para. 04] p. 469, Para. 2, [1906MS].

I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over, and make any corrections needed. The matter is now prepared, and some of it will go in the mail today. [Cf: Spaulding-Magan Collection p. 465 para. 05] p. 469, Para. 3, [1906MS].

This is the line of work that I am carrying on. I do most of my writing while the other members of the family are asleep, I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who, then, has told Sister White?--A messenger that is appointed. [Cf: Spaulding-Magan Collection p. 466 para. 01] p. 469, Para. 4, [1906MS].

If Elder Daniells is in Battle Creek, please place in his hands the manuscripts I send you. I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human productions. [Cf: Spaulding-Magan Collection p. 466 para. 02] p. 469, Para. 5, [1906MS].

If those who have done this work continue in this course, Satanic agencies will choose for them. At the Berrien Springs meeting, the richest blessing was proffered them. This blessing they could have had if they had let Christ help them, confessing their wicked obstinacy. But they refused to take the right course. The holy angels turned away,

the evil angels have been holding sway over minds. Evil angels obtained the victory at that meeting. But there is no need for me to give the particulars of this. [Cf: Spaulding-Magan Collection p. 466 para. 03] p. 469, Para. 6, [1906MS].

If Brother Daniells is not in Battle Creek, please read to the church what I am sending you. I have many letters to write, and I can not add more to this now. There is just one thing the Lord calls for, and that is, for every man, minister, or physician, or lay member, to confess his own sins. Each one will have a hard battle to fight with his own perverse self. Those who have stood directly in the way of the people, having a clear realization of their perilous condition, will have an account to settle with God. Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read Testimony No. 33, single volume, page 211, "How to Receive Reproof". Or, Testimonies Vol. 5, p. 683. Ellen G. White. [Cf: Spaulding-Magan Collection p. 466 para. 04] p. 469, Para. 7, [1906MS].

A Messenger.--Sanitarium, Cal., May 26, 1906.--Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point and that point and another point, that I said, "One at a time, if you please, lest you confuse me." [Cf: Spaulding-Magan Collection p. 480 para. 01] p. 470, Para. 1, [1906MS].

And then I appealed to them saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who had abundance of evidence, and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days." [Cf: Spaulding-Magan Collection p. 480 para. 02] p. 470, Para. 2, [1906MS].

Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, "Why is this?" [Cf: Spaulding-Magan Collection p. 481 para. 01] p. 470, Para. 3, [1906MS].

I have had no claims to make, only that *I am instructed that I am the Lord's messenger*; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus. [Cf: Spaulding-Magan Collection p. 481 para. 02] p. 470, Para. 4, [1906MS].

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions

that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you. [Cf: Spaulding-Magan Collection p. 481 para. 03] p. 470, Para. 5, [1906MS].

"Be not afraid of man, for my shield shall protect you. It is not you that speaketh; it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances*. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." [Cf: Spaulding-Magan Collection p. 481 para. 04] p. 470, Para. 6, [1906MS].

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets, are a reproach to the cause of Christ; and because my work includes much more than the word "prophet" signifies. [Cf: Spaulding-Magan Collection p. 481 para. 05] p. 471, Para. 1, [1906MS].

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do. [Cf: Spaulding-Magan Collection p. 481 para. 06] p. 471, Para. 2, [1906MS].

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, "If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life." [Cf: Spaulding-Magan Collection p. 481 para. 07] p. 471, Para. 3, [1906MS].

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 act an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children 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: Spaulding-Magan Collection p. 481 para. 08] p. 471, Para. 4, [1906MS].

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord's service. [Cf: Spaulding-Magan Collection p. 482 para. 01] p. 471, Para. 5, [1906MS].

I was charged not to neglect or pass by those who were being wronged. I was especially charged to protect against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. 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.

[Cf: Spaulding-Magan Collection p. 482 para. 02] p. 471, Para. 6, [1906MS].

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime. [Cf: Spaulding-Magan Collection p. 482 para. 03] p. 471, Para. 7, [1906MS].

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: Spaulding-Magan Collection p. 482 para. 04] p. 472, Para. 1, [1906MS].

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, 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. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility. [Cf: Spaulding-Magan Collection p. 482 para. 05] p. 472, Para. 2, [1906MS].

While in Australia I carried on this same line of 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: Spaulding-Magan Collection p. 482 para. 06] p. 472, Para. 3, [1906MS].

In Australia we also worked as Christian medical missionaries. 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: Spaulding-Magan Collection p. 482 para. 07] p. 472, Para. 4, [1906MS].

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to his people, and to take up work in any line that he points out. [Cf: Spaulding-Magan Collection p. 482 para. 08] p. 472, Para. 5, [1906MS].

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise then this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess. [Cf: Spaulding-Magan Collection p. 483

para. 01] p. 472, Para. 6, [1906MS].

I understand that some were anxious to know if Mrs. White still 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 campmeetings 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: Spaulding-Magan Collection p. 483 para. 02] p. 472, Para. 7, [1906MS].

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth 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: Spaulding-Magan Collection p. 483 para. 03] p. 473, Para. 1, [1906MS].

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping. [Cf: Spaulding-Magan Collection p. 483 para. 04] p. 473, Para. 2, [1906MS].

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 483 para. 05] p. 473, Para. 3, [1906MS].

In a letter from Mrs. E. G. White, written from Cooranbong, Australia, under the date of August 15, 1898, occurs the following paragraph:-- [Cf: Spaulding-Magan Collection p. 498 para. 01] p. 473, Para. 4, [1906MS].

Appeals for Means.--You ask me what you shall do in view of the fact that so little help is given to that department of the work in which you are working. [Cf: Spaulding-Magan Collection p. 498 para. 02] p. 473, Para. 5, [1906MS].

I would say, "Trust it with the Lord. There is a way opened for you in regard to securing help for the Southern field. Appeal to the people. This is the only course you can pursue, under the circumstances. [Cf: Spaulding-Magan Collection p. 498 para. 03] p. 473, Para. 6, [1906MS].

Send no statement of the situation through our religious papers; because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has *not* specified *any regular channel* through which means should pass." Addenda.--In a conversation with Mother today she definitely stated to me that the instructions I have received in regard to the work have not been revoked. J. E. White. (Sent from California [Cf: Spaulding-Magan

Collection p. 498 para. 04] p. 473, Para. 7, [1906MS].

The Final Triumph of Truth--Ages before His incarnation, Christ distinctly chose His position. He foresaw His life of humiliation, His rejection and crucifixion, His victory over satanic agencies, His victory over death and the grave. He saw the world flooded with light and life, and heard the song of triumph sung by the millions rescued from the hold of Satan. [Cf: Notebook Leaflets, Volume 1 p. 41 para. 07] p. 473, Para. 8, [1906MS].

Christ is our Deliverer. He exclaims, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Thrice in rapid succession He exclaimed, "I will raise him up at the last day." [Cf: Notebook Leaflets, Volume 1 p. 41 para. 08] p. 474, Para. 1, [1906MS].

"Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." And Solomon, when in the capacity of a preacher tried to present the strongest motive to holy obedience--the motive that was above all estimate in view of the judgment to come--said, "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." [Cf: Notebook Leaflets, Volume 1 p. 41 para. 09] p. 474, Para. 2, [1906MS].

God places every action in the scale. What a scene it will be! What impressions will be made regarding the holy character of God and the terrible enormity of sin, when the judgment, based on the law, is carried forward in the presence of all the worlds. Then before the mind of the unrepentant sinner there will be opened all the sins that he has committed, and he will see and understand the aggregate of sin and his own guilt. [Cf: Notebook Leaflets, Volume 1 p. 42 para. 01] p. 474, Para. 3, [1906MS].

When the loyal overcomers are crowned, God would have present all who have transgressed His law and broken their covenant with Him. And not one of the righteous will be absent. They see, in the Judge, Christ Jesus, the one whom every sinner has crucified. The Son of man shall come in His glory, and before Him shall be gathered all nations. The Father judgeth no man, but hath committed all judgment to the Son. [Cf: Notebook Leaflets, Volume 1 p. 42 para. 02] p. 474, Para. 4, [1906MS].

But the trumpet is waxing louder and louder, and the wicked dead come forth to confront Christ. When the multitude of the lost, those whom God has favored with great light, shall look upon the goodness, mercy, and love of Jesus, when those who might have been saved if they had accepted the light and the blessings of God's Word, but who refused to obey His law, see the great sacrifice made in their behalf, they understand the unmeasured love of the Redeemer; they understand His incarnation, the sweatdrops of blood, the marks of the nails in His hands and feet, the pierced side; and they ask to be hidden from the face of Him that sitteth on the throne, and from the wrath of the Lamb. They see as in reality the condemnation of Christ, they hear the loud cry, "Release unto us Barabbas." They hear the question, "What shall I do then with Jesus?" and the answer, "Crucify Him, crucify Him." [Cf:

Notebook Leaflets, Volume 1 p. 42 para. 03] p. 474, Para. 5, [1906MS].

The reign of appearance and pretense is over. The voice of the righteous Judge speaks with awful emphasis, as He utters the sentence, "Depart from Me: I never knew you." [Cf: Notebook Leaflets, Volume 1 p. 42 para. 04] p. 474, Para. 6, [1906MS].

The division of the whole multitude will be made. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left." Those who have done good and those who have done evil will receive a reward according to their works. Then shall Jesus say to those on His right hand, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Thus He welcomes them, to live hereafter in eternal communion with Himself. Every voice in the mansions of heaven echoes the welcome, "Come, ye blessed of My Father; inherit the kingdom prepared for you from the foundation of the world."-- MS. 77, 1906. [Cf: Notebook Leaflets, Volume 1 p. 42 para. 05] p. 474, Para. 7, [1906MS].

In contrast with the story of Abraham's faithfulness, and the words of commendation spoken of him, is the record of Eli, who kept his sons in office while they were committing great iniquity. Here is a lesson for all parents. . . . Evil, without restraint, was tolerated by Eli. The result was sin that would not be atoned for, by sacrifice or by offerings, forevermore.--Letter 144, 1906, p. 9, 10. [Cf: Unpublished Manuscripts, Volume 1 p. 103 para. 3] p. 475, Para. 1, [1906MS].

A Call for Reconversion and Rebaptism. In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but as it is written, The reproaches of them that reproached thee fell on Me." [Cf: Unpublished Manuscripts, Volume 2 p. 10 para. 1] p. 475, Para. 2, [1906MS].

Mark especially the words, "The reproaches of them that reproached thee fell on Me." Oh, that these words might sink deep into the heart of every one of you who think you are doing God's service while finding fault with others. This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ Himself. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 10 para. 2] p. 475, Para. 3, [1906MS].

God is not pleased with your spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Jesus Christ. Those who are striving to keep the commandments of God, ought to be in harmony, and to show a spirit of humility and love. God is it not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that He may lift us up [Cf:

Unpublished Manuscripts, Volume 2 p. 10 para. 3] p. 475, Para. 4, [1906MS].

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, "Ye are the light of the world." We are to seek to be light-bearers. [Cf: Unpublished Manuscripts, Volume 2 p. 11 para. 1] p. 475, Para. 5, [1906MS].

And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works and glorify your Father which is in heaven." A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we shall keep our light constantly shining. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 11 para. 2] p. 475, Para. 6, [1906MS].

In the name of who were you baptized? You went down into the water in the name of the three great Worthies in heaven,--The Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son and of the Holy Ghost, you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life. You were to have a new life. You were to live unto God; you were not to live unto yourself, and keep yourself under your own supervision for fear some one would touch you and hurt you. [Cf: Unpublished Manuscripts, Volume 2 p. 11 para. 3] p. 476, Para. 1, [1906MS].

My brethren and sisters, keep the mind fixed on Jesus. Keep the heart uplifted in prayer to God. Behold Jesus and what He endured and suffered for us in order that we might have that life which measures with the life of God. How can any of us wear our nerves on the outside, ready to break forth into disaffection if every movement made by someone else is not in exact accordance with our ideas? All this super-sensitiveness is to be put away. [Cf: Unpublished Manuscripts, Volume 2 p. 11 para. 4] p. 476, Para. 2, [1906MS].

In the night season God has revealed to me the spiritual condition of the church-members living in Oakland and the nearby cities. A large standard was raised up at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking-glass, from the face of which every one that looked saw himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God, and immediately began to confess their own wrongdoing; and, oh, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 12 para. 1] p. 476, Para. 3, [1906MS].

It is time now that we were looking unto Jesus to see whether we are reflecting His image. It is time now that we put away everything that will grieve the Holy Spirit of God,--divisions, dissensions,

faultfinding, incriminations. God wants us to come to the light, that our light may shine forth in good works. Let the praise of God be in heart and voice. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 12 para. 2] p. 476, Para. 4, [1906MS].

This is what we want to do when we are assembled in God's house. Let us cherish a spirit of gratitude and thanksgiving. We want our faces shining, reflecting the glory of God. We want to pray a great deal more than we talk regarding the faults of others. We want to be on our knees before God, and to come into communion and fellowship with Christ Jesus. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 12 para. 3] p. 476, Para. 5, [1906MS].

As children of God, we claim to be brought under the direct leadings of the Spirit of God. Is the holy Spirit among us? Are we moving under its guidance? If not, do not persist in dishonoring God, but come humbly before Him, and have heart and mind renovated, and the thoughts brought into unison with Christ Jesus. Then you can rejoice; then you can praise the Lord; then you can shout His praises with joyfulness. [Cf: Unpublished Manuscripts, Volume 2 p. 12 para. 4] p. 476, Para. 6, [1906MS].

Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude. This is what we claim to be,--followers of Jesus. We must be molded and fashioned in accordance with the divine pattern; and if you have lost your Christ-likeness, my brethren and sisters, you can never, never come into communion with God again until you are reconverted and rebaptized. You want to repent and to be rebaptized, and to come into the love and communion and harmony of Christ. Then you will have spiritual discernment which will enable you to see those things that are above, where Christ sitteth at the right hand of God. There is enough to contemplate regarding heavenly things, to fill every heart and mind, every congregation that is in the land, with rejoicing and praise and thanksgiving to God [Cf: Unpublished Manuscripts, Volume 2 p. 13 para. 1] p. 477, Para. 1, [1906MS].

As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed--hid with Christ in God. You claimed to be dead to sin, and cleansed from you hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God's goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 13 para. 2] p. 477, Para. 2, [1906MS].

There has come into the churches at Oakland and the surrounding community, a spirit of backbiting, of faultfinding and evil-speaking, which demonstrates that you are not converted Words are uttered that never should pass the lips of a Christian. My brethren and sisters, when you have nothing better to speak of than something about the faults of others, remember that "silence is eloquence." Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of

another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you, that you may see how you dishonor the name of Christ Jesus. . . . [Cf: Unpublished Manuscripts, Volume 2 p. 13 para. 3] p. 477, Para. 3, [1906MS].

Oh, that every soul in this congregation would consent to humble his own heart before God! Oh, that every soul in this room would be reconverted! Oh, that every soul would prostrate himself before God, and yield self unreservedly, and solemnly vow that with Heaven's help he would henceforth keep his lips from all guile, and sanctified; that he would keep the life and the course of action sanctified; that soul, body, and spirit would ever be sanctified unto the Lord. If thorough work were done, what a missionary company we should have with which to work these cities! Oh, what numbers we could have to send into places where the people have never heard the third angel's message! . . . [Cf: Unpublished Manuscripts, Volume 2 p. 14 para. 1] p. 477, Para. 4, [1906MS].

Two nights before I left my home, I was charged, during the visions of the night, to tell the congregation that I should meet at Oakland on the Sabbath, that the wicked words coming from their lips regarding the supposed faults of God's servants who are doing the very best they can to spread the truth and to advance His work, are all written in the heavenly books of record. Unless those who speak these words repent, they will at last find themselves outside the city of God. God will not allow a quarrelsome person to enter into the heavenly city. . . [Cf: Unpublished Manuscripts, Volume 2 p. 14 para. 2] p. 478, Para. 1, [1906MS].

Quarrel with yourself, but with no one else; and then be converted [Cf: Unpublished Manuscripts, Volume 2 p. 14 para. 3] p. 478, Para. 2, [1906MS].

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. It is best to prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. It is best that you should open the door of the soul-temple, and let the Saviour come in. "Behold, I stand at the door, and knock," the Saviour says. "If any man hear My voice, and open the door, I will come into him, and will sup with him, and he with Me." [Cf: Unpublished Manuscripts, Volume 2 p. 14 para. 4] p. 478, Para. 3, [1906MS].

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that we may, by the aid of the Holy Spirit, be prepared to present the third angel's message before others who need it so much. Now is our opportunity, now is our chance. May God help us, that we may be converted. [Cf: Unpublished Manuscripts, Volume 2 p. 15 para. 1] p. 478, Para. 4, [1906MS].

Remove the root of bitterness form your heart. Do not break off the

top of it. Root it out, lest springing up again, many shall be defiled. You can not afford to be content with halfhearted work. Dig it out by the roots; and then God will help you to be reconverted. Ms. 95, 1906. [Cf: Unpublished Manuscripts, Volume 2 p. 15 para. 2] p. 478, Para. 5, [1906MS].

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily, and delight to know My ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of Me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and Thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?" (Isaiah 58: 1-3.) [Cf: Unpublished Manuscripts, Volume 3 p. 100 para. 1] p. 478, Para. 6, [1906MS].

The people here mentioned are represented as bringing a charge against God. They have been active in observing the outward forms of worship, and they complain because God does not acknowledge their works, and because He does not answer their prayers. But the Lord charges them with neglecting His work and refusing to follow His way. [Cf: Unpublished Manuscripts, Volume 3 p. 100 para. 2] p. 479, Para. 1, [1906MS].

"Behold," He says, "in the day of your fast ye find pleasure, and exact all your labours. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high." (verses 3 and 4.) [Cf: Unpublished Manuscripts, Volume 3 p. 100 para. 3] p. 479, Para. 2, [1906MS].

It is possible for us to be deceived in regard to our relation to God. We are not to reproach our Maker if we do not see everything worked out just as we desire. Let us rather examine ourselves to see if we are keeping His words. [Cf: Unpublished Manuscripts, Volume 3 p. 100 para. 4] p. 479, Para. 3, [1906MS].

In contrast with the worship offered Him by this people, God places the work that He desires them to perform. [Isaiah 58:5-7 quoted.] [Cf: Unpublished Manuscripts, Volume 3 p. 101 para. 1] p. 479, Para. 4, [1906MS].

Here is a work for every individual. Christ's followers are to relieve the necessities of humanity wherever they see suffering or oppression. They are ever to be ready to speak a word in season to him that is weary. [Cf: Unpublished Manuscripts, Volume 3 p. 101 para. 2] p. 479, Para. 5, [1906MS].

We have a work to do for others. We cannot afford to live merely for ourselves. We are to represent the great Medical Missionary, who came to our world to seek and save that which was lost. When we do the work to which God calls us, we are assured of His blessing. [Cf: Unpublished Manuscripts, Volume 3 p. 101 para. 3] p. 479, Para. 6, [1906MS].

A Divine Prescription.--"Then shall thy light break forth as the morning, and thine health shall spring forth speedily." The great Physician will care for those who carry on the work that He did when He

was in our world. Are you sick? Here is a prescription that will restore you to health. As you forget yourself, and take an unselfish interest in those around you, the mighty Healer will acknowledge your work and give you strength beyond your expectations. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward" (verse 8). Who is our righteousness? The Lord Jesus Christ. Let us study the record of His life on this earth. Let us carry out the principles in our everyday life that He has given for us to follow. Then His righteousness will go before us, and His glory will be our reward. Here is the prescription for every soul to accept. [Cf: Unpublished Manuscripts, Volume 3 p. 101 para. 4] p. 479, Para. 7, [1906MS].

"What shall I do that I may inherit eternal life?" (Mark 10:17), asked the lawyer of Christ. "What is written in the law? how readest thou?" the Saviour said. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself," and Christ replied, "Thou hast answered right: this do, and thou shalt live" (Luke 10:26-28). Those who will obey these two great principles will have the constant blessing of God. [Cf: Unpublished Manuscripts, Volume 3 p. 101 para. 5] p. 480, Para. 1, [1906MS].

How to Receive an Answer to Our Prayers.--"Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am" (Isaiah 58:9). Do you feel that your prayers are unanswered? Then do as Christ directs you. In His word He has declared it; by His Spirit He testifies to it. Will you follow the directions? Will you relieve the necessities of those around you? Will you work in behalf of the oppressed? Will you practice the life of Christ in seeking to save the souls ready to perish? In such work you will have the comfort of the grace of God in rich measure. [Cf: Unpublished Manuscripts, Volume 3 p. 102 para. 1] p. 480, Para. 2, [1906MS].

(Isaiah 58:9-11 quoted.) I thank the Lord with heart and soul and voice for this assurance. When in trouble you may not always feel the assurance of help, but you can always say, The Lord has said it, and I will trust in Him. (Verse 12 quoted.) [Cf: Unpublished Manuscripts, Volume 3 p. 102 para. 2] p. 480, Para. 3, [1906MS].

These words outline our work. We are to repair the breach that has been made in the law of God, to exalt the downtrodden fourth commandment. We are to point out the right path, which has been lost sight of. A false sabbath has been exalted in the place of the seventh-day Sabbath of Jehovah, and many have lost their bearings. By vigilance and faithfulness in following the true path, we are to direct them all to the right path. (Verses 13-14 quoted.) [Cf: Unpublished Manuscripts, Volume 3 p. 102 para. 3] p. 480, Para. 4, [1906MS].

