

No Replaced Timbers Required --The Word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers. *Letter 24, 1907, p. 3.* (To Elder A. G. Daniells, February 4, 1907.) [Cf: 1MR54.01] p. 1, Para. 1, [1907MS].

Our Work Founded in Self-Sacrifice --In view of the large work that is to be done, our laborers should be willing to work for a reasonable wage. Even if you could obtain large wages, you should consider the example of Christ in coming to our world and living a life of self-denial. Just at this time it means very much what wages are demanded by the workers. If you require and receive a large wage, the door is thrown open for others to do the same. [Cf: 1MR75.02] p. 2, Para. 1, [1907MS].

It was the demand for large wages among the workers at Battle Creek that helped to spoil the spirit of the work there. Two men led out in this movement, and they were joined by three or four others, and the result was a union in a course of action which, if followed by the majority would have destroyed one of the characteristic features of the work of this message. The cause of present truth was founded in self-denial and self-sacrifice. This selfish, grasping spirit is entirely opposed to its principles. It is like the deadly leprosy, which in time will disease the whole body. I am afraid of it. We need to take heed lest we outgrow the simple, self-sacrificing spirit that marked our work in its early years. [Cf: 1MR75.03] p. 2, Para. 2, [1907MS].

You will not find it difficult to exert a wide influence in the sanitarium at _____. If you will act an unselfish part, not requiring the wages which you would naturally suppose you must draw, the Lord will sustain you in your work. If, on the other hand, you ask for a high wage, another, and still another, will think that they have a right to demand just as high a wage as you; and by this means the money will be used that should be expended in building up the work of the cause of present truth in other places. [Cf: 1MR76.01] p. 2, Para. 3, [1907MS].

In making important decisions we should study every side of the question. We are ever to remember that we are given a place in the work to act as responsible agencies. Some would follow a worldly fashion in the drawing of their salaries; but the Lord does not view matters as these men view them. He views our duties and responsibilities in the light of Christ's self-denying example. The gospel must be so presented to the world that precept and example will harmonize. [Cf: 1MR76.02] p. 2, Para. 4, [1907MS].

Our sanitariums are not to be conducted after the customs of the world. It is not to be considered necessary that even the medical superintendent shall draw a large salary. We are the servants of God. *Letter 370, 1907, pp. 1, 2.* (To Dr. and Mrs. D. H. Kress, October 23, 1907). [Cf: 1MR76.03] p. 2, Para. 5, [1907MS].

The great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. *Letter 172, 1907, p. 2.* (To Professor P. T. Magan, May 15, 1907.) [Cf: 1MR101.03] p. 2, Para. 6,

[1907MS].

The Solemn Oath at Baptism --There must be no withholding on our part, of our service or our means, if we would fulfill our covenant with God. "This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul" (Deuteronomy 26:16). The purpose of all God's commandments is to reveal his duty not only to God, but to his fellow man. In this late age of the world's history, we are not, because of the selfishness of our hearts, to question or dispute the right of God to make these requirements, or we will deceive ourselves, and rob our souls of the richest blessings of the grace of God. Heart and mind and soul are to be merged in the will of God. Then the covenant, framed by the dictates of infinite wisdom, and made binding by the power and authority of the King of kings and Lord of lords, will be our pleasure. God will have no controversy with us in regard to these binding precepts. It is enough that He has said that obedience to His statutes and laws is the life and prosperity of His people. [Cf: 1MR117.02] p. 3, Para. 1, [1907MS].

The blessings of God's covenant are mutual. "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as He hath spoken" (Deuteronomy 26:18, 19). God accepts those who will work for His name's glory, to make His name a praise in a world of apostasy and idolatry. He will be exalted by His commandment-keeping people that He may make them "high above all nations which He hath made, in praise, and in name and in honour." [Cf: 1MR118.01] p. 3, Para. 2, [1907MS].

By our baptismal pledge we avouched and solemnly confessed the Lord Jehovah as our Ruler. We virtually took a solemn oath, in the name of the Father, and of the Son, and of the Holy Ghost, that henceforth our lives would be merged into the life of these three great agencies, that the life we should live in the flesh would be lived in faithful obedience to God's sacred law. We declared ourselves dead, and our life hid with Christ in God, that henceforth we should walk with Him in newness of life, as men and women having experienced the new birth. We acknowledged God's covenant with us, and pledged ourselves to seek those things which are above, where Christ sitteth on the right hand of God. By our profession of faith we acknowledged the Lord as our God, and yielded ourselves to obey His commandments. By obedience to God's Word we testify before angels and men that we live by every word that proceedeth out of the mouth of God. *Ms.* 67, 1907, pp. 4, 5. ("God's People to Be Living Epistles," July 6, 1907.) [Cf: 1MR118.02] p. 3, Para. 3, [1907MS].

Words for Us as Truly as for Israel --"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" (Exodus 19:1-4). [Cf: 1MR118.03] p. 3, Para. 4, [1907MS].

These words are written for us, as truly as they were for the children of Israel. God must bring each one of us to Himself before He can work through us in the great work of preparing a people to stand in the day of the Lord. It is our individual duty to understand what God means, and to do whatever He bids us. [Cf: 1MR119.01] p. 4, Para. 1, [1907MS].

"Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is mine: And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord" (Exodus 19:5-8). [Cf: 1MR119.02] p. 4, Para. 2, [1907MS].

The Lord told Moses to sanctify the people, because He was coming near to them. He requires of His people today that they shall stand as a separate and distinct people, free from all worldly influences. They are to be a peculiar people unto the Lord. And then He gave them His commandments, promising them life if they would keep the commandments. And we, if we obey them, shall find entrance into the kingdom of our God, where we shall continue to observe the law of God. Let no one dare to trifle with the commandments of God. *Ms. 71, 1907, pp. 1, 2.* ("Clear the King's Highway," preached Sabbath, February 16, 1907.) [Cf: 1MR119.03] p. 4, Para. 3, [1907MS].

Experience of Elder and Mrs. White-- [Cf: 1MR123.02] p. 4, Para. 4, [1907MS].

In his labors, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings, and gave them an opportunity to speak. And when invitations were given us to attend their gatherings, we always responded. *Letter 274, 1907, p. 3.* (To Elder J. A. Burden, September 2, 1907.) [Cf: 1MR123.03] p. 4, Para. 5, [1907MS].

Another SDA Temperance Worker Commended-- [(Again in the years 1907 and 1908 Mrs. White was led to write words of encouragement to and regarding the work of Dr. Lillis Wood-Starr, who was engaged in lecturing on health and temperance, as a member of the Women's Christian Temperance Union in some of the Cities of Southern California. Of the beginning and growth of her work, Mrs. White wrote):] [Cf: 1MR127.02] p. 4, Para. 6, [1907MS].

Dr. Lillis Wood-Starr has found many openings for educational work in medical lines in San Bernardino. She began to conduct in the homes of our own people, studies in hygienic cooking, dress, and general living. Neighbors were invited to attend some of these demonstrations, and these in turn requested that similar studies be held with their families to which they might invite some of their friends. So the work grew rapidly, until it was brought to the attention of the

superintendent of public schools. [Cf: 1MR127.03] p. 4, Para. 7, [1907MS].

At his invitation, Dr. Starr gave health talks in the public schools of the city to as many as fifteen hundred children. She now finds herself unable to respond to the many calls that come to her for public work. Her cooperation with the W. C. T. U. has greatly helped her by bringing her in contact with many excellent ladies of that organization. Such efforts are a powerful factor in the removing of prejudice against our people. *Letter 188, 1907, p. 2.* (To a friend, May 30, 1907.) [Cf: 1MR128.01] p. 5, Para. 1, [1907MS].

A grand work is to be done by our people for the W. C. T. U. . . . We need the help that these women workers can give us; they need the help we can give them in a knowledge of the gospel Sabbath. By holding ourselves aloof from the workers in the W. C. T. U., our people have lost much; and the members of the W. C. T. U. have also been on losing ground. If every possible effort is now made to reach these people, prejudice will be removed, and souls will be reached whom our people have thought would never accept this present truth. [Cf: 1MR128.03] p. 5, Para. 2, [1907MS].

I have been instructed that no hindrance should be placed in the way of Sister Starr's work for the W. C. T. U. . . . Let no hand be stretched out to hinder her in her work. Give her an opportunity to bring this message before the temperance organization. *Letter 274, 1907, pp. 1, 2.* (To Elder J. A. Burden, September 2, 1907.) [Cf: 1MR128.04] p. 5, Para. 3, [1907MS].

Be of good courage in the Lord. . . . I am deeply interested in the W. C. T. U. It is the Lord's pleasure that you should feel free to act in concert with them. It is by uniting with them in their labors that we shall be able to bring to these people an understanding of the claims of the fourth commandment. I believe there are many honest souls in this organization, who, when they are convinced of the claims of the Bible Sabbath, will obey the dictates of conscience. . . . [Cf: 1MR129.01] p. 5, Para. 4, [1907MS].

I am not afraid that you will lose your interest or backslide from the truth because you interest yourself in this people who have taken such a noble stand for the temperance question, and I shall urge our people, and those not of our faith, to help us in carrying forward the work of Christian temperance. . . . [Cf: 1MR129.02] p. 5, Para. 5, [1907MS].

Be encouraged to continue your work for the W. C. T. U. Unite with them in their good work as far as you can do so without compromising any principle of truth. Lead them to see that there is more light for them in the Word of God. God has shown you that it is your privilege to unite with these workers that you may give them a more intelligent understanding of the principles of His Word. *Letter 278, 1907, pp. 1, 2, 5.* (To Dr. Lillis Wood-Starr. September 5, 1907.) [Cf: 1MR129.03] p. 5, Para. 6, [1907MS].

My brother, I have a burden for the city of Boston. I pray that the Lord will arouse the missionary spirit among our people to work for this city and its suburbs. I pray that He will raise up laborers to give the last message of warning, and that sheaves may be gathered from

this place for the great harvest. . . .There ought to be one thousand laborers at work in Boston today. *Letter 12, 1907, pp. 1, 2.* (To Brother and Sister Nicola, January 23, 1907.) [Cf: 1MR135.03] p. 5, Para. 7, [1907MS].

We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power. *Ms 87, 1907, p. 4.* ("Our Duty toward the Jews," August 16, 1907.) [Cf: 1MR137.05] p. 6, Para. 1, [1907MS].

The work Christ came to do in our world was not to create separating barriers and constantly thrust upon the people the fact that they were wrong. . . . Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth. *Ms 87, 1907, p. 2.* ("Our Duty toward the Jews," August 16, 1907.) [Cf: 1MR137.06] p. 6, Para. 2, [1907MS].

We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off. . . . Let there be special efforts made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts. *Ms 87, 1907, p. 8.* ("Our Duty toward the Jews," August 16, 1907.) [Cf: 1MR138.01] p. 6, Para. 3, [1907MS].

The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders. . . . [Cf: 1MR154.05] p. 6, Para. 4, [1907MS].

While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground. Remembering that the fear of the Lord is the beginning of wisdom, we are to labor earnestly, ever praying that the saving grace of God will instruct us at every step. We must ever seek to ascertain the will of the Lord, and to walk in harmony with it. Let us follow on to know the Lord, whom to know aright is life eternal. *Letter 170, 1907, pp. 1, 2.* (To Elder M. N. Campbell and G. A. Amadon, May 6, 1907.) [Cf: 1MR154.06] p. 6, Para. 5, [1907MS].

The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy, and bracing themselves against the message of God. *Letter 356, 1907, p. 3.* (To the members of the Battle Creek Church, October 24, 1907.) [Cf: 1MR155.01] p. 6, Para. 6, [1907MS].

I write these things to you, my brethren, although all of you may not fully comprehend them. If I did not believe that God's eye is over His people, I could not have the courage to write the same things over and over again. . . . God has a people whom He is leading and instructing. *Letter 378, 1907, p. 3.* (To the leading men in the Southern California Conference, November 11, 1907.) [Cf: 1MR155.02] p. 6, Para. 7, [1907MS].

The Separation of Hopelessly Mismatched Persons-- I have received your letter, and in reply to it I would say, I cannot advise you to return to _____ unless you see decided changes in him. The Lord is not

pleased with the ideas he has had in the past of what is due to a wife.
. . . If Brother _____ holds to his former views, the future would be
no better for you than the past has been. He does not know how to treat
a wife. [Cf: 1MR166.02] p. 6, Para. 8, [1907MS].

I feel very sad about this matter. I feel indeed sorry for _____, but
I cannot advise you to go to him against your judgment. I speak to you
as candidly as I spoke to him; it would be perilous for you to again
place yourself under his dictation. I had hoped that he would change. .
. . [Cf: 1MR166.03] p. 7, Para. 1, [1907MS].

The Lord understands all about your experiences, Sister _____. Be of
good courage in the Lord; He will not leave you nor forsake you. My
heart goes out in tenderest sympathy for you. *Letter 148, 1907, pp. 1,*
2. [Cf: 1MR166.04] p. 7, Para. 2, [1907MS].

Books Containing Present Truth-- At this period of our work we must
guard every step we take in reference to the publication of our books.
I have been plainly shown that we must secure as canvassers men and
women of ability. Much of the effort that has been devoted to the sale
of medical books should now be given to the handling of books that
contain the present truth for this time, that the evidences of our
faith and the issues that are before us may be known by the people. . .
. [Cf: 1MR168.01] p. 7, Para. 3, [1907MS].

We are to bring into the work every living agency who feels that he is
chosen of God to do, not a common, commercial work, but a work that
will give light and truth, Bible truth, to the world. *Letter 72, 1907,*
pp. 2, 3. (To E. R. Palmer, February 25, 1907.) [Cf: 1MR168.02] p. 7,
Para. 4, [1907MS].

*Counsel Concerning Proposals Made by Elder Haskell Regarding
Independent Publishing--* Brother Walter Harper has been conversing with
me about the need of greater effort for the sale of my books, and
especially *Great Controversy* and *Patriarchs and Prophets*. I encouraged
him to do all he could to push the sale of these books, and I told him
that if the publishing houses would not keep him supplied with my
books, that I would supply them. But as I consider the matter I see
that at this time, when so much is being said against organization, we
must be careful not to work for disorganization. We must not get out of
line. I am fearful regarding any plan that would take the work out of
our publishing houses; for this might lessen the confidence of our
brethren in these important agencies for the dissemination of present
truth. [Cf: 1MR168.05] p. 7, Para. 5, [1907MS].

I believe that in the selling of your books you want to do just what
is right. I believe the Lord will guide you with His counsel. Regarding
my books, I feel that I cannot take them into my own hands, and thus
weaken the work of the office of publication. It would not be wise for
me to make a move that would look as if I did not have confidence in
our leading publishing houses. We must do all things in a righteous
way. We must not weaken the hearts and hands of those of whom we expect
so much. [Cf: 1MR169.01] p. 7, Para. 6, [1907MS].

Years ago, when I was in Battle Creek, I was much distressed that
Great Controversy should lie idle on the shelf. For two years it was
held back that Bible Readings might have more attention. All that I

could say did not change the course of those who had control of the canvassing work. They treated me as if I were a child. If at that time I had appealed to the people, asking for agents to handle my books, and promising to supply them, it would have been in the order of the Lord; but now things have changed. There is not now a studied, determined effort to hold back the books that are of most importance. We are planning to bring out many books, and for the pioneer in our work to make any move now that would create confusion would not be wise. We must not bring any discouragement on our publishing houses at this critical period in their experience. [Cf: 1MR169.02] p. 7, Para. 7, [1907MS].

We have advised the Pacific Press to give up commercial work. This has been done. The Review and Herald also is giving its principal energies to our own work. The Nashville house is doing less outside work, and is making great exertions to secure good agents, and to sell our denominational books. To take my books into my own hands now would bring a great trial upon that work, and I cannot do it. I shall let the work go on as it has been going. We must press together, and take no step that will bring confusion to our publishing work. [Cf: 1MR169.03] p. 8, Para. 1, [1907MS].

You can do as you think best; but I have concluded to have my books handled just as they have been in the past. I shall encourage our brethren to scatter them like the leaves of autumn, but I shall leave my books to be handled by the publishing houses and shall prepare for larger sales in the future. *Letter 70, 1907, pp. 1-3.* (To Elder S. N. Haskell, February 26, 1907.) [Cf: 1MR170.01] p. 8, Para. 2, [1907MS].

Independent Publishing-- Yesterday I had presented to me the advisability of supplying my books direct to agents in fields where few are sold. Thus I would receive a larger income. I laid the matter before my son, W. C. White, as it had been presented to me. Then he told me how he regarded the proposition, and in conclusion said, "Mother, unless you have special direction from the Lord, I advise you to make no new moves. It will bring perplexity to others and additional care and burden to you; and you have cares and burdens enough. In every new move, we must consider the interests of the whole work." [Cf: 1MR170.02] p. 8, Para. 3, [1907MS].

During the night I had instruction as to the best course to follow at this crisis. Our work now is large; many new books must be brought out; and we must handle all parts of the work wisely. We must do our best to encourage our publishing houses in America and in foreign countries. Should I as author take up the work of handling my books myself, discouragement would be brought on our offices of publication. We have urged our publishing houses to give up commercial work, and they have done this. Should we bring confusion into the subscription book work, it would give them occasion to return to commercial work, and this would bring in delays and hindrances to the work of filling the world with our literature. *Letter 72, 1907, pp. 1, 2.* (To E. R. Palmer, February 25, 1907.) [Cf: 1MR170.03] p. 8, Para. 4, [1907MS].

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in a knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall have the out-pouring of the

Spirit of God. Angels from heaven will be in our midst. . . . The present is the fitting up time for heaven, when we each must walk in full obedience to all the commandments of God. *Letter 30*, 1907, pp. 2, 3. (To Mr. N. D. Faulkhead, February 5, 1907.) [Cf: 1MR175.02] p. 8, Para. 5, [1907MS].

The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations. [Cf: 1MR227.01] p. 8, Para. 6, [1907MS].

"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" (Revelation 22:3). [Cf: 1MR227.02] p. 9, Para. 1, [1907MS].

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene. *Ms. 115*, 1907, p. 1. ("Why We Have Sanitariums," October 22, 1907.) [Cf: 1MR227.03] p. 9, Para. 2, [1907MS].

We may well fear and tremble for the things that shall be in the future. Many of the citizens of Oakland will be weighed in the balances and found wanting. Would you be of that company? You need now to show in life and character the sanctification of the gospel, and a belief in Christ's soon coming in power and great glory. Will you show faith by genuine faith in the signs of the Lord's second coming? [Cf: 1MR260.03] p. 9, Para. 3, [1907MS].

We are to bring the truth into all our works; we are to be sanctified through the truth, and show to a world dead in trespasses and sin that we are a holy nation, a peculiar people, a chosen generation, zealous of good works. [Cf: 1MR260.04] p. 9, Para. 4, [1907MS].

The death of Christ was accomplished to make us genuine Christians through faith in Him. We carry a message of sacred truth, and through the righteousness of Christ we are to become one in Him, separate from the world, distinguished from it by the features of our faith that make us heirs of God and joint heirs with Christ. We are Christ's witnesses. By our baptismal vow we are under solemn pledge to witness for Him. Through the merits of Christ, we are to let our light shine forth to the world, that they, by seeing our good works, may glorify our Father which is in heaven. *Letter 10*, 1907, pp. 2, 3. (To "Members of the Oakland Church," January 18, 1907.) [Cf: 1MR261.01] p. 9, Para. 5, [1907MS].

Some have felt troubled because Brother and Sister _____ have each been drawing wages from the conference. But it is in harmony with the instruction that has often been given to me, that women who labor with their husbands in gospel work, should be paid for their services. *Letter 48*, 1907, p. 9. (To "The California Conference Committee, and the Brethren and Sisters in Berkeley and Oakland," February 1, 1907.) [Cf: 1MR263.01] p. 9, Para. 6, [1907MS].

To Educate in Healthful Cookery-- The Lord designs that our sanitariums shall educate the people how to cook healthfully, and how to eat healthfully. It is a mistake to prepare a large number of foods for one meal; a few kinds, carefully prepared, and served in an appetizing way, is all that is needed. You need no flesh foods; flesh foods are not the best for the human stomach. Often the animals sold for the market are diseased. . . . [Cf: 1MR293.04] p. 9, Para. 7, [1907MS].

I will tell you how we dealt with this matter of meat eating in Australia: Sara McCenterfer, who had been my nurse up to the time of my sailing from America for Australia, did not accompany us, as she was taken sick. After she was somewhat recovered, she served in the sanitarium, getting a further experience in how to care for the sick. When later, she joined us in Australia, in Cooranbong, where we settled, she had plenty of opportunity to exercise her skill in caring for the sick and injured. *Letter 363*, 1907, pp. 2, 3. (To Dr. D. H. Kress, November 5, 1907.) [Cf: 1MR293.05] p. 10, Para. 1, [1907MS].

I find myself frequently placed where I dare give neither assent nor dissent to propositions that are submitted to me; for there is danger that any words I may speak shall be reported as something that the Lord has given me. It is not always safe for me to express my own judgment; for sometimes when someone wishes to carry out his own purpose, he will regard any favorable word I may speak as special light from the Lord. *Letter 162*, 1907, p. 2. (To Elder W. C. White, May 8, 1907.) [Cf: 1MR309.04] p. 10, Para. 2, [1907MS].

How abundant is the gift to our world of the Holy Spirit! It is beyond the power of language to express the blessings it brings to God's people. If received and appreciated, the Holy Spirit will make us holy, Christlike. Through its agency we are united with Christ, partakers of the divine nature. The reception of the Holy Spirit in its fullness is the great need of the church today.-- *Letter 178*, 1907, p. 3. (To J. E. White, May 17, 1907.) [Cf: 2MR15.03] p. 10, Para. 3, [1907MS].

The natural man needs to be converted. The Spirit of God is needed to operate upon human hearts. Many of our church members are becoming weak because, instead of depending upon God, they are self-sufficient. I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. . . . [Cf: 2MR20.04] p. 10, Para. 4, [1907MS].

If fewer words of human wisdom, and more of the words of Christ, were spoken, if there were fewer sermons, and more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit.-- *Letter 292*, 1907, pp. 3, 4. (To J. E. White, Sept. 21, 1907.) [Cf: 2MR21.01] p. 10, Para. 5, [1907MS].

When the Holy Spirit is allowed to do its work on human hearts, self will be crucified, and Christ will give to His people the gift of His grace and a perfect understanding of their great need. [Cf: 2MR40.02] p. 10, Para. 6, [1907MS].

God can use the human agent just to the extent that he will be worked by the Holy Spirit. To men who accept positions of responsibility as presidents, ministers, physicians, or workers in any line, I am bidden to say: God will test every man who enters His service. He does not measure our ability by the standard of the world. He does not ask, Do they possess learning and eloquence? Have they ability to command and control and manage? He asks, Will they represent My character? Will they walk in humility, that I may teach them My way? The soul temple must not be defiled by any loose or unclean practice. Those whom I will acknowledge in the courts of heaven must be without spot and wrinkle. [Cf: 2MR40.03] p. 10, Para. 7, [1907MS].

The Lord will use humble men to do a great and good work. Through them He will represent to the world the ineffaceable characteristics of the divine nature.--Letter 270, 1907, p. 2. (To J. E. White, Aug. 30, 1907.) [Cf: 2MR40.04] p. 11, Para. 1, [1907MS].