"Not finding thine own pleasure, nor speaking thine own words." Then whose words will you speak? The very words that Christ has given to comfort, to encourage, to bless, to lift up those that are bowed down. God has given you a mind, that you may speak words to help others. Do not feed it with trash. Do not injure it by the use of tobacco or alcohol. None of us have any too much mind, and we should do our utmost to improve that which we have. We cannot afford to allow the mind to be

dominated by evil for one moment, for thus we might lose an opportunity to speak a word in season to some soul ready to perish. The responsibility of winning souls to Christ rests upon us, and we must work for their salvation. We are not to speak our own words, working for our own personal benefit; we are to study how best to relieve the suffering and the oppressed, how best to help the needy and distressed. [Cf: Unpublished Manuscripts, Volume 3 p. 103 para. 1] p. 480, Para. 5, [1906MS].

"Then shalt thou delight thyself in the Lord." He is your power, your health, your life, and your salvation. Trust in Him every moment. Pray to Him, and ask Him to keep you in your going out and your coming in. Ask Him to preserve your soul that it shall not be beguiled by the enemy. [Cf: Unpublished Manuscripts, Volume 3 p. 103 para. 2] p. 481, Para. 1, [1906MS].

Light Reading.--I ask you to put away from your homes all light reading. Do not fill the house with magazines, so that when one comes in the first thing he picks up is a magazine. The Lord has nothing to do with such reading. It fills the mind with trash. Those who indulge in it are bringing to the foundation wood, hay, and stubble. It is a sin in the sight of God to give the mind to such reading, for He claims our thoughts. We are to serve Him with the mind. In the Bible you will find reading that will be food to the soul. We have no time to spend in light reading. Let us study what saith the Word of God. Let us find out from the Scriptures what are the conditions of salvation. [Cf: Unpublished Manuscripts, Volume 3 p. 103 para. 3] p. 481, Para. 2, [1906MS].

Have you become acquainted with your neighbors, that you may tell them of the truth? Take your Bible and call on them. Read them some of those passages of Scripture that are the most comforting. Show them that you have an interest in their eternal welfare. God wants you to help them to place their minds in a right channel. [Cf: Unpublished Manuscripts, Volume 3 p. 104 para. 1] p. 481, Para. 3, [1906MS].

In the Word of God the truth in regard to the observance of the Lord's Sabbath is plainly stated. But the world is in ignorance of God's requirements. Shall it be that when you meet your neighbors in the day of judgment, they will charge you with neglect, saying, "You knew of these things, why did you not tell us?" [Cf: Unpublished Manuscripts, Volume 3 p. 104 para. 2] p. 481, Para. 4, [1906MS].

May God help us to realize that our words are a talent more precious than gold and silver. May He help us to speak only words of comfort and consolation. [Cf: Unpublished Manuscripts, Volume 3 p. 104 para. 3] p. 481, Para. 5, [1906MS].

Remember that a large number of angels were cast out of heaven because of rebellion. These angels are continually striving to turn into wrong channels the minds of those who are seeking to obey the Lord. But if you will walk in the path of obedience to God's requirements, He will watch over you and guard you from evil. He will strengthen you and cause you to rise upon the high places of the earth. [Cf: Unpublished Manuscripts, Volume 3 p. 104 para. 4] p. 481, Para. 6, [1906MS].

Light on Health Reform.--Nearly forty years ago the Lord opened up

before us the principles of health reform. At that time I was very weak physically. Sometimes I would faint away two or three times a day, and I thought as many today think, that flesh-meat was the only food that would keep up my strength. But in mercy the Lord showed me that flesh-meat is not necessary to maintain strength, and that it is not the best food. [Cf: Unpublished Manuscripts, Volume 3 p. 104 para. 5] p. 481, Para. 7, [1906MS].

Since that time increased light upon health reform has been given. In grains, fruits, vegetables, and nuts are to be found all the food elements that we need. If we will come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh-meat. [Cf: Unpublished Manuscripts, Volume 3 p. 105 para. 1] p. 482, Para. 1, [1906MS].

One time Dr. Trall said to me, "I must tell you that you put forth too much strength when you stand before the people. If you continue to do as you are doing you cannot live over three years, and I do not know that you can live three months." I had with me a copy of the book, *How to Live*, and I asked Dr. Trall if he would read the book. He replied that he would, and I let him take it. A few days afterward he said to me, "Mrs. White, where did you get your instruction in medical science?" I replied that I had received it by revelation from God. As he handed the book back to me, he said, "That book is filled with truth. I hope it may have a wide circulation." Dr. Trall was an unbeliever, and he used often to speak against our ministers, but he would never say one word against Mrs. White. He is now dead, and I, whom he thought could live only a short time, have been preserved all these years. I shall soon be seventy-eight years old. I have placed myself in the hands of God, and He has sustained me, enabling me to bear my testimony in many parts of the world. [Cf: Unpublished Manuscripts, Volume 3 p. 105 para. 2] p. 482, Para. 2, [1906MS].

Early Experience.--When the State Fair was held in Battle Creek, our people took with them onto the ground three or four cooking stoves and demonstrated how good meals might be prepared without the use of flesh-meat. We were told that we set the best table on the ground. Whenever large gatherings are held, it is your privilege to devise plans whereby you can provide those who attend with wholesome food, and thus educate them in the matter of the most simple and healthful diet. [Cf: Unpublished Manuscripts, Volume 3 p. 105 para. 3] p. 482, Para. 3, [1906MS].

In our early experiences the Lord gave us favor with the people, and we had many wonderful opportunities to demonstrate what could be done through the principles of health reform to restore to health those whose cases had been pronounced hopeless. At one time the wife of the high school teacher in Battle Creek was thrown from a sleigh and seriously injured. We took her into our house, which was close by, and cared for her. The doctor called, and when he saw what we were doing, he said, "You are doing the very best that can be done. I leave the case with you." She recovered. Some years afterward she came to my house, bringing her husband and her little girl. She said to the child, "This is Mrs. White. You would not be here today if she had not saved my life several years ago." We knelt down together and thanked the Lord for His mercy. [Cf: Unpublished Manuscripts, Volume 3 p. 106 para. 1] p. 482, Para. 4, [1906MS].

The light on the subject of health reform was given by the Lord, and we are not to depart from it. The Lord has put into the minds of some a knowledge of how to prepare wholesome articles of food. But it is not His design that this knowledge shall be confined to a few. In every family there should be those who understand the science of healthful cooking. [Cf: Unpublished Manuscripts, Volume 3 p. 106 para. 2] p. 482, Para. 5, [1906MS].

Restaurant Work.--Light was also given that in the cities there would be opportunity to do a work similar to that which we did on the Battle Creek fairgrounds. In harmony with this light, hygienic restaurants have been established. But there is grave danger that our restaurant workers will become so imbued with the spirit of commercialism that they will fail to impart the light which the people need. Our restaurants bring us in contact with many people, but if we allow our minds to be engrossed with the thought of financial profit, we shall fail to fulfill the purpose of God. He would have us take advantage of every opportunity to present the truth that is to save men and women from eternal death. [Cf: Unpublished Manuscripts, Volume 3 p. 106 para. 3] p. 483, Para. 1, [1906MS].

I have tried to ascertain how many souls have been converted to the truth as a result of the restaurant work here in Los Angeles. Some may have been saved, but many more might be converted to God if every effort were made to conduct the work in God's order, and to let light shine into the pathway of others. [Cf: Unpublished Manuscripts, Volume 3 p. 107 para. 1] p. 483, Para. 2, [1906MS].

I would say to the workers connected with the restaurant, "Do not continue to work as you have been working. Seek to make the restaurant a means of communicating to others the light of present truth. For this purpose only have our restaurants been established." [Cf: Unpublished Manuscripts, Volume 3 p. 107 para. 2] p. 483, Para. 3, [1906MS].

The food work must not be so enlarged that it will call for the talent that should be put to use in the ministry, or in other lines of evangelistic work. There is danger that the restaurant work will employ those who are needed to take an active part in house-to-house labor and in various lines of missionary work. Some who have been held in the restaurant should have been engaged in helping Elder Simpson in his efforts to present the truth. [Cf: Unpublished Manuscripts, Volume 3 p. 107 para. 3] p. 483, Para. 4, [1906MS].

The workers in the Los Angeles restaurant and the members of the Los Angeles church need to be thoroughly converted. To everyone has been given the talent of intellect. Have you received power to prevail with God? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." (John 1:12.) [Cf: Unpublished Manuscripts, Volume 3 p. 107 para. 4] p. 483, Para. 5, [1906MS].

We should put forth greater efforts to teach the people the truths of health reform. At every camp meeting an effort should be made to demonstrate what can be done in providing an appetizing, wholesome diet from grains, fruits, nuts, and vegetables. In every place where new companies are brought into the truth, instruction should be given in

the science of preparing wholesome food. Workers should be chosen who can labor from house to house in an educational campaign. [Cf: Unpublished Manuscripts, Volume 3 p. 108 para. 1] p. 483, Para. 6, [1906MS].

You prepare food for those who come to the restaurant for meals, but what efforts are you putting forth to teach them the commandments of God, and point them to the path of life? The restaurant should be a place where a holy influence is exerted. Do not give your patrons merely the newspapers to read. Let them have the publications that are filled with truth. Endeavor to become acquainted with those with whom you are brought in contact. Lead them on to inquire in regard to the truth, and then have ready some tract or book that will answer their question. In this way seeds of truth may be sown, and the time will come when some of it will spring up unto life eternal. [Cf: Unpublished Manuscripts, Volume 3 p. 108 para. 2] p. 484, Para. 1, [1906MS].

Heavenly angels are waiting to cooperate with those who work on the side of truth and righteousness. The enemy of souls is working diligently to bring in his so-called science that will make of God and of Christ a nonentity. His delusions are flooding the world, but we cannot conceive of what will be in the future. [Cf: Unpublished Manuscripts, Volume 3 p. 108 para. 3] p. 484, Para. 2, [1906MS].

Sanitarium Work in Southern California.--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 building now occupied by the Fernando School. When someone 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: Unpublished Manuscripts, Volume 3 p. 109 para. 1] p. 484, Para. 3, [1906MS].

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: Unpublished Manuscripts, Volume 3 p. 109 para. 2] p. 484, Para. 4, [1906MS].

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 us 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: Unpublished Manuscripts, Volume 3 p. 109 para. 3] p. 484, Para. 5, [1906MS].

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" (Matthew 28:19,20). [Cf: Unpublished Manuscripts, Volume 3 p. 109 para. 4] p. 484, Para. 6, [1906MS].

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: Unpublished Manuscripts, Volume 3 p. 110 para. 1] p. 485, Para. 1, [1906MS].

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: Unpublished Manuscripts, Volume 3 p. 110 para. 2] p. 485, Para. 2, [1906MS].

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. -- Ms. 27, 1906. [Cf: Unpublished Manuscripts, Volume 3 p. 110 para. 3] p. 485, Para. 3, [1906MS].

Lessons from the Fifteenth of Romans. (Sermon preached by E.G. White at the Congregational Church, which was being temporarily used by the Oakland SDA Church, 18th and Market Streets, Oakland, California, on Sabbath afternoon, October 20, 1906.) [Cf: Unpublished Manuscripts, Volume 4 p. 12 para. 1] p. 485, Para. 4, [1906MS].

In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me" [verses 1-3]. [Cf: Unpublished Manuscripts, Volume 4 p. 12 para. 2] p. 485, Para. 5, [1906MS].

Mark especially the words, "The reproaches of them that reproached thee fell on Me." Oh, that these words might sink deep into the heart of every one of you who think you are doing God's service while finding fault with others. This is the weakness, the besetting sin, of many in this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ Himself. [Cf: Unpublished Manuscripts, Volume 4 p. 12 para. 3] p. 485, Para. 6, [1906MS].

"For whatsoever things were written aforetime were written for our

learning, that we through patience and comfort of the scriptures might have hope" [verse 4]. [Cf: Unpublished Manuscripts, Volume 4 p. 12 para. 4] p. 485, Para. 7, [1906MS].

We want to be Bible Christians. We want to come right to the Word, and to carry out this Word in every particular. Then we shall know that Jesus Christ is our efficiency, our healer, our strength, our frontguard, and our rearward. Then we shall have that help and that power which God alone can give to us. [Cf: Unpublished Manuscripts, Volume 4 p. 12 para. 5] p. 486, Para. 1, [1906MS].

God desires that His commandment-keeping people shall stand on vantage ground. He desires that they shall stand before Him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into His image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's word means something to those who claim to believe it. [Cf: Unpublished Manuscripts, Volume 4 p. 13 para. 1] p. 486, Para. 2, [1906MS].

"Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus" [verse 5]. Why? That we shall be of half a dozen different minds, or of a great variety of minds? Oh, no. The apostle exhorts you to be "likeminded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God" [verses 5-7]. [Cf: Unpublished Manuscripts, Volume 4 p. 13 para. 2] p. 486, Para. 3, [1906MS].

What does this injunction entail? It places us under obligation to God. It leaves us in a position where we shall understand that we are amenable to God. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of feeling that we must show animosity toward one another. [Cf: Unpublished Manuscripts, Volume 4 p. 13 para. 3] p. 486, Para. 4, [1906MS].

My dear brethren and sisters, God is not pleased with your spirit of criticism and fault-finding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Jesus Christ. Those who are striving to keep the commandments of God ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of fault-finding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that He may lift us up. [Cf: Unpublished Manuscripts, Volume 4 p. 13 para. 4] p. 486, Para. 5, [1906MS].

The apostle continues: [verses 8 and 9 quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 14 para. 1] p. 486, Para. 6, [1906MS].

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, "Ye are the light of the world"

[Matt. 5:14]. We are to seek to be lightbearers. [Cf: Unpublished Manuscripts, Volume 4 p. 14 para. 2] p. 486, Para. 7, [1906MS].

And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works, and glorify your Father which is in heaven." A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we shall keep our light constantly shining. [Cf: Unpublished Manuscripts, Volume 4 p. 14 para. 3] p. 487, Para. 1, [1906MS].

[Romans 15:8-10, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 14 para. 4] p. 487, Para. 2, [1906MS].

In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in Boston and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, "And again He saith, Rejoice, ye Gentiles, with His people." The apostle continues, [verses 11-13, quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 14 para. 5] p. 487, Para. 3, [1906MS].

In the name of whom were you baptized? You went down into the water in the name of the three great Worthies in heaven--the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life. You were to have a new life. You were to live unto God; you were not to live unto yourself, and keep yourself under your own supervision for fear someone would touch you and hurt you. [Cf: Unpublished Manuscripts, Volume 4 p. 15 para. 1] p. 487, Para. 4, [1906MS].

My brethren and sisters, keep the mind fixed on Jesus. Keep the heart uplifted in prayer to God. Behold Jesus and what He endured and suffered for us in order that we might have that life which measures with the life of God. How can any of us wear our nerves on the outside, ready to break forth into disaffection if every movement made by someone else is not in exact accordance with our ideas? All this super-sensitiveness is to be put away. [Cf: Unpublished Manuscripts, Volume 4 p. 15 para. 2] p. 487, Para. 5, [1906MS].

In the night season God has revealed to me the spiritual condition of the church members living in Oakland and the nearby cities. A large standard was raised up at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking glass, from the face of which everyone that looked saw himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God and

immediately began to confess their own wrong-doing; and, oh, what a scene of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. [Cf: Unpublished Manuscripts, Volume 4 p. 15 para. 3] p. 487, Para. 6, [1906MS].

I shall never be satisfied until just such an experience comes into the church here in Oakland and in San Francisco. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, oh why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put Him to open shame by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do by looking unto Jesus and by realizing how our course must appear in His sight and how He must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I cannot sleep more than a few hours; and often, in the hours of the night, I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set Thy people in order, before it shall be everlastingly too late. [Cf: Unpublished Manuscripts, Volume 4 p. 16 para. 1] p. 488, Para. 1, [1906MS].

Oftentimes during the seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and nearby places--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion. [Cf: Unpublished Manuscripts, Volume 4 p. 16 para. 2] p. 488, Para. 2, [1906MS].

Brethren and sisters, it is time now that we were looking unto Jesus to see whether we are reflecting His image. It is time now that we put away everything that will grieve the Holy Spirit of God--divisions, dissensions, fault-finding, incriminations. God wants us to come to the light, that our light may shine forth in good works. Let the praise of God be in heart and voice. [Cf: Unpublished Manuscripts, Volume 4 p. 17 para. 1] p. 488, Para. 3, [1906MS].

"And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people." [Cf: Unpublished Manuscripts, Volume 4 p. 17 para. 2] p. 488, Para. 4, [1906MS].

This is what we want to do when we are assembled in God's house. Let us cherish a spirit of gratitude and thanksgiving. We want our faces shining, reflecting the glory of God. We want to pray a great deal more than we talk regarding the faults of others. We want to be on our knees before God, and to come into communion and fellowship with Christ Jesus. [Cf: Unpublished Manuscripts, Volume 4 p. 17 para. 3] p. 488, Para. 5, [1906MS].

"And again, Esaias saith, There shall be a root of Jesse, and He that

shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace." [Cf: Unpublished Manuscripts, Volume 4 p. 17 para. 4] p. 488, Para. 6, [1906MS].

Here we are. As children of God, we claim to be brought under the direct leadings of the Spirit of God. Is the Holy Spirit among us? Are we moving under its guidance? If not, do not persist in dishonoring God, but come humbly before Him, and have heart and mind renovated, and the thoughts brought into unison with Christ Jesus. Then you can rejoice; then you can praise the Lord; then you can shout His praises with joyfulness. Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude. This is what we claim to be--followers of Jesus. We must be molded and fashioned in accordance with the divine pattern; and if you have lost your Christlikeness, my brethren and sisters, you can never, never come into communion with God again until you are reconverted and rebaptized. You want to repent and to be rebaptized, and to come into the love and communion and harmony of Christ. Then you will have spiritual discernment which will enable you to see those things that are above, where Christ sitteth at the right hand of God. There is enough to contemplate regarding heavenly things, to fill every heart and mind, every congregation that is in the land, with rejoicing and praise and thanksgiving to God. [Cf: Unpublished Manuscripts, Volume 4 p. 17 para. 5] p. 489, Para. 1, [1906MS].

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." If this were your condition, sinners would be converted. [Cf: Unpublished Manuscripts, Volume 4 p. 18 para. 1] p. 489, Para. 2, [1906MS].

As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed--hid with Christ in God. You claimed to be dead to sin and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God's goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church. The apostle continues, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" [verse 14]. [Cf: Unpublished Manuscripts, Volume 4 p. 18 para. 2] p. 489, Para. 3, [1906MS].

We may make mistakes, and we may have to "admonish one another." But there has come into the churches at Oakland and the surrounding community a spirit of backbiting, of faultfinding and evil-speaking, which demonstrates that you are not converted. Words are uttered that never should pass the lips of a Christian. My brethren and sisters, when you have nothing better to speak of than something about the faults of others, remember that "silence is eloquence." Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you, that you may see how you dishonor the name of Christ Jesus. [Verses 15, 16, quoted.] [Cf:

Unpublished Manuscripts, Volume 4 p. 19 para. 1] p. 489, Para. 4, [1906MS].

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life--to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest Beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden "with Christ in God"--wonderful transformation. This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. And this is the prayer that every one of us may offer. [Cf: Unpublished Manuscripts, Volume 4 p. 19 para. 2] p. 490, Para. 1, [1906MS].

Oh, I am so afraid that the next judgment of God will come upon Oakland and San Francisco again, before you are ready! But if you come to the Lord, if those of you who profess to be His commandment-keeping people will come to Him and humble your hearts before Him, your ignorance may pass away. [Cf: Unpublished Manuscripts, Volume 4 p. 20 para. 1] p. 490, Para. 2, [1906MS].

The church members in this community who are not in harmony with God and with their brethren, are carrying a great load of ignorance. This is a certain hindrance to their efforts to perfect a character through the gracious power of truth upon the human soul. They do not know that they are ignorant, but they are. God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the divine. [Cf: Unpublished Manuscripts, Volume 4 p. 20 para. 2] p. 490, Para. 3, [1906MS].

There remains now only a little while in which we can work to save our own souls and the souls of others; and we want all the powers that God has given us cleansed and sanctified. We want to clear the path for every working agency, in order that they may not be impeded as they try to advance. [Cf: Unpublished Manuscripts, Volume 4 p. 20 para. 3] p. 490, Para. 4, [1906MS].

Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path that leads upward to heaven. This path is narrow, it is true, and because of its narrowness, "few there be that find it." We cannot afford to leave the path that leads to life everlasting. We cannot afford to make any mistake in this matter. If you mistake your way, and disease comes upon you suddenly, and you die without truly repenting of your cruel spirit which has been a hindrance to many souls, there is no hope in your case. [Cf: Unpublished Manuscripts, Volume 4 p. 20 para. 4] p. 490, Para. 5, [1906MS].