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in a knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall have the outpouring of the Spirit of God. Angels from heaven will be in our midst. I want you and all your family to have a part in this closing work. The present is the fitting-up time for heaven, when we each must walk in full obedience to all the commandments of God. . . . [Cf: 2MR43.02] p. 11, Para. 2, [1907MS].

Through the study of the Word the whole character may be changed. "If any man be in Christ, he is a new creature; old things (old ambitions) have passed away; behold, all things have become new." The fruits of the Spirit will be revealed in refinement and true godliness. Selfishness will be purged from the life. Love, joy, peace, longsuffering, and gentleness will be revealed in the life.--Letter 30, 1907, pp. 2-4. (To N. D. Faulkhead, Feb. 5, 1907.) [Cf: 2MR43.03] p. 11, Para. 3, [1907MS].

We found a good dinner waiting for us, and all seemed to eat as if they relished the food. After dinner we went to the riverside, and Brethren Starr, Mackensey, and Collins seated themselves in one boat; Brethren Daniells, Mccullagh, and Reekie in a still larger boat; and Willie White, Emily Campbell and myself in another. We rode several miles upon the water. Though the stream is called Dora Creek, yet it has the appearance of a river, for it is a wide, deep stream. It is somewhat salty but loses its saltness as it borders the place which we are investigating. It required two rowers to pull the boat upstream. I should judge this was not a creek, but a deep, narrow river, and the water is beautiful. . . . The boat ride was very enjoyable, though the rowers had to change hands to rest each other. On our way we passed several houses upon farms of about forty acres of land. . . . [Cf: 2MR46.03] p. 11, Para. 4, [1907MS].

I cannot for a moment entertain the idea that land which can produce such large trees can be of a poor quality. . . . If the people in this country would take the same pains in cultivating as in America, they would be able to grow as excellent fruit, grains, and vegetables as are raised there. . . . [Cf: 2MR47.01] p. 11, Para. 5, [1907MS].

While sitting on a log, my mind was actively planning what could be done. . . . I could see nothing discouraging in prospect of taking the land, but our party returned and broke up my future faith-prospecting. . . . [Cf: 2MR47.02] p. 11, Para. 6, [1907MS].

We reluctantly gathered up our wraps and pillows and made our way toward the boat where the company that had been prospecting joined us. They came from their investigation with a much more favorable impression than they had hitherto received. They had found some excellent land, the best they had seen, and they thought it was a favorable spot for the location of the school. They had found a creek of fresh water, cold and sweet, the best they had ever tasted. On the whole, the day of prospecting had made them much more favorable to the place than they had hitherto been.--Letter 82, 1894, pp. 2-5. (To Elder and Mrs. J. E. White, May 1, 1894.) [Cf: 2MR47.03] p. 11, Para. 7, [1907MS].

False testimony has been borne concerning this soil. God can furnish a table in the wilderness.--Letter 350, 1907, p. 3. (To Elder and Mrs. J. E. White, Oct. 22, 1907.) [Cf: 2MR47.04] p. 12, Para. 1, [1907MS].

In the visions of the night I was in a council meeting where were being discussed some matters pertaining to the medical work in the District of Columbia. Some present expressed it as their best judgment that when the sanitarium buildings in Takoma Park were completed and equipped, the sanitarium in the city should be closed. Then One of divine wisdom and understanding spoke of the importance of maintaining in the city every possible agency for exalting the principles of Bible truth. The seeds of truth should be sown among men of influence in the nation's capital. [Cf: 2MR49.02] p. 12, Para. 2, [1907MS].

The sanitarium is an important agency in disseminating the light that should shine forth to the men upon whom rests the responsibility of making laws for the nation. With the sanitarium in Washington there should be connected physicians and helpers who can represent the truth as it should be represented. [Cf: 2MR49.03] p. 12, Para. 3, [1907MS].

A sanitarium in Washington will lead to an acquaintance with our institutions at Takoma Park, for which earnest efforts should be put forth to secure the very best possible talent. God desires the light of truth to shine forth to counsellors and senators, that much blind prejudice may be removed. A serious injury would be done the cause of God, were the sanitarium that has been operated in the city of Washington now to be closed. [Cf: 2MR49.04] p. 12, Para. 4, [1907MS].

I am hoping to see sufficient means given by our people to enable the various branches of our work to be perfected in the important city of Washington. [Cf: 2MR49.05] p. 12, Para. 5, [1907MS].

I have written this hurriedly, that it may go in the mail this afternoon, but I hope to write more later.--Letter 114, 1907, pp. 1, 2. (To Brethren Daniells, Kress, and Irwin, April 2, 1907.) [Cf: 2MR50.01] p. 12, Para. 6, [1907MS].

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage.

The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled. . . . [Cf: 2MR53.03] p. 12, Para. 7, [1907MS].

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation." [Cf: 2MR54.01] p. 12, Para. 8, [1907MS].

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong. --Ms. 55, 1907, pp. 2, 4, 5. ("The Work in Washington, D.C.," May 30, 1907.) [Cf: 2MR54.02] p. 13, Para. 1, [1907MS].

I have just received and read your letter in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wide interest should be manifested for the colored people. . . . [Cf: 2MR71.02] p. 13, Para. 2, [1907MS].

Do not lose interest in the work for the colored people. Do not rest until sanitarium work is established for them, both at the Huntsville school and at Nashville. In the past much labor has been given to this people under the most trying circumstances, and you should not overlook what has been done by the hardest kind of labor. Do not ignore what has been done, but unite your sympathies with the sympathies and labors of those who have gone before you and prepared the way. God help you, and give you wisdom to know how to treat your fellow workers. Christian instrumentality is a wonderful thing. If its place in the divine economy is appreciated as it should be, the workers will appreciate more than they do what has been accomplished in the Southern field. [Cf: 2MR71.03] p. 13, Para. 3, [1907MS].

When I first visited the South I learned many things regarding the work that had been done there, and when I can do so I will have a history of that work published. Those who did not take part in it cannot fully understand how much of self-denial and sacrifice it called for.--Letter 154, 1907, pp. 1-3. (To J. S. Washburn, April 17, 1907.) [Cf: 2MR72.01] p. 13, Para. 4, [1907MS].

For some time I have had a great desire to be in Washington, but I cannot leave my work here; there is too much to do, too many important

interests at stake. [Cf: 2MR72.02] p. 13, Para. 5, [1907MS].

Some very decided instruction has been given me in regard to the work to be done in Huntsville, and the necessity of our placing the training school there on vantage ground. Let us delay no longer to do the work that so long has been left undone in the Southern field. Soon this work of training colored people to be laborers in the cause of God will be much harder to handle than it is now. [Cf: 2MR72.03] p. 13, Para. 6, [1907MS].

The Lord has presented before me our neglect of improving opportunities for good, in failing to get acquainted with the work that is being done in the large institutions for the education of the colored people. Long ago we should have made a thorough study of the best ways of educating the colored people to be workers for the colored people. We should use every opportunity to work wisely for the teachers and students in these large educational institutions. We do not need to work hastily to indoctrinate the workers, but we can seek in every way possible to help them, and to let them know that we appreciate their labors. . . . [Cf: 2MR72.04] p. 13, Para. 7, [1907MS].

A mighty influence should now be set in operation to arouse earnest efforts in behalf of the colored people. The chafing and annoyances that have existed among the workers in the Southern States, the holding back, and the hindrances, have not been of the Lord's order; and these things have prevented the work from being done that God designed should be done in that field. Had the workers been prepared to act harmoniously, and under the dictation of the Spirit of God, there would have been a very different showing than there is today. Now an earnest work is to be done for the teachers in Nashville, and a wise work is demanded for the colored students. . . . [Cf: 2MR73.01] p. 14, Para. 1, [1907MS].

God will multiply our numbers and our men of means, and through His converted agencies will accomplish the work that He designs shall be done. It is the baptism of His Holy Spirit that is needed among His laborers. When this lack is supplied, we shall serve Him with a thousandfold more earnestness than we do now.--Letter 228, 1907, pp. 1-3. (To the Officers of the General Conference, June 14, 1907.) [Cf: 2MR73.02] p. 14, Para. 2, [1907MS].

I have been writing for our paper on the needs of the Southern field. This is a living subject with me. I hope that our people will not stop to question about everything that does not exactly meet their ideas before giving to the work that needs their help so much. I have tried to bring before our people the needs of the training school at Huntsville. This school should have special advantages, and our people should understand that liberal gifts made to this enterprise will be money well invested. [Cf: 2MR73.03] p. 14, Para. 3, [1907MS].

At the Huntsville school a thorough work is to be done in training men to cultivate the soil and to grow fruits and vegetables. Let no one despise this work. Agriculture is the ABC of industrial education. Let the erection of the buildings for the school and the sanitarium be an education to the students. Help the teachers to understand that their perceptions must be clear, their actions in harmony with the truth, for it is only when they stand in right relation to God that they will be

able to work out His plan for themselves and for the souls with whom, as instructors, they are brought in contact. [Cf: 2MR74.01] p. 14, Para. 4, [1907MS].

Let us encourage all Seventh-day Adventists to have a deep interest in the work that is being done at Huntsville for the education of men and women to be laborers among the colored people. The preparations for a sanitarium for these people should go forward at Huntsville without delay. If we will move forward with faith in God, He will fulfill His word to us. We have no time to lose, for wickedness in the cities is reaching a terrible pass. The night is coming in which no man can work. Let us not grudge to the colored people a well-equipped sanitarium in connection with the Huntsville school. The building should not be restricted. It should be made roomy enough to accommodate with comfort those who shall come to it. . . . [Cf: 2MR74.02] p. 14, Para. 5, [1907MS].

The gospel of Christ embraces the world. Christ purchased the human race at a price that was infinite. The ransom embraced every nationality, every color. We should think of this when we consider the colored people in our own land who are so greatly in need of our help. These men and women should not receive the impression that because of the color of their skin they are excluded from the blessings of the gospel. The white people are under obligation to God, by the innumerable favors they have received, to take an interest in those who have not been so highly favored. . . . [Cf: 2MR74.03] p. 14, Para. 6, [1907MS].

Our people everywhere have given freely of their means to establish in Nashville a sanitarium for the white people; let them now be generous in their offerings that a sanitarium may be established at Huntsville for the colored people. If our charities to the colored race were as large and as numerous as they have been to the white people, we would call forth their gratitude and love. [Cf: 2MR75.01] p. 15, Para. 1, [1907MS].

My brethren, I entreat you not to let the work for the colored people be longer neglected. Meetinghouses, simple but convenient, should be built for them, where they can come together to study the Word of God. . . . [Cf: 2MR75.02] p. 15, Para. 2, [1907MS].

The Southern field is in need of humble, God-fearing workers. It is in need of means. Who will rally our people at this time, encouraging them to give all they possibly can for this work? God will be pleased to have not only our own people, but whosoever will, make liberal offerings. Who will teach our brethren to measure their gifts by the spirit of benevolence that led the Father to give His only begotten Son to make us the recipients of eternal blessings? When we allow the Spirit of Christ to guide us in giving, God's blessing will go with our gifts, and wisdom will be given to those who have the responsibility of the disbursement of means, that the best appropriation of the funds may be made. [Cf: 2MR75.03] p. 15, Para. 3, [1907MS].

The people of the South must be helped, not only in a few places, but in many places where help is needed. Brethren, let us be true missionaries. Let us open our hearts to the needs of the colored people, realizing the responsibility that rests upon us to impart of

the blessings God has given us. In the day of final reckoning, He who has entrusted us with His goods will demand His own with usury.--Letter 289, 1907, pp. 1-3, 6. (To G. I. Butler and his co-laborers in the Master's vineyard, Sept. 10, 1907.) [Cf: 2MR75.04] p. 15, Para. 4, [1907MS].

Last night in my sleeping hours I seemed to be speaking to the workers at Takoma Park, Washington. I was speaking in regard to the buildings that it may be considered necessary to erect there. The beginning of work on every such building should be regarded as an occasion for seeking the special guidance of the Holy Spirit. Before you begin the work, ask that the Holy Spirit of God may give you a clear understanding of what should be done, and how to do it in the least expensive way. Our people have been drawn upon heavily for the work in Washington. Every dollar should be used to carry on the work in a way that will conform to the faith that we profess. [Cf: 2MR76.01] p. 15, Para. 5, [1907MS].

Light has been given me that believers should now arouse themselves to make earnest efforts for the advance of the work in the Southern States. Because of past neglect the work in this field has been almost at a standstill, and we shall have no excuse to render for this neglect in the day when God shall call all our works into judgment. [Cf: 2MR76.02] p. 15, Para. 6, [1907MS].

Means must now be gathered from the various churches for the help of the colored people in the South. This is a work that should have been done years ago. Let us now do all in our power to redeem the past neglect. Calls are coming in for schoolhouses to be built, and meetinghouses where the colored people can assemble for worship. It is right to solicit means for this purpose, and to erect buildings that are proportionate in size and equipment to the needs of the place where they are established. [Cf: 2MR76.03] p. 15, Para. 7, [1907MS].

The book Christ's Object Lessons might have had a wide circulation in the South for the benefit of the Southern schools. But instead of this enterprise being energetically pushed, territorial rights have been contended for, and the field has been left unworked. It is true that organization and method must be maintained in the various lines of our work, but because undue importance has been attached to territorial claims, many have been deprived of the instruction that this precious book contains. My brethren, let these books be circulated in every possible place. "Faith without works is dead." Who will now engage in this work with a true missionary spirit? Who will study to bring in ingenious methods by which this book may be brought before all classes? [Cf: 2MR76.04] p. 16, Para. 1, [1907MS].

At our large gatherings, men of wisdom and experience should be chosen to present Christ's Object Lessons and Ministry of Healing before the people, and to call for those who will take a part in circulating them. If this plan had been faithfully followed in the past, we might now have humble houses of worship and schools in many places, where the colored people would be receiving an education in the principles of present truth. These schools and meetinghouses are the Lord's agencies for the promulgation of His truth in the South, and to prepare a people for the coming of Christ. The colored people themselves, with a wise planner at their head, will do much toward the erection of these

buildings. [Cf: 2MR77.01] p. 16, Para. 2, [1907MS].

The land at Huntsville was a donation from our people to the colored work. A much broader work would have been accomplished there had our people moved forward in faith and self-denial. It was God's design that Huntsville should have convenient school buildings and a sanitarium for the colored people. This sanitarium building has become a positive necessity. Some of the brethren have been free to give their advice concerning this institution, saying that it should be "a small sanitarium." The advice I have had to give has been that we should have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries. [Cf: 2MR77.02] p. 16, Para. 3, [1907MS].

The Lord is calling for converted workers who will act as faithful ministers and teachers to the colored people. We need less of commercial enterprises, and more church buildings and missionaries. Let us be very guarded in the use of means, that money may not be used largely in a few places, when there are so many places that the missionary must enter with the last message of warning.--Letter 322, 1907, pp. 1-3. (To the Officers of the General Conference, Oct. 2, 1907.) [Cf: 2MR78.01] p. 16, Para. 4, [1907MS].

My brethren and sisters in the South, will you not act your part in the good work of helping the Huntsville school? Have you not some time to spare in its behalf, that you can devote to the sale of Christ's Object Lessons? By taking up this work, you will be acting as missionaries for the Lord Jesus. His approval will rest upon you as you try to assist the faithful workers in the Huntsville school. By circulating Christ's Object Lessons, not only will you be helping the Huntsville school, but you will be placing in the hands of men and women a book containing the most precious spiritual instruction. [Cf: 2MR78.02] p. 16, Para. 5, [1907MS].

The Huntsville school is in need of help. Let our people take hold earnestly of the circulation of Object Lessons in its behalf. If you will act your part faithfully, the school can get the equipment that it so much needs. Christ says to His disciples, "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."--Ms 103, 1907, pp. 4, 5. ("The Sale of Object Lessons," Oct. 3, 1907.) [Cf: 2MR78.03] p. 17, Para. 1, [1907MS].

I find myself frequently placed where I dare give neither assent nor dissent to propositions that are submitted to me, for there is danger that any words I may speak shall be reported as something that the Lord has given me. It is not always safe for me to express my own judgment, for sometimes when someone wishes to carry out his own purpose, he will regard any favorable word I may speak as special light from the Lord. I shall be cautious in all my movements.--Letter 162, 1907, p. 2. (To W. C. White, May 8, 1907.) [Cf: 2MR151.02] p. 17, Para. 2, [1907MS].

The word of the Lord has guided our steps since the passing of the time in 1844. We have searched the Scriptures; we have built solidly; and we have not had to tear up our foundations and put in new timbers.

There is always safety in presenting a "Thus saith the Lord." We must put our trust in a "Thus saith the Lord" and be well established in the faith.--Letter 24, 1907, p. 3. (To A. G. Daniells, Feb. 4, 1907.) [Cf: 2MR186.01] p. 17, Para. 3, [1907MS].

We have neither meat nor butter on our table, and we have but two meals a day. If any of my workers desire a simple meal in the evening, I do not have anything to say against it.--Letter 363, 1907, p. 5. (To D. H. Kress, Nov. 5, 1907.) [Cf: 2MR187.02] p. 17, Para. 4, [1907MS].

I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance. [Cf: 2MR191.03] p. 17, Para. 5, [1907MS].

I have been reading volume six of the Testimonies, and I find in this little book instruction that will help us to meet many perplexing questions. How many have read the article, "Evangelistic Work," in this volume? I advise that these directions and warnings and cautions be read to our people at some time when they are gathered together. By far too small a portion of our people are in possession of these books.--Letter 292, 1907, pp. 3, 4. (To James Edson White, Sept. 21, 1907.) [Cf: 2MR191.04] p. 17, Para. 6, [1907MS].

I have reason to be very thankful to God that He graciously spared my life to act a part in the important meetings in Oakland and San Francisco. I thank Him that He gave me strength and freedom. Although infirmities have been upon me, I have been sustained and greatly blessed. The great Physician has been my Helper, and to His name be the glory. [Cf: 2MR253.05] p. 17, Para. 7, [1907MS].

In my eightieth year, I can go up and down stairs as easily as any of my workers. I build my own fires in the morning, lifting the heavy pieces of wood myself. . . . [Cf: 2MR254.01] p. 18, Para. 1, [1907MS].

I have never enjoyed a winter so free from pain. I praise the Lord with heart and soul and voice for His wonderful keeping power. Verily, the good hand of my God has been upon me. [Cf: 2MR254.02] p. 18, Para. 2, [1907MS].

That which I appreciate above every other thing is the freedom which is given me in writing and speaking.--Letter 102, 1907, p. 1. (To Elder and Mrs. S. N. Haskell, March 17, 1907.) [Cf: 2MR254.03] p. 18, Para. 3, [1907MS].

Meeting the Suggestion of Direct Distribution-- Yesterday I had presented to me the advisability of supplying my books direct to agents in fields where few are sold. Thus I would receive a larger income. . . . [Cf: 2MR316.02] p. 18, Para. 4, [1907MS].

During the night I had instruction as to the best course to follow at this crisis. Our work now is large; many new books must be brought out,

and we must handle all parts of the work wisely. We must do our best to encourage our publishing houses in America and in foreign countries. Should I as author take up the work of handling my books myself, discouragement would be brought on our offices of publication. We have urged our publishing houses to give up commercial work, and they have done this. Should we bring confusion into the subscription book work, it would give them occasion to return to commercial work, and this would bring in delays and hindrances to the work of filling the world with our literature. [Cf: 2MR316.03] p. 18, Para. 5, [1907MS].

At this period of our work we must guard every step we take in reference to the publication of our books. . . . [Cf: 2MR316.04] p. 18, Para. 6, [1907MS].

I was instructed by One of authority that our work is to be carried on conscientiously by our own believing people. We are to unite our forces solidly, and work for the glory of God, multiplying the evidences of truth in every possible way. The Lord God is our Counselor. Christ is our Mediator and Saviour. We are to bring into the work every living agency who feels that he is chosen of God to do, not a common, commercial work, but a work that will give light and truth, Bible truth, to the world.--Letter 72, 1907, pp. 1-3. (To E. R. Palmer, Feb. 25, 1907.) [Cf: 2MR317.01] p. 18, Para. 7, [1907MS].

Voices are to be heard in every city proclaiming the last message of mercy to the world.--Letter 416, 1907, p. 5. (To A. G. Daniells, Dec. 30, 1907.) [Cf: 3MR219.01] p. 18, Para. 8, [1907MS].

Calamities.--Before the Son of man appears in the clouds of heaven, everything in nature will be convulsed. Lightning from heaven uniting with the fire in the earth, will cause the mountains to burn like a furnace, and pour out their floods of lava over villages and cities, molten masses of rock, thrown into the water by the upheaval of things hidden in the earth. There will be mighty earthquakes and great destruction of human life. But as in the days of the great deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones.--Letter 258, 1907. [Cf: 3MR308.04] p. 18, Para. 9, [1907MS].

Heart, Beats Independent of Human Will.--You have been bought with a price, by the death of the only begotten Son of God. Your heart beats on. On that pulsation depends your life. Its beating is independent of your will. You eat and sleep in careless indifference. But God's guardian care over you is unceasing. He controls the ebb and flow of the vital current. Where is your gratitude that should rise from human lips for His preserving care?--Letter 32, 1907. [Cf: 3MR328.03] p. 19, Para. 1, [1907MS].

Muscles, Must Be Exercised to Preserve Vitality.--My brother, will you not co-operate with the great Healer? It is necessary that you exercise your muscles as well as your nerves. While you are here at Loma Linda, or wherever you may be, do not neglect physical exercise. The hands, the feet, all the muscular organs were created for action. And if you do not exercise these organs and your brain power proportionately, you will lose that vitality which you should preserve. [Cf: 3MR340.01] p. 19, Para. 2, [1907MS].

The Lord has instructed me to tell you that you are to use the members of the body as well as the brain. Find something that you can do about the place, and make it a special charge to use the limbs and also the organs of speech. God gave these members for use, not to remain idle.--Letter 160, 1907. [Cf: 3MR340.02] p. 19, Para. 3, [1907MS].

Skill in Common Arts, God's Gift.--Skill in the common arts is a gift from God. He provides both the gift, and the wisdom to use the gift aright. When He desired a work done on the tabernacle, He said, "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."--Letter 60, 1907. [Cf: 3MR358.02] p. 19, Para. 4, [1907MS].

I have just received and read your letter, in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wise interest should be manifested for the colored people. . . . [Cf: 4MR27.03] p. 19, Para. 5, [1907MS].

Brother Washburn, you and your colaborers should ever bear in mind that you are in a missionary field where a grand, all-round work is to be done for God. The heathen are right about you. Should you follow the course that has been pursued in the past toward the colored people, you would not fulfil your duty. The Lord calls for missionary work to be done. Those who make the South their field of labor are not to perpetuate the prejudice that has existed in the past against the colored people. They are not to pass them by with little or no attention. The teachers of the truth are to labor for this neglected race, and by their efforts win the respect, not only of the colored people but of the workers in other denominations. May the Lord bless you in this work is my earnest prayer. . . . [Cf: 4MR28.01] p. 19, Para. 6, [1907MS].

I hope you will follow up the work begun in Nashville, for there is much to be done for all classes in that city. Do not forget that there is an important work to be done in the schools for the colored people in that city. Give special attention to the colleges established there. Much labor has been expended in educational lines of work by other denominations. [Cf: 4MR28.02] p. 19, Para. 7, [1907MS].