God calls upon us to come into harmony with the divine pattern. He

calls upon us, while it is called Today, to repent and be reconverted; and then His Spirit will dwell in us richly, and there will be transformations of character little dreamed of. As His Spirit works with your spirit, there will be manifest a saving grace by which we shall be deeply convicted of the wonderful transformation that is taking place in your character. Others will notice it, and be influenced thereby. Thus a constant and progressive work will be going on in the church. Oh, my dear brethren and sisters, let us all come into line. We cannot afford to be out of line now--it is too late in the day. [Cf: Unpublished Manuscripts, Volume 4 p. 21 para. 1] p. 491, Para. 1, [1906MS].

Again, we read: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God" [verse 17]. [Cf: Unpublished Manuscripts, Volume 4 p. 21 para. 2] p. 491, Para. 2, [1906MS].

"Whereof I may glory through Jesus Christ." This is the manner in which we may glory. And as transformation of character takes place, through repentance and confession and reversion and rebaptism, you will glory through Jesus Christ "in those things which pertain to God," not in the things that pertain to your own personal, selfish interests. [Verse 18, quoted.] Oh, that every soul in this congregation would consent to humble his own heart before God! Oh, that every soul in this room would be reconverted! Oh, that every soul would prostrate himself before God, and yield self unreservedly, and solemnly vow that with Heaven's help he would henceforth keep his lips from all guile, and sanctified; that he would keep the life and the course of action sanctified; that soul, body, and spirit would ever be sanctified unto the Lord. If thorough work were done, what a missionary company we should have with which to work these cities! Oh, what numbers we could have to send into places where the people have never heard the third angel's message! [Cf: Unpublished Manuscripts, Volume 4 p. 21 para. 3] p. 491, Para. 3, [1906MS].

Some talk of going to far-off countries as missionaries; and this is well, if the Lord so directs. A brother under conviction of sin once said, "I want to be converted, that I may go out to the heathen to help them." "Why," said I, "begin at home; become right with God where you are; put away your sins, and be a home missionary." If we cannot be missionaries at home, we can never expect to do good in another field. All about us there are heathen. Only a few miles from where you live, there are poor people who have never heard of the Seventh-day Adventists and the third angel's message; they know but little regarding the sacredness of God's law. [Cf: Unpublished Manuscripts, Volume 4 p. 22 para. 1] p. 491, Para. 4, [1906MS].

How true this is of San Francisco and of Oakland, and of all the lesser places nearby! I beg of you, brethren and sisters, in the name of the Lord Jesus Christ, to be converted, that you may go to work for those who are living within easy reach. As you go forth in humility and faith, the impression made on heart and mind will be such as will lead those who accept the truth to begin humbly. They will not regard themselves as full fledged, capable of depending on their own strength; but they will sit at the feet of Jesus with meekness and lowliness of heart, to learn of Him. When the truth is spoken by God's servants, those new converts will receive it into good and honest hearts, and it

will abide. Thus they will steadily increase in knowledge and understanding. [Cf: Unpublished Manuscripts, Volume 4 p. 22 para. 2] p. 491, Para. 5, [1906MS].

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. Christ is watching you. He is the One who has paid so great a price for your salvation. He greatly desires to bring to God all for whom He has sacrificed so much. He desires that they shall learn how to be obedient and heavenly-minded. In this world we are to prepare for a home in the city that hath foundations, whose builder and maker is God. [Cf: Unpublished Manuscripts, Volume 4 p. 23 para. 1] p. 492, Para. 1, [1906MS].

In order to prepare for entrance into this beautiful city, we must now be clothed with the wedding garment--with the robe of Christ's righteousness. We must stand before Him without spot or wrinkle or any such things. You have not been appointed to talk about others' faults. While probation still lingers, every soul ought to be washing his own robe of character, and preparing for translation. [Cf: Unpublished Manuscripts, Volume 4 p. 23 para. 2] p. 492, Para. 2, [1906MS].

It is our privilege now, in this world, to be workers together with God. But first of all, we must be reconverted. Only when the brain-power and the talent of speech are sanctified, are we fitted for service. During the past few weeks you have been highly favored with opportunities for Bible study. None can realize how heavily the burden rested upon me when I saw the important work that must be speedily done in California. And when Brother S.N. Haskell and his wife, about this time, were looking first at one place and then at another, with a view of visiting several places before returning to Nashville, where they seemed to think they must labor again, I wrote to them, You have a message to bear in southern California and in other portions of California, and I beg of you to come West soon. I am so thankful that they came. Now that they are here, I greatly desire that their work shall not be impeded in any wise. I want that you should clear the King's highway. And do not be afraid of the converting power of God. Be not afraid of His truth coming into the formation of your own individual character. If this work should tear your character to pieces, it can bring it together in a wholeness that is sanctified. We greatly need to humble the soul before God and before Christ Jesus, and so relate ourselves toward our maker and toward one another, that we shall be brought into unity of action. [Cf: Unpublished Manuscripts, Volume 4 p. 23 para. 3] p. 492, Para. 3, [1906MS].

We read further: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God" [verse 17]. "In those things"--you see where the glory is. It is not in self-exaltation; it is not in one's telling of his faultless character; it is in humbling one's self before God. Then you shall represent in your own life the life of Christ. [Cf: Unpublished Manuscripts, Volume 4 p. 24 para. 1] p. 492, Para. 4, [1906MS].

Says the apostle: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed" [verse 18]. "Wrought by me." How did God work through Paul? Through a multitude of revelations whereby he might "make the

Gentiles obedient." Paul had many wonderful visions. He saw that which could not be described by mortal man, and concerning these visions he remained nearly silent; but, nevertheless, God "wrought" through His servant by the abundance of His revelations, to accompany Paul's preaching with a power that could not be withstood. So thoroughly was Paul's faith substantiated by these visions that his message was ever "Yea and Amen." He could not think of consenting to say "Nay" when he had formerly said "Yea." His words were established by a weight of evidence that was immovable. [verses 18-26, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 24 para. 2] p. 492, Para. 5, [1906MS].

Paul had been gathering up money for the poor at Jerusalem, in order that the way might be opened before him to preach the truth. In Jerusalem there were many who believed not that Jesus had been raised from the dead and was indeed the living Son of the Most High God. Paul desired to reach this class, and so he brought in these contributions in order to open the way. [Cf: Unpublished Manuscripts, Volume 4 p. 25 para. 1] p. 493, Para. 1, [1906MS].

Respecting this contribution, Paul declared of the Gentiles: [verses 27, 28, quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 25 para. 2] p. 493, Para. 2, [1906MS].

Go where we may, everywhere there is work to be done. We need a fitting up for this work, and we need especially to guard against having a tongue that is sanctified to Satan. The tongue that God has given is to be used to glorify Him in speech. Unless it is, we shall be standing directly in the way of God's work in this world, and the judgments of heaven will surely fall upon us. But we hope that we shall see of the salvation of God in a much larger degree than we have yet seen it. Paul continues: [verses 29-31, quoted]. [Cf: Unpublished Manuscripts, Volume 4 p. 25 para. 3] p. 493, Para. 3, [1906MS].

As Paul goes to Judea to bear the message of the gospel of Christ to those who were opposing the idea of Jesus' being the Saviour of the world, he wanted the Christian Gentiles to strive together with him in their prayers to God. How much better is this than to talk about the faults of one another! Brethren and sisters, when you are talking with one another, and someone begins to speak about the sins of someone else, listen not. Tell him that you must refuse to hear, for this is not your line of work. Instead of entering into a conversation that tends to tear down, try to speak a word of encouragement. Your talent of speech is to be sanctified unto God; it is to be cleansed from everything like faultfinding. Let us strive together with God's appointed workers in prayer to the Lord that He shall protect them and bless them, and that they may be "delivered from them that do not believe." Thus the way will be opened for the reception of the gospel. [Verses 32, 33, quoted.] [Cf: Unpublished Manuscripts, Volume 4 p. 26 para. 1] p. 493, Para. 4, [1906MS].

These words that I have been reading to you this afternoon are the words of the Bible in regard to your duty and my own duty. And I greatly desire that you shall learn to guard the door of your lips lest you speak unadvisedly. I used to say to my children, as they were leaving home in the morning: "Now, children, you are going out for the day's work. Remember that you are to guard your tongue. Speak not one word that will provoke a wrong act. If you fail, then when we meet at

family worship during the evening hour, we shall talk the matter over and make it right with God. You see, children, kind words never cause you any pain and sorrow. Speak kindly, tenderly to one another, and see what a refreshing, what a blessing, comes to your own heart. But if you begin to contend one with another, then passions arise, and you have to strive with all your might to retain control over yourself. Be brave, be true." [Cf: Unpublished Manuscripts, Volume 4 p. 26 para. 2] p. 493, Para. 5, [1906MS].

And at eventide, when the children would gather together before going to bed, we would talk over the happenings of the day. Possibly during the day one of the children had said, "Mother, someone has done thus and so to me." I had replied that when we all came together in the evening we could talk it over. When evening came, they had all had time for reflection, and they did not feel inclined to bring charges against one another. They would say, "Mother, I have done thus and so," and the tears would start from their eyes, as they would add, "I feel as if I would like to have you ask the Lord to forgive me. I believe He will." And then we would bow in prayer and confess the sins of the day, and pray for forgiveness. After confessing their wrongdoings, these little fellows would soon fall asleep. [Cf: Unpublished Manuscripts, Volume 4 p. 27 para. 1] p. 494, Para. 1, [1906MS].

But when a child hears an older person constantly talking about the faults of someone else, he in turn is imbued with the same spirit of faultfinding and criticism. The seeds of contention are being sown. Oh, how can professed Christians indulge in such a work! Two nights before I left my home, I was charged, during the visions of the night, to tell the congregation that I should meet at Oakland on the Sabbath, that the wicked words coming from their lips regarding the supposed faults of God's servants who are doing the very best they can to spread the truth and to advance His work, are all written in the heavenly books of record. Unless those who speak these words repent, they will at last find themselves outside the city of God. God will not allow a quarrelsome person to enter into the heavenly city. [Cf: Unpublished Manuscripts, Volume 4 p. 27 para. 2] p. 494, Para. 2, [1906MS].

After my visit to Oakland two weeks ago, I was sick for a whole week. I carried a very heavy burden, but I felt that if duty seemed plain for me to go down again, God would give me strength to speak to you. [Cf: Unpublished Manuscripts, Volume 4 p. 28 para. 1] p. 494, Para. 3, [1906MS].

I feel an intense interest regarding every faultfinder, for I know that a quarrelsome disposition will never find entrance into the city of God. Quarrel with yourself, but with no one else, and then be converted. Confess your sins right here where you are, before you return to your homes. With words of confession, humble your hearts before God. [Cf: Unpublished Manuscripts, Volume 4 p. 28 para. 2] p. 494, Para. 4, [1906MS].

When you are tempted to speak unadvisedly, be on guard. If someone else approaches you with words of criticism regarding one of God's children, turn a deaf ear to every such word. If you are spoken to harshly, never retaliate. Utter not a word. When under provocation, remember that "silence is eloquence." Silence is the greatest rebuke that you can possibly give a faultfinder or one whose temper is

irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you. [Cf: Unpublished Manuscripts, Volume 4 p. 28 para. 3] p. 494, Para. 5, [1906MS].

There is a great work to be done, and many are unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. It is best to prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. It is best that you should open the door of the soul-temple, and let the Saviour come in. "Behold, I stand at the door, and knock," the Saviour says: "if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. [Cf: Unpublished Manuscripts, Volume 4 p. 28 para. 4] p. 495, Para. 1, [1906MS].

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that we may, by the aid of the Holy Spirit, be prepared to present the third angel's message before others who need it so much. Now is our opportunity; now is our chance. May God help us, that we may be converted. [Cf: Unpublished Manuscripts, Volume 4 p. 29 para. 1] p. 495, Para. 2, [1906MS].

Dear brethren and sisters, if there are any of you that desire to say anything this afternoon, be free. Are you ready to rededicate yourselves to God? Christ is ready; He is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you cannot spend them any better than by clearing the King's highway. Remove the root of bitterness from your heart. Do not break off the top of it. Root it out lest, springing up again, many shall be defiled. You cannot afford to be content with half-hearted work. Dig it out by the roots, and then God will help you to be reconverted. [Cf: Unpublished Manuscripts, Volume 4 p. 29 para. 2] p. 495, Para. 3, [1906MS].

[Elder S.N. Haskell speaking: Perhaps some would like to bear testimony. If we could see the interest that heaven is taking at the present time in our behalf, if we would realize what is going on above, there is not one of us that would rest satisfied before we knew that we had a clean record on high.] [Cf: Unpublished Manuscripts, Volume 4 p. 29 para. 2] p. 495, Para. 4, [1906MS].

[The Lord is anxious to save us. He is anxious that everything separating us from Him should be put away, that our hearts may beat in unison with heaven. It is time to be in harmony with God. Let us spend a little while in clearing the King's highway. If we have been indulging in the sin of telling others' faults, let us confess it before the Lord and before our brethren. When probation ends it will come suddenly, unexpectedly--at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven.] [Cf: Unpublished Manuscripts, Volume 4 p. 29 para.

3] p. 495, Para. 5, [1906MS].

[Several testimonies were borne by various members of the congregation; but the response was not so hearty as might have been expected after such an appeal had been made. The testimonies were more or less indefinite, with, however, a few exceptions. The break that seemed necessary in order that the spirit of confession might come in, was not made. It seemed as if the powers of darkness were striving for the mastery. It was at this juncture that the prayer was offered by Sister White.] [Cf: Unpublished Manuscripts, Volume 4 p. 29 para. 4] p. 496, Para. 1, [1906MS].

[Mrs. E.G. White:] I should like to pray. (Praying) Our heavenly Father, we come to Thee this evening, as our only Refuge, as our only Helper, as the only One who can save us from ourselves. Oh, my heavenly Father, Thou hast heard the words that I have tried to say to this people this afternoon. And I ask Thee, Lord, that Thou wouldst make the impression. Thou alone canst break the iron bands of the heart. Thou alone canst cause the blind eyes to discern what sin is. Thou alone canst impress the understanding with a realization of the character that every soul must have and reveal in this world before he can be prepared for translation into the family of heaven. Oh, my Father, my Father, the blindness, the terrible blindness, that comes over the people, that they do not discern what manner of character Thou canst accept and what Thou wilt be compelled to reject! We ask Thee, Lord, that Thou wouldst work upon minds and hearts. Oh, that Thou wouldst impress upon all the terrible nature of sin, and how Thou dost regard sin. [Cf: Unpublished Manuscripts, Volume 4 p. 29 para. 5] p. 496, Para. 2, [1906MS].

Oh, my Father, my Father, Thou didst so love the world that Thou gavest Thine only beloved Son to die a shameful death, that the world through Him might have everlasting life! Thou hast given the human family here below the privilege of educating themselves in right-doing, that they may be prepared to unite with the sinless family above, and dwell forevermore in Thy kingdom. We see the opportunities and the privileges that are passing by, and yet there are hearts that are becoming more and still more hardened, less and still less sensitive. Oh, we pray Thee, for the sake of Jesus Christ who has borne the stripes, who has suffered the agonies of the crucifixion to make it possible for every soul that lives to unite with the family of God--oh, we pray, my Saviour, we pray Thee to break up this hardness of heart! I pray Thee to melt and subdue the soul. [Cf: Unpublished Manuscripts, Volume 4 p. 30 para. 1] p. 496, Para. 3, [1906MS].

I pray Thee, my heavenly Father, that Thou wouldst flash light upon the people here, that they may obey the call. If they repent not, Thou wilt have to say to them, "How canst thou come in hither, not having on the wedding garment?" It is the wedding garment of Christ's righteousness that must be put on. Oh, Lord, I ask Thee to have compassion upon human minds in this congregation! I pray Thee, Lord, that they may not go on hardening their hearts any longer. I pray Thee that this awful manifestation of self may be broken up. I pray Thee that self may be crucified, and that self may die, in order that there may be a reconversion in the midst of us, and that souls may be brought to humble themselves before Thee, and to be reconverted. [Cf: Unpublished Manuscripts, Volume 4 p. 30 para. 2] p. 496, Para. 4,

[1906MS].

My Father, my Father, for Christ's sake, let Thy Spirit impress the minds of those who are in this house, and may they clear the King's highway, and prepare the way for Thee to come to work with human minds. Help them to remove the stumbling-blocks out of the way, and to take themselves out of the way. They are standing directly in Thy way; and oh, impress their hearts so fully, so sensibly, that they will repent, repent, repent, and be converted, before it shall be everlastingly too late! [Cf: Unpublished Manuscripts, Volume 4 p. 31 para. 1] p. 497, Para. 1, [1906MS].

Oh God, the word is about to be pronounced: "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." Awful words to hear, to those that are unready! [Cf: Unpublished Manuscripts, Volume 4 p. 31 para. 2] p. 497, Para. 2, [1906MS].

Wilt Thou, Lord, break up this coldness, this iciness, this frozen-heartedness! Oh, give them no rest, day nor night, until they see the necessity of transformation of character; until they see the necessity of clearing the King's highway. My heavenly Father, we come to Thee as Thy little children. Thou hast called us little children, and I pray Thee that we may become little children. Oh Lord, Thou didst say to Thy disciples, when they were seeking to be first, that those who seek to be the first shall be the last of all. Help us to humble our souls before God. Help our hard hearts to repent. [Cf: Unpublished Manuscripts, Volume 4 p. 31 para. 3] p. 497, Para. 3, [1906MS].

My Father, my Father, I present before Thee the merits of our Redeemer, Thy Son Jesus, who suffered the awful agonies of the cross to redeem the race. I plead with Thee that Thou wouldst break up the fallow ground of the heart, in order that the seeds of truth may become fastened in the mind and spring up and bear the best kind of fruit, to the glory of God. We cannot endure the thought that of the large number who are in this congregation, many at last may say that "the harvest is past, the summer is ended," the final proffers of salvation have been made, and my soul is not saved! What an awful acknowledgment this would be! Break, I pray Thee, break the minds of the congregation, so that every one of us may seek Thee with all the heart, as we go out from this house, in order that we may carry with us the impression of the Spirit of God. Help, oh, help us to be converted, that the light of heaven may come into our minds and our souls, and that we may have something to say in honor of Jesus, to glorify His name upon the earth. [Cf: Unpublished Manuscripts, Volume 4 p. 32 para. 1] p. 497, Para. 4, [1906MS].

Oh, heavenly Father, I ask Thee that the angel of the Lord before whom Joshua the high priest is represented as standing while the enemy accuses the sinner of his defiled garments--may this angel vouchsafe his presence unto us this afternoon. Thou didst turn to Satan, and say, "The Lord rebuke Thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" And to those who accused the sinner, the angel said, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of

raiment." And he added: "Let them set a fair mitre upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." [Cf: Unpublished Manuscripts, Volume 4 p. 32 para. 2] p. 497, Para. 5, [1906MS].

Satan is trying to fix upon every one that he can influence, all the discouragement possible. Lord, I pray Thee, let the baptism of the Holy Spirit come into this congregation. I pray Thee, for Christ's sake, to sweep back the mist and the cloud that Satan interposes here. He is here; his followers are here; there are those here who are listening to his words; and I ask Thee, Lord, to break the spell; I ask Thee that there may be such marked consecration before God, that Christ can say, "I will clothe thee with change of raiment." [Cf: Unpublished Manuscripts, Volume 4 p. 33 para. 1] p. 498, Para. 1, [1906MS].

Oh God, we want raiment without a spot; we want garments without a stain; we want a preparation to do a grand, a great, a holy work that must be done. We pray Thee that Thou wouldst work mightily, so that the salvation of God shall be revealed. Thou hast a whole heaven of blessing that Thou art waiting to pour out upon a people who are ready to receive it, and use it. Oh, all heaven is full of Thy graciousness and Thy pardon, which we may receive abundantly if we will only come to Thee and repent and be converted. [Cf: Unpublished Manuscripts, Volume 4 p. 33 para. 2] p. 498, Para. 2, [1906MS].

My Lord and my God, I ask Thee to carry through the reformation that is to be done in this place, and the reformation that is to be done in the different meeting-places in this community. Let the salvation of God be revealed. My Saviour, my Saviour, Thou art inviting: Thou art waiting for them to come, so that Thou canst say, "Thy sins be forgiven thee; go, and sin no more." May the healing power of God come upon body and soul. My Father, my Father, I ask Thee for Christ's sake to come into the midst of us, and break the terrible power of darkness, and let souls go free, and Thy blessed name shall have all the glory. Amen. [Cf: Unpublished Manuscripts, Volume 4 p. 33 para. 3] p. 498, Para. 3, [1906MS].

[As the congregation arose Sister white said:] "let us sing, 'Jesus Lover of My Soul.' Sing it with all your heart." [Cf: Unpublished Manuscripts, Volume 4 p. 34 para. 1] p. 498, Para. 4, [1906MS].

Manuscript 95, 1906. LESSONS FROM THE FIFTEENTH OF ROMANS. [Sermon preached by E. G. White at the Congregational Church, which was being temporarily used by the Oakland SDA Church, 18th and Market Streets, Oakland, California, on Sabbath afternoon, October 20, 1906.] In the fifteenth of Romans the apostle Paul declares: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached thee fell on Me" [verses 1-3]. [Cf: Unpublished Manuscripts, Volume 5 p. 32 para. 1] p. 498, Para. 5, [1906MS].