We must not treat the colored people as if God had no message for them. Become acquainted with the teachers. Encourage them in their work, and take a part with them in their labors when this is possible. The gospel in its simplicity is to be presented to this people. If you will labor in the spirit of Christ, conversions to the truth will be the result of this work.--Letter 154, 1907, pp. 1, 2, 3. (To J. S. Washburn, April 17, 1907.) [Cf: 4MR28.03] p. 20, Para. 1, [1907MS].

One of the strong reasons presented to me why our office of publication should be established at Nashville, was that through our publications the light of truth might shine to the teachers and students in these institutions. I expected long ago to hear that this work had been undertaken. [Cf: 4MR28.04] p. 20, Para. 2, [1907MS].

Recently light again came to me instructing me that decided efforts should be made in an honorable way to get into the ranks of the students in these schools, and by gaining the confidence of the white teachers, get permission to give them talks on missionary subjects. It was because of the existence of these large institutions of education in Nashville that I was shown that this city was the most favorable place in which to open up our work in the Southern field. There has been a sad failure to take advantage of circumstances.--Letter 228, 1907, pp. 1, 2. (To the officers of the General Conference.) [Cf: 4MR29.01] p. 20, Para. 3, [1907MS].

The attention of statesmen is being called to the condition of the colored people, and by some the national laws are being studied in the light of Bible requirements. Ere long we are to have a closer view of the conflict that is before us. The workers in our institutions, the members of our churches, should now be cleansing from their lives every wrong principle, that they may be prepared to meet the emergency when it comes. . . . [Cf: 4MR29.02] p. 20, Para. 4, [1907MS].

The cities of the South have been long neglected. Light that has been given me in the past has been repeated, concerning the work to be done in New Orleans, in Memphis, and other cities. Yet how little has been done. I encouraged Brother Washburn to feel that if the call came for him to engage in ministerial work for these needy cities, he should regard it as the call of the Lord to him. Brother Staines has purchased land near to Nashville, where he is erecting a school for the colored people. This will answer the present needs until the way is made more plain. It would not be wise to start too many enterprises at one time, and then find ourselves unable to carry them successfully. The Huntsville school must be finished, and students from that place fitted to take hold of the work of educating their own people.--Letter 317, 1907, pp. 1, 2. (To the Nashville church, September 24, 1907.) [Cf: 4MR29.03] p. 20, Para. 5, [1907MS].

The Lord has presented before me our neglect of improving opportunities for good, in failing to get acquainted with the work that is being done in the large institutions for the education of the colored people. Long ago we should have made a thorough study of the best ways of educating the colored people to be workers for the colored people. We should use every opportunity to work wisely for the teachers and students in these large educational institutions. We do not need to work hastily to indoctrinate the workers, but we can seek in every way possible to help them, and to let them know that we appreciate their labors. [Cf: 4MR52.02] p. 20, Para. 6, [1907MS].

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place in which to open up our work in the Southern field. There has been a sad failure to take advantage of circumstances.--Letter 228, 1907. (To the officers of the General Conference, June 14, 1907.) [Cf: 4MR53.01] p. 21, Para. 2, [1907MS].

The wickedness that is being revealed in the cities of San Francisco and Oakland show that the world is fast becoming as it was before the Flood. The union men who have struck for higher wages, by their destruction of property, and their attempts to destroy life, are plainly showing to what a pass men will come who are determined to carry out their own plans regardless of others. Many of the police will not come out and act their part. They are discouraged. What the end will be, the human mind cannot determine. [Cf: 4MR91.04] p. 21, Para. 3, [1907MS].

The Lord is bringing the perplexities of these social problems to our notice that we may see the evil of seeking to carry out our own way and will. This is an evil that has appeared again and again in our work, and which is appearing now. The natural man needs to be converted; the Spirit of God is needed to operate upon human hearts. Many of our church members are becoming weak because, instead of depending upon God, they are self-sufficient. [Cf: 4MR92.01] p. 21, Para. 4, [1907MS].

I am instructed to say to our churches, Study the Testimonies. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and [not] followed His guidance.--Letter 292, 1907, p. 3. (To J. E. White, September 21, 1907.) [Cf: 4MR92.02] p. 21, Para. 5, [1907MS].

A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of Prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of My people in the position they have taken. Time and trial have not made void the instruction given in the early days of the message. It is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.--RH July 18, 1907, and *Selected Messages*, book 1, page 41. [Cf: 4MR92.03] p. 21, Para. 6, [1907MS].

For more than a 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: 4MR248.01] p. 22, Para. 1, [1907MS].

Any man who seeks to present 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.--Ms 125, 1907, p. 6. ("Lessons From the Visions of Ezekiel," July 4, 1905.) [Cf: 4MR248.02] p. 22, Para. 2, [1907MS].

There is far too little of self-denial and self-sacrifice among those who claim church fellowship; far too little confession of sin. Church members need to be reconverted, and sanctified in soul, body, and spirit, if they would increase in faith, and grow in grace. But an unsanctified course of action has so long been followed, that the church should now be alarmed. The power of the Holy Spirit, so much needed on the human heart, is not felt. Many who profess to believe and receive the Word of God are deceived; they are not practicing the truth. They are not following on to know the Lord, that they may know that His going forth is prepared as the morning.--Ms 141, 1907, p. 3. (Words to church members, June 19, 1907.) [Cf: 4MR268.02] p. 22, Para. 3, [1907MS].

When the Holy Spirit is allowed to do His work on human hearts, self will be crucified.--Letter 270, 1907. [Cf: 4MR331.01] p. 22, Para. 4, [1907MS].

If received and appreciated, the Holy Spirit will make us holy, Christlike.--Letter 178, 1907. [Cf: 4MR331.04] p. 22, Para. 5, [1907MS].

Seasons of prayer should be held for the outpouring of the Holy Spirit.--Letter 292, 1907. [Cf: 4MR334.04] p. 22, Para. 6, [1907MS].

It is the gospel, and the gospel alone, that will sanctify the soul. And this makes possible to the receiver that life "that measures with the life of God." This is the record that God has given us, even eternal life; and this life is in His Son. He who is a partaker of the divine nature will escape the corruptions that are in the world through lust. His faith in Christ as the Life-giver, gives him life. "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." [Cf: 4MR355.01] p. 22, Para. 7, [1907MS].

This life of sanctification and joy in believing is for every soul who in faith will claim the promises of the Word of God, and draw upon divine strength for the work of overcoming.--Letter 393, 1907, p. 3. (To Mabel Workman, November, 1907.) [Cf: 4MR355.02] p. 23, Para. 1, [1907MS].

The Lord is not pleased with a division between medical missionary

physicians and gospel workers. By some, strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point.--Letter 172, 1907, p. 2. (To Prof. P. T. Magan, May 15, 1907.) [Cf: 4MR373.01] p. 23, Para. 2, [1907MS].

He [a certain conference president] is a man lost in the woods, blinded by a dangerous confidence in himself. . . . [Cf: 4MR446.04] p. 23, Para. 3, [1907MS].

One stood by my side and said, "These men are becoming too wise to follow a plain Thus saith the Lord. They are departing from God. . . . [Cf: 4MR446.05] p. 23, Para. 4, [1907MS].

Awake, awake from your stupor, you have been under the control of other human minds. No longer allow yourselves to treat with indifference subjects that need to be presented to the people with clearness. Your president does not realize where he stands in the sight of God. Influences have been brought in that have turned his mind away from the preparation that is essential for these last days. And he has turned away from Christ, the spirit of commercialism has absorbed his mind. The Light of the world has been eclipsed. There is a profession to know God, but there is often a denial of Him in word and action.--Ms 127, 1907, pp. 3-5. ("The Work in Southern California," November 3, 1907.) [Cf: 4MR446.06] p. 23, Para. 5, [1907MS].

I now call upon presidents of conferences and men in responsible positions to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the Word of God together.--Letter 314, 1907, p. 5. (To Elders A. G. Daniells and I. H. Evans, September 23, 1907.) [Cf: 4MR448.01] p. 23, Para. 6, [1907MS].

The great earthquake of San Francisco is to be followed by earthquakes in other places. We need not be surprised if after a time Oakland should become so wicked that calamities will fall on this city also.--Letter 10, 1907, p. 2. (To the members of the Oakland church, January 18, 1907.) [Cf: 5MR110.01] p. 23, Para. 7, [1907MS].

I trust that our brethren will build a humble house of worship in Oakland, for we have every reason to believe from the present record of San Francisco's crimes, and of the murders and robberies that are being committed in Oakland, that another visitation will come to San Francisco, and that calamity will fall on Oakland also.--Letter 90, 1907, p. 2. (To Edson and Emma White, March 10, 1907.) [Cf: 5MR110.02] p. 23, Para. 8, [1907MS].

I have a large amount of precious matter, written at Cooranbong, and dated, December 20, 1896, which is just what is needed at this time. I will have it copied today, and if it is possible get it off in the evening mail. I had lost all trace of these manuscripts, but this morning a pile of copies attracted my attention, which on looking over, I found to my surprise to be just what I wanted.--Letter 262, 1907, pp. 1, 2. (To Elder J. E. White, August 21, 1907.) [Cf: 5MR139.03] p. 24, Para. 1, [1907MS].

The Lord designs that men who have had great light should so

appreciate Jesus Christ, the Truth and the Light, that the sweetness of the breath of the soul will testify that they have eaten of the living bread.--Ms 87, 1907, p. 2. ("Our Duty Toward the Jews," typed August 16, 1907.) [Cf: 5MR216.03] p. 24, Para. 2, [1907MS].

The book *Education* should be widely read. It should be regarded as a treasure given by God to help His people in this crisis of their history.--Letter 90, 1907, p. 2. (To Edson and Emma White, March 10, 1907.) [Cf: 5MR281.02] p. 24, Para. 3, [1907MS].

Youth Evangelism-- *God Will Suggest Thoughts*. If you will only follow on to *know the Lord*, and do His bidding, you will know by your experience that God will suggest thoughts to you as you attempt to speak words to those who are around you, to restrain them from doing wrong, and to point out to them the way of life. . . . [Cf: 5MR331.01] p. 24, Para. 4, [1907MS].

"Rejoice in the Lord, always," and through His grace you may overcome one difficulty after another. Such an experience will strengthen your faith, that you may believe that it is possible for you to be an overcomer . . . [Cf: 5MR331.02] p. 24, Para. 5, [1907MS].

They formed associations with other youth who in their words and actions manifested objectionable traits of character. They lost a sense of what God requires of them, and what He longs to do for them. Oh, if they had but followed on to know the Lord, they might have known that His going forth was prepared as the morning. I tried to encourage them. But when such ones form companionship with others who give themselves up to cheap conversation, and who indulge in smoking and in liquor-drinking, they are lost, unless they repent and become converted. . . . [Cf: 5MR331.03] p. 24, Para. 6, [1907MS].

Let them remember that their baptism is a semblance of death to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life.--Manuscript 61, 1907, pp. 3, 4. ("Address to Young People," June 27, 1907.) [Cf: 5MR331.04] p. 24, Para. 7, [1907MS].

Every Soul May Enjoy Sanctification. It is the privilege of every soul to be favored with the rich blessing of sanctification, through the work of the Spirit of God upon the heart. But before this can be our experience, self must die, and we must learn to trust in the Lord as His dear children. By faith we must claim as our own His precious promises.--Letter 202, 1907, p. 1. ("To the Brethren Who Are Laboring in Merced," June 13, 1907.) [Cf: 5MR344.03] p. 24, Para. 8, [1907MS].

Gifts of the Spirit-- *Same Gifts as Given to Apostles*. When a laborer has found his place in the work, it is not wise for him to step out and take upon himself some other duties that will interfere with his appointed work. . . . [Cf: 5MR357.02] p. 25, Para. 1, [1907MS].

From age to age Christ had delivered His treasures to the church, and from one generation to another His faithful servants have improved the talents lent them. The gifts that eighteen hundred years ago He placed in the hands of His chosen ministers, the twelve apostles, have descended to His workers in this age. Yet how few of us realize our high privileges, and our true position as ministers of His grace.--

Letter 206, 1907, p. 1, 2. (To Elder G. C. Tenney, June 3, 1907.) [Cf: 5MR357.03] p. 25, Para. 2, [1907MS].

Illustrated by the Vine and the Branches. By the figure of the vine and the branches Christ illustrated not only the relation that should exist between Him and His followers but also the union between every believer and his fellow-believer. The branches of the vine are related to each other; but they are not alike. Each has its own individuality, which cannot be merged into that of another, but all have a special connection with each other. The root that supplies nourishment to one branch supplies nourishment to every other branch. Each must depend alike on the vine for sustenance; all must be joined to the parent stalk. The life and growth and faithfulness of each depend alike on the parent vine. In obedience to the laws of nature, their common hold of the true vine makes them one; in their diversity there is unity. [Cf: 5MR361.02] p. 25, Para. 3, [1907MS].

The lesson of the vine and its branches holds a deep meaning for the workers in the cause of God. Every worker is to draw his strength from the same Source, and while the individuality of each is to be maintained, unity and harmony is to be preserved. When this spirit of oneness pervades the work, our institutions throughout the world will be united in their interests, while the individuality of any one will not be merged into that of any other one. . . . [Cf: 5MR361.03] p. 25, Para. 4, [1907MS].

It is not the purpose of God to centralize in this way, bringing all the interests of one branch of the work under the management of a comparatively few men. In His great purpose of advancing the cause of truth in the earth, He designs that every part of His work shall blend with every other part. The workers are to draw together in the Spirit of Christ. In their diversity, they are to preserve unity. One institution is not to be brought under the control of another, but all are to exercise their powers harmoniously.--Letter 112, 1907, pp. 4. 5. (To the directors of the Nashville Sanitarium and the Southern Union Conference, March 10, 1907.) [Cf: 5MR362.01] p. 25, Para. 5, [1907MS].

Bound by the Golden Chain of Love. Christians are to be united, not in faultfinding and criticism, but in fellowship, in dependence one upon the other, bound by the golden links of the chain of love. If they will unite in partaking of the divine nature, they will be bound to the throne of God. This must be the case if we are ever to meet the Lord Jesus. There must be a receiving of the attributes of pure, holy, sanctified characters, such characters as man would ever have possessed had he remained loyal and true to God. By an intelligent understanding of the word of truth, we may understand the character of Christ.--Letter 366, 1907, p. 4. (To Elder J. E. White, November 10, 1907.) [Cf: 5MR372.01] p. 25, Para. 6, [1907MS].

Through Prayer and Bible Study. Now let the work grow, and let there be the strongest union possible among the workers, heart cemented to heart through prayer and searching of the Scriptures. In order that this union may exist, let your hearts be joined together in Christ Jesus.--Letter 8, 1907, p. 1. (To Elder O. A. Olsen and his fellow workers, January 17, 1907.) [Cf: 5MR372.02] p. 26, Para. 1, [1907MS].

While many of the workers in the W.C.T.U. have heard the truth of the

third angel's message, there are many more who have never had it presented to them in its fullness. These women will not be condemned for not receiving that which they have not heard. I have been shown that if the Sabbath truth is presented to these, many will accept it. We should not neglect them, or treat them as if they were opposed to the cause of present truth. By showing ourselves interested in their work of temperance, we shall open the way to give them the light we have.--Letter 302, 1907. (To Dr. Lillis Wood-Star, September 19, 1907.) [Cf: 5MR408.01] p. 26, Para. 2, [1907MS].

Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen.--Manuscript 43, 1907. ("Exhortation to Faithfulness to Church Members and Elders," March 12, 1907.) [Cf: 5MR450.04] p. 26, Para. 3, [1907MS].

Brethren and sisters, God has given to every man his work. He calls upon church members in every place to dedicate themselves to the Lord and to His service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line. [Cf: 6MR193.01] p. 26, Para. 4, [1907MS].

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls.--Ms 55, 1907, p. 1. ("The Work in Washington, D.C.," May 30, 1907.) [Cf: 6MR193.02] p. 26, Para. 5, [1907MS].

There are those among us who are cultivating a taste for fictitious reading. These are not walking in accordance with the precious instruction given here. I ask such souls to make a decided change in your religious life. Is it not high time that each one examine his life and character, and cut away every perverted appetite and taste?--Ms 25, 1907, p. 5. ("A Practical Faith," January 18, 1907.) [Cf: 6MR283.01] p. 26, Para. 6, [1907MS].

In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord, by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in our works that we believe that the time of God's judgments is come, that we are approaching the day when there will be no certainty regarding anything in this world. By our works as well as our testimony we are to tell that the end of all things is at hand. [Cf: 6MR319.04] p. 26, Para. 7, [1907MS].

We are to take heed to the warnings given in the calamity that has overtaken San Francisco. The people of Oakland must not give the people of San Francisco cause to think that they feel secure. But that is what they would understand your action to mean if at this time you should erect a large and costly meeting-house. . . . [Cf: 6MR320.01] p. 27, Para. 1, [1907MS].

At this time the building of costly meeting houses in any place is not in accordance with our faith. There are many places where meeting houses will soon have to be built; therefore we should not put large

sums of money in any one place.--Letter 10, 1907, pp. 1-3. (To the Members of the Oakland Church, January 18, 1907.) [Cf: 6MR320.02] p. 27, Para. 2, [1907MS].

Before His ascension to heaven, Jesus, with hands outstretched in blessing on His disciples, gave them their commission: "Go ye into all the world, and preach the gospel to every creature;" "and, lo, I am with you alway, even unto the end of the world." Repentance and remission of sins were to be preached in His name among all nations, but the work was to begin at Jerusalem. Before going out into new fields of labor, the disciples of Christ were to give the message to the people living in their own country. Home missions were to receive their first attention. [Cf: 6MR322.01] p. 27, Para. 3, [1907MS].

Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a home mission field, for which a responsibility is laid upon them by their Lord's commission. In every city or settlement where Christians meet to worship God, there are men and women and children to be gathered into the fold. Many have never heard a discourse on God's word. God is calling believers to take upon themselves a burden for these souls, learning from the great Teacher that the best way to reach souls is by direct personal appeal. It is the privilege of the Christian worker to bid those who are dead in trespasses and sins to behold their crucified, uplifted Redeemer, and *live*. The Lord designs that men who have had great light should so appreciate Jesus Christ, the truth and the Light, that the sweetness of the breath of the soul will testify that they have eaten of the living bread. [Cf: 6MR322.02] p. 27, Para. 4, [1907MS].

The work Christ came to do in our world was not to create separating barriers and constantly thrust upon the people the fact that they were wrong. Though He was a Jew He mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. In face of their prejudices He accepted the hospitality of this despised people. He slept with them under their roofs, ate with them at their tables,--partaking of the food prepared and served by their hands,--taught in their streets, and treated them with the utmost kindness and courtesy. And while he drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected. [Cf: 6MR322.03] p. 27, Para. 5, [1907MS].

Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles before their own temple, and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth. [Cf: 6MR323.01] p. 27, Para. 6, [1907MS].

Those of the disciples who carried the word of truth the widest were always ready to stand the test of any interview with those who remained close at home. Their foreign experiences were a blessing to the home churches. Christianity obtained decided victories, and the high and elevated stand was taken by the converted Jews that Christianity and salvation were for all nations, tongues and peoples upon the face of the earth. [Cf: 6MR323.02] p. 28, Para. 1, [1907MS].

There is a mighty work to be done in our world. The Lord has declared that the Gentiles shall be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many who will be converted, and through whom we shall see the salvation of God go forth as a lamp that burneth. There are Jews everywhere, and to them the light of present truth is to be brought. There are among them many who will come to the light, and who will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness. [Cf: 6MR323.03] p. 28, Para. 2, [1907MS].

"And David saith, Let their table be made a snare, and a trap and a stumbling-block, and a recompence unto them; let their eyes be darkened, that they may not see, and bow down their back alway. I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For I speak to you Gentiles, . . . I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead. For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." [Cf: 6MR324.01] p. 28, Para. 3, [1907MS].

"And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. [Cf: 6MR324.02] p. 28, Para. 4, [1907MS].

"Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not high minded, but fear." [Cf: 6MR324.03] p. 28, Para. 5, [1907MS].

In this we are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power. "For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness; if thou continue in His goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? [Cf: 6MR324.04] p. 28, Para. 6, [1907MS].

"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes; but as

touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." [Cf: 6MR325.01] p. 29, Para. 1, [1907MS].

Is it not a strange thing that there are so few among Seventh-day Adventists who feel a burden to labor for the Jewish people? The slumbering faculties of the Jews are to be aroused. The Old Testament Scriptures blending with the New in an explanation of God's purpose, will be to them the dawning of a new creation, or as the resurrection of the soul. Faith will be awakened as Christ is seen portrayed in the pages of the Old Testament. As the doors of the Old Testament are unlocked by the key of the New, and it is seen how clearly the New Testament explains the Old, Christ will be recognized as the Saviour of the world. Many of the Jewish people will receive Christ as their Redeemer. To them the words will be fulfilled, "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." They will be changed into the same image from glory to glory, even as by the Spirit of the Lord. Being made partakers of the divine nature, the image of divinity will be stamped on the soul. If they will continue to learn of Christ, they will attain to the measure of the fullness of the stature of Christ. [Cf: 6MR325.02] p. 29, Para. 2, [1907MS].

The time has come when the Jews are to be given the light of the last gospel message. The Lord wants us to sustain and encourage men who will labor in right lines for this people: for there are to be a multitude convinced of the truth who will take their position for God. The Jews are to become a power to labor for the Jews, and we are to see the salvation of God. [Cf: 6MR326.01] p. 29, Para. 3, [1907MS].

Heavenly intelligences are waiting to co-operate with human instrumentalities, that they may reveal to the world what human beings may become, and what, through union with Divine, may be accomplished for the saving of souls that are ready to perish. There is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. All who consecrate soul, body, and spirit, to His service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The Holy Spirit puts forth its highest energies to work in heart and mind. Through the grace given us we may achieve victories that because of our own erroneous and preconceived opinions, our defects of character, our smallness of faith, have seemed impossible. [Cf: 6MR326.02] p. 29, Para. 4, [1907MS].

Many lines of labor are calling for the efforts of God's servants. All cannot engage in the same kind of labor, but each has a work to perform. The wonderful sacrifice of Christ has made it possible for every man to do a special work. [Cf: 6MR327.01] p. 29, Para. 5, [1907MS].

Why do we need a Matthew, a Mark, a Luke, a John, a Paul, and all these other writers who have borne their testimony in regard to the life of the Saviour during His earthly ministry? Why could not one of the disciples have written a complete record, and thus have given us a connected account of Christ's life and work? The gospels differ, yet in them the record blends in one harmonious whole. One writer brings in points that another does not bring in. If these points are essential,

why did not all the writers mention them? It is because the minds of men differ, and do not comprehend things in exactly the same way. Some truths appeal much more strongly to the minds of one class of persons than to others; some points appear to be much more important to some than to others. The same principle applies to speakers. Some speakers dwell at considerable lengths on points that others would pass by quickly or would not mention at all. Thus the truth is presented more clearly by several than by one. [Cf: 6MR327.02] p. 30, Para. 1, [1907MS].

From the case of Cornelius we may learn a lesson that we would do well to understand. The God of heaven-sent His messengers to the earth to set in operation a train of circumstances that would bring Peter into connection with Cornelius, that Cornelius might learn the truth. It was with reluctance at every step that Peter undertook the duty laid upon him by divine command. When relating his experience, he does not defend his action on general principles, but as an exception, done because of divine revelation. "And the result was a surprise to him. When Cornelius had related to him his experience, and the words of the angel who had appeared to him in vision, Peter declared, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." The conversion of Cornelius and his household was only the first fruits of a harvest to be gathered in from the world. From this home a widespread work of grace was carried on in a heathen city. [Cf: 6MR327.03] p. 30, Para. 2, [1907MS].