Mark especially the words, "The reproaches of them that reproached thee fell on Me." Oh, that these words might sink deep into the heart of every one of you who think you are doing God's service while finding fault with others. This is the weakness, the besetting sin, of many in

this congregation, and our great desire is that you shall get rid of this evil before the Lord gets rid of you. The reproaches with which we reproach the servants of the Lord, fall upon Christ Himself. [Cf: Unpublished Manuscripts, Volume 5 p. 32 para. 2] p. 498, Para. 6, [1906MS].

"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" [verse 4]. [Cf: Unpublished Manuscripts, Volume 5 p. 32 para. 3] p. 499, Para. 1, [1906MS].

We want to be Bible Christians. We want to come right to the Word, and to carry out this Word in every particular. Then we shall know that Jesus Christ is our efficiency, our healer, our strength, our frontguard, and our rearward. Then we shall have that help and that power which God alone can give to us. [Cf: Unpublished Manuscripts, Volume 5 p. 32 para. 4] p. 499, Para. 2, [1906MS].

God desires that His commandment-keeping people shall stand on vantage ground. He desires that they shall stand before Him without fault. In order to do this, they must perfect holy characters through the merits of Christ. They must look unto Jesus, the author and finisher of their faith. As they become changed into His image, the salvation of God will be revealed through them, and unbelievers will be converted. Unbelievers will see and understand that God's Word means something to those who claim to believe it. [Cf: Unpublished Manuscripts, Volume 5 p. 33 para. 1] p. 499, Para. 3, [1906MS].

"Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus" [verse 5]. Why? That we shall be of half a dozen different minds, or of a great variety of minds? Oh, no. The apostle exhorts you to be "like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God" [verses 5-7). [Cf: Unpublished Manuscripts, Volume 5 p. 33 para. 2] p. 499, Para. 4, [1906MS].

What does this injunction entail? It places us under obligation to God. It leaves us in a position where we shall understand that we are amenable to God. It leads us to realize that when the Holy Spirit is abiding in our hearts and working through us, we shall love one another, in the place of feeling that we must show animosity toward one another. [Cf: Unpublished Manuscripts, Volume 5 p. 33 para. 3] p. 499, Para. 5, [1906MS].

My dear brethren and sisters, God is not pleased with your spirit of criticism and faultfinding. We must humble our hearts daily before God, and seek for a new conversion, that we may be brought into right relationship with Jesus Christ. Those who are striving to keep the commandments of God ought to be in harmony, and to show a spirit of humility and love. God is not in any of the differences that are so apparent. He does not inspire words of faultfinding. He is now calling upon us to humble ourselves under the hand of the Almighty, in order that He may lift us up. [Cf: Unpublished Manuscripts, Volume 5 p. 33 para. 4] p. 499, Para. 6, [1906MS].

The apostle continues: [verses 8 and 9 quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 34 para. 1] p. 499, Para. 7, [1906MS].

God's people are to stand as lights in the world. They are to realize that upon them rests the solemn responsibility of reflecting rays of light upon the pathway of those who are not keeping the commandments of God. Christ Himself has declared, "Ye are the light of the world" [Matt. 5:14]. We are to seek to be lightbearers. [Cf: Unpublished Manuscripts, Volume 5 p. 34 para. 2] p. 500, Para. 1, [1906MS].

And when the light of divine truth shines forth with distinctness from the words and works of God's children, will there be seen any quarreling, any backbiting, among the lightbearers? The world will see no dissension in the lives of those from whom the light of heaven is shed abroad. Brethren and sisters, as you let your light shine before men, they will "see your good works, and glorify your Father which is in heaven." A precious influence will go forth as the result of these good works, that will bring salvation to those who behold it. God desires that we shall keep our light constantly shining. [Cf: Unpublished Manuscripts, Volume 5 p. 34 para. 3] p. 500, Para. 2, [1906MS].

[Romans 15:8-10, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 34 para. 4] p. 500, Para. 3, [1906MS].

In this our day, we see the Gentiles beginning to rejoice with the Jews. There are converted Jews who are now laboring in Boston and in various other cities, in behalf of their own people. The Jews are coming into the ranks of God's chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, "And again He saith, Rejoice, ye Gentiles, with His people." The apostle continues, [verses 11-13, quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 34 para. 5] p. 500, Para. 4, [1906MS].

In the name of whom were you baptized? You went down into the water in the name of the three great Worthies in heaven--the Father, the Son, and the Holy Ghost. In the name of the Father, and of the Son, and of the Holy Ghost you were buried with Christ in baptism; and you were raised up out of the water to live in newness of life. You were to have a new life. You were to live unto God; you were not to live unto yourself, and keep yourself under your own supervision for fear someone would touch you and hurt you. [Cf: Unpublished Manuscripts, Volume 5 p. 35 para. 1] p. 500, Para. 5, [1906MS].

My brethren and sisters, keep the mind fixed on Jesus. Keep the heart uplifted in prayer to God. Behold Jesus and what He endured and suffered for us in order that we might have that life which measures with the life of God. How can any of us wear our nerves on the outside, ready to break forth into disaffection if every movement made by someone else is not in exact accordance with our ideas? All this super-sensitiveness is to be put away. [Cf: Unpublished Manuscripts, Volume 5 p. 35 para. 2] p. 500, Para. 6, [1906MS].

In the night season God has revealed to me the spiritual condition of

the church members living in Oakland and the nearby cities. A large standard was raised up at a time when many were complaining and finding fault and speaking to the detriment of one another; and this standard was turned around until it appeared before them as a great looking glass, from the face of which everyone that looked saw himself with all his faults and sins. The whole erring company, convicted of the sinfulness of their course, prostrated themselves before God and immediately began to confess their own wrongdoing; and, oh, what a scene-of repentance and confession there was! A most wonderful cleansing of the camp followed, and the mighty power of God was revealed. [Cf: Unpublished Manuscripts, Volume 5 p. 35 para. 3] p. 501, Para. 1, [1906MS].

I shall never be satisfied until just such an experience comes into the church here in Oakland and in San Francisco. We want to see the salvation of our God. We want the truth to go forth with mighty power; and why, oh why, do we continue to stand in the way? Why do we grieve the Holy Spirit of God? Why do we put Him to open shame by carrying with us our selfish, unconverted dispositions, and yet all the while claiming to be Christians? God grant that every one of us may have clear eyesight to discern what we can do by looking unto Jesus and by realizing how our course must appear in His sight and how He must regard envy and strife. God help us to put away our individual defects of character. We want to see the power of God revealed in this community. If it were not for this, I should not leave my home and come down here to speak to you so often. But night after night I cannot sleep more than a few hours; and often, in the hours of the night, I find myself sitting up in bed, praying to God in behalf of those who do not realize their spiritual condition; and then I arise and walk the room, and say, O Lord, set Thy people in order, before it shall be everlastingly too late. [Cf: Unpublished Manuscripts, Volume 5 p. 36 para. 1] p. 501, Para. 2, [1906MS].

Often times during the seasons of intercession, when the burden rests heavily, my heart is drawn out with great longing, and the tears start from my eyes, and I wring my hands before God, because I know there are souls in peril in the churches at Oakland and nearby places--souls who, in their condition of mind, know no more regarding how they stand before God than they would know had they never professed religion. [Cf: Unpublished Manuscripts, Volume 5 p. 36 para. 2] p. 501, Para. 3, [1906MS].

Brethren and sisters, it is time now that we were looking unto Jesus to see whether we are reflecting His image. It is time now that we put away everything that will grieve the Holy Spirit of God--divisions, dissensions, faultfinding, incriminations. God wants us to come to the light, that our light may shine forth in good works. Let the praise of God be in heart and voice. [Cf: Unpublished Manuscripts, Volume 5 p. 37 para. 1] p. 501, Para. 4, [1906MS].

"And again he saith, Rejoice, ye Gentiles, with His people. And again, Praise the Lord, all ye Gentiles; and laud Him, all ye people." [Cf: Unpublished Manuscripts, Volume 5 p. 37 para. 2] p. 501, Para. 5, [1906MS].

This is what we want to do when we are assembled in God's house. Let us cherish a spirit of gratitude and thanksgiving. We want our faces

shining, reflecting the glory of God. We want to pray a great deal more than we talk regarding the faults of others. We want to be on our knees before God, and to come into communion and fellowship with Christ Jesus. [Cf: Unpublished Manuscripts, Volume 5 p. 37 para. 3] p. 502, Para. 1, [1906MS].

"And again, Esaias saith, There shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust. Now the God of hope fill you with all joy and peace." [Cf: Unpublished Manuscripts, Volume 5 p. 37 para. 4] p. 502, Para. 2, [1906MS].

Here we are. As children of God, we claim to be brought under the direct leadings of the Spirit of God. Is the Holy Spirit among us? Are we moving under its guidance? If not, do not persist in dishonoring God, but came humbly before Him, and have heart and mind renovated, and the thoughts brought into unison with Christ Jesus. Then you can rejoice; then you can praise the Lord; then you can shout His praises with joyfulness. [Cf: Unpublished Manuscripts, Volume 5 p. 37 para. 5] p. 502, Para. 3, [1906MS].

Those who have been baptized can claim the help of the three great Worthies of heaven to keep them from falling, and to reveal through them a character that is after the divine similitude. This is what we claim to be--followers of Jesus. We must be molded and fashioned in accordance with the divine pattern;--and if you have lost your Christ-likeness, my brethren and sisters, you can never, never come into communion with God again until you are reconverted and rebaptized. You want to repent and to be rebaptized, and to come into the love and communion and harmony of Christ. Then you will have spiritual discernment which will enable you to see those things that are above, where Christ sitteth at the right hand of God. There is enough to contemplate regarding heavenly things, to fill every heart and mind, every congregation that is in the land, with rejoicing and praise and thanksgiving to God. [Cf: Unpublished Manuscripts, Volume 5 p. 38 para. 1] p. 502, Para. 4, [1906MS].

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." If this were your condition, sinners would be converted. [Cf: Unpublished Manuscripts, Volume 5 p. 38 para. 2] p. 502, Para. 5, [1906MS].

As you arose from the watery grave at the time of your baptism, you professed to be dead, and declared that your life was changed--hid with Christ in God. You claimed to be dead to sin and cleansed from your hereditary and cultivated traits of evil. In going forward in the rite of baptism, you pledged yourselves before God to remain dead to sin. Your mouth was to remain a sanctified mouth, your tongue a converted tongue. You were to speak of God's goodness, and to praise His holy name. Thus you were to be a great help and blessing to the church. [Cf: Unpublished Manuscripts, Volume 5 p. 38 para. 3] p. 502, Para. 6, [1906MS].

The apostle continues, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" [verse 143.] [Cf: Unpublished Manuscripts, Volume 5 p. 39 para. 1] p. 503, Para. 1, [1906MS].

We may make mistakes, and we may have to "admonish one another." But there has come into the churches at Oakland and the surrounding community a spirit of backbiting, of faultfinding and evil-speaking, which demonstrates that you are not converted. Words are uttered that never should pass the lips of a Christian. My brethren and sisters, when you have nothing better to speak of than something about the faults of others, remember that "silence is eloquence." Cease to dwell upon the shortcomings of others. Keep the tongue sanctified unto God. Refrain from saying anything that might detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear. I am instructed to present these things before you, that you may see how you dishonor the name of Christ Jesus. [Verses 15, 16, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 39 para. 2] p. 503, Para. 2, [1906MS].

Here is where the work of the Holy Ghost comes in, after your baptism. You are baptized in the name of the Father, of the Son, and of the Holy Ghost. You are raised up out of the water to live henceforth in newness of life--to live a new life. You are born unto God, and you stand under the sanction and the power of the three holiest Beings in heaven, who are able to keep you from falling. You are to reveal that you are dead to sin; your life is hid with Christ in God. Hidden "with Christ in God"--wonderful transformation. This is a most precious promise. When I feel oppressed and hardly know how to relate myself toward the work that God has given me to do, I just call upon the three great worthies, and say: You know I cannot do this work in my own strength. You must work in me, and by me, and through me, sanctifying my tongue, sanctifying my spirit, sanctifying my words, and bringing me into a position where my spirit shall be susceptible to the movings of the Holy Spirit of God upon my mind and character. And this is the prayer that every one of us may offer. [Cf: Unpublished Manuscripts, Volume 5 p. 39 para. 3] p. 503, Para. 3, [1906MS].

Oh, I am so afraid that the next judgment of God will come upon Oakland and San Francisco again, before you are ready! But if you come to the Lord, if those of you who profess to be His commandment-keeping people will come to Him and humble your hearts before Him, your ignorance may pass away. [Cf: Unpublished Manuscripts, Volume 5 p. 40 para. 1] p. 503, Para. 4, [1906MS].

The church members in this community who are not in harmony with God and with their brethren, are carrying a great load of ignorance. This is a certain hindrance to their efforts to perfect a character through the gracious power of truth upon the human soul. They do not know that they are ignorant, but they are. God desires that every one of us shall be susceptible to the influence of the Holy Spirit, by which we shall be fashioned into the likeness of the divine. [Cf: Unpublished Manuscripts, Volume 5 p. 40 para. 2] p. 503, Para. 5, [1906MS].

There remains now only a little while in which we can work to save our own souls and the souls of others; and we want all the powers that God has given us cleansed and sanctified. We want to clear the path for every working agency, in-order that they may not be impeded as they try to advance. We want to come into working order, and into perfect unity with one another. [Cf: Unpublished Manuscripts, Volume 5 p. 40 para. 3] p. 504, Para. 1, [1906MS].

Let us, in tenderness, "admonish one another," and seek to help one another. Let us pray with one another, and put away everything that would keep us from entering into and following that narrow path that leads upward to heaven. This path is narrow, it is true, and because of its narrowness, "few there be that find it." We cannot afford to leave the path that leads to life everlasting. We cannot afford to make any mistake in this matter. If you mistake your way, and disease comes upon you suddenly, and you die without truly repenting of your cruel spirit which has been a hindrance to many souls, there is no hope in your case. [Cf: Unpublished Manuscripts, Volume 5 p. 40 para. 4] p. 504, Para. 2, [1906MS].

God calls upon us to come into harmony with the divine pattern. He calls upon us, while it is called Today, to repent and be reconverted; and then His Spirit will dwell in us richly, and there will be transformations of character little dreamed of. As His Spirit works with your spirit, there will be manifest a saving grace by which we shall be deeply convicted of the wonderful transformation that is taking place in your character. Others will notice it, and be influenced thereby. Thus a constant and progressive work will be going on in the church. Oh, my dear brethren and sisters, let us all come into line. We cannot afford to be out of line now--it is too late in the day. [Cf: Unpublished Manuscripts, Volume 5 p. 41 para. 1] p. 504, Para. 3, [1906MS].

Again, we read: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God" [verse 17]. [Cf: Unpublished Manuscripts, Volume 5 p. 41 para. 2] p. 504, Para. 4, [1906MS].

"Whereof I may glory through Jesus Christ." This is the manner in which we may glory. And as transformation of character takes place, through repentance and confession and reconversion and rebaptism, you will glory through Jesus Christ "in those things which pertain to God," not in the things that pertain to your own personal, selfish interests. [Verse 18. quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 41 para. 3] p. 504, Para. 5, [1906MS].

Oh, that every soul in this congregation would consent to humble his own heart before God! Oh, that every soul in this room would be reconverted! Oh, that every soul would prostrate himself before God, and yield self unreservedly, and solemnly vow that with Heaven's help he would henceforth keep his lips from all guile, and sanctified; that he would keep the life and the course of action sanctified; that soul, body, and spirit should ever be sanctified unto the Lord. If thorough work were done, what a missionary company we should have with which to work these cities! Oh, what numbers we could have to send into places where the people have never heard the third angel's message! [Cf: Unpublished Manuscripts, Volume 5 p. 42 para. 1] p. 504, Para. 6, [1906MS].

Some talk of going to far-off countries as missionaries; and this is well, if the Lord so directs. A brother under conviction of sin once said, "I want to be converted, that I may go out to the heathen to help them." "Why," said I, "begin at home; become right with God where you are; put away your sins, and be a home missionary." If we cannot be

missionaries at home, we can never expect to do good in another field. All about us there are heathen. Only a few miles from where you live, there are poor people who have never heard of the Seventh-day Adventists and the third angel's message; they know but little regarding the sacredness of God's law. [Cf: Unpublished Manuscripts, Volume 5 p. 42 para. 2] p. 505, Para. 1, [1906MS].

How true this is of San Francisco and of Oakland, and of all the lesser places nearby! I beg of you, brethren and sisters, in the name of the Lord Jesus Christ, to be converted, that you may go to work for those who are living within easy reach. As you go forth in humility and faith, the impression made on heart and mind will be such as will lead those who accept the truth to begin humbly. They will not regard themselves as full-fledged, capable of depending on their own strength; but they will sit at the feet of Jesus with meekness and lowliness of heart, to learn of Him. When the truth is spoken by God's servants, those new converts will receive it into good and honest hearts, and it will abide. Thus they will steadily increase in knowledge and understanding. [Cf: Unpublished Manuscripts, Volume 5 p. 42 para. 3] p. 505, Para. 2, [1906MS].

As you engage heartily in this work, the converting power of God will be revealed. Your own hearts will be softened and subdued under the influence of the Holy Spirit. Christ is watching you. He is the One who has paid so great a price for your salvation. He greatly desires to bring to God all for whom He has sacrificed so much. He desires that they shall learn how to be obedient and heavenly-minded, in this world we are to prepare for a home in the city that hath foundations, whose builder and maker is God. [Cf: Unpublished Manuscripts, Volume 5 p. 43 para. 1] p. 505, Para. 3, [1906MS].

In order to prepare for entrance into this beautiful city, we must now be clothed with the wedding garment--with the robe of Christ's righteousness. We must stand before Him without spot or wrinkle or any such things. You have not been appointed to talk about others' faults. While probation still lingers, every soul ought to be washing his own robe of character, and preparing for translation. [Cf: Unpublished Manuscripts, Volume 5 p. 43 para. 2] p. 505, Para. 4, [1906MS].

It is our privilege now, in this world, to be workers together with God. But first of all, we must be reconverted. Only, when the brain power and the talent of speech are sanctified, are we fitted for service. [Cf: Unpublished Manuscripts, Volume 5 p. 43 para. 3] p. 505, Para. 5, [1906MS].

During the past few weeks you have been highly favored with opportunities for Bible study. None can realize how heavily the burden rested upon me when I saw the important work that must be speedily done in California. And when Brother S. N. Haskell and his wife, about this time, were looking first at one place and then at another, with a view of visiting several places before returning to Nashville, where they seemed to think they must labor again, I wrote to them, You have a message to bear in southern California and in other portions of California, and I beg of you to come West soon. I am so thankful that they came. Now that they are here, I greatly desire that their work shall not be impeded in any wise. I want that you should clear the King's highway. And do not be afraid of the converting power of God. Be

not afraid of His truth coming into the formation of your own individual character. If this work should tear your character to pieces, it can bring it together in a wholeness that is sanctified. We greatly need to humble the soul before God and before Christ Jesus, and so relate ourselves toward our maker and toward one another, that we shall be brought into unity of action. [Cf: Unpublished Manuscripts, Volume 5 p. 44 para. 1] p. 505, Para. 6, [1906MS].

We read further: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God" [verse 17]. "In those things"--you see where the glory is. It is not in self-exaltation; it is not in one's telling of his faultless character; it is in humbling one's self before God. Then you shall represent in your own life the life of Christ. [Cf: Unpublished Manuscripts, Volume 5 p. 44 para. 2] p. 506, Para. 1, [1906MS].

Says the apostle: "For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed" [verse 18]. "Wrought by me." How did God work through Paul? Through a multitude of revelations whereby he might "make the Gentiles obedient." Paul had many wonderful visions. He saw that which could not be described by mortal man, and concerning these visions he remained nearly silent; but, nevertheless, God "wrought" through His servant by the abundance of His revelations, to accompany Paul's preaching with a power that could not be withstood. So thoroughly was Paul's faith substantiated by these visions that his message was ever "Yea and Amen." He could not think of consenting to say "Nay" when he had formerly said "Yea." His words were established by a weight of evidence that was immovable. [Cf: Unpublished Manuscripts, Volume 5 p. 44 para. 3] p. 506, Para. 2, [1906MS].

[Verses 18-26, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 45 para. 1] p. 506, Para. 3, [1906MS].

Paul had been gathering up money for the poor at Jerusalem, in order that the way might be opened before him to preach the truth. In Jerusalem there were many who believed not that Jesus had been raised from the dead and was indeed the living Son of the Most High God. Paul desired to reach this class, and so he brought in these contributions in order to open the way. [Cf: Unpublished Manuscripts, Volume 5 p. 45 para. 2] p. 506, Para. 4, [1906MS].

Respecting this contribution, Paul declared of the Gentiles: [verses 27, 28, quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 45 para. 3] p. 506, Para. 5, [1906MS].

Go where we may, everywhere there is work to be done. We need a fitting up for this work, and we need especially to guard against having a tongue that is sanctified to Satan. The tongue that God has given is to be used to glorify Him in speech. Unless it is, we shall be standing directly in the way of God's work in this world, and the judgments of heaven will surely fall upon us. But we hope that we shall see of the salvation of God in a much larger degree than we have yet seen it. Paul continues: [verses 29-31, quoted]. [Cf: Unpublished Manuscripts, Volume 5 p. 45 para. 4] p. 506, Para. 6, [1906MS].

As Paul goes to Judea to bear the message of the gospel of Christ to

those who were opposing the idea of Jesus' being the Saviour of the world, he wanted the Christian Gentiles to strive together with him in their prayers to God. How much better is this than to talk about the faults of one another! Brethren and sisters, when you are talking with one another, and someone begins to speak about the sins of someone else, listen not. Tell him that you must refuse to hear, for this is not your line of work. Instead of entering into a conversation that tends to tear down, try to speak a word of encouragement. Your talent of speech is to be sanctified unto God; it is to be cleansed from everything like faultfinding. Let us strive together with God's appointed workers in prayer to the Lord that He shall protect them and bless them, and that they may be "delivered from them that do not believe." Thus the way will be opened for the reception of the gospel. [Verses 32, 33, quoted.] [Cf: Unpublished Manuscripts, Volume 5 p. 46 para. 1] p. 506, Para. 7, [1906MS].

These words that I have been reading to you this afternoon are the words of the Bible in regard to your duty and my own duty. And I greatly desire that you shall learn to guard the door of your lips lest you speak unadvisedly. I used to say to my children, as they were leaving home in the morning: "Now, children., you are going out for the day's work. Remember that you are to guard your tongue. Speak not one word that will provoke a wrong act, If you fail, then when we meet at family worship during the evening hour, we shall talk the matter over and make it right with God. You see, children, kind words never cause you any pain and sorrow. Speak kindly, tenderly to one another, and see what a refreshing, what a blessing, comes to your own heart. But if you begin to contend one with another, then passions arise, and you have to strive with all your might to retain control over yourself. Be brave, be true." [Cf: Unpublished Manuscripts, Volume 5 p. 46 para. 2] p. 507, Para. 1, [1906MS].

And at eventide, when the children would gather together before going to bed, we would talk over the happenings of the day. Possibly during the day one of the children had said, "Mother, someone has done thus and so to me." I had replied that when we all came together in the evening we could talk it over. When evening came, they had all had time for reflection, and they did not feel inclined to bring charges against one another. They would say, "Mother, I have done thus and so," and the tears would start from their eyes, as they would add, "I feel as if I would like to have you ask the Lord to forgive me. I believe He will." And then we would bow in prayer and confess the sins of the day, and pray for forgiveness. After confessing their wrongdoings, these little fellows would soon fall asleep. [Cf: Unpublished Manuscripts, Volume 5 p. 47 para. 1] p. 507, Para. 2, [1906MS].

But when a child hears an older person constantly talking about the faults of someone else, he in turn is imbued with the same spirit of faultfinding and criticism. The seeds of contention are being sown. Oh, how can professed Christians indulge in such a work! Two nights before I left my home, I was charged, during the visions of the night, to tell the congregation that I should meet at Oakland on the Sabbath, that the wicked words coming from their lips regarding the supposed faults of God's servants who are doing the very best they can to spread the truth and to advance His work, are all written in the heavenly books of record. Unless those who speak these words repent, they will at last find themselves outside the city of God. God will not allow a

quarrelsome person to enter into the heavenly city. [Cf: Unpublished Manuscripts, Volume 5 p. 47 para. 2] p. 507, Para. 3, [1906MS].

After my visit to Oakland two weeks ago, I was sick for a whole week. I carried a very heavy burden, but I felt that if duty seemed plain for me to go down again, God would give me strength to speak to you. [Cf: Unpublished Manuscripts, Volume 5 p. 48 para. 1] p. 507, Para. 4, [1906MS].

I feel an intense interest regarding every faultfinder, for I know that a quarrelsome disposition will never find entrance into the city of God. Quarrel with yourself, but with no one else, and then be converted. Confess your sins right here where you are, before you return to your homes. With words of confession, humble your hearts before God. [Cf: Unpublished Manuscripts, Volume 5 p. 48 para. 2] p. 507, Para. 5, [1906MS].

When you are tempted to speak unadvisedly, be on guard. if someone else approaches you with words of criticism regarding one of God's children, turn a deaf ear to every such word. If you are spoken to harshly, never retaliate. Utter not a word. When under provocation, remember that "silence is eloquence." Silence is the greatest rebuke that you can possibly give a faultfinder or one whose temper is irritated. Keep your eye fixed on Jesus. Keep your eye on the One who never finds fault with you, only to lay before you perils from which He would deliver you. [Cf: Unpublished Manuscripts, Volume 5 p. 48 para. 3] p. 508, Para. 1, [1906MS].

There is a great work to be done, and many are 'unready to engage in sacred service. The judgments of God are soon coming upon all our cities, and I desire that we shall all be prepared. I greatly desire that we shall confess our sins, and be converted. If any of you desire to have your hearts softened and broken before God, it is best for you to clear the King's highway this afternoon, without delay. It is best to prepare the heart for the reception of the Holy Spirit, that it may have free course in the entire being. It is best that you should open the door of the soul temple, and let the Saviour come in. "Behold, I stand at the door, and knock;" the Saviour says; "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me" [Rev. 3:20]. [Cf: Unpublished Manuscripts, Volume 5 p. 48 para. 4] p. 508, Para. 2, [1906MS].

We ought to long with all the heart for a thorough reconversion, that the truth may be enthroned in heart and mind, and that we may, by the aid of the Holy Spirit, be prepared 'to present the third angel's message before others who need it so much. Now is our opportunity; now is our chance. May God help us, that we may be converted. [Cf: Unpublished Manuscripts, Volume 5 p. 49 para. 1] p. 508, Para. 3, [1906MS].

Dear brethren and sisters, if there are any of you that desire to say anything this afternoon, be free. Are you ready to rededicate yourselves to God? Christ is ready; He is waiting, watching, longing. Angels are in this room. Wicked angels are here, and holy angels are here. Which side shall gain the victory over your heart here today, my brother, my sister? These are the hours of the Sabbath; you cannot spend them any better than by clearing the King's highway. Remove the

root of bitterness from your heart. Do not break off the top of it. Root it out lest, springing up again, many shall be defiled. You cannot afford to be content with halfhearted work. Dig it out by the roots, and then God will help you to be reconverted. [Cf: Unpublished Manuscripts, Volume 5 p. 49 para. 2] p. 508, Para. 4, [1906MS].

Elder S. N. Haskell speaking: Perhaps some would like to bear testimony. If we could see the interest that heaven is taking at the present time in our behalf if we would realize what is going on above, there is not one of us that would rest satisfied before we knew that we had a clean record on high. [Cf: Unpublished Manuscripts, Volume 5 p. 50 para. 1] p. 508, Para. 5, [1906MS].

The Lord is anxious to save us. He is anxious that everything separating us from Him should be put away, that our hearts may beat in unison with heaven. It is time to be in harmony with God. Let us spend a little while in clearing the King's highway. If we have been indulging in the sin of telling others' faults, let us confess it before the Lord and before our brethren. When probation ends it will come suddenly, unexpectedly--at a time when we are least expecting it. But we can have a clean record in heaven today, and know that God accepts us; and finally, if faithful, we shall be gathered into the kingdom of heaven. [Cf: Unpublished Manuscripts, Volume 5 p. 50 para. 2] p. 509, Para. 1, [1906MS].

(Several testimonies were borne by various members of the congregation; but the response was not so hearty as might have been expected after such an appeal had been made. The testimonies were more or less indefinite, with, however, a few exceptions. The break that seemed necessary in order that the spirit of confession might come in, was not made. It seemed as if the powers of darkness were striving for the mastery. It was at this juncture that the prayer was offered by Sister White.) [Cf: Unpublished Manuscripts, Volume 5 p. 50 para. 2] p. 509, Para. 2, [1906MS].

I should like to pray. (Praying) Our heavenly Father, we come to Thee this evening, as our only Refuge, as our only Helper, as the only One who can save us from ourselves. Oh, my heavenly Father, Thou hast heard the words that I have tried to say to this people this afternoon. And I ask Thee, Lord, that Thou wouldst make the impression. Thou alone canst break the iron bands of the heart. Thou alone canst cause the blind eyes to discern what sin is. Thou alone canst impress the understanding with a realization of the character that every soul must have and reveal in this world before he can be prepared for translation into the family of heaven. Oh, my Father, my Father, the blindness, the terrible blindness, that comes over the people, that they do not discern what manner of character Thou canst accept and what Thou wilt be compelled to reject! We ask Thee, Lord, that Thou wouldst work upon minds and hearts. Oh, that Thou wouldst impress upon all the terrible nature of sin, and how Thou dost regard sin. [Cf: Unpublished Manuscripts, Volume 5 p. 50 para. 3] p. 509, Para. 3, [1906MS].

Oh, my Father, my Father, Thou didst so love the world. that Thou gavest Thine only beloved Son to die a shameful death, that the world through Him might have everlasting life! Thou hast given the human family here below the privilege of educating themselves in right-doing, that they may be prepared to unite with the sinless family above, and

dwell forevermore in Thy kingdom. We see the opportunities and the privileges that are passing by, and yet there are hearts that are becoming more and still more hardened, less and still less sensitive. Oh, we pray Thee, for the sake of Jesus Christ who has borne the stripes, who has suffered the agonies of the crucifixion to make it possible for every soul that lives to unite with the family of God--oh, we pray, my Saviour, we pray Thee to break up this hardness of heart! I pray Thee to melt and subdue the soul. [Cf: Unpublished Manuscripts, Volume 5 p. 51 para. 1] p. 509, Para. 4, [1906MS].

I pray Thee, my heavenly Father, that Thou wouldst flash light upon the people here, that they may obey the call. If they repent not, Thou wilt have to say to them, "How canst thou come in hither, not having on the wedding garment?" It is the wedding garment of Christ's righteousness that must be put on. Oh, Lord, I ask Thee to have compassion upon human minds in this congregation! I pray Thee, Lord, that they may not go on hardening their hearts any longer. I pray Thee that this awful manifestation of self may be broken up. I pray Thee that self may be crucified, and that self may die, in order that there may be a reconversion in the midst of us, and that souls may be brought to humble themselves before Thee, and to be reconverted. [Cf: Unpublished Manuscripts, Volume 5 p. 51 para. 2] p. 510, Para. 1, [1906MS].

My Father, my Father, for Christ's sake, let Thy Spirit impress the minds of those who are in this house, and may they clear the King's highway, and prepare the way for Thee to come to work with human minds. Help them to remove the stumbling blocks out of the way, and to take themselves out of the way. They are standing directly in Thy way; and oh, impress their hearts so fully, so sensibly, that they will repent, repent, repent, and be converted, before it shall be everlastingly too late! [Cf: Unpublished Manuscripts, Volume 5 p. 52 para. 1] p. 510, Para. 2, [1906MS].

Oh God, the word is about to be pronounced: "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." Awful words to hear, to those that are unready! [Cf: Unpublished Manuscripts, Volume 5 p. 52 para. 2] p. 510, Para. 3, [1906MS].

Wilt Thou, Lord, break up this coldness, this iciness, this frozen-heartedness! Oh, give them no rest, day nor night, until they see the necessity of transformation of character; until they see the necessity of clearing the King's highway. [Cf: Unpublished Manuscripts, Volume 5 p. 52 para. 3] p. 510, Para. 4, [1906MS].

My heavenly Father, we come to Thee as Thy little children. Thou hast called us little children and I pray Thee that we may become little children. Oh Lord, Thou didst say to Thy disciples, when they were seeking to be first, that those who seek to be the first shall be the last of all. Help us to humble our souls before God. Help our hard hearts to repent. [Cf: Unpublished Manuscripts, Volume 5 p. 53 para. 1] p. 510, Para. 5, [1906MS].

My Father, my Father, I present before Thee the merits of our Redeemer, Thy Son Jesus, who suffered the awful agonies of the cross to

redeem the race. I plead with Thee that Thou wouldst break up the fallow ground of the heart, in order that the seeds of truth may become fastened in the mind and spring up and bear the best kind of fruit, to the glory of God. We cannot endure the thought that of the large number who are in this congregation, many at last may say that "the harvest is past, the summer is ended," the final proffers of salvation have been made, and my soul is not saved! What an awful acknowledgment this would be! Break, I pray Thee, break the minds of the congregation, so that every one of us may seek Thee with all the heart, as we go out from this house, in order that we may carry with us the impression of the Spirit of God. Help, oh, help us to be converted, that the light of heaven may come into our minds and our souls, and that we may have something to say in honor of Jesus, to glorify His name upon the earth. [Cf: Unpublished Manuscripts, Volume 5 p. 53 para. 2] p. 510, Para. 6, [1906MS].

Oh, heavenly Father, I ask Thee that the angel of the Lord before whom Joshua the high priest is represented as standing while the enemy accuses the sinner of his defiled garments--may this angel vouchsafe his presence unto us this afternoon. Thou didst turn to Satan, and say, "The Lord rebuke Thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" And to those who accused the sinner, the angel said, "Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." And he added: "Let them set a fair mitre upon his head. So they set a fair miter upon his head, and clothed him with garments. And the angel of the Lord stood by." [Cf: Unpublished Manuscripts, Volume 5 p. 53 para. 3] p. 511, Para. 1, [1906MS].

Satan is trying to fix upon every one that he can influence, all the discouragement possible. Lord, I pray Thee, let the baptism of the Holy Spirit come into this congregation. I pray Thee, for Christ's sake, to sweep back the mist and the cloud that Satan interposes here. He is here; his followers are here; there are those here who are listening to his words; and I ask Thee, Lord, to break the spell; I ask Thee that there may be such marked consecration before God, that Christ can say, "I will clothe thee with change of raiment." [Cf: Unpublished Manuscripts, Volume 5 p. 54 para. 1] p. 511, Para. 2, [1906MS].

Oh God, we want raiment without a spot; we want garments without a stain; we want a preparation to do a grand, a great, a holy work that must be done. We pray Thee that Thou wouldst work mightily, so that the salvation of God shall be revealed. Thou hast a whole heaven of blessing that Thou art waiting to pour out upon a people who are ready to receive it, and use it. Oh, all heaven is full of Thy graciousness and Thy pardon, which we may receive abundantly if we will only come to Thee and repent and be converted. [Cf: Unpublished Manuscripts, Volume 5 p. 54 para. 2] p. 511, Para. 3, [1906MS].

My Lord and my God, I ask Thee to carry through the reformation that is to be done in this place, and the reformation that is to be done in the different meeting-places in this community. Let the salvation of God be revealed. My Saviour, my Saviour, Thou art inviting: Thou art waiting for them to come, so that Thou canst say, "Thy sins be forgiven thee; go, and sin no more." May the healing power of God come upon body and soul. My Father, my Father, I ask Thee for Christ's sake to come

into the midst of us, and break the terrible power of darkness, and let souls go free, and Thy blessed name shall have all the glory. Amen. [Cf: Unpublished Manuscripts, Volume 5 p. 54 para. 3] p. 511, Para. 4, [1906MS].

As the congregation arose, Sister White said: "Let us sing, 'Jesus Lover of My Soul.' Sing it with all your heart." [Cf: Unpublished Manuscripts, Volume 5 p. 55 para. 1] p. 511, Para. 5, [1906MS].

"I write to invite you to connect with our sanitarium work in Southern California. [Cf: Pamphlet 095 p. 1 para. 01] p. 511, Para. 6, [1906MS].

"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. Until I saw Loma Linda, I could not feel that I had seen the place that seemed in every respect to correspond with the representation that I had seen of what a sanitarium should be. I had been instructed to say to our brethren that we should have a sanitarium near Redlands and Riverside. This institution is about five miles from Redlands, and ten 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. 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. The description given answered in every respect to that of places that I had been instructed would be offered far below their original cost. [Cf: Pamphlet 095 p. 1 para. 02] p. 512, Para. 1, [1906MS].

"The letter from Brother Burden I received on Friday afternoon. I asked W. C. White to telegraph immediately to Brother Burden that we should by all means secure the property. Some of our brethren connected with the Conference advised otherwise, 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 consider 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: Pamphlet 095 p. 2 para. 01] p. 512, Para. 2, [1906MS].

"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 open for us to secure the place." [Cf: Pamphlet 095 p. 2 para. 02] p. 512, Para. 3, [1906MS].

In a letter to Eld. and Mrs. S. N. Haskell, September 15, 1905, she wrote,-- [Cf: Pamphlet 095 p. 2 para. 03] p. 512, Para. 4, [1906MS].

"We invite Elder Haskell to come to Southern California. There is need here of the work which he can do. The Lord has opened the way before us in this field, but there have been few workers who are able to carry

forward the work as it should be conducted. We need some of our old men of war to give us special help just now. We need the services of Elder Haskell in connection with the work to be carried forward at Loma Linda. An important work is opened before us for the neighboring cities--Redlands, Riverside and San Bernardino and other smaller places. [Cf: Pamphlet 095 p. 2 para. 04] p. 513, Para. 1, [1906MS].

"I think I have kept before you my expectations that you would spend a part of the winter in Southern California. By unmistakable representations, the Lord has given evidence that a great work is to be done in Southern California." . . . [Cf: Pamphlet 095 p. 3 para. 01] p. 513, Para. 2, [1906MS].

"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 of Los Angeles and close to Redlands, Riverside and San Bernardino. . . . Loma Linda is about five miles from Redlands, five miles from San Bernardino, four miles from Colton, and nine miles from Riverside. [Cf: Pamphlet 095 p. 3 para. 02] p. 513, Para. 3, [1906MS].

"Redlands and Riverside are places which the Lord has shown me should be thoroughly worked. . . . 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: Pamphlet 095 p. 3 para. 03] p. 513, Para. 4, [1906MS].

"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. . . . 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 can not read the evidence that the time has come to work in the surrounding cities, what could be done to arouse us to action!" . . . [Cf: Pamphlet 095 p. 3 para. 04] p. 513, Para. 5, [1906MS].

"There should 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." . . . [Cf: Pamphlet 095 p. 4 para. 01] p. 514, Para. 1, [1906MS].

"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." . . . [Cf: Pamphlet 095 p. 4 para. 02] p. 514, Para. 2, [1906MS].

"If you see your way clear to labor a portion of this winter in Southern California, I think I can 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 California 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:

Pamphlet 095 p. 4 para. 03] p. 514, Para. 3, [1906MS].

"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 missionaries in this very fruitful field--Southern California. [Cf: Pamphlet 095 p. 4 para. 04] p. 514, Para. 4, [1906MS].

"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: Pamphlet 095 p. 5 para. 01] p. 514, Para. 5, [1906MS].

"I feel an intense interest in the future work and prosperity of the Loma Linda Sanitarium. God has not given us these buildings for naught. He has not given them for us simply to take pride and comfort in. We know that this beautiful property has been given us as an indication of a great work that is to be done in Southern California for the Lord." . . . [Cf: Pamphlet 095 p. 5 para. 02] p. 514, Para. 6, [1906MS].

In a letter dated September 27, 1905, we read: [Cf: Pamphlet 095 p. 5 para. 03] p. 515, Para. 1, [1906MS].

"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 Nashville. . . . [Cf: Pamphlet 095 p. 5 para. 04] p. 515, Para. 2, [1906MS].

"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 stand on vantage ground." [Cf: Pamphlet 095 p. 5 para. 05] p. 515, Para. 3, [1906MS].

November 1, 1905, she wrote the following: [Cf: Pamphlet 095 p. 6 para. 01] p. 515, Para. 4, [1906MS].

"We were deeply interested in your letter in regard to the prospects of having patients as soon as you are ready for them. 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 a large cost. The Lord has certainly prepared the way for us, and He wants us to work interestedly in securing sanitariums. [Cf: Pamphlet 095 p. 6 para. 02] p. 515, Para. 5, [1906MS].

"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 has been presented to me. But we can not yet reach for more, unless the Lord should make it known that the time has come. If we consecrate our individual selves to the Lord, we shall have that wisdom which would enable us to move intelligently. [Cf: Pamphlet 095 p. 6 para. 03] p. 515, Para. 6, [1906MS].

"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: Pamphlet 095 p. 6 para. 04] p. 515, Para. 7, [1906MS].

Not to Pay High Wages. -- "As regards the proposition made by Brother [Cf: Pamphlet 095 p. 7 para. 01] p. 516, Para. 1, [1906MS].

"We must stand in the counsel of God, every one of us prepared to follow the example of Jesus Christ. We can not consent to pay extravagant wages." [Cf: Pamphlet 095 p. 7 para. 02] p. 516, Para. 2, [1906MS].

Again, in December 10, 1905, she writes: [Cf: Pamphlet 095 p. 7 para. 03] p. 516, Para. 3, [1906MS].

"I am continually 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 the education of nurses and physicians.*" [Cf: Pamphlet 095 p. 7 para. 04] p. 516, Para. 4, [1906MS].

In a letter dated December 10, 1905, I read: [Cf: Pamphlet 095 p. 8 para. 01] p. 516, Para. 5, [1906MS].

"In regard to the investment of means in a food factory, if you can obtain the money, it is the very thing needful, and I have had this in mind. I was afraid you would let Brother Hanson go, and we would be left in the lurch at Loma Linda. I know he is a man of good sense, and he has a faculty of experimenting on health foods which will be a blessing to the food factory and to the table fare. I would say, improve your present opportunity and select a man to go in with him who can be educated in uniting with him to perfect the work. I would not delay this essential development, for it will be a great blessing to the sanitarium, and not only to it, but to other sanitariums." [Cf: Pamphlet 095 p. 8 para. 02] p. 516, Para. 6, [1906MS].