In every age God works through His servants in various ways. He brings the honest hearted into connection with those of His people who can best reach the individual needs of the case. Some of His children, having special knowledge in certain lines, are adapted to give the greatest help to one class of inquirers; others, trained in a different way, are best fitted to help another class. [Cf: 6MR328.01] p. 30, Para. 3, [1907MS].

We are altogether too narrow in our plans. We need to be broader minded. God wants us to carry out in our work for Him the principles of truth and righteousness. His work is to go forward in cities and towns and villages. What we need is a deeper understanding of the word of God. We need to keep the principles of that word in mind, that we may proclaim them in their purity. [Cf: 6MR328.02] p. 30, Para. 4, [1907MS].

There ought to be thousands of laborers at work in the cities, laboring intelligently. Not all these workers should look to the conference for support. They should seek to make their work self-supporting. A great many can do self-supporting work, but some can not. Let not those who have not engaged in personal evangelistic work feel that everyone should look at things as they do. Let them keep their forbidding hands off those whom God is using to do a special work in the cities, and let God work in His own way. He has men of special talents and gifts, whom he will use to proclaim the truth in the cities. [Cf: 6MR328.03] p. 30, Para. 5, [1907MS].

We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off. The ministry of Elder Gilbert is accepted of God and he

needs encouragement by words and means to continue the work. Let these special efforts be made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts.--Ms 87, 1907. ("Our Duty Toward the Jews," typed August 16, 1907.) [Cf: 6MR329.01] p. 31, Para. 1, [1907MS].

Willie has told me that your mother is at rest. I would be pleased to hear from you, telling me about your mother's last sickness and death. Did she suffer much? Was her mind clear? Where is your sister? Please write me a few lines; I would be so pleased to hear regarding yourself and Hattie.--Letter 194, 1907, p. 1. (To Emma White, June 13, 1907.) [Cf: 7MR50.02] p. 31, Para. 2, [1907MS].

Many have received all the evidences of truth that God will ever give them. They have permitted and encouraged false sentiments; and they have practiced deception to cover up their apostasy.--Letter 50, 1907, p. 7. (To F. E. Belden, February 6, 1907.) [Cf: 7MR194.01] p. 31, Para. 3, [1907MS].

Men who refuse to be converted and come into line, and use their capabilities to advance the work on Bible principles, will set up their own ideas, follow their own devisings, retain their own erroneous suppositions, and work to create disunion and lead souls from the true path. This we have seen illustrated in the experience of some at Battle Creek.--Letter 66, 1907, p. 1. (To E. R. Palmer, February 21, 1907.) [Cf: 7MR194.02] p. 31, Para. 4, [1907MS].

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 opportunities of entering new fields with the message of present truth.--Ms 125, 1907, p. 5. ("Lessons from the Visions of Ezekiel," July 4, 1905.) [Cf: 7MR194.03] p. 31, Para. 5, [1907MS].

A great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. Provision was then made whereby fallen man might have a powerful revelation of the love of God, and be given an opportunity to return to his allegiance to Jehovah. "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." "I lay down My life for the sheep," say Christ. "The bread that I will give is My flesh, which I will give for the life of the world," Here is a revelation of the power mighty to save "to the uttermost." God is light and love.--Letter 172, 1907, pp. 2, 3. (To P. T. Magan, May 15, 1907.) [Cf: 7MR195.01] p. 31, Para. 6, [1907MS].

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." (1 Tim 4:1.) The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions that we have occupied for over half a century.--Letter 410, 1907, p. 2. (To J. E. White, August 26, 1907.) [Cf: 7MR195.02] p. 31, Para. 7, [1907MS].

You are in danger of overestimating your own value. So long have you followed plans of the enemy's devising, that you seem powerless to break the spell, or to resist evil influences. In the name of the Lord I ask to seek the Lord with all the power at your command. Repent, and be rebaptized, that you may act a part in union with Christ as a laborer together with God. Just as long as you seek to have your own way, trying to serve God and mammon, you will continue your record of mistakes and failures. You have now an opportunity to redeem the past, but nothing will avail you short of a complete surrender to God. Do not continue to make war against those whom you suppose ought to help you and favor you. Those who cherish a spirit of warfare against those who might help them will never find their way out of perplexities, or be free from the deception of Satan. Why should you continue in an evil way, even though others may have treated you unjustly? . . . [Cf: 7MR271.04] p. 32, Para. 1, [1907MS].

Many have received all the evidences of truth that God will ever give them. They have permitted and encouraged false sentiments; and they have practiced deception to cover up their apostasy. I am instructed to say to those who desire to return to God, "Cleanse your hands, and purify your hearts. Break loose from the spell of the enemy. Lay aside the garments of self-righteousness. Humble your hearts before God, and come into line."--Letter 50, 1907, pp. 6-8. (To F. E. Belden, February 6, 1907.) [Cf: 7MR272.01] p. 32, Para. 2, [1907MS].

Many are not patterning after Christ, but are acting like men and women of the world. [Cf: 7MR272.02] p. 32, Para. 3, [1907MS].

After a time I slept, and in my dreams I seemed to be listening to One who was bearing testimony before our brethren in responsible positions. The words He spoke were so decided and straight, that it seemed to some present as if His representations could not be true of all present. Some were deeply moved, while others were deeply mortified that their course of action should be presented as it was. This latter class had not a right comprehension of true religion. They had not been drinking deep draughts from the fountain of Christ's sympathy and tenderness and love. They had a low estimate of what the Christian life should be, and they were hurt and offended at the word spoken. [Cf: 7MR272.03] p. 32, Para. 4, [1907MS].

I saw that the workers in the cause need now to be wide awake. Many need to be converted anew and rebaptized. When they learn to drink of the Spiritual Rock which followed the army of Israel in the wilderness, when they partake daily of the heavenly manna, how their experience will change! What the food we eat is to our physical needs, Christ is to our spiritual necessities. He is the Bread of life. "Except ye eat the flesh of the Son of man, and drink His blood," Christ declared, "ye have no life in you. Whoso eateth His flesh and drinketh His blood, hath eternal life. When Christ is formed within the soul, His presence will be as a well of water, springing up unto everlasting life."--Letter 332, 1907, pp. 1, 2. (To the Workers in Nashville, October 9, 1907.) [Cf: 7MR273.01] p. 32, Para. 5, [1907MS].

We greatly desire that the work of the Lord shall move forward in right lines. As a people we are to make an entire surrender of ourselves to God. God calls upon every church member to enter His service. Truth that is not *lived*, that is not *imparted to others*, loses

its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit. [Cf: 7MR353.01] p. 32, Para. 6, [1907MS].

When the early Christians of the church at Antioch ministered before the Lord, and fasted, the Lord directed them in the sending forth of their laborers. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed" (Acts 13:2-4). [Cf: 7MR353.02] p. 33, Para. 1, [1907MS].

After making a missionary tour, Paul and Barnabas retraced their steps, visiting the churches they had raised up, and selecting men to unite with them in their work. "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples" (Acts 14:27, 28). [Cf: 7MR353.03] p. 33, Para. 2, [1907MS].

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid hands on them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading concerning the things of the kingdom of God" (Acts 19:1-8). [Cf: 7MR353.04] p. 33, Para. 3, [1907MS].

The experience of Paul and Barnabas is recorded for the instruction of the churches to-day. "Arise, shine," the Lord commands, "for thy light is come, and the glory of the Lord is risen upon thee" (Isa. 60:1). The Holy Spirit was given to these disciples who were especially set apart, and the same presence will go with every one who will be a laborer together with God, seeking His counsel, and surrendering the will to His will. The Holy Spirit--this is the sacred endowment of those who humble their hearts before God, and submit to His guidance; this is the secret of their power. Much prayer, and a humbling of the heart, a constant surrender of the will to God, will bring the help pledged to every worker by the Father, the Son, and the Holy Spirit. Angels of God will work for those who yield themselves to the leading of the Spirit. [Cf: 7MR354.01] p. 33, Para. 4, [1907MS].

Believers must not expect to gain eternal life without meeting trial and difficulty. They are to prepare to do the work that Christ did, and to meet the trials that He daily experienced. Christ and Belial are at

work in the world, and there is no peace or unity between them. The enmity which in the garden of Eden God declared should exist between the serpent and the Seed of the woman is very apparent. Satan is constantly seeking to lead men into error. He is the god of all dissension, and he has no lack of isms to bring forward to delude. New sects are constantly arising to lead away from the truth; and instead of being fed with the bread of life, the people are served with a dish of fables. The Scriptures are wrested, and, taken from their true connection, are quoted to give falsehood the appearance of truth. The garments of truth are stolen to hide the features of heresy. [Cf: 7MR354.02] p. 33, Para. 5, [1907MS].

Paul planted the pure truths of the gospel in Galatia. He preached the doctrine of righteousness by faith, and his work was rewarded in seeing the Galatian church converted to the gospel. Then Satan began to work through false teachers to confuse the minds of some of the believers. The boasting of these teachers, and the setting forth of their wonder-working powers, blinded the spiritual eyesight of many of the new converts, and they were led into error. Writing to them in this experience, Paul said, [Cf: 7MR355.01] p. 34, Para. 1, [1907MS].

"I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed" (Gal. 1:6-8). "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? . . . He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" (Gal. 3:1-3, 5). [Cf: 7MR355.02] p. 34, Para. 2, [1907MS].

For a time Paul lost his hold on the minds of those who had been deceived; but relying on the word and power of God, and refusing the interpretations of the apostate teachers, he was able to lead the converts to see that they had been deceived, and thus defeat the purposes of Satan. The new converts came back to the faith, prepared to take their position intelligently for the truth. [Cf: 7MR356.01] p. 34, Para. 3, [1907MS].

Paul's object was to preach the righteousness that comes by faith on Jesus Christ. He took the position that every soul must have a genuine experience in this righteousness. The burning zeal in the heart of Paul compelled him to give the message. He gave assurance of his own faith on the message he bore, and the Holy Spirit accompanied his words with convincing power. [Cf: 7MR356.02] p. 34, Para. 4, [1907MS].

It was a tremendous step for Paul to take when he first acknowledged Christ as the Son of God; but he knew that which he affirmed. In heavenly vision God revealed to him a knowledge of the Word. This revelation led him to speak with assurance of his faith. In clear and unanswerable argument he set forth Christ as the resurrection and the life to all who would believe in Him. Paul's enemies tried again and

again to take his life, but truth bore away the victory. Angels of God were on the ground to fight for the one who would not fight for himself. [Cf: 7MR356.03] p. 34, Para. 5, [1907MS].

Those who engage in the work of God's cause to-day will meet just such trials as Paul endured in his work. By the same boastful and deceptive work Satan will seek to draw converts from the faith. Theories will be brought in that will not be wise for us to handle. Satan is a cunning worker, and he will bring in subtle fallacies to darken and confuse the mind and root out the doctrines of salvation. Those who do not accept the Word of God just as it reads, will be snared in his trap. To-day we need to speak the truth with holy boldness. The testimony borne to the early church by the Lord's messenger, His people are to hear in this time: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). [Cf: 7MR357.01] p. 34, Para. 6, [1907MS].

The man who makes the working of miracles the test of his faith, will find that Satan can, through a species of deceptions, perform wonders that will appear to be genuine miracles. It was this he hoped to make a test question with the Israelites at the time of their deliverance from Egypt. The instruction given to Moses for Israel is timely instruction for us: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates" (Deut. 6:6-9). [Cf: 7MR357.02] p. 35, Para. 1, [1907MS].

When we bring our lives to complete obedience to the law of God, regarding God as our supreme Guide, and clinging to Christ as our hope of righteousness, God will work in our behalf. This is a righteousness of faith, a righteousness hidden in a mystery of which the worldling knows nothing, and which he cannot understand. Sophistry and strife follow in the train of the serpent; but the commandments of God diligently studied and practiced, open to us communication with heaven, and distinguish for us the true from the false. This obedience works out for us the divine will, bringing into our lives the righteousness and perfection that was seen in the life of Christ. [Cf: 7MR357.03] p. 35, Para. 2, [1907MS].

"The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:1-4). [Cf: 7MR358.01] p. 35, Para. 3, [1907MS].

Those who occupy the position of under shepherds, as elders of the church, are to exercise a watchful diligence over the Lord's flock. This is not to be a lording, dictatorial vigilance. They are to encourage and strengthen. [Cf: 7MR358.02] p. 35, Para. 4, [1907MS].

"Likewise ye younger, submit yourselves to the elder. Yea, all of you be subject one to another, and be clothed with humility: 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: casting all your care upon him, for he careth for you. [Cf: 7MR358.03] p. 35, Para. 5, [1907MS].

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:5-10). [Cf: 7MR358.04] p. 35, Para. 6, [1907MS].

Those who receive the holy calling to bear God's message to the world, will exalt the message, not self. They will walk humbly with God day by day. If they will work under the guidance of the Great Shepherd, proving themselves caretakers, worthy of such responsibility, God will exalt them in due time. Whatever his position, man is never to teach his fellow man to look to him for wisdom. Human beings are never to take the place of God; man is never to put his trust in man, nor make flesh his arm. The Lord is to be our trust. We are to look to Him for guidance. And when we receive counsel from the Lord, we are to follow that counsel. [Cf: 7MR359.01] p. 35, Para. 7, [1907MS].

Heresies are now arising among the people of God, and they will continue to arise. As we near the end of time, falsehood will be so mingled with truth, that only those who have the guidance of the Holy Spirit will be able to distinguish truth from error. We need to make every effort to keep the way of the Lord. We must in no case turn from His guidance to put our trust in man. The Lord's angels are appointed to keep strict watch over those who put their faith in the Lord, and these angels are to be our special help in every time of need. Every day we are to come to the Lord with full assurance of faith, and to look to Him for wisdom. The ministers who teach the truth for this time are to strengthen their hearts by studying the word of God. "It is the spirit that quickeneth," Christ said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life" (John 6:63). Those who are guided by the word of the Lord will discern with certainty between falsehood and truth, between sin and righteousness. [Cf: 7MR359.02] p. 36, Para. 1, [1907MS].

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. For we are unto God sweet savour of Christ, in them that are saved, and in them that perish: to the one we are a savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ" (2 Cor. 2:14-17). [Cf: 7MR360.01] p. 36, Para. 2, [1907MS].

These words of Paul do not denote a spiritual pride, but a deep knowledge of Christ. As one of God's messengers sent to confirm the truth of the word, he knew what was truth; and with the boldness of a sanctified conscience he gloried in that knowledge. He knew that he was called of God to preach the gospel with all the assurance which his

confidence in the message gave him. He was called to be God's ambassador to the people, and he preached the gospel as one who was called. [Cf: 7MR360.02] p. 36, Para. 3, [1907MS].

"I thank my God always on your behalf," he wrote, "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; 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. [Cf: 7MR360.03] p. 36, Para. 4, [1907MS].

"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" (1 Cor. 1:4-10).--Ms 43, 1907. ("Exhortation to Faithfulness to Church Members and Elders," typed March 12, 1907.) [Cf: 7MR361.01] p. 36, Para. 5, [1907MS].

The work of direction is to be left with the great Manager, while obedience to the word of the Lord is to be the aim of His workers.--Letter 112, 1907, p. 5. (To the Directors of the Nashville Sanitarium and the Southern Union Conference, March 10, 1907.) [Cf: 7MR411.01] p. 36, Para. 6, [1907MS].

Read to the hands employed in the Office verses sixteen to twenty-seven of the first chapter of James; for here is contained God's great remedy for the diseases of the body and soul. It is God's health reform prescription. The whole chapter is a practical one. I advise all to follow the instruction; for if they take heed to it day by day, they will triumph at last with the overcomers. [Cf: 8MR1.01] p. 37, Para. 1, [1907MS].

The second chapter of James also presents these health principles. Let the lessons of these two chapters be brought into the daily life.--Letter 26, 1907, pp. 2, 3. (To W. D. Salisbury, February 5, 1907.) [Cf: 8MR1.02] p. 37, Para. 2, [1907MS].

The Bible must be your counselor. Study it, and the Testimonies God has given; for they never contradict His word.--Letter 106, 1907, p. 1. (To Sister Rasmussen, March 19, 1907.) [Cf: 8MR36.02] p. 37, Para. 3, [1907MS].

I have just been broken off in writing to say Goodbye to Miss Peck, who is leaving us to engage in school work at College View. She is accompanied by Brother James' two eldest children, Stanley, a strong young man, and his sister, Winifred. Both are intelligent young persons, and we are all pleased that they can go with Miss Peck. Both are church members, and have attended the church school here. . . . [Cf: 8MR62.02] p. 37, Para. 4, [1907MS].

Brother and Sister James will miss their children very much; but it was thought such an excellent opportunity for them to go under Sister Peck's care, that they were willing to have them leave. Miss Peck was the church school teacher here when the school was first started.

Besides doing this work she has kept my books. The past year she has been making books for our church schools.--Letter 284, 1907, pp. 1, 2. (To J. E. White, September 16, 1907.) [Cf: 8MR62.03] p. 37, Para. 5, [1907MS].

W. C. White has his house well filled at present. Nora and Margaret, the sisters of May White, are with them, and the husband of Margaret, Mr. E. F. Forga, from Peru. Brother Forga is studying the English language. We think he will be able to translate my writings into the Spanish [language], for he is an educated man, and one who fears God. We believe that it is in the providence of God that he has been brought into connection with the work here.--Letter 140, 1907, p. 2. (To J. E. and Emma White, April 8, 1907.) [Cf: 8MR103.01] p. 37, Para. 6, [1907MS].

The instruction is still being given, Move out of the cities. Establish your sanitariums, your schools, and your offices away from the centers of populations. Many now will plead to remain in the cities, but the time will come ere long when all who wish to avoid the sights and sounds of evil will move into the country; for wickedness and corruption will increase to such a degree that the very atmosphere of the cities will seem to be polluted.--Letter 26, 1907. (To W. D. Salisbury, February 5, 1907.) [Cf: 8MR165.05] p. 37, Para. 7, [1907MS].

I have words to speak to you in reference to the calls that are from time to time made in behalf of the colored people, and the funds that shall come in response to these calls. It is stated by Brother Bollman that the work for the colored people is frequently deprived of the means that should come to the workers there, and that, therefore, that field does not receive all the donations intended for it. [Cf: 8MR201.02] p. 37, Para. 8, [1907MS].

I desire to say to you, my brethren, that not one penny of the means that comes in from different sources for the work in the Southern field should be diverted to the work elsewhere. If the Lord has opened the hearts of His people to give to this field that its distressing needs may be met, let it not be truthfully said that any portion of the means given was withheld from the field for which it was intended. [Cf: 8MR201.03] p. 38, Para. 1, [1907MS].

The standard of truth is to be lifted in new territories in the South. School buildings, humble but neat, are to be erected in various places. Churches are to be established. Some of the school buildings may be erected by the students themselves, under the instruction of men who understand this line of work. If the work of instruction is faithfully done, every stroke can be made to tell in the education of the students. And the buildings will be an object lesson to those living in the community, as well as a channel through which souls will be converted to the truth. [Cf: 8MR202.01] p. 38, Para. 2, [1907MS].

My brethren, I ask you in the name of the Lord, that you be careful how you handle the donations that are made to the Southern field. Not one dollar is to be turned aside to any other field. I entreat of you to be very careful. [Cf: 8MR202.02] p. 38, Para. 3, [1907MS].

The Lord has instructed me that, from the first, the work in

Huntsville and Madison should have received adequate help. But instead of this help being rendered promptly there has been long delay. And in the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some Conference. This is a question that should sometimes be considered, but it is not the Lord's plan that means should be withheld from Madison, because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to be under the dictation of conference officers. There are some enterprises under certain conditions, that will produce better results if standing alone. [Cf: 8MR202.03] p. 38, Para. 4, [1907MS].

When my advice was asked in reference to the Madison school, I said, Remain as you are. There is danger in binding every working agency under the dictation of the conference. The Lord did not design that this should be. The circumstances were such that the burden bearers in the Madison school could not bind up their work with the conference. I knew their situation, and when many of the leading men in our conferences ignored them, because they did not place their school under conference dictation, I was shown that they would not be helped by making themselves amenable to the conference. They had better remain as led by God, amenable to Him, to work out His plans. But this matter need not be blazed abroad. [Cf: 8MR202.04] p. 38, Para. 5, [1907MS].

In their change from Berrien Springs, Brethren Sutherland and Magan made many sacrifices. The Lord counseled them where to go, and in their labors at Madison, they have worked far beyond their strength. But under the direction of the Lord they are capable of doing a good work. They will give to the students who come there an education altogether different than what has been given in Washington during the past years. They will not only labor to impart an education in book knowledge and manual work, but they will endeavor to teach the students to do justly, to love mercy, and to walk humbly with God. [Cf: 8MR203.01] p. 38, Para. 6, [1907MS].

These teachers should be regarded, not as men who have had no valuable experience, but as men who have in the past accomplished a great and good work, and who have suffered privations for the cause of God. They have not exacted their just dues. Had some of their brethren been better able to reason from cause to effect, there would be a different record. The restrictions by which their hands have been tied are not pleasing to the Lord. They might have had a sanitarium and suitable buildings, and they might have been years in advance of where they now are. I would say, Let justice now be done. [Cf: 8MR203.02] p. 39, Para. 1, [1907MS].

The world is our field. God's children who feel a burden for the work of the message are to be allowed to work where the Spirit directs them. Let not a forbidding power be exercised to restrict them in their work. Let God accomplish His work through the agencies that He chooses. A great mistake has been made in the exercise of human authority in God's work, and I am bidden to proclaim the message: "Break every yoke, and let the oppressed go free." I am bidden to say to church members, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee" (Isaiah 60:1). [Cf: 8MR204.01] p. 39, Para. 2, [1907MS].

When the disciples returned from their first missionary tour, the Saviour asked them, "Lacked ye anything?" And the answer was given, "Nay, Lord." The same power that supplied the needs of the first disciples will provide for the necessities of those who today go forth to labor earnestly to give the last gospel message to the world. O, why do men and women feel so little burden to take up the work that needs to be done? Angels of God are waiting to go forth with them in this work. [Cf: 8MR204.02] p. 39, Para. 3, [1907MS].

In the restrictions that have been placed on some who desired to do a definite work, many have found an excuse why they should not engage in active missionary work. I am bidden to bear my testimony against unnecessary restrictions being laid on those who desire to act a part in the work of the Lord. [Cf: 8MR204.03] p. 39, Para. 4, [1907MS].

In all their associations together, God desires His followers to guard their personal responsibility to Him, and their individual dependence upon Him. He is the Author and Finisher of our faith. No ruling power of man over man is to be exercised. We have as a people lost much time and means, because we have not followed closely the Lord's plan for us. By carrying out their own devisings, men get in the way of the Lord, and close up the avenue by which He would reach those who need the blessings of the gospel. [Cf: 8MR204.04] p. 39, Para. 5, [1907MS].

My brethren, stand out of the way of your fellow-beings. Do not, by [any] act of yours, hinder the work that God would have done for the people of the South in bringing to them the light of the truth. Time is passing rapidly, and the truth has yet to go to thousands in this field. Do not hinder, but pray and work, that God may use His human agencies as He designs. [Cf: 8MR205.01] p. 39, Para. 6, [1907MS].