On December 11, 1905, she wrote again: [Cf: Pamphlet 095 p. 8 para. 03] p. 516, Para. 7, [1906MS].

"I have been conversing with you in the night season in regard to some matters that I will write you about. We were conversing with reference to Brother Hanson and his manufacturing health foods. We were

conversing with 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 have to be made after thorough study, and that the buildings should be placed where the wind would not carry the smoke or sparks to the main building." . . . [Cf: Pamphlet 095 p. 8 para. 04] p. 516, Para. 8, [1906MS].

"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." [Cf: Pamphlet 095 p. 9 para. 01] p. 517, Para. 1, [1906MS].

May 17, 1906. [Cf: Pamphlet 095 p. 9 para. 02] p. 517, Para. 2, [1906MS].

"I have an apology to make in not sending you sooner this letter regarding a bakery at Loma Linda. I must write you words of counsel. [Cf: Pamphlet 095 p. 9 para. 03] p. 517, Para. 3, [1906MS].

Free from Commercialism. -- "The Lord has instructed me that it would be a mistake for us to plan for the production of large quantities of health foods at Loma Linda, to be distributed through commercial channels. Everything connected with the institution at Loma Linda should, so far as possible, be unmingled with commercialism. In the visions of the night, these principles were presented to me in connection with the proposal for the establishment of a bakery at Loma Linda. I was shown a large building where many foods were made. There were also some small buildings near the bakery. A most unfavorable impression was being made. [Cf: Pamphlet 095 p. 10 para. 01] p. 517, Para. 4, [1906MS].

As an Object Lesson. -- "Then One appeared on the scene and said: 'All this has been caused to pass before you as an object-lesson that you might see the result of carrying out certain plans. Commercialism must not take the place of the vital work to be done.' [Cf: Pamphlet 095 p. 10 para. 02] p. 517, Para. 5, [1906MS].

"And then, lo, the whole scene changed. The bakery was not where we had planned it, but at a distance from the sanitarium buildings, on the road toward the railroad. It was a humble building, and a small work was being carried on there. The commercial idea was lost sight of, and, in its stead, a strong spiritual influence pervaded the place. The patients were favorably impressed with what they saw. Nothing of a commercial nature, as a means of lessening the debt on the Sanitarium, should be brought in to burden the mind." [Cf: Pamphlet 095 p. 10 para. 03] p. 517, Para. 6, [1906MS].

Again, in a letter dated May 19, 1907, I read: [Cf: Pamphlet 095 p. 10 para. 04] p. 518, Para. 1, [1906MS].

"It has been found necessary at Loma Linda to provide additional bathroom facilities. An elevator is greatly needed, and a small bakery

should be added. Therefore we are in need of means to accomplish that which must be done." [Cf: Pamphlet 095 p. 11 para. 01] p. 518, Para. 2, [1906MS].

"I received your letter yesterday, and was very glad to hear from you. I have been very busy of late. The Lord has sustained me in preparing matter to meet the unbelief and infidelity expressed regarding the Testimonies He has given me to bear to His people. . . . [Cf: Pamphlet 095 p. 11 para. 02] p. 518, Para. 3, [1906MS].

"I think with great pleasure of the Loma Linda Sanitarium, and the advantages that it possesses. I sometimes wish that I could be with you in Southern California. But here everything for my work is ready to my hand, and to go away anywhere just now seems inconsistent; for I am getting out much matter that is very important. [Cf: Pamphlet 095 p. 11 para. 03] p. 518, Para. 4, [1906MS].

"We must understand the present feebleness and smallness of the work. We have had an experience. In doing the work God has given us, we may go trustingly forward, assured that He will be our efficiency. He will be with us in 1906, as He was with us in 1841, 1842, 1843, and 1844 Oh, what wonderful evidences we had then of the presence of God with us. In the earlier stages of our work, we had many difficulties to meet, and we gained many victories. [Cf: Pamphlet 095 p. 12 para. 01] p. 518, Para. 5, [1906MS].

"If the Lord is leading us, we may go forward courageously, assured that He will be with us as He was with us in past years, as we labored in feebleness, but under the miracle working power of the Holy Spirit. He will be with us as He was with us when we had to meet the opposing influences of erroneous theories. [Cf: Pamphlet 095 p. 12 para. 02] p. 518, Para. 6, [1906MS].

"Many of the most successful undertakings made in behalf of the truth have at the beginning been small, and have cost many tears and prayers. At the beginning of our work, some brought in grave errors, and meeting these placed upon as much hard labor, and such difficulties as God's help alone could enable us to overcome. We prayed a great deal; often we wrestled whole nights in prayer. Then the light, precious light on Bible truth, would come upon the whole company assembled. All could understand the difficulties, and the truth of the Bible was comprehended and substantiated." . . . [Cf: Pamphlet 095 p. 12 para. 03] p. 518, Para. 7, [1906MS].

"Thus we worked and thus we prayed. Errors were continually being brought in, but we went to God in prayer, and searched the Scriptures diligently." . . . [Cf: Pamphlet 095 p. 12 para. 04] p. 519, Para. 1, [1906MS].

"Had the work been done that God designed should be done, the condition of things in our world would now be very different. But the professed followers of Christ are asleep, the churches have not fulfilled the solemn charge laid upon them. Men placed as watchmen have been asleep at their post, and many refuse to wake up. They are not fulfilling the gospel commission." [Cf: Pamphlet 095 p. 13 para. 01] p. 519, Para. 2, [1906MS].

Sister White's continued interest in the sanitarium and school is shown by the following, dated February 23, 1906: [Cf: Pamphlet 095 p. 13 para. 02] p. 519, Para. 3, [1906MS].

"In all our sanitariums the work done should be of such a character as to win souls to Jesus Christ. We have a wide missionary field in our health institutions, for here people of all countries come to regain their health. The best helpers to have connected with our sanitariums are those men who desire to make the Bible their guide, those who will put forth their mental and moral powers to advance the work in correct ways. [Cf: Pamphlet 095 p. 13 para. 03] p. 519, Para. 4, [1906MS].

"Let the workers in the sanitariums remember that the object of the establishment of these institutions is not alone the relief of suffering and the healing of disease, but also the salvation of souls. Let the spiritual atmosphere of these institutions be such that men and women who are brought to the sanitariums to receive treatment for their bodily ills, shall learn the lesson that their diseased souls need healing. [Cf: Pamphlet 095 p. 13 para. 04] p. 519, Para. 5, [1906MS].

"To preach the gospel means much more than many realize. It is a broad, far-reaching work. Our sanitariums have been presented to me as most efficient means for the promotion of the gospel message. [Cf: Pamphlet 095 p. 14 para. 01] p. 519, Para. 6, [1906MS].

"The work of the true medical missionary is largely a spiritual work. It includes prayer and the laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. This will strengthen them against the temptations to withdraw from the sanitarium work to engage in private practice. No selfish motive should be allowed to draw the worker from his post of duty. [Cf: Pamphlet 095 p. 14 para. 02] p. 519, Para. 7, [1906MS].

"The medical work done, in connection with the giving of the third angel's message, is to accomplish wonderful results. It is to be a sanctifying, unifying work, corresponding to the work which the great Head of the church sent forth the first disciples to do. [Cf: Pamphlet 095 p. 14 para. 03] p. 520, Para. 1, [1906MS].

"Calling these disciples together, Christ gave them their commission: . . . 'And as ye go, preach, saying, The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast our devils: freely ye have received, freely give.' . . . 'Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.' [Cf: Pamphlet 095 p. 14 para. 04] p. 520, Para. 2, [1906MS].

"It is well for us to read this chapter and let its instruction prepare us for our labors. The early disciples were going forth upon Christ's errands, under His commission. His Spirit was to prepare the way before them. They were to feel that with such a message to give, such blessings to impart, they should receive a welcome in the homes of the people. . . . [Cf: Pamphlet 095 p. 15 para. 01] p. 520, Para. 3, [1906MS].

Conferences to Employ Medical Missionaries. -- "Through the first

disciples a divine gift was proffered to Israel; the faithful evangelist today will do a similar work in every city where our missionaries enter. It is a work which to some extent we have tried to do in connection with some of our sanitariums, but a much wider experience in these lines is to be gained. Can not our conference presidents open the way for the students in our schools to engage in this line of labor? Again and again it has been presented to me that 'there should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude.' There is a grand work to be done in relieving suffering humanity, and through the labors of students who are receiving an education and training to become efficient medical missionaries, the people living in many cities may become acquainted with the truths of the third angel's message. Consecrated leaders and teachers of experience should go out with these young workers, at first, giving them instruction how to labor. When favors of food are offered by those who fear and honor God, these favors may be accepted. Thus opportunity will be found for conversation, for explaining the Scriptures, for singing Bible songs and praying with the family. There are many to whom such labor as this would prove a blessing. [Cf: Pamphlet 095 p. 15 para. 02] p. 520, Para. 4, [1906MS].

"And each worker, as he goes forth to this labor, should realize that he is as surely sent of God as were the first disciples. God's eye follows them; His Spirit goes with them. . . . [Cf: Pamphlet 095 p. 16 para. 01] p. 521, Para. 1, [1906MS].

"I am thankful when I think of the advantages enjoyed by the schools that are established near our sanitariums, so that the work of the two educational institutions can blend. The students in these schools, while gaining an education in the knowledge of present truth, can also learn how to be ministers of healing to those whom they go forth to serve. [Cf: Pamphlet 095 p. 16 para. 02] p. 521, Para. 2, [1906MS].

"If ever there was a time when our work should be done under the special direction of the Spirit of God, it is now. Let those who are living at their ease, arouse. Let our sanitariums become what they should be,--homes where healing is ministered to sin-sick souls. And this will be done when the workers have a living connection with the great Healer." [Cf: Pamphlet 095 p. 16 para. 03] p. 521, Para. 3, [1906MS].

Council Meeting at Loma Linda. -- "Yesterday I had a long visit as I rode out with Brother and Sister Howell. Brother Howell is very desirous of knowing how to plan for the educational work with which he is connected, so that no mistakes may be made. I tell him that the Lord will lead all who are willing to be led. The Bible is our safe guide book. Said Christ, 'He that will come after Me, let him take up his cross, and follow Me.' [Cf: Pamphlet 095 p. 17 para. 01] p. 521, Para. 4, [1906MS].

"We can not mark out a precise line to be followed unconditionally. Circumstances and emergencies will arise for which the Lord must give special instruction. But if we begin to work, depending wholly upon the Lord, watching, praying, and walking in harmony with the light He sends us, we shall not be left to walk in darkness. [Cf: Pamphlet 095 p. 17

para. 02] p. 521, Para. 5, [1906MS].

"I am glad that you are carrying forward the work you have undertaken in San Bernardino. I believe that you are working in harmony with the light that has been given to me. In your work you come in contact with people who need to feel a hunger and thirst after righteousness. The Lord's blessing will be with all who work in harmony with His plans." . . . [Cf: Pamphlet 095 p. 17 para. 03] p. 521, Para. 6, [1906MS].

"We should seek to follow more closely the example of Christ, the great Shepherd, as He worked with His little company of disciples, studying with them and with the people the Old Testament scriptures. His active ministry consisted not merely in sermonizing, but in educating the people. As He passed through villages, He came in personal contact with the people in their homes, teaching, and ministering to their necessities. As the crowds that followed Him increased, when He came to a favorable place, He would speak to them, simplifying His discourses by the use of parables and symbols." [Cf: Pamphlet 095 p. 17 para. 04] p. 522, Para. 1, [1906MS].

Concerning the fitting up of the treatment rooms, on June 17, 1906, Sister White wrote as follows: [Cf: Pamphlet 095 p. 18 para. 01] p. 522, Para. 2, [1906MS].

Treatment Room Equipment. -- "For several days I have thought of writing to you, but could not because so many things demanding immediate attention have come in. I may have written to you regarding the equipment of your treatment rooms, but fearing that I have not, I will come right to the point. [Cf: Pamphlet 095 p. 18 para. 02] p. 522, Para. 3, [1906MS].

"When we were at the Paradise Valley Sanitarium, we were conducted through the new treatment rooms. One room was elaborately fitted up with electrical appliances for giving the patients treatment. That night I was instructed that some connected with the institution were introducing things for the treatment of the sick that were not safe. The application of these electrical treatments would involve the patient in serious difficulties, imperiling life. [Cf: Pamphlet 095 p. 18 para. 03] p. 522, Para. 4, [1906MS].

"One was conversing with the doctors, and with great earnestness was saying, 'Never, never carry out your wonderful plans. There have been various mechanical devices brought into the treatment rooms that are expensive, and the men who make a specialty of treating certain cases are liable to make grave mistakes.'" [Cf: Pamphlet 095 p. 18 para. 04] p. 522, Para. 5, [1906MS].

"There are men who make a specialty of treating the rectum, and some feel that they have been greatly benefited. But I have been instructed that this treatment, as well as many surgical operations, leaves with many a serious weakness. [Cf: Pamphlet 095 p. 18 para. 05] p. 522, Para. 6, [1906MS].

"Several things were mentioned that have been brought into the Sanitarium which were not necessary, and which should not have been purchased without consultation with other physicians. The amount of money which some of these machines cost, and the salary which must be

paid to the one who operates them should be taken into consideration. [Cf: Pamphlet 095 p. 19 para. 01] p. 523, Para. 1, [1906MS].

Electricity. -- "Now I am certain that great care should be taken in purchasing electrical instruments and costly mechanical fixtures. Move slowly, Brother Burden, and do not trust to men who suppose that they understand what is essential, and who launch out in spending money for many things that require experts to handle them. [Cf: Pamphlet 095 p. 19 para. 02] p. 523, Para. 2, [1906MS].

"Several times I have been instructed that much of the elaborate, costly machinery used in giving treatments, did not help in the work as much as is supposed. With it we do not get so good results as with the simple appliances we used in our earlier experiences. The application of water in various simple ways is a great blessing. [Cf: Pamphlet 095 p. 19 para. 03] p. 523, Para. 3, [1906MS].

"I have been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely it may do much harm. The results of some of the electrical treatments are similar to the results of using stimulants. There is a weakness that follows. [Cf: Pamphlet 095 p. 19 para. 04] p. 523, Para. 4, [1906MS].

"I shall have more to say about these matters later, but I wish now to say that all patients should keep out of doors as much as possible, and many will be benefited by sleeping in the open air. [Cf: Pamphlet 095 p. 19 para. 05] p. 523, Para. 5, [1906MS].

Simple Methods. -- "Keep the patients out of doors as much as possible, and give them cheering, happy talks in the parlor, with simple reading and Bible lessons easy to be understood, which will be an encouragement to the soul. Talk on health reform, and do not you, my brother, become burden bearer in so many lines that you can not teach the simple lessons of health reform. Those who go from the Sanitarium should go so well instructed that they can teach others the methods of treating their families. [Cf: Pamphlet 095 p. 20 para. 01] p. 523, Para. 6, [1906MS].

"There is danger of spending far too much money on machinery and appliances which the patients can never use in their home lessons. They should rather be taught how to regulate the diet, so that the living machinery of the whole being will work in harmony. Let them become intelligent in regard to the importance of laying aside corsets and shortening their skirts. Such lessons will be to the women more valuable than they can estimate." [Cf: Pamphlet 095 p. 20 para. 02] p. 524, Para. 1, [1906MS].

Special Work at Loma Linda. -- "I am very anxious that Brethren ----- and their associates shall see all things clearly. God has given to every man a certain work to do, and He will give to each wisdom necessary to perform His own appointed work." . . . [Cf: Pamphlet 095 p. 21 para. 01] p. 524, Para. 2, [1906MS].

"Be very careful not to do anything that would restrict the work at Loma Linda. It is in the order of God that this property has been secured, and He has given instructions that a school should be connected with the Sanitarium. A special work is to be done there in

qualifying young men and young women to be efficient medical missionary workers. They are to be taught how to treat the sick without the use of drugs. Such an education requires an experience in practical work. [Cf: Pamphlet 095 p. 21 para. 02] p. 524, Para. 3, [1906MS].

"The work at Loma Linda demands immediate consideration. Preparations must be made for the school to be opened as soon as possible. Our young men and young women are to find in Loma Linda a school where they can receive a medical missionary training, and where they will not be brought under the influence of some who are seeking to undermine the truth. The students are to unite faithfully in the medical work, keeping their physical powers in the most perfect condition possible, and laboring under the instruction of the great medical Missionary. *The healing of the sick and the ministry of the Word are to go hand in hand.* [Cf: Pamphlet 095 p. 21 para. 03] p. 524, Para. 4, [1906MS].

"There is to be a thorough education in Bible truth. The Word of God is spirit and life. We need constantly to look to Jesus. The efficiency of every worker is largely determined by the education and training he receives. In your educational institutions there is to be a higher class of education than can be found elsewhere. The students are to be treated kindly, tenderly and interestedly. [Cf: Pamphlet 095 p. 22 para. 01] p. 524, Para. 5, [1906MS].

Means Must be Provided. -- "In order properly to fit the Sanitarium and the school at Loma Linda to carry on the work that the Lord has plainly directed should be carried on, means must be raised. And let no one act a part in influencing our brethren and sisters in Southern California not to do that which needs to be done. [Cf: Pamphlet 095 p. 22 para. 02] p. 525, Para. 1, [1906MS].

"The Lord has blessed -----, and He will continue to bless him, as he continues to move in the fear of God, and plans wisely and economically with his associates for the fitting up and management of the institution. If any of his brethren act arbitrarily in an effort to restrain him in this, they would be found hindering the very work that the Lord has signified should be done. He is not to be forced to turn aside from his convictions as to the way in which the work under his charge shall be carried on. [Cf: Pamphlet 095 p. 22 para. 03] p. 525, Para. 2, [1906MS].

"In the carrying forward of the educational work at Loma Linda, our brethren must constantly guard against the effort of the enemy to bring in a spirit of criticism and of alienation between brethren. [Cf: Pamphlet 095 p. 23 para. 01] p. 525, Para. 3, [1906MS].

"There are times when certain sanitariums will have to pass through a close, severe struggle for means in order to do a special work which the Lord has particularly designated should be done. In such emergencies they are to be free to receive gifts and donations from our churches. Some who receive the truth have means, and they will aid in sustaining the good work which should be done in our sanitariums. [Cf: Pamphlet 095 p. 23 para. 02] p. 525, Para. 4, [1906MS].

"My brethren, I am praying that the Lord will guide you in the very best methods of reaching hearts." . . . [Cf: Pamphlet 095 p. 23 para. 03] p. 525, Para. 5, [1906MS].

"For years we have wrestled to see the work of God advanced in Southern California. At one time we found such narrow, prescribed plans that the work could not move forward. Then when an effort was made to advance, it resulted in large outlay, and in extravagant plans that were altogether out of order. Then followed a pressure for money, and the work was held back. [Cf: Pamphlet 095 p. 23 para. 04] p. 525, Para. 6, [1906MS].

"Still the light kept coming to me that the work should be conducted after a different order, that many plans and devisings of men needed to be changed. Of late some moves have been made. The Lord has wrought in the securing of properties at San Fernando, at Paradise Valley and at Glendale. [Cf: Pamphlet 095 p. 23 para. 05] p. 526, Para. 1, [1906MS].

"A sanitarium has been established at Loma Linda, and this is in the providence of God. Some know how difficult it has been to accomplish the work that has been done. But the work at Loma Linda is not yet perfected. More money must be raised in order to make this place a center for the training of medical missionary evangelists. [Cf: Pamphlet 095 p. 23 para. 06] p. 526, Para. 2, [1906MS].

Southern California Conference to Help. -- "As the President and Executive Committee of the Southern California Conference unite with Brother ----- and his associates in planning for the thorough accomplishment of the Sanitarium and school work at Loma Linda, they will find strength and blessing. Brother ----- is not to be bound about in his work. [Cf: Pamphlet 095 p. 24 para. 01] p. 526, Para. 3, [1906MS].

"Pray to the Lord, my brethren, council together, and then labor unitedly to help in establishing the work which we all so greatly desire shall not be hindered. [Cf: Pamphlet 095 p. 24 para. 02] p. 526, Para. 4, [1906MS].

"The work of higher education has been greatly hindered because men and women have not discerned spiritual things as they should. We should know the facts that are of weight in making decisions. [Cf: Pamphlet 095 p. 24 para. 03] p. 526, Para. 5, [1906MS].

"All our brethren are to be sober minded and cautious. Those who hold office need the ability to view every matter wisely. We are all to be workers together with God." [Cf: Pamphlet 095 p. 24 para. 04] p. 526, Para. 6, [1906MS].

College Opened. -- "Brethren Burden and Howell, the work of the school and the Sanitarium will be a blessing, the one to the other. Each must act its individual part, but both must blend together; then the interest of both will be advanced. If there is co-operation between the educational work and the work of the sanitarium, we can heartily recommend that the higher education be carried on on the sanitarium grounds; for this is the Lord's plan. If the men at the head of this enterprise plan for the usefulness of these institutions, each helping the other, there is nothing to hinder the operations of the school. As the work grows, buildings may have to be prepared." [Cf: Pamphlet 095 p. 24 para. 05] p. 526, Para. 7, [1906MS].

On the Training of Medical Students. -- "'We greatly need godly physicians. We need men who have high and holy principles. . . . I have been shown that young men will accept the responsibility of obtaining a medical education, and enter upon their course of study designing to be right and maintain their Christian principles; but do they do this? No; they fall into temptation, and evil influences affect their morals. Among our own people who profess to believe the most solemn truths ever committed to mortals, there is a tarnishing of virtue, a sacrificing of principle. They do not, like Joseph and Daniel, preserve their integrity of morals, much less their Christian principles. The habits and customs of associates who claim to be respectable men and women have a molding influence upon them. Not only the youth, but those of mature age, are inclined to conform to the worldlings' standard in order not to be considered singular.' [Cf: Pamphlet 095 p. 25 para. 01] p. 527, Para. 1, [1906MS].

Danger at Medical Colleges. -- "'We are in need of physicians; but the plan of sending young men to a medical college to learn to treat the sick is questionable; for many of them have no root in themselves, and, as in sending our children to the other colleges in our land, they are brought in contact with every class of minds, and are thrown into a sink of iniquity, the companionship of skeptics, infidels and the profligate, where not one out of one hundred escapes from being contaminated. They do not come forth like Joseph and Daniel uncorrupted, firm as a rock to principle.' [Cf: Pamphlet 095 p. 26 para. 01] p. 527, Para. 2, [1906MS].

"'These students, who intend to deal with suffering humanity, will find no graduating place this side of heaven. Every bit of knowledge that is termed science should be acquired, while the seeker daily acknowledges that the fear of the Lord is the beginning of wisdom. Every item of experience and everything that can strengthen the mind should be cultivated to the utmost of their power, while at the same time they should seek God for His wisdom, their consciences illuminated, quick and pure; for unless they are guided by the wisdom from above, they become an easy prey to the deceptive power of Satan.' [Cf: Pamphlet 095 p. 27 para. 01] p. 527, Para. 3, [1906MS].

The First Lesson. -- "'I wish I could set before the medical student the true responsibility which rests upon him in his work. There is not one in one hundred who has a just sense of his position, his work, his accountability to God, and how much God will do for him if he will make Him his trust. The very first lesson that he should learn is dependence upon God. Make God your counselor at every step. The worldly and the nominal Christian may insinuate that in order for you to be successful you must be a policy man, you must at times depart from the strictest rectitude; but be not deceived, be not deluded. . . . Throw not open a door for the enemy to take possession of the citadel of the soul. [Cf: Pamphlet 095 p. 27 para. 02] p. 527, Para. 4, [1906MS].

"'Like Enoch, the physician should be a man that walks with God. This will be to him an antidote to all the delusive, pernicious sentiments which make so many infidel physicians, or skeptics. The true antidote is truth, the truth of God revealed in His Word, practiced in the life, and constantly guiding in all that concerns the interests of others. Having the soul thus barricaded with heavenly principles you may humbly yet confidently say, I will not fear the face of man. God is not

unmindful of your struggles, of your conflicts to maintain the truth and obtain a personal daily experience in walking in the ways of truth. When you appreciate every word that proceedeth out of the mouth of God, as revealed in His Word, higher than worldly policy, you will be guided into every good and holy way.' . . . [Cf: Pamphlet 095 p. 27 para. 03] p. 528, Para. 1, [1906MS].

Be Not Deceived. -- "'Let not medical students be deceived by the wiles of the devil, or by any of his cunning pretexts which so many adopt to beguile and ensnare by the practices of the ungodly. Cling closely to your Bibles. Enquire, What saith the Lord? He has spoken and told me how to ennoble and purify my life. This light I will follow. The Majesty of truth I will respect and honor.' . . . [Cf: Pamphlet 095 p. 28 para. 01] p. 528, Para. 2, [1906MS].

"'It is the privilege of every student to enter college with the same fixed, determined principle that Daniel had when he entered the courts of Babylon, and to preserve his integrity untarnished. You all need a living religion, that you may stand as God's witnesses.' [Cf: Pamphlet 095 p. 28 para. 02] p. 528, Para. 3, [1906MS].

Entering Higher Colleges. -- "'We would that there were strong young men, rooted and grounded in the faith, who had such a living connection with God that they could, if so counseled by our leading brethren, enter the higher colleges in our land, where they would have a wider field for study and observation. Association with different classes of minds, and acquaintance with the workings and results of popular methods of education, and a knowledge of theology as taught in the leading institutions of learning, would be of great value to such workers, preparing them to labor for the educated classes, and to meet the prevailing errors of our time. Such was the method pursued by the ancient Waldenses; and, if true to God, our youth, like theirs, might do a good work, even while gaining their education, in sowing the seeds of truth in other minds.' [Cf: Pamphlet 095 p. 29 para. 01] p. 528, Para. 4, [1906MS].

"'Painstaking effort should be made to induce suitable men to qualify themselves for this work--the work of a physician. They should be men whose characters are based upon the broad principles of the Word of God,--men who possess a natural energy, force and perseverance that will enable them to reach a high standard of excellence.' . . . [Cf: Pamphlet 095 p. 29 para. 02] p. 529, Para. 1, [1906MS].

Danger in Medical Schools. -- "'In this age there is danger for every one who shall enter upon the study of medicine. Often his instructors are worldly-wise men and his fellow students infidels, who have no thought of God, and he is in danger of being influenced by these irreligious associations. Nevertheless, some have gone through the medical course, and have remained true to principle. They would not continue their studies on the Sabbath; and they have proved that men may become qualified for the duties of a physician and not disappoint the expectations of those who furnish them means to obtain an education. Like Daniel, they have honored God, and He has kept them.' . . . [Cf: Pamphlet 095 p. 30 para. 01] p. 529, Para. 2, [1906MS].

"The young physician has access to the God of Daniel. Through divine grace and power he may become as efficient in his calling as Daniel was

in his exalted position. But it is a mistake to make a scientific preparation the all important thing, while religious principles, that lie at the very foundation of a successful practice, are neglected. . . . The man who is closely connected with the great Physician of soul and body, has the resources of heaven at his command, and he can work with a wisdom and unerring precision that the godless man can not possess. [Cf: Pamphlet 095 p. 30 para. 02] p. 529, Para. 3, [1906MS].

Men and Women Wanted. -- "'Devoted persons, both men and women, are wanted now to go forth as medical missionaries. Let them cultivate their physical and mental powers and their piety to the utmost. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, which caused them to be distinguished for their spiritual excellencies, can be received now, and will bring into working order many devoted missionaries.'" [Cf: Pamphlet 095 p. 31 para. 01] p. 529, Para. 4, [1906MS].

"'God will surely advance the humble, trustful, praying, whole-souled medical missionary as he advanced Daniel and his fellows.'" [Cf: Pamphlet 095 p. 31 para. 02] p. 530, Para. 1, [1906MS].

Study of the Bible. -- "'If the medical students will study the Word of God diligently, they will be far better prepared to understand their other studies; for enlightenment always come with an earnest study of the Word of God. Let our medical missionary workers understand that the more they become acquainted with God and with Christ, and the more they become acquainted with Bible history, the better prepared they will be to do their work. [Cf: Pamphlet 095 p. 32 para. 01] p. 530, Para. 2, [1906MS].

"'The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies.'" . . . [Cf: Pamphlet 095 p. 32 para. 02] p. 530, Para. 3, [1906MS].

"'Faithful teachers should be placed in charge of the Bible classes, teachers who will strive to make the students understand their lessons, not by explaining everything to them, but by requiring them to explain clearly every passage they read. Let these teachers remember that little good will be accomplished by skimming over the surface of the Word. Thoughtful investigation and earnest, taxing study are required in order for this Word to be understood.'" . . . [Cf: Pamphlet 095 p. 32 para. 03] p. 530, Para. 4, [1906MS].

"'The Bible is the great lesson book for the students in our schools. . . . Those who consult the divine Oracle will have light. In the Bible every duty is made plain. Every lesson given is comprehensible. Every lesson reveals to us the Father and the Son. The Word is able to make all wise unto salvation. In the Word the science of Salvation is plainly revealed Search the Scriptures, for they are the voice of God speaking to the soul.'" [Cf: Pamphlet 095 p. 32 para. 04] p. 530, Para. 5, [1906MS].

"'Remember, my brother, that medical missionary work is *not to take men from the ministry*, but is to place men in the field, better qualified to minister because of their knowledge of medical missionary

work. Young men should receive an education in medical missionary lines, and then should go forth to connect with the ministers.' . . . [Cf: Pamphlet 095 p. 33 para. 01] p. 530, Para. 6, [1906MS].

Danger at the A.M.M. College. -- "'Those who are receiving an education in medical lines (referring to the students in the American Medical Missionary College) hear insinuations from time to time that disparage the church and the ministry. These insinuations are seeds that will spring up and bear fruit. The students might better be educated to realize that the church of Christ on earth is to be respected. They need a clear knowledge of the reasons of our faith. This knowledge they must have in order to serve God acceptably. Line upon line, precept upon precept, they must receive the Bible evidence of the truth as it is in Jesus. [Cf: Pamphlet 095 p. 33 para. 02] p. 531, Para. 1, [1906MS].

"Do not, I beg of you, instill into the minds of the students ideas that will cause them to lose confidence in God's appointed ministers. But this you are most certainly doing, whether you are aware of it or not.' [Cf: Pamphlet 095 p. 33 para. 03] p. 531, Para. 2, [1906MS].

"There is a burden upon my soul. There are young people who are encouraged to take up a course of study in medical lines who ought to be preparing themselves most decidedly to proclaim the third angel's message. It is not necessary for our medical students to spend all the time that they are spending in medical studies. Their work should be more decidedly combined with a study of God's Word. Ideas are inculcated that are not at all necessary, and the necessary things do not receive sufficient attention. [Cf: Pamphlet 095 p. 34 para. 01] p. 531, Para. 3, [1906MS].

"While students are being educated in this way, they are being made less able to do acceptable work for the Master. The taxation that they undergo to obtain an extended knowledge in medical lines unfits them to work as they should in ministerial lines. Physical and mental weariness come because of the overstrain of study, and because the students are encouraged to labor unduly for the outcasts and the degraded. Thus some are disqualified for the work they might have done, had they begun missionary work where it was needed, and let the medical line come in as an essential part, connected with the work of the gospel ministry as a whole, as the hand is connected with the body. Life is not to be imperiled in an effort to obtain a medical education. There is danger in some cases that students will ruin their health and unfit themselves to do the service they might have done had they not been unwisely encouraged to take a medical course. [Cf: Pamphlet 095 p. 35 para. 01] p. 531, Para. 4, [1906MS].

"Often erroneous opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual power. He must require that every cause which asks his sympathy and cooperation has the approval of the reason which God has given him, and the conscience, which the Holy Spirit is controlling. He is not to perform an action that does not harmonized with the deep, holy

principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service.' . . . [Cf: Pamphlet 095 p. 35 para. 02] p. 532, Para. 1, [1906MS].

No Separation in the Work. -- "'The Lord's people are to be one. There is to be no separation in his work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the gospel and to heal the sick. "As ye go," He said, "preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10; 7, 8. As they went forth preaching the kingdom of God, power was given them to heal the sick and cast out evil spirits. In God's work teaching and healing are never to be separated. His commandment-keeping people are to be one. Satan will invent every device to separate those whom God is seeking to make one. But the Lord will reveal Himself as a God of judgment. We are working under the eyes of the heavenly host. There is a divine Watcher among us, inspecting all that is planned and carried on.' [Cf: Pamphlet 095 p. 36 para. 01] p. 532, Para. 2, [1906MS].

Right Foundation. -- "'We are thankful that an interest is being shown in the work of establishing schools on a right foundation, as they should have been established years ago. If the proper education is given to students, it is a positive necessity to establish our schools at a distance from cities, where the students can do manual work.' . . . [Cf: Pamphlet 095 p. 37 para. 01] p. 532, Para. 3, [1906MS].

"'Although there may be few students at first, do not be discouraged. The school will win its way. Introduce the medical missionary work. Some of the students are to be educated as nurses, some as physicians. It is not necessary for our students to go to Ann Arbor for a medical education. They may obtain at our schools all the education that is essential to perform the work for this time. [Cf: Pamphlet 095 p. 37 para. 02] p. 532, Para. 4, [1906MS].

"'It will take some time to get a right understanding of the matter, but just as soon as we begin to work in the lines of true reform, the Holy Spirit will lead us and guide us if we are willing to be guided. It is a delicate matter to deal with human minds, and no one should engage in this work without the aid of the Holy Spirit. All must place themselves under the influence of this Spirit. When they place themselves under the influence of the Spirit, they will accommodate themselves to Bible lines. When the Word of God takes possession of the minds of teachers, then they are fitted to deal with the education of others. [Cf: Pamphlet 095 p. 37 para. 03] p. 533, Para. 1, [1906MS].

"'The Word of God is to stand at the foundation of all education. It is to be made the basis of all the schools that we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligencies. The Lord has been greatly dishonored because His holy Word, which will accomplish so much, has been placed on the background, while books which do not contain the highest instruction in regard to practical life and true science of eternal things have been brought to the front.' . . . [Cf: Pamphlet 095 p. 37 para. 04] p. 533, Para. 2, [1906MS].

"'God's dealings with His people are to be our guide in all educational advancement. His glory is to be the object of all study.

Those who are being trained as medical missionaries are to realize that their work is to restore the moral image of God in man by healing the wounds which sin has made.' [Cf: Pamphlet 095 p. 38 para. 01] p. 533, Para. 3, [1906MS].

Dangers at Battle Creek. -- "'There is a burden upon my mind in regard to the temptations and perils that surround medical students and those in training for medical missionary work at our sanitariums, and especially for those who are studying at Battle Creek. [Cf: Pamphlet 095 p. 38 para. 02] p. 533, Para. 4, [1906MS].

"'There are teachers who do not daily bring the Word of God into their life work. They have not a saving knowledge of God or of Christ. It is those who do not live the truth who are most inclined to invent sophistries, to occupy the time and absorb the attention that ought to be given to the study of God's Word. [Cf: Pamphlet 095 p. 38 para. 03] p. 533, Para. 5, [1906MS].

"'Christ, the great medical Missionary, came to this world at infinite sacrifice, to teach men and women the lessons that would enable them to know God aright. He lived in this world a perfect life, setting an example that all may safely follow. Let our medical students and other young people study the lessons that Christ has given. It is essential that they should have a clear understanding of these lessons. It would be a fearful mistake for them to neglect the study of God's Word for a study of theories that are misleading, diverting minds from the words of Christ to fallacies of human production. [Cf: Pamphlet 095 p. 39 para. 01] p. 534, Para. 1, [1906MS].

"'When our physicians and ministers are diligent students of the Scriptures, when they live in accordance with the teaching of the Word of God, making this Word their text-book, God will be able to bestow on them rich blessings. [Cf: Pamphlet 095 p. 39 para. 02] p. 534, Para. 2, [1906MS].

"'The teaching regarding God that is presented in 'Living Temple' is not such as our students need. Those who seek to define God are on forbidden ground. We are to enter into no controversy regarding God,-- what He is and what He is not. He, the Omniscient One, is above discussion. Those who express such sentiments regarding Him show that they are departing from the faith.' . . . [Cf: Pamphlet 095 p. 39 para. 03] p. 534, Para. 3, [1906MS].

"'I call upon our ministers, physicians, and all church members to study the lessons that Christ gave His disciples just before His ascension. These lessons contain instruction that the people of God need. When our physicians understand this instruction, they will realize that the Holy Spirit will never lead them to speak or write that which is at variance with the teachings of the Word of God. Take the Bible as your study-book. It contains the Alpha and Omega of knowledge. All can understand the instruction that it contains.' . . . [Cf: Pamphlet 095 p. 39 para. 04] p. 534, Para. 4, [1906MS].

"'Human talent and human conjecture have tried by searching to find out God. Many have trodden this pathway. The highest intellect may tax itself until it is wearied out, in conjectures regarding God, but the effort will be fruitless, and the fact will remain that man by

searching can not find out God. This problem has not been given us to solve. All that man needs to know and can know of God has been revealed in the life and character of His Son, the great Teacher. As we learn more and more of what man is, of what we ourselves are, in God's sight, we shall fear and tremble before Him. [Cf: Pamphlet 095 p. 40 para. 01] p. 534, Para. 5, [1906MS].

"To those who would represent every man as born a king; to those who would make no distinction between the converted and the unconverted; to those who are losing their appreciation of their need of Christ as their Saviour, I would say, Think of yourselves as you have been during the period of your existence! Would it be pleasant or agreeable for you to contemplate feature after feature of your life work, in the sight of Him who knows every thought of man, and before Whose eyes all man's doings are as an open book? [Cf: Pamphlet 095 p. 40 para. 02] p. 535, Para. 1, [1906MS].

"I call upon all who are engaged in the service of God to place themselves fully on Christ's side. There are dangers on the right hand and on the left. Our greatest danger will come from men who have lifted up their souls unto vanity, who have not heeded the words of warning and reproof sent them by God. As such men choose their own will and way, the tempter, clothed in angel robes, is close beside them, ready to unite his influence with theirs. He opens to them delusions of a most attractive character, which they present to the people of God. Some of those who listen to them will be deceived, and will work in dangerous lines. [Cf: Pamphlet 095 p. 40 para. 03] p. 535, Para. 2, [1906MS].

"The Lord calls. Will men and women hear His voice? He gives the warning. Will they heed it? Will they listen to the last message of mercy to a fallen world? Will they accept Christ's yoke, and learn from Him His meekness and lowliness?" [Cf: Pamphlet 095 p. 41 para. 01] p. 535, Para. 3, [1906MS].

"God would have all who profess to be gospel medical missionaries learn diligently the lessons of the great Teacher. This they must do if they would find peace and rest. Learning of Christ, their hearts will be filled with the peace that He alone can give. [Cf: Pamphlet 095 p. 41 para. 02] p. 535, Para. 4, [1906MS].

The Essential Study. -- "The one book that is essential for all to study is the Bible. Studied with reverence and Godly fear, it is the greatest of all educators. In it there is no sophistry. Its pages are filled with truth. Would you gain a knowledge of God and Christ. Whom He sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge. [Cf: Pamphlet 095 p. 41 para. 03] p. 535, Para. 5, [1906MS].

"Many of the books piled up in the great libraries of earth, confuse the mind more than they aid the understanding. Yet men spend large sums of money in the purchase of such books, and years in their study, when they have within their reach a book containing the Words of Him who is the Alpha and Omega of wisdom. The time spent in a study of these books might better be spent in gaining a knowledge of Him Whom to know aright is life eternal. Those only who gain this knowledge will at last hear

the words, "Ye are complete in Him." [Cf: Pamphlet 095 p. 42 para. 01] p. 536, Para. 1, [1906MS].

Study the Bible More. -- "'Study the Bible more, and the theories of medical fraternity less, and you will have greater spiritual health. Your mind will be clearer and more vigorous. Much that is embraced in a medical course is positively unnecessary. Those who take a medical training spend a great deal of time in learning that which is merely rubbish. Many of the theories that they learn may be compared in value to the traditions and maxims taught by the Scribes and Pharisees. Many of the intricacies with which they have to become familiar are an injury to their minds. [Cf: Pamphlet 095 p. 42 para. 02] p. 536, Para. 2, [1906MS].

"'These things God has been opening before me for many years. In our medical schools and institutions we need men who have a deeper knowledge of the Scriptures, men who have learned the lessons taught in the Word of God, and who can teach these lessons to others clearly and simply, just as Christ taught His disciples the knowledge that He deemed most essential. [Cf: Pamphlet 095 p. 42 para. 03] p. 536, Para. 3, [1906MS].

"'If, during the remainder of this year, our medical missionary workers would follow the great Physician's prescription for obtaining rest, a healing current of peace would flow through their souls. Here is the prescription,-- [Cf: Pamphlet 095 p. 43 para. 01] p. 536, Para. 4, [1906MS].

"'"Come unto Me, all ye that labor and are heavy laden, and I will give you rest, Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy and my burden is light." [Cf: Pamphlet 095 p. 43 para. 02] p. 536, Para. 5, [1906MS].

Result of Neglecting Bible Study. -- "'When our medical missionary workers follow this prescription, gaining from the Saviour power to reveal His characteristics, their scientific work will have greater soundness. Because the Word of God has been neglected, strange things have been done in the medical missionary work of late. The Lord can not accept the present showing. [Cf: Pamphlet 095 p. 43 para. 03] p. 536, Para. 6, [1906MS].

"'Study the Word which God in His wisdom and love and goodness has made so plain and simple. . . . The Holy Spirit teaches the student of the Scriptures to judge all things by the standard of righteousness and truth and justice. The divine revelation supplies him with the knowledge that he needs. [Cf: Pamphlet 095 p. 43 para. 04] p. 537, Para. 1, [1906MS].

"'And the needed knowledge will be given to all who come to Christ, receiving and practicing His teachings, making His Words a part of their lives. Those who place themselves under the instruction of the great medical Missionary, to be workers together with Him, will have a knowledge that the world, with all its traditionary lore, can not supply. [Cf: Pamphlet 095 p. 43 para. 05] p. 537, Para. 2, [1906MS].

"'Make the Bible the man of your counsel. Your acquaintance with it

will grow rapidly if you keep your mind free from the rubbish of the world. The more the Bible is studied, the deeper will be your knowledge of God. The truths of His Word will be written in your soul, making an ineffaceable impression. [Cf: Pamphlet 095 p. 44 para. 01] p. 537, Para. 3, [1906MS].