Again and again the Lord has presented to me the needs of the unworked South. I have also been shown that our men in responsible positions need to feel the converting power of God on heart and mind and soul, or they will in their self-sufficiency, hinder the work that should be done. The Lord has a controversy with His ministers, because they have not taught church-members how to work for perishing souls. [Cf: 8MR205.02] p. 39, Para. 7, [1907MS].

Tell our people there is a work to be done in the South in teaching the old men and women how to read. For generations the colored people have been deprived of educational advantages which they should have been receiving. Church members might have engaged their talents and means in this work, but some, instead of doing this have spent their time and money for self-gratification, while these, their fellow-beings, because of their color, were left in ignorance and sin. [Cf: 8MR205.03] p. 40, Para. 1, [1907MS].

Ask our brethren how they will answer when the question is asked us, What have you done with the means I lent you in trust? Shall we feel justified when we are obliged to say, "I spent it for self, for dress, and amusements." In the day of final reckoning, the Lord will deal with each soul individually. [Cf: 8MR205.04] p. 40, Para. 2, [1907MS].

The Bible has not been studied as it should have been, that we might understand the will of God for His children. I now call upon presidents

of conferences and men in responsible positions to set in operation every possible means by which the members of the churches may learn how to work for the perishing. Let those who have had experience teach those who are inexperienced. Let them pray together, and search the word of God together. [Cf: 8MR206.01] p. 40, Para. 3, [1907MS].

There is a great work to be done right in the shadow of our doors. In order to accomplish all that is expected of us, the command must be obeyed, "Sell that ye have, and give alms; provide yourselves bags that wax not old, a treasure in the heavens that faileth not" (Luke 12:33). O that those who profess the name of Christ would return to the Lord His own of talents and of means! [Cf: 8MR206.02] p. 40, Para. 4, [1907MS].

More decided calls should be made for volunteers to enter the whitening fields. Unless there is more done than has been done for the cities of America, church members will have a heavy account to meet for neglected duties. We pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Matthew 6:10). We profess to believe that the commission given to the first disciples includes the followers of Christ in 1907. But what are we doing? I pray that the Holy Spirit may move upon human hearts, that many way go forth as did the early disciples, making their way to homes and to churches, where men and women are waiting for a knowledge of present truth. My heart is sore when I see the blindness that is upon God's people. [Cf: 8MR206.03] p. 40, Para. 5, [1907MS].

There are among our church members faithful souls who feel a burden for those who know not the truth for this time. But one will say to such, The conference will not support you if you go here or there. To such souls I would say, "Pray to God for guidance as to where you shall go; follow the directions of the Holy Spirit, and go, whether the conference will pay your expenses or not. "Go work today in My vineyard," Christ commands. When you have done your work in one place, go to another. Angels of God will go with you, if you follow the leadings of the Spirit. [Cf: 8MR206.04] p. 40, Para. 6, [1907MS].

To our brethren and sisters in America, the call must go to awake. There is missionary work to be done in this country, as verily as in any heathen land. When you have made your donation for the work in foreign fields, do not stop, thinking you have done all your duty. You are to be a light in 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 5:16). [Cf: 8MR207.01] p. 40, Para. 7, [1907MS].

There is no time to spend in frivolity. Deny self, and dress and live simply. Remember that there is a message to be borne to those who are in darkness, a work to be done for the Master. The Lord will bless all who will take part in the work of preparing a people to meet Him in peace. We should be terribly in earnest. Lay your plans before God. Tell Him that you desire to serve Him, give up your desires to Him, and He will teach you His way.--Letter 314, 1907, pp. 1-7. (To Elders Daniells and Evans, September 23, 1907.) [Cf: 8MR207.02] p. 41, Para. 1, [1907MS].

The students in the Avondale school should have the advantages of those chapters of experience to be gained in this little sanitarium. In

no case should this part of their education be dropped out or neglected. The Avondale Retreat can be made an educating influence, and, in connection with its work, principles may be brought into the work of the students, which shall help to qualify them to do the special work for this time.--Letter 4, 1907, p. 1. (To Brethren and Sisters in Avondale, January 17, 1907.) [Cf: 8MR263.04] p. 41, Para. 2, [1907MS].

When we came to Avondale to examine the estate, I went with the brethren to the tract of land. After a time we came to the place I had dreamed of, and there was the furrow that I had seen. The brethren looked at it in surprise. How had it come [to be] there, they asked. Then I told them the dream that I had had.--Letter 350, 1907, p. 3. (To J. E. White, October 22, 1907.) [Cf: 8MR263.05] p. 41, Para. 3, [1907MS].

We are much pleased to have the privilege of hearing how greatly the blessing of the Lord is resting upon the Avondale school. How pleased I should be to see the grounds as they are now, looking as I was instructed they might look under proper, intelligent cultivation. [Cf: 8MR369.03] p. 41, Para. 4, [1907MS].

In the darkest hour of the establishment of the Avondale school, when the outlook seemed the most discouraging, I was sitting in the hotel in Cooranbong then used by our people, completely wearied out by the complaints made regarding the land. My heart was sick and sore. But suddenly a great peace came upon me. Angels seemed to be in the room, and then the words were spoken, "Look ye." And I saw flourishing, cultivated land, bearing its treasure of fruit and root-crops. Many resources were spread out before me, and wherever my eye was directed, I saw prosperity. [Cf: 8MR369.04] p. 41, Para. 5, [1907MS].

I saw the school filled with promising students. All seemed to be helped, by the inspiration of well-organized efforts, to stand and work upon a high platform. There was so large a number of pleasant faces that I could not fail to understand that the light of the Lord's countenance was lifted upon them. [Cf: 8MR370.01] p. 41, Para. 6, [1907MS].

A great light and peace came upon me. I was so blessed that I praised the Lord aloud, saying, "His word is fulfilled, 'God will spread a table in the wilderness.'" [Cf: 8MR370.02] p. 41, Para. 7, [1907MS].

I had this vision in that hotel, when the enemy was working decidedly to create forebodings and unbelief. Since then I have not had one hour of discouragement in regard to the Avondale school. [Cf: 8MR370.03] p. 41, Para. 8, [1907MS].

Early in the morning, at six o'clock, some one tapped at the door of my room, and inquired, "Will Sister White speak to the students this morning?" I said, "I will." I found a goodly number assembled, and I told them what God had revealed to me in the night season. Brother Rousseau and all the rest present, listened with intense interest. When I had finished speaking, Brother Rousseau said, "Sister White, a similar impression came to me; and now, for the first time, I confess my unbelief. If the Lord will pardon me, not another shade will I cast upon your soul to cause you sorrow. I will now look and work on the

side of faith." [Cf: 8MR370.04] p. 42, Para. 1, [1907MS].

We felt the Holy Spirit's power in that meeting. Since that time we have had unwavering faith regarding the school. [Cf: 8MR371.01] p. 42, Para. 2, [1907MS].

At this time, not a building was started. The ground was being prepared, but there were a few who did not have faith to go forward. But after this, all took hold to carry forward the work in faith and hope.--Letter 36, 1907, pp. 1-3. (To Professor Irwin and Others Bearing Responsibilities in the Avondale School, February 6, 1907.) [Cf: 8MR371.02] p. 42, Para. 3, [1907MS].

A Different Atmosphere.--By His Holy Spirit, God has spoken to me, His messenger, from time to time, and I am bidden to give the word to the people. What His servants shall teach has been clearly outlined. If fewer words of human wisdom, and more of the words of Christ were spoken, if there were fewer sermons, and more social meetings, we would find a different atmosphere pervade our churches and our camp meetings. Seasons of prayer should be held for the outpouring of the Holy Spirit. Then let the leader of the meeting, by a few appropriate remarks, open the way for the church members to bear witness to their love of God.--Letter 292, 1907, p. 4. (To J. E. White and wife, September 21, 1907.) [Cf: 9MR92.01] p. 42, Para. 4, [1907MS].

Ellen White herself, on October 5, 1907, in an interview made mention of how at times she was instructed: Now I have light, mostly in the night season, just as if the whole thing were transacting, and I viewing it, and as I am listening to the conversation.-- *Manuscript* 105, 1907, p. 3. [Cf: 9MR109.02] p. 42, Para. 5, [1907MS].

Spend Your Money on Souls, Not Jewelry.-- Shall those who profess the name of Christ see no attraction in the world's Redeemer? Will they be indifferent to the possession of truth and righteousness, and turn from the heavenly treasure to the earthly? Can you, my sister, use the Lord's money to purchase diamonds or any other jewels for any person? These cannot save one soul. They will not lead anyone to accept the saving truths for this time. Let us do nothing to encourage a vanity that is sinful. No, my sister, save the money you may be tempted to spend in this way, and place it where it will bring honor and glory to Christ. When your brother becomes anxious to secure the Pearl of great price, which is truth, pure, unadulterated truth, he will see that that which he now deems wisdom is vanity. [Cf: 9MR118.03] p. 42, Para. 6, [1907MS].

We are striving to come into possession of eternal riches. In the appropriation of your means, let it be used in such a way that it will be constantly yielding returns to God. In placing in another's hands that which would be spent merely to gratify human vanity, you are placing that portion of your means where it can bring no returns to God. The Lord has made you a steward of means, that you may do good works in many ways. Be careful that you do all things with an eye single to the glory of God. Our offerings made to carry out the great plan of salvation will bring glory to the One for whose sake the gifts were made. [Cf: 9MR118.04] p. 42, Para. 7, [1907MS].

As the Lord's stewards we are to work for time and for eternity. Oh,

how great is the work before us. I pray that you may so use your talent of means that it will bring blessing to many souls.-- *Letter 122, 1907, pp. 2,3. (April 11, 1907.) [Cf: 9MR119.01] p. 43, Para. 1, [1907MS].*

Office Does Not Automatically Confer Wisdom-- When a worker is selected for the presidency of a conference, that office itself does not bring to him power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work, reveals a great lack of wisdom. No one human mind is capable of carrying the many and varied responsibilities of a conference embracing thousands of people and many branches of work. [Cf: 9MR159.04] p. 43, Para. 2, [1907MS].

But a greater danger than this has been revealed to me in the feeling that has been growing among our workers that ministers and other laborers in the cause should depend upon the mind of certain leading workers to define their duties. One man's mind and judgment is not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own. [Cf: 9MR160.01] p. 43, Para. 3, [1907MS].

God has given to every man some talent or talents to use and improve. In using these talents he increases his capability to serve. God has given to each individual judgment, and this gift He wants His workers to use and improve. The president of a conference must not consider that his individual judgment is to be the judgment of all.-- *Letter 340, 1907 (9T 277-8). [Cf: 9MR160.02] p. 43, Para. 4, [1907MS].*

Drop Responsibilities on Others-- Men in responsible positions should credit others with some sense, with some ability of judgment and foresight, and look upon them as capable of doing the work committed to their hands. Our leading brethren have made a great mistake in marking out all the directions that the workers should follow, and this has resulted in deficiency, in a lack of a caretaking spirit in the worker, because they have relied upon others to do all their planning, and have themselves taken no responsibility. Should the men who have taken this responsibility upon themselves step out of our ranks, or die, what a state of things would be found in our institutions. [Cf: 9MR160.05] p. 43, Para. 5, [1907MS].

Allow Others to Plan, Devise and Execute-- Leading men should place responsibilities upon others, and allow them to plan and devise and execute, so that they may obtain an experience. Give them a word of counsel when necessary, but do not take away the work because you think the brethren are making mistakes. May God pity the cause when one man's mind and one man's plan is followed without question. [Cf: 9MR161.01] p. 43, Para. 6, [1907MS].

All our workers must have room to exercise their own judgment and discretion. God has given men talents which He means that they should use. He has given them minds, and He means that they should become thinkers, and do their own thinking and planning, rather than depend upon others to think for them. [Cf: 9MR161.02] p. 43, Para. 7, [1907MS].

Counsel Often Repeated But Unheeded-- I think I have laid out this

matter many times before you, but I see no change in your actions. We want every responsible man to drop responsibilities upon others. Set others at work that will require them to plan, and to use judgment. Do not educate them to rely upon your judgment. Young men must be trained up to be thinkers. My brethren, do not for a moment think that your way is perfection, and that those who are connected with you must be your shadows, must echo your words, repeat your ideas, and execute your plans.-- *Testimonies to Ministers*, pp. 302-303. [Cf: 9MR161.03] p. 44, Para. 1, [1907MS].

Not to Assume Responsibilities Belonging to Christ-- When a man is placed as president of a conference, it is not to be supposed that he is to mold and fashion the minds of the workers in that conference after his own human ideas; and that if men do not follow his ideas, they may be brought to terms by his saying to them, "You cannot receive wages from this conference unless you do as I tell you." [Cf: 9MR161.04] p. 44, Para. 2, [1907MS].

It is the duty of the presidents of our conferences to deal kindly and impartially with all the workers under their charge. They should counsel with their fellow laborers regarding the wisest course of action to be followed in their labors. In meekness and humility they should set an example of earnest zeal and integrity. But never should they assume the responsibilities that belong to Jesus Christ, and endeavor to act as an infallible guide to other workers. [Cf: 9MR162.01] p. 44, Para. 3, [1907MS].

False Concepts of the President's Office-- In the minds of many there is a false idea regarding the duties of a conference president. By a faithful example, it is his privilege to be a help spiritually to all the churches. He is to counsel with his ministering brethren, and with all the other workers, encouraging them to come into such relation to God that He can direct them in their appointed work. [Cf: 9MR162.02] p. 44, Para. 4, [1907MS].

The first qualification for the president of a conference is that he himself has learned to seek and to receive counsel from God. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).-- *Letter 378*, 1907, p. 4. [Cf: 9MR162.03] p. 44, Para. 5, [1907MS].

President Not to Dictate-- Again and again I repeat the warning: Never place as president of a conference [a] man who supposes that such a position gives him the power to dictate and control the consciences of others. It is natural for man to have a large estimate of self; old habits wrestle for the supremacy; but the man who occupies a position of trust should not glorify himself. [Cf: 9MR174.01] p. 44, Para. 6, [1907MS].

The worker who daily subordinates his will to the will of Christ will be educated away from such an idea. He will practice the virtues of Christ's character in all meekness and lowliness of mind; and this will give to those whom his ministration is supposed to benefit the precious freedom of the liberty of the children of God. They will be free to act out the grace bestowed upon them that all may understand the precious privileges which the saints possess as members of the body of Christ.

[Cf: 9MR174.02] p. 44, Para. 7, [1907MS].

The one who is in trust of sacred responsibilities should ever show forth the meekness and wisdom of Christ; for it is thus that he becomes a representative of Christ's character and methods. Never should he usurp authority, or command or threaten, saying, "Unless you do as I say, you will receive no pay from the conference." A man who would speak such words is out of his place as president of a conference. He would make men slaves to his judgment.-- *Letter 416, 1907, pp. 5,6.* [Cf: 9MR174.03] p. 45, Para. 1, [1907MS].

President Does Not Have Unlimited Power-- It is a mistake for a conference to select as president one who considers that his office places unlimited power in his hands. The Lord has instructed me to tell you that you do not know when to use authority, and when to refrain from using it unwisely. You have much to learn before you can do the work of a conference president intelligently. You are to bear in mind that in the cause of God there is a chief Director, whose power and wisdom is above that of human minds. [Cf: 9MR174.04] p. 45, Para. 2, [1907MS].

God will have nothing to do with the methods of working where finite men are allowed to bear rule over their fellow men. He calls for a decided change to be made. The voice of command must no longer be heard. The Lord has among His workers men of humility and discretion; from these should be chosen men who will conduct the work in the fear of God.-- *Letter 290, 1907, p. 2.* [Cf: 9MR175.01] p. 45, Para. 3, [1907MS].

Take Back Your Forbiddings-- I am bidden to say to conference presidents: Do not interpose yourselves between God and His servants. Break every yoke, and let the oppressed go free. Do not take upon yourselves the responsibility of permitting or forbidding. This is not a time to turn from the living and true God to be taught of men. You who feel that you are empowered to tell God's messengers where and how they shall labor, Take back your forbiddings. You know not but Satan is using your controlling power to cut off the light from some soul to whom God would have it come.-- *Manuscript 117, 1907, p. 3.* [Cf: 9MR175.04] p. 45, Para. 4, [1907MS].

J. A. Burden: Now this is the position that is taken a by a great many, concerning the communications that you have recently sent to Southern California, that the communications were written with reference to a situation that had been set before you by Brother W. C. White--That you had written communications to meet the situation, as it was represented to you by him. Now this thing has gone all through Southern Californis. Many brethren have taken the same position. . . . [Cf: 9MR187.01] p. 45, Para. 5, [1907MS].

The brethren that have met this agree on a certain line, namely, that a situation is laid before you by Brother White, and you, from your knowledge, write on that representation, and not because you have received light apart from that. [Cf: 9MR187.02] p. 45, Para. 6, [1907MS].

Sister White: He [W. C. White] will tell you himself that it is I that present the situation to him. . . . He does not seem to want to tell me

anything about the Southern California meeting. Scarcely anything has he told me--only some points that he knows would not trouble my mind. He does not feel like opening things to me, but I come to him with manuscripts, and I tell him, This must be copied, and sent out just as quickly as it can be. Now I have light, mostly in the night season, just as if the whole thing were transacting, and I viewing it, and as I am listening to the conversation, I am moved to get up and meet it. This is the way it is; and then in the morning I tell him about it. Often he doesn't say a word--not a word; but after a while, when I have written and written, then he acknowledges that it is so. He is quite sure that it is so, because he was there, but he did not tell me.-- Manuscript 105, 1907, pp. 1-3. ("The Responsibilities of a Conference President," Interview, October 5, 1907.) [Cf: 9MR187.03] p. 45, Para. 7, [1907MS].

[Interview Continued on October 6.]--Sister White: There is one other point that I want Brother _____ to keep in his mind, perhaps he does not understand it fully. He has thought that Willie tells me. Now I am up in the morning, you know, before anyone else is up--at one o'clock, two o'clock, three o'clock, and seldom ever after four, more often by three. Recently, for nights and nights and nights, I have seldom been able to sleep after two o'clock, but have been up, writing. I write out the presentations that the Lord has given me in the night season, and when, later on in the morning, Willie comes in to see me, I have already written many pages. Often the manuscript has been placed in the hands of one of my copyists, and is being written out, before he knows that I have written anything, or what I have written. After it is typewritten, a copy is often placed in his hands. It is not he that comes with things to me, but I give to him the light that I have received. [Cf: 9MR188.01] p. 46, Para. 1, [1907MS].

W. C. White: Sometimes, you know, you propose to read to me what you have written. Sometimes you tell me a little about it, but there is not more than one-twentieth part that I really know anything about before it is passed on by you into the hands of the copyist, to be typewritten. [Cf: 9MR188.02] p. 46, Para. 2, [1907MS].

Sister White: Yes, I know that. [Cf: 9MR188.03] p. 46, Para. 3, [1907MS].

W. C. White: But the real point in the minds of the brethren is: Do I--after seeing how things are going in the field--do I come to you with my representations of how things look to me, and keep presenting them so as to stir you up to write out principles which are good, true principles, but principles which may not be needed at that time, and which do not exactly apply at that time, but which you think apply at that time because of the representations I have made to you of the conditions in the field? [Cf: 9MR188.04] p. 46, Para. 4, [1907MS].

Sister White: I have not been able to get from Willie full particulars regarding perplexing matters. He is careful to tell me only of victories gained, or anything that will encourage me. When he attends meetings, he does not make it a point to tell me of the difficulties that he encounters in these meetings. Instead of going into particulars regarding the matters that perplex the brethren, he presents those things that he thinks will not disturb my mind. Sometimes letters come, giving me information that I should never gain from him, because he

won't tell me.-- *Manuscript 109*, 1907, pp. 4,5. ("The Management of Conference Affairs," Interview, October 6, 1907.) [Cf: 9MR189.01] p. 46, Para. 5, [1907MS].

We must have faith in Christ if we would reflect the divine character. . . . The Word of God in the Old and New Testaments, if faithfully studied and received into the life, will give spiritual wisdom and life. His Word is to be sacredly cherished. Faith in the Word of God, and in the power of Christ to transform the life, will enable the believer to work His works and to live His Word and have a life of rejoicing in the Lord.--Letter 340, 1907, pp. 3,4. (To The Workers in Southern California, October 3, 1907.) [Cf: 9MR373.02] p. 46, Para. 6, [1907MS].

Dear Sister Belden: We received your letter in the last mail. When you write again, please tell us where you are living, how you are situated, and what you propose to do. I understand that you intend to remain on Norfolk Island. How do you expect to make your living? We are anxious to know all that you can tell us about yourself. [Cf: 10MR86.01] p. 47, Para. 1, [1907MS].

I should also be pleased if you would tell me all you can of the workers sent to Norfolk Island. I heard that a laborer and his wife have been sent there. I hope this is true, for that Island ought to have more help. If house-to-house labor could be done, it would be a great advantage. We are nearing the close of this earth's history, and we must labor intelligently and in the way of the Lord to press the work ahead. I will send you copies of letters which you may give to this brother to read. . . . [Cf: 10MR86.02] p. 47, Para. 2, [1907MS].

I have written this letter under difficulties. May the Lord guide and direct you all in Norfolk Island. Christ is soon coming, and I pray that our people will wake up to the situation. May the Lord strengthen and bless the workers on Norfolk Island, that something may be accomplished. I have much work to do. I want to do it intelligently, and in the fear of God. I desire to work for the salvation of souls. May the Lord guide us all. Be of good courage in God. While you trust in Him, He will help and bless and save you. [Cf: 10MR86.03] p. 47, Para. 3, [1907MS].

In love, Ellen G. White.--Letter 18, 1907. (To Mrs. Stephen Belden, Feb 3, 1907.) [Cf: 10MR86.04] p. 47, Para. 4, [1907MS].

Lessons From the Building of the Second Temple--The people [Israelites] were sluggish and selfish. The Lord did not call them "My people" [at the time the second Temple was built] because they had not shown themselves willing in the day of their opportunity. They had not obeyed promptly the word of the Lord. They made pleas for delay. They tried to present a reason why they should delay. They were ingenious in framing excuses. They had begun, but they were broken off in their work because of the hindrance of their enemies. This, they reasoned, proved that it was not the proper time to build. They declared that the Lord had interposed difficulties to reprove their hot haste. But they had no real excuse for leaving the work. When the heaviest objections were raised, this was the time to build. Their real motive was a selfish dislike to go to extra trouble and expense, and encounter danger by arousing the opposition of their enemies. They did not possess that

faith that is the substance of things hoped for, the evidence of things unseen. (See Hebrews 11:1.) They did not want to move by faith, but to walk out by sight, and no farther. Therefore they were easily turned aside from the work. This history will be repeated. There will be religious failures because men have not faith. When they look at the things that are seen, impossibilities present themselves, but God knows nothing of impossibilities. The great work of God will advance only by the push of faith. . . . [Cf: 10MR122.03] p. 47, Para. 5, [1907MS].

He [God] will be a present help to all who will serve Him in preference to serving themselves. When the Lord sees that there is a heart to do His will, His people will know of the doctrine. He will be with them. The presence of God includes everything. We have a sure refuge, a never-failing Friend. [Cf: 10MR123.01] p. 47, Para. 6, [1907MS].

From the destruction of the first Temple which the Lord could not bless because the people had corrupted their ways, till the second was built, there was a space of seventy years. Though some murmured over the inferiority of the second Temple, the Lord declared it to be superior, because it was to be connected in a special sense with the Messiah. "I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2:7). "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Genesis 49:10). "Be strong, . . . saith the Lord, . . . for I am with you" (Haggai 2:4). [Cf: 10MR123.02] p. 48, Para. 1, [1907MS].

Shall Our Churches Be Weighed Down With Debt?--It is dishonoring to God for our churches to be burdened with debt. This state of things need not exist. It shows wrong management from beginning to end, and it is a dishonor to the God of heaven. Read and study prayerfully the fourth chapter of Zechariah. Then read the first chapter of Haggai, and see if this representation does not apply to you. While you have thought much of your own selves, of your own selfish interests, you have either neglected to arise and build, or have built on hired money, and have not made donations to free the church buildings from debt. Will you consider what it is your duty to do? Year after year passes by, and very little sacrifice is made to lessen the debt. The interest swallows up the means that should be used to pay off the principal. [Cf: 10MR124.01] p. 48, Para. 2, [1907MS].

"Slothful servants" is the charge that God makes of those in the churches. His will is not done when sacred things are left to remain in a withered, neglected condition. Self-sacrifice, self-denial in every church would change the order of things. "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8). When that gold and silver is used for selfish purposes, to gratify ambition or pride or selfish indulgence, as had been done, God is dishonored. Can those who are representative men be so sound asleep that they do not comprehend that the state of things that exists is a result of neglect on their part? When the people chosen by God embellish their own houses, and invest God's money in bicycles and various things for selfish gratification, knowing that the very means thus used should be used to keep the house of God in the very best condition, that no means may be taken from the treasury to defray running expenses, they cannot be

blessed. [Cf: 10MR124.02] p. 48, Para. 3, [1907MS].

I have a message from the Lord. The churches must awaken from their torpor, and think of these things. "The silver is mine, and the gold is mine, saith the Lord of hosts." Are we as families appropriating the Lord's silver and gold to selfish purposes, and doing nothing to lighten the debt on His house? The churches are burdened with debt, not because it is impossible for them to be freed, but because of selfish indulgence on the part of the members. By this neglect God is dishonored, and if He binds about your resources, be not blind as to the cause. [Cf: 10MR125.01] p. 48, Para. 4, [1907MS].

When you place the Lord first, and realize that the Lord's house is dishonored by debt, God will bless you. Every debt upon every house of worship might now have been paid if the members had not been in a state of torpor, unable to devise and plan with the most earnest, zealous effort to cancel the debt. When this is done, rededicate the church, without a debt upon it, to God as His house. [Cf: 10MR125.02] p. 48, Para. 5, [1907MS].

"Now therefore saith the Lord of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit" (Haggai 1:5,6,9,10). [Cf: 10MR125.03] p. 49, Para. 1, [1907MS].

Let those that have work bringing the highest wages come forward and act a part proportionate to the wages they receive. Let the men who have limited wages have an interest in this matter also. Do what you can, and lay aside something besides your tithe money. Have you a box for this purpose? Explain to your children that it is the self-denial box, in which you lay aside every penny, every shilling, that you can obtain and do not need to spend for actual necessities. It is for the Lord's house. It is sacred self-denial money. It is a gift to the Lord, to lift the God-dishonoring debt from the meeting house. Doing this, every member of the family will be blessed.--Manuscript 116, 1897, pp. 8,9,12-15. ("The Building of the Lord's House," no date.) [Cf: 10MR126.01] p. 49, Para. 2, [1907MS].

A Message to the Norfolk Islanders--I had always hoped that I would be able to visit you in your home on Norfolk Island. I regret that I was not permitted to bear my testimony there. [Cf: 10MR146.04] p. 49, Para. 3, [1907MS].

A Message to Believers on Norfolk Island: I have a message to give to those who are desirous of having lives that are cleansed from all sin and selfishness. I heard a Voice speaking to the believers on Norfolk Island, saying, Unless you turn wholly from your sins, and become fervent in spirit, giving to the unbelievers on the island the evidence that you are changed in heart, you cannot enter in through the gates to the city of God. No unclean person will enter that blessed abode. [Cf: 10MR146.05] p. 49, Para. 4, [1907MS].

All may become intelligent Christians if they will study the Word. In the Word lies life eternal for all who will obey its instruction. Unless we understand the terms of our salvation, and are willing to be wholly obedient to the Word of God, we can never be admitted to the city of God. Could this be possible, and those who refuse to comply with the conditions of salvation be admitted to the home of the redeemed, they would introduce their own unsanctified ideas into the heavenly family, and a second rebellion would be created. [Cf: 10MR147.01] p. 49, Para. 5, [1907MS].

Christ bids you, "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). The members of the church of Christ are to act out the principles of truth, representing the character of the meek and lowly Jesus. This is contrary to the spirit of the world. [Cf: 10MR147.02] p. 49, Para. 6, [1907MS].

"A city that is set on a hill," Christ said, "cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:14-16). The disciples are bound by solemn obligations to show to the world that they love God and keep His commandments. By obedience to the Word of God, light must shine in clear, distinct rays from every soul who has received the truth. And believers will be happy in reflecting the light of the love of God upon others. [Cf: 10MR147.03] p. 50, Para. 1, [1907MS].

Those who desire to see Jesus and dwell with Him in the heavenly courts must reveal the truth in the form of sound words. They must refrain from all foolish jesting and joking. You are living in the presence of angels who are appointed to lead you to right action, yet, knowing the truth of God as expressed in His Word, you fail. You are now making your choice as to whom you will pattern after. It is your privilege to follow that which is right, and by your example lead to right action on the part of others. If you take this course, the commendation of God will rest upon you. [Cf: 10MR147.04] p. 50, Para. 2, [1907MS].

The mind of God can be learned only from His Word. The Lord has sent His angels to guard those who are willing to be led in the ways of truth. He bids you take heed to your ways. There are souls living on the island who are daily receiving blessings from God, yet who do not as much as look heavenward and say, "I thank Thee, Lord, for all the mercies I receive." All the love that God expresses for them, in sparing their lives, and in providing them with food and clothing, does not waken in them one grateful response. The precious word of truth is not stamped upon the soul. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:10). [Cf: 10MR148.01] p. 50, Para. 3, [1907MS].

The first great commandment of the law is, "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" (Luke 10:27). Who among us obey this

commandment? God asks for the heart's best and holiest service, but careless hearts turn away from Him to taste of the cup of folly and sin, and thus God is mocked. How many living on Norfolk Island have heard the instruction of the Word of God, but have turned away with decided refusal to obey its instruction! The Searcher of hearts knows who are they who turn from His law, saying, "I want not Thy will and Thy way, Oh, God." [Cf: 10MR148.02] p. 50, Para. 4, [1907MS].

When the attention of the man who is honest in heart is drawn to the truth of the Bible, he reads, marks, learns, and inwardly digests its teachings. He comes to God in prayer. He sees the wonderful sacrifice made in His behalf in the words of the prophet: "He is despised and rejected of men; a man of sorrows and acquainted with grief: . . . He was despised, and we esteemed Him not. . . . He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . The Lord hath laid on Him the iniquity of us all" (Isaiah 53:3,5,6). Conviction comes to His heart, and he is troubled, for he sees that he is under condemnation. He feels the power of the truth in His soul. Then the light which the Spirit of God sheds upon the convicted mind comes to him, and he sees the meaning of the Word as he never saw it before. As the blood propelled from the heart circulates through the body, carrying life and vigor to the extremities, so the truth received into the heart diffuses itself through the inner man, bringing the thoughts and affections and powers into obedience to Christ. If the heart is submitted to the will of Christ, the great Master Builder will in due time perfect the whole being. [Cf: 10MR149.01] p. 50, Para. 5, [1907MS].

Paul in the fifth chapter of Romans shows us where the true experience of the child of God begins. (Romans 5:1-11 quoted.) [Cf: 10MR149.02] p. 51, Para. 1, [1907MS].

I send you this to be read to those who shall gather together for worship. Shall I have the satisfaction of knowing that this my testimony to the believers in Norfolk has impressed your hearts to serve the Lord more fully?--Letter 200, 1907, pp. 1-5. (To Sister Vina Belden, June 10, 1907.) [Cf: 10MR149.03] p. 51, Para. 2, [1907MS].

Vina Belden Wished to Stay on Norfolk Island--I received in the Australian mail a letter from Vina Belden, who is still living on Norfolk Island. She writes that she has had an ill turn, but is improving. Her trouble was heart difficulty. I wish for many reasons that she could leave the island, but the people there do not want her to leave, and she herself wants to remain. Indeed, I do not think anyone could persuade her to go. She desires to be buried beside her husband.--Letter 308, 1907, p. 2. (To Mrs. Mary P. Foss, September 30, 1907.) [Cf: 10MR150.01] p. 51, Para. 3, [1907MS].

Madison School to Be Helped--The Madison School needs our help just as truly as help was needed for the sanitarium. The brethren connected with that school have done an excellent work. In their efforts to combine manual labor with other school work, all have gained a valuable experience. The Lord has not been pleased with your indifference toward the school. [Cf: 11MR165.01] p. 51, Para. 4, [1907MS].

The Madison School is in the very place to which we were directed by

the Lord, in order that it might have an influence, and make a right impression upon the people.--Letter 156, 1907, p. 2. (To J. A. Washburn, April 18, 1907.) [Cf: 11MR165.02] p. 51, Para. 5, [1907MS].

Establish Sanitariums in Connection With Training Schools--Health institutions will need to be established in many places. And in this work we are to remember that it is well to establish small sanitariums in connection with our training schools.--Letter 390, 1907, p. 4. (To G. I. Butler, Nov. 29, 1907.) [Cf: 11MR168.01] p. 51, Para. 6, [1907MS].

Blueprint for SDA Health-Care Institutions--Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene. . . . [Cf: 11MR187.02] p. 51, Para. 7, [1907MS].

Our sanitariums are to be centers of education. Those who come to them are to be given an opportunity to learn how to overcome disease, and how to preserve the health. They may learn how to use the simple agencies that God has provided for their recovery, and become more intelligent in regard to the laws of life. . . . [Cf: 11MR187.03] p. 51, Para. 8, [1907MS].

Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and the maintenance of health. Combined with the work of healing, there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth. . . . [Cf: 11MR187.04] p. 52, Para. 1, [1907MS].

God would have us turn away from the fashions and the foolishness of this world. He would have us be a blessing to the community in which we live. Every Christian should be a means of disseminating the light of God's Word. God has given us minds, that we may understand, and it is our duty and our privilege to live in harmony with Him and with the laws that He has established.--Ms. 115, 1907, pp. 1-3. ("Why We Have Sanitariums," October 20, 1907.) [Cf: 11MR188.01] p. 52, Para. 2, [1907MS].

Christ Refuted Satan's Boast That No One Could Live a Spotless Life--Christ came to suffer in man's behalf, for Satan had made the boast that no one could withstand his devising and in this world live a spotless life. Clothed with human nature, the Redeemer subjected Himself to all the temptations with which human beings are beset, and He overcame on every point. The record of His life is given to the world, that no one need be in doubt as to the power of the grace of God. To every soul who strives for perfection of Christian character, this world becomes a battlefield on which is fought the controversy between good and evil. And everyone who trusts in Christ will gain the victory. [Cf: 11MR213.02] p. 52, Para. 3, [1907MS].

Do Not Let J. H. Kellogg and A. T. Jones Gain Control of Battle Creek

Tabernacle--Brother [Russell] Hart, I want you to stand rooted and grounded in the truth. My interest in your father and mother was not a small one. In the past we have often been united in our labors and I have a deep interest in you. I want to see you bearing an unwavering testimony for the truth. My position is unchanged. [Cf: 11MR214.01] p. 52, Para. 4, [1907MS].

According to the light given me, unless a decided stand is taken to safeguard the Tabernacle in Battle Creek, theories will be presented in it that will dishonor God and His cause. I have been shown that if you understood the matter you would be as decided as I am in the testimony you bear. [Cf: 11MR214.02] p. 52, Para. 5, [1907MS].

I must act in accordance with the light the Lord has given me; and I say to you that Elder A. T. Jones and Dr. Kellogg will make every effort possible to get possession of the Tabernacle, in order that in it they may present their doctrines. We must not allow that house to be used for the promulgation of error until our work is done in Battle Creek. The Tabernacle was built by the Seventh-day Adventist people. It is their property, and their loyal representatives should control it. On this question I will stand firm, and if you and others will take a decided stand with us, you will be doing that which God requires of you at this time. [Cf: 11MR214.03] p. 52, Para. 6, [1907MS].

We must make sure the control of the Tabernacle, for powerful testimonies are to be borne in it in favor of the truth. This is the word of the Lord to you and to others. Elder A. T. Jones will work in every possible way to get possession of this house, and if he can do so he will present in it theories that should never be heard. I know whereof I speak in this matter, and if you could have seen the end from the beginning, if you had believed the warnings that have been given, you would have moved understandingly. [Cf: 11MR214.04] p. 53, Para. 1, [1907MS].

I am glad that you wrote, so that I can express myself to you. I want you to understand that as long as the Lord gives me testimonies to bear, I will bear them, whether men will hear, or whether they will forbear. I have been clearly shown that we must safeguard the Tabernacle. [Cf: 11MR215.01] p. 53, Para. 2, [1907MS].

The Lord has a message for the people in Battle Creek, and I may act a part in giving them this message. I am in my eightieth year, but my mind is clear. My faith is strong. May the Lord give you clear light, that you may not be numbered among those who have been seduced from the truth, is my prayer.--Letter 38, 1907, pp. 5-7. (To Russell Hart, Feb. 4, 1907.) [Cf: 11MR215.02] p. 53, Para. 3, [1907MS].

Gifts Dispensed as God Pleases--Today the Lord has called some to the work of teaching others, to fit them for service in His cause. Let those who are so called go cheerfully to their field of labor, following ever the leadings of God. [Cf: 11MR275.02] p. 53, Para. 4, [1907MS].

God dispenses His gifts as it pleases Him. He bestows one gift upon one, and another gift upon another, but all for the good of the whole body. It is God's order that some shall be of service in one line of work and others in other lines of work--all working under the self-same

spirit. The recognition of this plan will be a safeguard against carnal emulation, pride, envy, or contempt of one another. It will strengthen unity and mutual love.--Letter 60, 1907, p. 3. (To the Southern Union Conference Committee, February 24, 1907.) [Cf: 11MR275.03] p. 53, Para. 5, [1907MS].

Soul Is Safe Under Divine Guidance--God permitted Christ, the Sun of Righteousness, to come to our world to seek and to save perishing souls. But today some who have been entrusted with the care of these blood-bought souls are denying Him in word, in method, in action. Darkness covers the earth and gross darkness the people. [Cf: 12MR126.03] p. 53, Para. 6, [1907MS].

Where are the earnest calls that should be given to arouse the people to that preparation of heart that will purify, refine, and ennoble characters to shine as lights amid the moral darkness? The soul is never safe, save under divine guidance. The word of God coming from sanctified hearts and lips will soften and break hard hearts. And if ever there was a period of time when the words of Christ should be heard, it is now. [Cf: 12MR126.04] p. 53, Para. 7, [1907MS].

None but He who created man can effect a change in the human heart. Every teacher is to realize that he must be moved by divine agencies. The mind and judgment must be submitted to the Holy Spirit. Through the sanctification of the truth, we may bear a decided testimony for righteousness before both believers and unbelievers. [Cf: 12MR127.01] p. 53, Para. 8, [1907MS].

We are far behind what we should be in our experience. We are backward in pronouncing the testimony that should flow from sanctified lips. Even when sitting at the table, Christ taught truths that brought comfort and courage to the hearts of His hearers. Whenever it is possible, we are to present the words of Christ. If His love is in the soul, abiding there as a living principle, there will come forth from the treasure-house of the heart, words suitable to the occasion; not light, trifling words, but uplifting words, words of truth and spirituality. [Cf: 12MR127.02] p. 54, Para. 1, [1907MS].

Let teachers and students watch their opportunities whenever possible to confess Christ in their conversations, speaking of their experiences in following Christ, praying with their brethren for the Holy Spirit. Confessing Christ openly and bravely, exhibiting in the choice of words the simplicity of true godliness, will be more effective than many sermons. There are but few who give a true representation of the meekness of Christ. Oh, we need, and we must have, His meekness! Christ is to be formed within, the hope of glory. [Cf: 12MR127.03] p. 54, Para. 2, [1907MS].

We are preparing for translation to the heavenly world. Our conversation should be in heaven, from whence we look for the Lord Jesus. He is to be acknowledged as the Giver of every good and perfect gift, the Author of all our blessings, in whom is centered our hope of eternal life. [Cf: 12MR127.04] p. 54, Para. 3, [1907MS].

Angels of heaven are taking note of all our works and watching to see how they can minister to our needs. With intensity of spirit, all heaven stands ready to lend aid to us in our divine progress. Shall we

improve our present opportunities and receive the impress of the divine image?--Ms. 127, 1907, pp. 6-7. ("The Work in Southern California," Nov. 3, 1907.) [Cf: 12MR128.01] p. 54, Para. 4, [1907MS].

I am writing to you in the early morning. In the night season I have had representations of your case, and have been conversing with some of the brethren in Washington, D. C., in regard to the work to be done in that city. [Cf: 13MR159.01] p. 54, Para. 5, [1907MS].

Elder Sheafe, Satan has been at work upon your mind, and for a long time you have been entertaining his suggestions. Through his temptations you have been led to take a course of action in your home that has been a great evil. It has injured you and the cause of God. [Cf: 13MR159.02] p. 54, Para. 6, [1907MS].

The Lord has given you tact and skill in knowledge to proclaim the last message of mercy to our world, that you might become a great blessing in Washington, D.C., but you have entered into temptation. Will you let Satan have the victory? You have lost your bearings concerning many things, and cherish some views that bear the same mark of spiritual disease that has led to the disaffection at Battle Creek. And the enemy is working through you to spoil the flock of God. The Lord bids me [to] say to you, Stop right where you are. [Cf: 13MR159.03] p. 54, Para. 7, [1907MS].

You are severely tempted, and for some time have been pursuing a course that will impair your future usefulness. The Lord has given you freedom of speech that you might present the truth before the people. But you have been losing the grace of God out of your heart. You have taken a draught of a mixture prepared by the tempter. [Cf: 13MR159.04] p. 55, Para. 1, [1907MS].

I do not want you to destroy yourself. Battle Creek is not the place where you will get light. The work being done there does not bear the signature of the Divine. Another spirit has come in and taken possession of human minds. The Lord God of Israel will surely punish the men who have set at naught His counsel. The Word of God tells us that just such things would come in these last days. [Cf: 13MR160.01] p. 55, Para. 2, [1907MS].

The message of mercy that was brought from the Father was meant for the ears of the whole world. Christ came to unveil the character of God. He did not select a part of the human race and place a limited value on them. His grace is for all, and the estimate He places on the human soul is infinite. His power also is unlimited by right of His position with the Father. Had it not been for the great sacrifice He made in giving His life for mankind, the human race would have perished in their sin. But after the fall of Satan and man, Christ stepped in to give us another trial. He alone could give man another opportunity to recover himself, for only He who has equal with God could carry out the great scheme of redemption. When Christ has given such an example of comprehensive love, should an exclusive spirit be cherished by those who profess His name? Christ says, "I am the light of the world." He is the great fountain of life and salvation. [Cf: 13MR160.02] p. 55, Para. 3, [1907MS].

The Lord has greatly blessed you, Brother Sheafe, and He desires that

you shall no longer walk in the path you have been treading, but step back into the path that Christ has formed by His own example. Christ is the Bright and Morning Star. He reflects His light to every class of people in the world. When you take any other position than that which Christ took, you are certainly walking in a false path. [Cf: 13MR160.03] p. 55, Para. 4, [1907MS].

Oh, what a God we have that He should so love "the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Collecting all the riches of His grace, all the resources of His infinite love, He has placed them at the disposal of the human family, that as many as receive Him might have power to become the sons of God. All who believe in His name may become one with Christ in God. [Cf: 13MR161.01] p. 55, Para. 5, [1907MS].

My brother, you have let spiritual pride come into your heart. You have given the tempter an open door through which he could enter and work upon your mind. Will you give him the right of way, as many are doing in Battle Creek? Before you go any farther in this path you have entered upon, stop and consider the results. Make a halt right where you are. If you do not, you will apostatize from the truth. You and your wife must be converted, or you will, in the madness of your deceived souls, take some rash and dreadful step. Watch, pray, repent, and be converted. [Cf: 13MR161.02] p. 55, Para. 6, [1907MS].

In His mercy and grace God desires to let you see your wrongs, that you may repent and become reconverted. You may become kind and thoughtful, and reveal to others that your hearts are made white in the blood of the Lamb. Let not another blot of sin come upon your soul. The Father calls you to live the life of Christ, to put away the passionate temper, and henceforth to walk in meekness and lowliness of mind. He desires that you and Sister Sheafe shall become a son and daughter in the heavenly family. [Cf: 13MR161.03] p. 56, Para. 1, [1907MS].

Your heavenly Father, the God of heaven and earth, gave everything into the hands of Christ for those who will give up their hereditary and cultivated tendencies to evil, and become the children of light. He did all this to make you and your wife patient and kind to one another. Will you not be convinced of your wrong, and be renewed in the spirit of your mind? [Cf: 13MR162.01] p. 56, Para. 2, [1907MS].

The message of mercy from the Father was given to the world through Christ. An atmosphere of grace and peace always surrounded His life. In His life He gave evidence of what everyone who believes in His name may give evidence, that He possessed the gift of thoughtful kindness. Christ's followers may reveal the same characteristics in their associations with one another. All who profess the name of Christ must represent His kindness in their lives. Never in speech or action should they manifest an opposite spirit. Whosoever will may surround his soul with an atmosphere of kindness and patience and love; and these graces represent eternal life to the receiver. Will you now be reconverted? Your present good and your eternal welfare demand that you repent and be converted. Humble your heart before God and become one of His little children. [Cf: 13MR162.02] p. 56, Para. 3, [1907MS].

My brother, look unto Jesus. You need not look to any human agency for

the supply of grace that you can find in its perfection in Christ. The Saviour took human nature upon Him, and came to this earth, and in His humanity He was tempted in all points like as human beings are tempted. Thus was removed every excuse for the plea that Christ does not know that temptations come to man. The Saviour came to succor all who are tempted. [Cf: 13MR162.03] p. 56, Para. 4, [1907MS].

Through His sacrifice, Christ has made provision for you that you may become sweet in disposition, meek and lowly of heart. My brother, when you are sorely provoked to say or do things that make you a weak man, think of the promise, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sent down with My Father in His throne" (Rev. 3:21). "He that overcometh, and keepeth My works unto the end, to him will I give power over the nations" (Rev. 2:26). [Cf: 13MR162.04] p. 56, Para. 5, [1907MS].

When men or women are under the temptations of Satan, let them look constantly to Jesus for aid, and not utter words of passion that dishonor Christ. If the husband speaks unkindly, let the wife not speak a word in response, for at such times silence is eloquence. This is the best way to meet the words that are prompted by the tempter. Let husband and wife treat each other kindly under all circumstances, then the children will learn from them lessons of forbearance. Never, never give your children an education in fault-finding. Set them an example that will help them to prepare for the future immortal life. [Cf: 13MR163.01] p. 56, Para. 6, [1907MS].

Let not your record be marked by one false word or act. Let it be said of you, "Ye are laborers together with God." Keep the thought "together with God" ever in mind. [Cf: 13MR163.02] p. 57, Para. 1, [1907MS].