"Not only will the student himself be benefited by a study of the Word of God, but his study is life and salvation to all with whom he associates. He will feel a sacred responsibility to impart the knowledge that he receives. His life will reveal the help and strength that he receives from communion with the Word. The sanctification of the Spirit will be seen in thought, word and deed. All that he says and does will proclaim that God is light, and in Him is no darkness at all. Of such ones the Lord Jesus can indeed say, "Ye are laborers together with God.'" [Cf: Pamphlet 095 p. 44 para. 02] p. 537, Para. 4, [1906MS].

Work for the Women's Christian Temperance Union. "I am thankful that the Lord is leading you. I believe that the Lord has appointed you to do His work in His way. Let us in our work have faith in God, and trust Him. While we may take pleasure in counseling with our brethren, an individual work is to be done which is beyond the power of any mind to comprehend." . . . [Cf: Pamphlet 095 p. 45 para. 01] p. 537, Para. 5, [1906MS].

"I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Women's Christian Temperance Union. In the providence of God you have been led to the light, to obtain a knowledge of the truth. . . . This light and knowledge you need to bring into your work, as you associate with women whose hearts are softened by the Spirit of God, and who are searching for the truth as for hidden treasure. For twenty years I have seen that light would come to the women workers in temperance lines. But with sadness I have discerned that many of them are becoming politicians, and that against God. They enter into questions and debates and theories that they have no need to touch. Christ said, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life.'" . . . [Cf: Pamphlet 095 p. 45 para. 02] p. 537, Para. 6, [1906MS].

"The Lord, I fully believe, is leading you that you may keep the principles of temperance clear and distinct, in all their purity, in connection with the truth for these last days. They that do His will shall know of the doctrine. The Lord designs that women shall learn of Him meekness and lowliness of heart, and cooperate with the greatest Teacher the world has ever known. When this is done, there will be no strife for the supremacy, no pride of opinion; for it will be realized that mind, and voice, and every jot of ability, are only lent talents, given by God to be used in His work, to accumulate for Him, and to be returned to the Giver with all the increase. We are expected to grow in capability, in influence, and in power, ever looking unto Jesus. And by beholding, we shall be changed into His likeness. [Cf: Pamphlet 095 p. 46 para. 01] p. 538, Para. 1, [1906MS].

'The woman's work is a power in our world, but it is lost when, with the Word of God before her, she sees a 'Thus saith the Lord,' and refuses to obey. The great and difficult thing for the soul to do is to

part with its own supposed works of merit. It is not an easy matter to understand what it means to refuse self the least place of honor in the service of God. All unconsciously we act out the attributes of our own character and the bias of our own mind in the very presence of God, in our prayer and worship, in our service, and fail to see that we are absolutely dependent upon the leading of the Holy Spirit. Self is expected to do a work that is simply out of its power to do. This is the great peril of woman's work in Christian temperance lines. [Cf: Pamphlet 095 p. 46 para. 02] p. 538, Para. 2, [1906MS].

"The Lord does not bid you separate from the Woman's Christian Temperance Union. They need all the light you can give them. You are not to learn of them, but of Jesus Christ. Flash all the light possible into their pathway. You can agree with them on the ground of the pure, elevating principles that first brought into existence the Women's Christian Temperance Union. 'Behold,' said Christ, 'I send you forth as lambs among wolves.' If He sends His disciples on such a mission, will He not work through you to open the Scriptures to those who are in error? Cherish the fragrance of that love that Christ has revealed for fallen humanity, and by precept and example teach the truth as it is in Jesus. [Cf: Pamphlet 095 p. 47 para. 01] p. 538, Para. 3, [1906MS].

"The Holy Spirit alone is able to develop in the human agent that which is acceptable in the sight of God. The Lord has given you capabilities and talents to be preserved uncorrupted in their simplicity. Through Jesus Christ you may do a good work. As souls shall be converted to the truth, have them unite with you in teaching those women who are willing to be taught, to live and labor intelligently and unitedly. [Cf: Pamphlet 095 p. 47 para. 02] p. 539, Para. 1, [1906MS].

And again, March 24, 1899,-- [Cf: Pamphlet 095 p. 47 para. 03] p. 539, Para. 2, [1906MS].

". . . I am glad, my sister, that you did not sever your connection with the Women's Christian Temperance Union. You may have to sever this connection, but not yet, not yet. Hold your place. Speak the words given you by God, and the Lord will certainly work with you. You may see many things you do not approve of, but do not fail nor be discouraged. I hope and pray that you may be clothed daily with the righteousness of Christ." [Cf: Pamphlet 095 p. 47 para. 04] p. 539, Para. 3, [1906MS].

And still later, June 21, 1899,-- [Cf: Pamphlet 095 p. 48 para. 01] p. 539, Para. 4, [1906MS].

"My sister, let your heart ever repose in confidence in God. The Lord will be to you a present help in every time of need. He does not need to work through other minds in order to lead His chosen ones. He is desirous of communicating through those who seek Him with all the heart. While we put our entire trust in our Redeemer, we are perfectly safe. We have a large work to do, and we are to have respect unto the recompense of reward. And more than this, we are to use every God-given faculty, that others, through our influence and Christ-like example, may have the same respect that we have. [Cf: Pamphlet 095 p. 48 para. 02] p. 539, Para. 5, [1906MS].

"I hope, my sister, that you will have an influence in the Women's

Christian Temperance Association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are good waters in which you can sow the seeds of truth, even if you do not dwell publicly upon the prominent features of our faith. It would not be wise to be too definite. The oil of grace revealed in your conscious and unconscious influence will make known that you have the light of life. This will shine forth to others in your direct, positive testimony upon subjects on which you can all agree, and this will have a telling influence." [Cf: Pamphlet 095 p. 48 para. 03] p. 539, Para. 6, [1906MS].

Extracts from Testimonies Concerning A Sanitarium in Washington, D. C.-- "Above all Other Places" "If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of the nation. . . . God has looked with displeasure on the neglect that has been shown to this city. [Cf: Pamphlet 143 p. 3 para. 1] p. 540, Para. 1, [1906MS].

"Since medical missionary work, when carried on as God has appointed, is indeed the helping hand of the third angel's message, we should without delay take advantage of the favorable openings for beginning this work in the vicinity of Washington. If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is in this city. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. . . . Above all other places the capital of our nation should now have an opportunity to hear the message for this time." -- Mrs. E. G. White, in Testimony, "Our Work at the Nation's Capital," dated July 17, 1903 . [Cf: Pamphlet 143 p. 3 para. 2] p. 540, Para. 2, [1906MS].

"No Time to Be Lost" "May God help us to develop plans so that our youth can become genuine medical missionaries. . . . We have before us the work of establishing a medical institution near Washington." [Cf: Pamphlet 143 p. 4 para. 1] p. 540, Para. 3, [1906MS].

"No time is to be lost. Call for the best talent, and make arrangements for conducting a nurses' training-school. All that can be done, should be done, to make a deep impression in favor of the truth for this time. Place at the head of this institution one who can be trusted. Obtain facilities for giving treatment, and secure God-fearing youth as your helpers." -- Letter of Instruction, dated Aug. 27, 1903 . [Cf: Pamphlet 143 p. 4 para. 2] p. 540, Para. 4, [1906MS].

"Upon a Solid Foundation" "The plans laid for the carrying forward of this work should be such as will bear the indorsement of heaven. In no case is this line of work to be made secondary. It is to be prominent in bringing the truth to the minds of the people. With great wisdom, establish a sanitarium in Washington. Establish the work upon a solid foundation. Let the building be neat and tasty, but not expensive. We can not afford to erect an expensive building. The Lord desires this building to be a representation of what he designs all his sanitariums to be. The Lord will work with his people, if they will work humbly with him."-- Testimony, "To the Leaders in Our Work," dated Oct. 15, 1903 . [Cf: Pamphlet 143 p. 4 para. 3] p. 540, Para. 5, [1906MS].

Character of Building-- "The instruction that has been given me in regard to the buildings to be erected in Washington is that it is not the Lord's will for an imposing display to be made. The buildings are to show, to believers, and to those not of our faith, that not one dollar has been invested in needless display. Every part of the buildings is to bear witness that we realize that there is before us a great, unworked missionary field, and that the truth is to be established in many places."-- Mrs. E. G. White, in a Letter of Instruction, dated Feb. 15, 1904 . [Cf: Pamphlet 143 p. 6 para. 1] p. 540, Para. 6, [1906MS].

Time Already Lost-- "If there is one place above another where a sanitarium should be established, and where gospel work should be done, it is Washington. We can not estimate how great an influence would have gone forth from Washington in favor of the truth had a sanitarium been established there twenty years ago. Above all places, this place should be worked. Satan is working there with all his might." [Cf: Pamphlet 143 p. 6 para. 2] p. 541, Para. 1, [1906MS].

"I present this to you as a matter that is stirring me mightily. One thing is certain: we shall not be clear unless we at once do something in Washington to represent our work. I shall not be able to rest until I see the truth going forth as a lamp that burneth. [Cf: Pamphlet 143 p. 6 para. 3] p. 541, Para. 2, [1906MS].

"I dare not write all the words that have been given me on this subject. In the future I may feel free to write them." [Cf: Pamphlet 143 p. 7 para. 1] p. 541, Para. 3, [1906MS].

"Our people far and near need to ask themselves how the Lord regards their neglect of important centers in America. There are many places in this country in which the truth has never been proclaimed. Many years ago there should have been a sanitarium in Washington, D.C. But men have chosen their way in many things, and the places to which the truth should have found entrance, by the establishment of medical missionary work, have been neglected." [Cf: Pamphlet 143 p. 7 para. 2] p. 541, Para. 4, [1906MS].

"If there is any place in the world that should have the full rays of present truth, it is Washington, the city that is the very heart of this nation." [Cf: Pamphlet 143 p. 7 para. 3] p. 541, Para. 5, [1906MS].

"Again and again the Lord has presented Washington to me as a place that has been strangely neglected. In looking through my diaries, I have found some things that I wrote more than twelve years ago in regard to the work in Washington, and the necessity of establishing there some memorial for God." -- Extracts from Testimony, written Oct. 14, 1903 . [Cf: Pamphlet 143 p. 7 para. 4] p. 541, Para. 6, [1906MS].

"Please do not delay. Consecrate yourself to God, and he will be to you a present help in time of need. By doing the work that awaits your presence and assistance, depending entirely upon God for guidance and direction, you will obtain an invaluable experience."-- Extract from Testimony, written Dec. 2, 1903 . [Cf: Pamphlet 143 p. 7 para. 5] p. 541, Para. 7, [1906MS].

The Work Begun-- "I thank the Lord that the work is begun in Washington. I am glad that the publishing work has been moved from Battle Creek to Washington, and that plans are being laid for the establishment of a sanitarium in Washington. We see the Alpha, and we know that Christ is also the Omega."-- Extract from Testimony, written Dec. 2, 1903 . [Cf: Pamphlet 143 p. 8 para. 1] p. 541, Para. 8, [1906MS].

"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 sending forth missionaries to all parts of the world. Put your hearts into the efforts, that soon the word may go forth that the needed means has been supplied, and that the work may go forward with joyful despatch."-- Extract from Testimony, written March 30, 1905 . [Cf: Pamphlet 143 p. 8 para. 2] p. 542, Para. 1, [1906MS].

At Once--Sanitarium, Cal., Jan 26, 1906. "Elder G. A Irwin , "My Dear Brother: I have received your letter. I read it last night at half past ten o'clock. I was restless during the first part of the night, and at ten o'clock stepped into my office room, to relieve myself of the strain of trying to sleep and being unable to. I saw your letter in the place where the letters that come for me at night are always put, read it. That started me on a train of thought. I was planning about the Sanitarium in Takoma Park. But I thought, what good would it do if I should write out my plans. I have written and said that the Sanitarium should not be left until the last, but should be erected at once. I have said that it should not be a large expensive building, and that it should stand at a sufficient distance from the school buildings. I have said that the building should be of moderate size. [Cf: Pamphlet 143 p. 8 para. 3] p. 542, Para. 2, [1906MS].

"Months ago I sent the light that I had received in regard to the Sanitarium,--that its erection should be begun at once.... [Cf: Pamphlet 143 p. 9 para. 1] p. 542, Para. 3, [1906MS].

"The best thing to be done now, as far as I can see is to begin at once to put up the building. Erect a moderate-sized building, using the money you have. There are necessities to be met in the South. Keep in operation the raising of means for the Washington Sanitarium without making a public call through the papers. I do not think that fifty thousand dollars would be any too much to expend on the Sanitarium, to put up and equip the building that will be needed. I am disappointed that there is so little means left for the Sanitarium, but there should be no further delay. A beginning on the institution should certainly be made at once. Use the money that you have and go as far as you can.... [Cf: Pamphlet 143 p. 9 para. 2] p. 542, Para. 4, [1906MS].

"I think that this is all I can write to-day. One thing is certain: you should make a beginning on the Sanitarium building, and then let faith and works unite in the effort. Begin with the money you have, and then work and pray and believe. [Cf: Pamphlet 143 p. 9 para. 3] p. 542, Para. 5, [1906MS].

"That which I have said over and over again regarding the necessity of

erecting the Sanitarium building has seemed to have little influence. I trust that this will have more influence, and that work on the institution will soon begun. Ellen G. White." [Cf: Pamphlet 143 p. 9 para. 4] p. 542, Para. 6, [1906MS].

The intercessory prayer of Christ for His disciples, as recorded in the seventeenth chapter of John, contains important lessons for every Christian. This prayer is written for our instruction. "Neither pray I for these alone," Christ says, "but for them also which shall believe on me through their word." Thank the Lord! Every one who believes in Jesus Christ is embraced in this petition. [Cf: Bible Training School 02-01-06 para. 01] p. 543, Para. 1, [1906MS].

Of His disciples Jesus says, "They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." Those who obey the word of God will not be conformed to the sentiments and practices of the world. However great may be the pressure of adverse circumstances, however severe the trial, they are held fast by faith in Christ, and they hold firmly their confidence and love for the truth. Yet they may be misunderstood by the world; for the world seeth not God, neither knoweth Him. [Cf: Bible Training School 02-01-06 para. 02] p. 543, Para. 2, [1906MS].

Christ was soon to leave this world, but His disciples were to be left. He prayed not that they might be taken out of the world, but that they might be kept from the evil that is in the world. He sent them forth as sheep among wolves. "In the world, ye shall meet tribulation," He told them. "The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." But He promised them when brought in test and trial, He would bring all things to their remembrance. [Cf: Bible Training School 02-01-06 para. 03] p. 543, Para. 3, [1906MS].

In our world there are millions of souls who are destitute of the knowledge of God. They are walking in darkness and in the shadow of death. Our duty to them is made plain in the prayer of Christ: "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth." [Cf: Bible Training School 02-01-06 para. 04] p. 543, Para. 4, [1906MS].

"I pray for them," Christ continues, "that they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." [Cf: Bible Training School 02-01-06 para. 05] p. 543, Para. 5, [1906MS].

The most convincing argument we can give to the world of Christ's mission is to be found in perfect unity. Such oneness as exists between the Father and the Son is to be manifest among all who believe the truth. Those who are thus united in implicit obedience to the word of God will be filled with power. [Cf: Bible Training School 02-01-06 para. 06] p. 543, Para. 6, [1906MS].

If all would completely consecrate themselves to the Lord and through the sanctification of the truth, live in perfect unity, what a convincing power would attend the proclamation of the truth! How sad that so many churches misrepresent the sanctifying influence of the

truth, because they do not manifest the saving grace that would make them one with Christ, even as Christ is one with the Father! If all would reveal the unity and love that should exist among brethren, the power of the Holy Spirit would be manifest in its saving influence. In proportion to our unity with Christ will be our power to save souls. [Cf: Bible Training School 02-01-06 para. 07] p. 543, Para. 7, [1906MS].

We must watch for souls, as they that must give an account to God. This is our great work, and we are to seek earnestly that we may have wisdom from above to know how this can be most successfully accomplished. Our work is most effective when we act in perfect harmony under the direction of the Holy Spirit. Then let no separations occur, that would weaken the cause of God. [Cf: Bible Training School 02-01-06 para. 08] p. 544, Para. 1, [1906MS].

"And the glory which Thou hast given 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." Can human minds comprehend the Father's love sufficiently to lead them to act in accordance with statements so broad and so full? [Cf: Bible Training School 02-01-06 para. 09] p. 544, Para. 2, [1906MS].

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me. And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved them, may be in them, and I in them." Mrs. E. G. White. [Cf: Bible Training School 02-01-06 para. 10] p. 544, Para. 3, [1906MS].

The Father can not be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The word of God declares Him to be "the express image of His person." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here is shown the personality of the Father. [Cf: Bible Training School 03-01-06 para. 01] p. 544, Para. 4, [1906MS].

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,--the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ. [Cf: Bible Training School 03-01-06 para. 02] p. 544, Para. 5, [1906MS].

What is the sinner to do?--Believe in Christ. He is Christ's property, bought with the blood of the Son of God. Through test and trial the Saviour redeemed human beings from the slavery of sin. What then must we do to be saved from sin?--Believe on the Lord Jesus Christ as the sin-pardoning Saviour. He who confesses his sin and humbles his heart

will receive forgiveness. Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from God. [Cf: Bible Training School 03-01-06 para. 03] p. 544, Para. 6, [1906MS].

Faith in the atoning blood of Jesus Christ is the assurance of pardon. Christ can cleanse away all sin. Simple reliance on that power day by day will give the human agent keen wisdom to discern what will keep the soul in these last days from the bondage of sin. By faith and prayer, through the knowledge of Christ, he is to work out his own salvation. [Cf: Bible Training School 03-01-06 para. 04] p. 545, Para. 1, [1906MS].

The Holy Spirit recognizes and guides us into all truth. God has given His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Christ is the sinner's Saviour. Christ's death has redeemed the sinner. This is our only hope. If we make a full surrender of self, and practice the virtues of Christ, we shall gain the prize of eternal life. [Cf: Bible Training School 03-01-06 para. 05] p. 545, Para. 2, [1906MS].

"He that believeth in the Son, hath the Father also." He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth. Mrs. E. G. White. [Cf: Bible Training School 03-01-06 para. 06] p. 545, Para. 3, [1906MS].

Many have become hard-spirited because they are verily strangers to the working of the Holy Spirit. There needs to be a great reformation in the lives of believers, in their words and works and spiritual understanding. We need to catch the inspiration of the angels in the heavenly courts. We need daily to breathe the atmosphere of heaven. [Cf: Bible Training School 04-01-06 para. 01] p. 545, Para. 4, [1906MS].

O how my heart trembles for us all. Unless the hard-heartedness is melted away by the grace of Jesus Christ, we shall never know what heaven is. I am pained beyond measure when I see and feel the hard-hearted methods of dealing with the Lord's heritage. I feel so ashamed in behalf of Christ, as I see how little respect and reverence are shown towards the purchase of His blood. [Cf: Bible Training School 04-01-06 para. 02] p. 545, Para. 5, [1906MS].

There is need of the converting power of God in every family. Were this power present, there would not be seen a lack of sympathy; instead, there would be seen a most earnest receiving of the grace of Christ to impart to others. [Cf: Bible Training School 04-01-06 para. 03] p. 545, Para. 6, [1906MS].

Let every root of bitterness be rooted out of the heart. Let most thorough work be done with self. Let the men who are in office keep their hearts under the control of the Holy Spirit. Let them be careful of their actions. [Cf: Bible Training School 04-01-06 para. 04] p. 545, Para. 7, [1906MS].

Just before our Saviour left this earth, He commissioned His disciples to go into all the world, and preach the gospel to every creature. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Power to do what?--To preach the gospel and proclaim the conditions of salvation. [Cf: Bible Training School 04-01-06 para. 05] p. 545, Para. 8, [1906MS].

The disciples obeyed the divine injunction. While they were engaged in prayer, being of one accord in one place, the Holy Spirit came upon them as a rushing mighty wind, and filled all the house where they were sitting. Peter was re-anointed with the Holy Unction from on high. So wonderful was the out-pouring of the Spirit that "the same day there was added unto them about three thousand souls." [Cf: Bible Training School 04-01-06 para. 06] p. 546, Para. 1, [1906MS].

It is this baptism of the Holy Spirit that the churches need to-day. There are backslidden church-members and backslidden ministers who need re-converting, who need the softening, subduing influence of the baptism of the Spirit, that they may rise in newness of life and make thorough work for eternity. I have seen the irreligion and the self-sufficiency cherished, and I have heard the words spoken, "Except ye repent and be converted, ye shall never see the kingdom of heaven." There are many who will need re-baptizing, but let them never go down into the water until they are dead to sin, cured of selfishness and self-exaltation until they can come up out of the water to live a new life unto God. Faith and repentance are conditions, essential to the forgiveness of sin. [Cf: Bible Training School 04-01-06 para. 07] p. 546, Para. 2, [1906MS].

What is needed now are men chosen of God and precious who will go forth full of faith and of the Holy Spirit, to proclaim the gospel, calling upon God for His grace to aid them in their work. The Lord has warned us that a large number of believers should not congregate in one place. Let men go out in the name of the Lord, humble and devoted, as colporteurs and canvassers to sell the books that bring light to the souls of those who know not the truth. When this is done, there will be seen striking instances of conversion. Mrs. E. G. White. [Cf: Bible Training School 04-01-06 para. 08] p. 546, Para. 3, [1906MS].