A minister of Jesus Christ should never forget his calling. He should never forget that he is to minister in word and doctrine. He should have a clean, pure spirit. He should possess his soul in patience, and ever remember that the heavenly universe is looking with deepest interest upon the one who is appointed to be a mouthpiece for God. Will you humble your heart now before God? Will you fall upon the Rock, and be broken? [Cf: 13MR163.03] p. 57, Para. 2, [1907MS].

"The Word was made flesh, and dwelt among us." This was done to convince us that there is no love in the universe but God's, and that the happiness of man consists in loving Him, doing His will, and carrying out His precepts. My brother, the Lord desires you to guard against any doctrines that would lead to dissension and strife. You are charged to hold the beginning of your confidence firm unto the end. There is need of much prayer. The warning is given us in the Word, "Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." Brother Sheafe, is not this warning fulfilled in what we see in Battle Creek? [Cf: 13MR163.04] p. 57, Para. 3, [1907MS].

(Philippians 4:6-9, quoted.) Let no man unsettle your faith. The Lord is greatly dishonored by those in Battle Creek who are turning away from the truth. I am sorry for them, and sorry that you are becoming confused by the doctrines that are being presented to lead souls from the true faith. May the Lord help you not to spoil your record. In the name of the Lord I say to you, Humble your heart before God, and

practice the life of Christ, else you will lose your soul. [Cf: 13MR164.01] p. 57, Para. 4, [1907MS].

My brother, is it a strange thing that the Word of God should be fulfilled? This Word has declared just what will be, and now, when this comes to pass, should we act as a church surprised? May the Lord help you to be guarded. Watch unto prayer, and guard your spirit; for God cannot be with you, to help you in overcoming, when you do not seek to overcome but act as the evil one desires you to act. We are now preparing for the future, immortal life. Do not, I beg of you, turn aside to strange doctrines. [Cf: 13MR164.02] p. 57, Para. 5, [1907MS].

In the visions of the night I am charged by the Lord to warn you against this. I want you to be a happy man in this life, a representation of what a minister of Christ should be. Work diligently to make your calling and election sure. Bring peace into your heart, even the peace of Christ. Learn of Christ, and thus become fitted to unite with the family of the redeemed. Our time here is short. Prepare, prepare to meet thy God. [Cf: 13MR164.03] p. 57, Para. 6, [1907MS].

"If any man will come after me, let him deny himself, and take up his cross, and follow Me" (Matt. 16:24). "So shall he be My disciple." The Lord Jesus is to be your Pattern. No man is to please himself. I want you to know what the grace of Christ can do for you. I want you to speak sound words, with true, eloquent utterance. Serve the Lord Jesus Christ with the whole heart. God expects you to purify your soul from all defilement. True conversion means a radical change of heart. [Cf: 13MR165.01] p. 57, Para. 7, [1907MS].

The richest blessings are for you and all others who preach the Word. But we must ever remember the words, "Ye are dead, and your life is hid with Christ in God" (Col. 3:3). The Saviour promises to satisfy the most urgent needs of the soul. He promises, "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). You need to be converted every day in order to be a vessel unto honor, one who can teach others. Do not make a mistake. Your soul is precious, and Christ will save you if you will be saved by purifying your soul through obedience to the truth.--Letter 44, 1907. (Written February 4, 1907, from Sanitarium, California, to Elder L. C. Sheafe.) [Cf: 13MR165.02] p. 58, Para. 1, [1907MS].

(Written September 26, 1907, from Sanitarium, California, to A. G. Daniells and E. R. Palmer, Takoma Park, Washington, D. C.) I have words to speak to you. You must be guarded in your plans, for you are in danger of centralizing. If you should follow your natural dispositions, there would be a tendency to so arrange the publishing work that the majority of our books would bear the imprint of Washington. The danger of such a course compels me to speak. [Cf: 13MR387.01] p. 58, Para. 2, [1907MS].

It is not the Lord's plan to centralize largely in any one place. The time has passed when there should be any binding about of the work and confining it to a few places. There are small printing plants to be established and recognized in the Southern field and in other places not yet designated. [Cf: 13MR387.02] p. 58, Para. 3, [1907MS].

The work of publication is to be developed in new lines and carried as

it has never yet been carried. Wherever our large meetings are held, leaflets should be printed reporting the discourses given, and these leaflets should be widely circulated. I have been shown that we are not doing all that we should do for the spread of the knowledge of the present truth. If we will be guided by the Holy Spirit, the Lord will open to us many ways in which the truth may be made to shine brightly before the world. [Cf: 13MR387.03] p. 58, Para. 4, [1907MS].

Light has been given me that in connection with our large meetings in cities, we should secure a printing press, small, but one that will do the work required, and that the discourses given should be reported and printed in one form or another and given an extensive circulation. These leaflets can often be sold. This work should be done in Los Angeles, Redlands, and in the Southern states. Any plan that would bind about or limit this work is not in the Lord's order. [Cf: 13MR387.04] p. 58, Para. 5, [1907MS].

From the light that I have, our people should have a small printing press in Loma Linda, and when the work of holding meetings begins, the discourses could be printed. The blessing of the Lord will attend the placing of these printed discourses in the hands of those who know not the reasons of our faith. [Cf: 13MR388.01] p. 58, Para. 6, [1907MS].

Everything that can be devised will be devised to hinder the work to be done in the Southern states. Let us not put any hindering hands on those of God's workers who are seeking to accomplish a work for the people in that field. The Lord has laid no such burden as this on any of His people. Let us not devote our talents to hindering the work by our criticisms, but let us seek to advance the work in every line possible. [Cf: 13MR388.02] p. 58, Para. 7, [1907MS].

We greatly desire that the donations that shall come in for the work in the South shall be wisely used for the establishment of schools and the erection of meetinghouses in the places where they are most urgently needed. No extravagant buildings are to be erected, no extravagant charges made; for this will close the field. [Cf: 13MR388.03] p. 59, Para. 1, [1907MS].

Wherever it is possible facilities should be provided for these schools, that the students may learn to care for the sick, to give simple treatments, and to get an understanding of the art of simple, healthful cooking. [Cf: 13MR388.04] p. 59, Para. 2, [1907MS].

If this instruction in healthful cooking were given in connection with our schools, it would not be necessary to have many restaurants or so many laborers employed in the work of food manufacture and sale. [Cf: 13MR389.01] p. 59, Para. 3, [1907MS].

The blessing of the Lord will rest upon those who learn to prepare healthful foods in a simple manner, and who teach others how to cook healthfully. [Cf: 13MR389.02] p. 59, Para. 4, [1907MS].

I have been shown that many who are now employed in our food factories should be out in the field giving instruction to our people in how to cook in a simple and healthful manner. [Cf: 13MR389.03] p. 59, Para. 5, [1907MS].

I am sorry that it should be thought necessary to delay the work in some places because of territorial lines, and that it should be considered irregular for the workers to sell books in certain territories where the field is neglected. This has held back the sale of our books. Changes should be made regarding this condition. If territory that is claimed by a certain conference is not faithfully worked for the circulation of our literature, those workers who have a burden for that territory should not be forbidden the privilege of laboring there.--Letter 328, 1907. [Cf: 13MR389.04] p. 59, Para. 6, [1907MS].

(Written October 22, 1907, from Sanitarium, California, to "Dear Children Edson and Emma" [Elder and Mrs. J. E. White].) [Cf: 15MR54.01] p. 59, Para. 7, [1907MS].

I received your letter giving the particulars regarding your grounds and the cultivation of certain lines of fruit. While we were in Australia, we adopted the very plan you speak of--digging deep trenches and filling them in with dressing that would create good soil. This we did in the cultivation of tomatoes, oranges, lemons, peaches, and grapes. [Cf: 15MR54.02] p. 59, Para. 8, [1907MS].

The man of whom we purchased our peach trees told me that he would be pleased to have me observe the way they were planted. I then asked him to let me show him how it had been represented in the night season that they should be planted. I ordered my hired man to dig a deep cavity in the ground, then put in rich dirt, then stones, then rich dirt. After this he put in layers of earth and dressing until the hole was filled. I told the nurseryman that I had planted in this way in the rocky soil in America. I invited him to visit me when these fruits should be ripe. He said to me, "You need no lesson from me to teach you how to plant the trees." [Cf: 15MR54.03] p. 59, Para. 9, [1907MS].

Our crops were very successful. The peaches were the most beautiful in coloring, and the most delicious in flavor of any that I had tasted. We grew the large yellow Crawford and other varieties, grapes, apricots, nectarines, and plums. [Cf: 15MR54.04] p. 60, Para. 1, [1907MS].

A member of parliament who came to Cooranbong occasionally, and who had purchased the house in which we first lived in Cooranbong, visited our garden and orchard, and was greatly pleased with it. Several times we filled a large basket with fruit and took it to him and his wife at their home, and they were profuse in their thanks. After this they would always recognize us on the cars, and speak of the great treat they had had in the fruit from our orchard. When they would visit us at our farm, they were always at liberty to eat all they wanted from the garden, and usually carried away a basket of fruit to their home. [Cf: 15MR55.01] p. 60, Para. 2, [1907MS].

These favors brought us returns in several ways. Mention was made in the papers of the work being done by the students on the Avondale estate. And years afterward, when the terrible drought came, and the cattle were dying for want of pasture and food, the papers spoke of the wonderful exception to the drought to be found on the Avondale tract of land. They compared it to an oasis in the desert. Our crops were not cut off, and the farm flourished remarkably, notwithstanding the lack of rain. [Cf: 15MR55.02] p. 60, Para. 3, [1907MS].

When we were investigating the land at Cooranbong, our brethren held off from purchasing for a whole year, thinking to find in some other locality land that would compare well with the rich soil of Iowa. This they finally decided could not be found. But the work was hindered for a whole year because some of the brethren had not the faith to move forward in spite of the discouraging appearances. [Cf: 15MR55.03] p. 60, Para. 4, [1907MS].

In the night season a representation had been given me that revealed this lack of faith. I seemed to be on the Avondale land, and while the horses were breaking away through the forest, I walked in an open space close to where our school buildings now stand. I saw a furrow made in the soil one foot deep and about four in length. Two of the brethren stood at the furrow, one at each end; they were examining the soil, and declaring it to be of no value. But one stood by who said, "You have misjudged the worth of this land." He then explained the value of the different strata in the soil and their uses. [Cf: 15MR55.04] p. 60, Para. 5, [1907MS].

When we came to Avondale to examine the estate, I went with the brethren to the tract of land. After a time we came to the place I had dreamed of, and there was the furrow that I had seen. The brethren looked at it in surprise. How had it come there, they asked. Then I told them the dream that I had had. "Well," they replied, "you can see that the soil is not good." "That," I answered, "was the testimony borne by the men in my dream, and that was given as the reason why we should not occupy the land. But one stood upon the upturned furrow, and said, 'False testimony has been borne concerning this soil. God can furnish a table in the wilderness.'" [Cf: 15MR56.01] p. 60, Para. 6, [1907MS].

The fifteen hundred acres were purchased. The marshland had to have considerable attention in order to drain off the water. But when this was done, even this part was found to be valuable. The crops that the land yielded proved the truth of the words of the Messenger. But the lack of faith that was manifested in taking up the work cost us the loss of time and means. [Cf: 15MR56.02] p. 61, Para. 1, [1907MS].

The Lord knows what is best for His work. That which was, as it were, a hiding place in the wilderness has proved to be a profitable tract of land. And we have learned that if we would have a rich experience in our Christian life, we must let the Lord direct. [Cf: 15MR56.03] p. 61, Para. 2, [1907MS].

Well, all this is in the past. It is seven years since we returned to America. [Cf: 15MR57.01] p. 61, Para. 3, [1907MS].

I know that all who would have success in the work must tarry long with God. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. "Nay," said the old woman, "I will tell you what it is. Your man is very thick with the Almighty." [Cf: 15MR57.02] p. 61, Para. 4, [1907MS].

We need to keep our eye single to the glory of God. Our fitness for

His service will be found in constant communion with Him. God's messengers must tarry long with God if they would have success. When men consecrate themselves to God, the power which comes alone from God will bring them definite results in their work. We are to act as in the presence of God; His eye is ever upon us; His arm is guiding us. We must die to self before God can use us to His name's glory. If we will learn of Christ as His little children, we shall make a success wherever we are. [Cf: 15MR57.03] p. 61, Para. 5, [1907MS].

The workers in our publishing houses need to have their intellects converted. The physicians and nurses in our sanitariums need to experience the daily converting power of God. Our ministers need to know that Christ is an indwelling presence with them. Some of our workers have cherished their inherited and cultivated tendencies to wrong, and this has led them to try to bear rule over one another. Repentance and daily conversion from wrongdoing is not a part of their experience. These souls are as verily the enemies of Christ as are those who have never yielded themselves to Him. [Cf: 15MR57.04] p. 61, Para. 6, [1907MS].

The testimony comes to such: [Rom. 12:1-13, quoted]. [Cf: 15MR57.05] p. 61, Para. 7, [1907MS].

This chapter is full of cautions and exhortations. Let us study it prayerfully that we may understand what are the gifts to the church which make it the light of the world. [Cf: 15MR58.01] p. 61, Para. 8, [1907MS].

We are to walk and work in a spirit of humility and in self-control. One is our Master, even Christ. The history of the past, in which man has been led to seek the guidance of the human mind, is not to be repeated. There are those who suppose that they are set to guard the actions of their brethren and sisters, and if these souls step out of the line that they have marked out, they think that they must put on the restricting line. Oh, what a farce this is! Such a course is not after God's order. He invites, "In all thy ways acknowledge Him, and He shall direct thy paths." Let no human agency seek to outline the duty of his fellows, or to force his opinions upon another, lest he get in the way of the Lord's counsel. [Cf: 15MR58.02] p. 61, Para. 9, [1907MS].

The workers need to study the life of Christ until they give themselves unreservedly to Him. "It is the Spirit that quickeneth," He said, "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Those who practice the words of Christ become one with Christ. Their lives represent the pure principles of the word in simplicity and meekness. [Cf: 15MR58.03] p. 62, Para. 1, [1907MS].

The apostle Paul declared: [1 Cor. 2:1-10, quoted].--Letter 350, 1907, pp. 1-7. [Cf: 15MR58.04] p. 62, Para. 2, [1907MS].

Elmshaven, St. Helena, California, July 22, 1907--This morning I praise the Lord that I have not suffered as I did last night. The left limb has troubled me for many long years. The ligaments were torn from the ankle. The word was, You will never be able to use your foot, for it has been so long without close investigation that nothing can

relieve the difficulty and unite the ligaments torn from the ankle bone. The limb was injured from my being thrown from my pony. I was riding in a journey to Middle Park [Colorado]. [* September 4, 1872.] The hip was injured and the whole limb was shrunken, and now this new difficulty. But all this was relieved by the best kind of treatment. [Cf: 16MR126.01] p. 62, Para. 3, [1907MS].

I use my limb carefully, but last night the pain in the ankle seemed unendurable. I could not sleep but I could pray, and the Lord, who has relieved me so many times, helped me. Our Saviour has told us to call upon Him. I have felt so thankful for that prayer Christ taught His disciples. It embraces everything for the inhabitants of the earth. Toward morning I slept, and when I awoke the pain was gone. I realize now the Lord was merciful, and I will praise Him in whom is my dependence and my trust. The Lord be praised. [Cf: 16MR126.02] p. 62, Para. 4, [1907MS].

I had reason to be thankful the pain was not in my heart, for I have suffered with my heart, but the Lord is very gracious to me. I shall be eighty years old next November 26. I can go up and down stairs as readily as my young women workers, and the Lord has wonderfully blessed me with voice to reach the thousands upon our campground. I will praise the Lord and glorify His name. [Cf: 16MR126.03] p. 62, Para. 5, [1907MS].

I am now preparing the private testimonies, for they contain so many warnings in regard to the very dangers we are passing through. No man has a right to be judge over his fellow man as his God-given right. What Christ was in His life, we are to strive to be. Christ is our model, not only in His spotless holiness, but in compassion and patience and forbearance and love. "Learn of me," saith the perfect Teacher, "for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." We are to learn of Christ true courtesy and excellent judgment, and we are never to place ourselves as a god to tell any man his duty, for that is not given us of God. [Cf: 16MR127.01] p. 62, Para. 6, [1907MS].

Elmshaven, St. Helena Sanitarium, California, July 23, 1907--I thank my heavenly Father for His great blessing that He has given me--freedom from pain the past night. I could not sleep after two o'clock. I arose and dressed and wrote some things in my diary. I am having kept before me in clear lines, "He that winneth souls is wise." Bible religion I am urging upon our people. We are not to make our own standard. Christ has come to our world to become our standard and pattern. [Cf: 16MR127.02] p. 62, Para. 7, [1907MS].

St. Helena, California, August 1, 1907--I am passing through trials of mind, and my soul is distressed in me since the camp meeting in St. Helena. There is a special work to be done for the Lord's people that but few realize. The Lord is sending warnings to His people in the developments that shall come from the trying of the cases of fraudulent, guilty actions that have taken place with men in some connection with San Francisco and Oakland. This is to awaken the people to see that humanity without the law of God in the heart does not obey its principles. Man is trying [to get] his fellow man to bring in a supposed new order of things, but the heart is corrupt and utterly unreliable. God saith, "Woe unto you, lawyers!" There is not one of

them obeying God's law that He came from heaven to make known, precept after precept. [Cf: 16MR127.03] p. 63, Para. 1, [1907MS].

I am full of sorrow for the people of God. They are having a trifling experience in true righteousness and true service to God. Not all connected with me are an honor spiritually. They are not in a position to do honor to my family. They are cheating themselves out of a true religious experience, trifling with eternal interests. They are not obtaining an experience that is of value to them in fitting their souls for the trials soon to come, and I am helpless to change the order of things. It does not seem to be in some of them to closely examine their own hearts, whether they are obtaining a fitness for the trials that are coming upon every soul, whatever his position or profession. The true religious experience they have not. I am distressed, for it is supposed that those of my household will feel an individual responsibility to keep their own souls in the love of God and be in their position a blessing to others. [Cf: 16MR128.01] p. 63, Para. 2, [1907MS].

I have a message for those who are professedly Christians but who do not realize their daily accountability to God. It is supposed my family will be of a very different order religiously. What can I do or say? They are handling sacred things daily, but I fear for their future unless they shall seek the Lord with all their heart. I may pray in the family, I may address the church to seek the Lord, but unless they will obtain a deep experience they will not be prepared to unite with the holy family in the heavenly courts. I fear for every one of my family, and therefore fear for myself. What can I say? What can I do? The shortage of coming into spiritual union with God make me afraid, and what can I say or do in my physical weakness? [Cf: 16MR128.02] p. 63, Para. 3, [1907MS].

St. Helena Sanitarium, California, August 2, 1907--I am deeply grateful to our heavenly Father that I am improving healthwise. I need so much the grace of God every moment of my time. We are certainly now in the last conflict of this earth's history, and the signs of the Lord's coming, as Christ specified, are so common we scarcely consider the outcome. I am constantly pleading with the Lord to arouse His people to a vivid sense of the times which He has assured us would be just previous to the coming of our Lord. [Cf: 16MR129.01] p. 63, Para. 4, [1907MS].

Elmshaven, St. Helena, California, August 12 (11), 1907--Sunday morning, half past two o'clock. I have had a precious night's rest. I lay awake giving praise and thanksgiving to the Lord for this past night's rest. I am so thankful to my God for the blessing of freedom from pain. [Cf: 16MR129.02] p. 63, Para. 5, [1907MS].

I took a bath in cold water and rubbed myself thoroughly and felt no chill. I am seated on the cot lounge writing by lamplight. I have not had freedom from pain in many months before this morning, and my heart is thankful to God. Everyone in the house is sleeping. [Cf: 16MR129.03] p. 64, Para. 1, [1907MS].

I have been praying most earnestly for wisdom to place in print the very things that, should I not live, will be a help and strength to those who will be pleased to use them. My heart is filled with

thanksgiving and praise. Heaven is full of richest blessings to bestow upon all who need these precious blessings, if they ask the Lord with heart and soul, and have a strong desire to receive to impart. The Lord Jesus has passed through every temptation that human beings have had. We read that He "knoweth how to deliver the godly out of temptations," for He hath been "in all points tempted like as we are"--tempted in His human nature that He might know how to succor those who shall be tempted. [Cf: 16MR129.04] p. 64, Para. 2, [1907MS].

I am so thankful that this long siege of temptation, sadness, and grief is past. I can see my Redeemer, in whom I have fresh encouragement to trust as a never-failing Source of strength. I take up my service with renewed courage, yet not knowing which shall prosper, this or that. Every soul must walk by faith. Our service is a continual warfare against the satanic science coming in through deceptive guise to take us unawares. Therefore angels are on guard to protect all who are watching and believing and walking and working. [Cf: 16MR130.01] p. 64, Para. 3, [1907MS].

There are continuous battles to fight, and we are not safe a moment unless we place ourselves under guardianship of One who gave His own precious life to make it possible for everyone who will believe in Him as the Son of God, while meeting the strain of Satan's varied science, to escape the corruptions that are in the world through lust. He is fully able, in response to our faith, to unite our human [nature] with His divine nature. We are, while trusting in and partaking of the divine nature and strengthening our own efforts, proclaiming Christ's mission on earth to be peace on earth and good will towards men. We are bound to speak of the dangers of the warfare with invisible foes, and to keep the armor on, for we war not merely against flesh and blood, but against principalities and powers and spiritual wickedness in high places. This means that men of influence will depart from the faith, giving heed to seducing spirits. Therefore we need to keep under the constant guardianship of holy angels. [Cf: 16MR130.02] p. 64, Para. 4, [1907MS].

To follow Christ is not freedom from conflict. It is not child's play. It is not spiritual idleness. All the enjoyment in Christ's service means sacred obligations in meeting oft stern conflicts. To follow Christ means stern battles, active labor, warfare against the world, the flesh, and the devil. Our enjoyment is the victories gained for Christ in earnest, hard warfare. Think of this. [Cf: 16MR131.01] p. 64, Para. 5, [1907MS].

"We are laborers together with God." Christ engaged in the great work for which He lived and died. We are to be instant in season and out of season. And why? "For ye are bought with a price," and have enlisted under the banner of Prince Immanuel. We are enlisted for labor, "not for the meat which perisheth, but for that meat which endureth unto everlasting life." We are to work out our own salvation with fear and with trembling. [Cf: 16MR131.02] p. 64, Para. 6, [1907MS].

We are not our own. We are bought with a price, to glorify God with our bodies and spirits which are His. A work is to be done. There is a faithful work to do in His vineyard. And to every man is given his work. If we are privileged with the bread of life, we must work in the Lord's vineyard. A charge comes to us to deny ourselves and take up the

cross and follow Christ. We are to run the race set before us with persevering earnestness. This oft requires energetic movements. We cannot be idlers. We are urged, "Fight the good fight of faith, lay hold on eternal life. [Cf: 16MR131.03] p. 65, Para. 1, [1907MS].

Every soul must count the cost. Not one will succeed but by strenuous effort. We must spiritually exercise all our powers, and crucify the flesh with its affections and lusts. Crucifixion means much more than many suppose. We are to heed every word of counsel, and not be indifferent in words and actions. Teach these lessons in the family circle. We are not to be off our guard, but to watch and pray lest we enter into temptation. [Cf: 16MR132.01] p. 65, Para. 2, [1907MS].

We must keep constantly before the ones who are pledged to the service of Christ, that it means diligence. It means to be faithful workers, to do all possible to win souls to Christ. It is a constant watchfulness to be faithful unto death, to fight the good fight of faith until the warfare is ended and as overcomers we shall receive the crown of life. [Cf: 16MR132.02] p. 65, Para. 3, [1907MS].

This means much more than we take in. Christ is our example. The Christian warfare is not a life of indulgence to eat and drink and dress as self-indulgent worldlings. The Lord Jesus came in human nature to our world to give His precious life as an example of what our life should be. He is the specimen, not of spiritual indulgence, but of a life constantly before us of self-denial, self-sacrifice. We have the correct view that Christ our Pattern came to give us. There is before us the Prince of heaven, the Son of God. He laid aside the royal crown and the princely robe and came to take His position in our world as a man of sorrows and acquainted with grief. How few take it in! We are not to be petted babies, but laborers together with Christ to save a world, by our own human example bearing a message from the Word of God. [Cf: 16MR132.03] p. 65, Para. 4, [1907MS].

St. Helena Sanitarium, California, August 14, 1907--I thank the Lord this morning that I have had more hours in sleep during the past night. I am sure the Lord is my Helper, my front guard and my rereward. Now is our opportunity to be guarded on every side. Satan will come in, if possible, to lead our people, now, in 1907, into strange paths. This was done after we left America for Australia. Then money seemed to come in, and there was no dearth of means, and that hospital was built in Boulder, Colorado. Such scenes were presented to me as the use of means, and the want of men of right capability to use the means. [Cf: 16MR132.04] p. 65, Para. 5, [1907MS].

Last night I slept well, and this morning I am very thankful to my heavenly Father that He gave strength yesterday to write out some important matters. [Cf: 16MR133.01] p. 65, Para. 6, [1907MS].

St. Helena, California, Wednesday, August , 1907--I cannot sleep after twelve o'clock. There are many things that are brought before me which I wish to remember. I place myself in writing position. My mind has been greatly wrought upon during the night. I was in a meeting in Colorado. I seemed to be in the meetinghouse, and there were some things that were to be considered away from the sanitarium and away from the campground. One was in our midst full of wisdom, and we were to hear His words. He said words that were appropriate for the

occasion. This instruction was of that character that all would understand and could not turn aside. The lessons He gave were full of knowledge for all who would attentively practice them. [Cf: 16MR133.02] p. 66, Para. 1, [1907MS].

Elmshaven, St. Helena Sanitarium, California, September 21, 1907--This is Sabbath morning, and I thank the Lord that I have slept more than usual. I generally have many wakeful hours. I feel great sorrow at times. My heart aches as I consider [that] the day of the Lord is coming as a thief in the night to all who are not watching and praying and working also. Luke 17:20-37. I read this. I can take it in a little, and my heart is pained to see the great necessity that those who have the light shall walk in the footsteps of Jesus, and work out their own salvation with fear and trembling. I am so sorrowful that men placed in positions of responsibility do not understand their own defects of character, yet carry with them an officiousness that blinds their own judgment as to the work to be done for this time of peril. [Cf: 16MR133.03] p. 66, Para. 2, [1907MS].

St. Helena Sanitarium, California, September 28 (27), 1907--I thank the Lord this Friday morning [that] I have had the first good night's rest for weeks. I have spent hours in the night season pleading with God. I have been so very much surprised to see the spirit of dictatorial authority in men. It has seemed to me next to impossible to convince or convert the men who have received this kind of spirit, of its danger. Their own souls are in peril, but they perceive it not. What is lacking? Consecration of the heart to God. [Cf: 16MR134.01] p. 66, Para. 3, [1907MS].

I am not attending large meetings. I do not dare to take the time in traveling and the time occupied in large gatherings and neglect the writings which I am preparing to leave, that after my pen and my voice can no more be heard, then my writings will speak. I have not the least desire to speak in Oakland. I have done my full duty. [Cf: 16MR134.02] p. 66, Para. 4, [1907MS].

Elmshaven, St. Helena Sanitarium, California, October 29, 1907--I have slept quite well until past two o'clock. My mind is active. I cannot sleep as many hours as I would [like]. [I would] be so thankful if I could sleep. [Cf: 16MR134.03] p. 66, Para. 5, [1907MS].

Elder Ballenger, Sister Gotzian, W. C. White, and I had quite a lengthy talk concerning Paradise Valley Sanitarium. Will it be wisdom to turn it over to the conference now [that] the buildings are well prepared for convenience to give thorough treatment? We are the persons who have invested in the sanitarium, and at first they were unwilling to take it, but we think now that they will be willing. We then united in prayer, and then it was my bedtime. Took my bath and went to bed, and after a period of wakefulness, slept. The stars are shining brightly, and there is no fog or appearance of rain. [Cf: 16MR134.04] p. 66, Para. 6, [1907MS].

I am earnestly seeking the Lord. I must have His grace and rich light in order to understand the will of the Lord. We cannot afford to make one mistake now, and why should we? I am reading Ezekiel 20.--Ms 156, 1907. [Cf: 16MR135.01] p. 67, Para. 1, [1907MS].

In order to make man a partaker of His nature, He [Christ] took humanity upon Himself, from His earliest years bearing the trials and temptations which the human family must bear. He identified Himself with man's weakness, that man might identify himself with His strength.--Ms 49, 1907, p. 3. [Cf: 17MR31.05] p. 67, Para. 2, [1907MS].

(Written April 6, 1907, to Mrs. Walter Harper.) I have received your letter, and in reply to it I would say, I cannot advise you to return to Walter Harper unless you see decided changes in him. The Lord is not pleased with the ideas he has had in the past of what is due to a wife. At one time I spoke very plainly to Walter in regard to his responsibilities to his wife. It is very clear to me that it would be a mistake for you to be united again while your love for him is quenched. He cannot make you happy unless his views are changed. [Cf: 18MR349.01] p. 67, Para. 3, [1907MS].

You have a duty to perform to your mother. You should not place yourself in a position where you would be miserable and unhappy; and if Brother Harper holds to his former views, the future would be no better for you than the past has been. He does not know how to treat a wife. [Cf: 18MR349.02] p. 67, Para. 4, [1907MS].

I feel very sad about this matter. I feel indeed sorry for Walter, but I cannot advise you to go to him against your judgment. I speak to you as candidly as I spoke to him; it would be perilous for you to again place yourself under his dictation. I had hoped that he would change. [Cf: 18MR349.03] p. 67, Para. 5, [1907MS].

Brother Harper can place his father in one of our sanitariums, where he will have good care. Your experience of the past is not to be repeated. When you are released from the care of your mother, you can act a part in one of our sanitariums. [Cf: 18MR349.04] p. 67, Para. 6, [1907MS].

The Lord understands all about your experiences, Sister Harper. Be of good courage in the Lord; He will not leave you nor forsake you. My heart goes out in tenderest sympathy for you. Hang your helpless soul on Christ. [Cf: 18MR350.01] p. 67, Para. 7, [1907MS].

You know that not one word passed between you and me in regard to your going to Battle Creek, neither have you spoken to me concerning your life with Brother Harper in the past. Not a word of complaint have you made to me. The course you took in going to Battle Creek you took on your own responsibility, because you deemed it just and right; and this I do not condemn. [Cf: 18MR350.02] p. 67, Para. 8, [1907MS].

Now, my dear sister, you have obtained a knowledge of how to treat the sick, and your help is needed in our sanitarium work. When you write, please tell me in regard to your mother's health. [Cf: 18MR350.03] p. 67, Para. 9, [1907MS].

What are you doing? We need faithful workers in our sanitariums that can give treatment.--Letter 148, 1907. [Cf: 18MR350.04] p. 68, Para. 1, [1907MS].

Does Sister White work miracles? No, No. [Cf: 18MR371.01] p. 68,

Para. 2, [1907MS].

The question is asked, Has Sister White ever worked miracles? Never, never. I have had the honor of praying for the sick most earnestly and laying my hands upon them in the name of the Lord. But it was the Holy Spirit of God that worked the miracles, and not the human agency. [Cf: 18MR371.02] p. 68, Para. 3, [1907MS].

It is not possible for me to describe all the cases now. They are not few. The multiplied instances have been all through my experience. I have prayed for the sick and they were raised up, often from a hopeless condition. Some cases were wonderful. No human agencies work miracles, but the Holy Spirit has, in answer to prayer, raised me up from severe illness, and once brought me back from death--brought me to life. [* As far as is known, Ellen White did not die and then return to life at any point during her 87-year lifetime. However, on October 7, 1882, at Healdsburg, California, she was instantly healed and restored from what she and others thought was her last illness. Of this experience she declared: "About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker's platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom."-- *Selected messages*, Book 1, P. 54.] [Cf: 18MR371.03] p. 68, Para. 4, [1907MS].

Her secretary in later years, C. C. Crisler, adds: "The large congregation witnessed the healing. All noticed the change in her voice, and many observed the change in her countenance. They saw the sudden transition from a deathlike paleness to the flush of health, as the natural color was seen, first in her neck, then in the lower part of the face, and then in the forehead. One of the business men of Healdsburg exclaimed, 'A miracle is being wrought in sight of this whole congregation!' After the meeting she testified to inquiring friends that the Lord had healed her."-- *Life Sketches*, P. 263.] [Cf: 18MR371.04] p. 68, Para. 5, [1907MS].

Sister White has prayed for many sick persons and they have been healed. There have been many, so very many, healed, for whom my husband and I have prayed, laying our hands upon them, and they were healed and glorified God. But I did not work the miracle; I called upon One who was the Miracle-worker and He has answered my prayer in a remarkable manner. The light of His Spirit has filled the room and some have been prostrated by the power of God, losing their strength. But their hearts and lips were filled with praise to God.--Ms 159, 1907. [Cf: 18MR371.05] p. 68, Para. 6, [1907MS].

(Written Feb. 5, 1907, from Sanitarium, California, to N. D. Faulkhead.) I was pleased to receive the information that you are again connected with the publishing work. May the Lord strengthen and encourage you day by day, is my prayer. Establish yourself in the

strength of the Lord. You may put your trust in Him, for He will be your shield and buckler. We are nearing the close of this earth's history. If I do not meet you again on this earth, I hope to meet you in the city of our God. I think we shall all rejoice when the conflict is over. [Cf: 19MR35.01] p. 69, Para. 1, [1907MS].

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength" [Isa. 26:1-4]. [Cf: 19MR35.02] p. 69, Para. 2, [1907MS].

I have been strengthened to write many pages this winter, although I have suffered from three attacks of influenza, caused by my visits to Oakland and San Francisco, when I was obliged to expose myself to many changes in the weather. [Cf: 19MR35.03] p. 69, Para. 3, [1907MS].

I thank the Lord that I can still write. I am up and at work early in the morning, when the other members of my family are still sleeping. This morning I slept until four o'clock, which is an unusual thing for me. I have reason to be very grateful for the degree of health that I enjoy. I can go up and down stairs as readily as the young people, and my mind is clear. The Holy Spirit is bringing before my mind the things that our people need to understand at this time. [Cf: 19MR35.04] p. 69, Para. 4, [1907MS].

My voice is clear, and I still speak to the people assembled at our camp meetings. After speaking several times at the recent camp meeting in Oakland, no weakness followed the work, but instead, I felt my strength renewed, and rejoiced in health of mind and body and soul. After speaking for more than an hour one Sabbath, I invited those who desired to give themselves to the Lord to come forward, and then I united with the ministering brethren in prayer for these souls. [Cf: 19MR36.01] p. 69, Para. 5, [1907MS].

Quite a number have been added to the church through the efforts made at our camp meetings. When I united with my brethren in this effort, I felt my strength renewed and my soul refreshed. I feel that it is my duty to praise and glorify God for His goodness. The Lord is my strength; He does not fail me. The Lord desires us to trust in Him every day. [Cf: 19MR36.02] p. 69, Para. 6, [1907MS].

The time has come when we must expect the Lord to do great things for us. Our efforts must not flag or weaken. We are to grow in grace and in a knowledge of the Lord. Before the work is closed up and the sealing of God's people is finished, we shall have the outpouring of the Spirit of God. Angels from heaven will be in our midst. I want you and all your family to have a part in this closing work. The present is the fitting up time for heaven, when we each must walk in full obedience to all the commandments of God. [Cf: 19MR36.03] p. 69, Para. 7, [1907MS].

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose" [Isa. 35:1]. God's people will be out of the cities then. [Isa. 35:2-10, quoted.] [Cf: 19MR36.04] p. 70, Para. 1, [1907MS].

Here the future restoration of the people of God is brought to view for our encouragement. Lay up these words in your heart . Accept Christ as your Saviour. Make Him your friend. Take the offered salvation, and place yourself wholly on the Lord's side. Every member of your family should now consecrate himself to the service of God. Do not disband, but draw together. Depend on Christ alone for your salvation. [Cf: 19MR36.05] p. 70, Para. 2, [1907MS].

The Word of God is to be your lesson book. Study this Word, and it will become your strength, your fortress, your high tower, your consolation, your instruction, your guide, your sanctification. It is given for your constant growth in holiness. Peter calls the practical application of the Word "growth in grace." Through the study of the Word the whole character may be changed. "If any man be in Christ, he is a new creature: old things (old ambitions) are passed away; behold, all things are become new" [2 Cor. 5:17]. The fruits of the Spirit will be revealed in refinement and true godliness. Selfishness will be purged from the life. Love, joy, peace, longsuffering, and gentleness will be revealed in the life. [Cf: 19MR37.01] p. 70, Para. 3, [1907MS].

With Christian love to you all. (Signed: Ellen G. White).--Letter 30, 1907. [Cf: 19MR37.02] p. 70, Para. 4, [1907MS].

(Written February 5, 1907, from Sanitarium, California, "To the Members of Our Churches in and About Melbourne [Australia].") The Lord desires you to receive the gospel, and to practice it in your lives. He calls upon you to become humble seekers after Him, to receive the truth into good and honest hearts, and to reveal it in a decided change of character. Let every believer turn his attention toward seeking the Lord, that the church as a body may stand before God in true humility, the souls of the members cleansed from the defilement of sin. [Cf: 19MR233.01] p. 70, Para. 5, [1907MS].

My brethren and sisters, take hold of the work of perfecting Christian character. We are to live for the glory of God. There needs to be deep searching of heart. There is a great work to be done in cleansing the life by the truth of God's Word. When this truth is received as it should be, the life will become a power for the glory of God. [Cf: 19MR233.02] p. 70, Para. 6, [1907MS].

Brethren and sisters, wake up, wake up! Proclaim the gospel in its simplicity. Listen as for your life to "what saith the Scriptures." It is of supreme importance that you hear aright, that you purify your hearts from selfishness; for your eternal welfare is at stake. Are you seeking for the Pearl of great price? Are you guarding yourselves against the deceptions of Satan, or do you stand ready to receive the suggestions of those who have departed from the faith and given heed to seducing spirits? Your salvation depends on your hearing aright, and receiving with meekness the engrafted word. [Cf: 19MR233.03] p. 70, Para. 7, [1907MS].

Will you be reconciled to God, and obey His commandments, that you may be sanctified, body, soul, and spirit? You have been bought with a price, by the death of the only begotten Son of God. Your heart beats on. On that pulsation depends your life. Its beating is independent of

your will. You eat and sleep in careless indifference. But God's guardian care over you is unceasing. He controls the ebb and flow of the vital current. [Cf: 19MR234.01] p. 71, Para. 1, [1907MS].

Where is the gratitude that should rise from human lips for His preserving care? Where is the recognition of His unceasing watchfulness? Why does not thankfulness flow forth from the life in gratitude-offerings? Why do not springs of joy well up in the heart? Why are there not made pledges of most sacred consecration to do the will and way of the Lord? Where are the sensible thoughts that should fill each mind? Thorough conversion from selfishness should now be seen. We should put away all the plans which do not directly tend to advance the Lord's plans, and which, if carried out, would retard the work that should be done for perishing souls. [Cf: 19MR234.02] p. 71, Para. 2, [1907MS].

If Satan can lull us to sleep at this time, when we have reached the crisis in this earth's history, his end will be gained. The Lord calls upon our churches in Australia to make decided efforts for the right, lest the members fall into some deceptive snare of the enemy. Wake up, wake up! Put away your pride, and forsake your non-committal position. Your testing time has come, and you must take sides with Christ or against Him. On which side are you standing--with the world or with Christ? Are you receiving the truth and preparing to speak a word in season to arrest the attention of the careless and the indifferent? God demands decided changes in your attitude. The truth you possess is the Word of the living God. What are you doing to meet the claims of the gospel? Is it your highest desire to learn the will of Him who gave Himself for you in self-denial and sacrifice, that you might become sons and daughters of God? Are you seeking to arouse souls to take an interest in eternal realities? [Cf: 19MR234.03] p. 71, Para. 3, [1907MS].

Now is your time to learn how to work earnestly and intelligently for the salvation of those ready to perish. Make no compromise with the powers of darkness. Learn the claims of the law of God, and obey them heartily. Then your life will shine forth brightly amidst the spiritual darkness of the world. [Cf: 19MR235.01] p. 71, Para. 4, [1907MS].

Those who have been baptized and have taken their stand on the Lord's side, separating from the enemy, have pledged themselves to the service of God. When you went down into the water and were baptized in the name of the Father, the Son, and the Holy Spirit, these three great powers of heaven pledged themselves to give you power and grace to resist every temptation to dishonor God. When you rose from the water, you represented the resurrection of Christ. [Cf: 19MR235.02] p. 71, Para. 5, [1907MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. [Cf: 19MR235.03] p. 71, Para. 6, [1907MS].

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and

covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him" [Col. 3:1-10]. [Cf: 19MR235.04] p. 72, Para. 1, [1907MS].

Great responsibility comes to those who have been baptized in the name of the Father, the Son, and the Holy Spirit. Strive to understand the meaning of the words, "Ye are dead, and your life is hid with Christ in God." In the new life upon which you have entered, you are pledged to represent the life of Christ. Having put on the new man, "which is renewed in knowledge after the image of Him that created him," "put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful" [verses 12-15]. [Cf: 19MR236.01] p. 72, Para. 2, [1907MS].

The old sinful life is dead, the new life entered into with Christ by the pledge of baptism. Practice the virtues of the Saviour's character. Let His word "dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" [verses 16, 17]. [Cf: 19MR236.02] p. 72, Para. 3, [1907MS].

These things are to be presented in the churches. Love, compassion, and tenderness are to be revealed amongst us. Put on, as the elect of God, mercy and kindness. The sins that were practiced before conversion are to be put off with the old man. With the new man, Christ Jesus, are to be put on "kindness, humbleness of mind, meekness, longsuffering." [Cf: 19MR236.03] p. 72, Para. 4, [1907MS].

Those who have risen with Christ to walk in newness of life are the elect of God. They are holy unto the Lord, and are acknowledged by Him as his beloved. As such, they are under solemn covenant to distinguish themselves by showing humility of mind. They are to clothe themselves in garments of righteousness. They are separate from the world, from its spirit, its practices, and they are to reveal that they are learning of Him who says, "I am meek and lowly in heart." If they realize that they have died with Christ, if they keep their baptismal vow, the world will have no power to draw them aside to deny Christ. If they live the life of Christ in this world, they are partakers of the divine nature. Then, when Christ, who is our life, shall appear, they also will appear with Him in glory. [Cf: 19MR236.04] p. 72, Para. 5, [1907MS].

The people of God are to love as brethren and sisters. They are to be kind and courteous. They are to forgive one another as Christ has forgiven them. They are to follow His example in all things; for their

life is hid with Him in God. My brethren and sisters, consider the possibilities of such a life. Christian unity is a grand and wonderful thing. Strive for it. "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. . . . Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" [1 Peter 1:15, 22, 23]. [Cf: 19MR237.01] p. 72, Para. 6, [1907MS].

My brethren and sisters, will you not heed this appeal? As it is read to the members of the several churches by the one who shall stand in my stead, because I cannot be with you personally, let the believers respond. Bow before God, and make confession of your backsliding. In humility accept the words of Christ, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me" [Matt. 16:24]. "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:29, 30]. [Cf: 19MR237.02] p. 73, Para. 1, [1907MS].

We need to work unitedly and with Christ, that we may not be drawn away from the faith. In the night season I was speaking these words to the churches of Melbourne, impressing upon them the need of preparing for the coming of Christ. We need to be very earnest now; for much time has been lost because our lives have not been hidden with Christ in God. As I presented these things, the deep movings of the Spirit of God were felt, and light came into the meeting. Humble confessions were made. Some who at first had seemed to be indifferent, broke down, and confessed their sins, and a reformation was begun. [Cf: 19MR238.01] p. 73, Para. 2, [1907MS].

I write these things to you because I believe it will be the means of helping you out of darkness into the light.--Letter 32, 1907. [Cf: 19MR238.02] p. 73, Para. 3, [1907MS].

(Written August 26, 1907, at Sanitarium, California.) During the past night I have been unable to sleep. My mind has been deeply exercised, and I am now writing, though it is several hours before daylight. [Cf: 19MR371.01] p. 73, Para. 4, [1907MS].

Yesterday afternoon Dr. Ruble visited me, and we had a long interview. Dr. Ruble is secretary of the medical department of the General Conference, and is connected with the sanitarium at Takoma Park. I spoke to him regarding the wages that should be paid to our ministers and physicians. There should be a more equable adjustment in these matters. [Cf: 19MR371.02] p. 73, Para. 5, [1907MS].

Dr. Ruble asked me concerning the relation that we should sustain toward private medical work and private sanitariums. I could not say that there should be a binding about of men who are working privately in unselfish lines, although I know that in some cases the question involves great perplexity. Much depends on how these private sanitariums are conducted. [Cf: 19MR371.03] p. 73, Para. 6, [1907MS].

The Lord is not glorified by the work of the sanitarium that has been

established in Boulder in rivalry to the original institution. The devising of this sanitarium and its working have been contrary to the will and way of the Lord. It was one of the strange results of unsanctified judgment. [Cf: 19MR371.04] p. 73, Para. 7, [1907MS].

All who profess to be the children of God need now to realize that we are living in perilous times. The end of all things is near at hand. The signs are rapidly fulfilling, yet it would seem that but few realize that the day of the Lord is coming swiftly, silently, as a thief in the night. Many are saying, Peace and safety [1 Thess. 5:3]. Unless they are watching and waiting for their Lord, they will be taken as a snare [Eze. 12:13; 17:20]. [Cf: 19MR371.05] p. 73, Para. 8, [1907MS].

We see and feel keenly the unbelief of some who have blinded their eyes and hardened their hearts, refusing to acknowledge the light because it has not coincided with their own ideas. My heart is pained as I see that many, and some even amongst our own people, are fulfilling the words written by Paul: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" [1 Tim. 4:1]. The time of this apostasy is here. Every conceivable effort will be made to throw doubt upon the positions that we have occupied for over half a century. [Cf: 19MR372.01] p. 74, Para. 1, [1907MS].

The work that the Lord has laid upon me is held up to ridicule and scorn. But even in this I am in good company, for so did the Pharisees regard the Saviour and His works. Some declare their unbelief in the work that the Lord has given me to do, because, as they say, "Mrs. E. G. White works no miracles." But those who look for miracles as a sign of divine guidance are in grave danger of deception. It is stated in the Word that the enemy will work through his agents who have departed from the faith, and they will seemingly work miracles, even to the bringing down of fire out of heaven in the sight of men [Rev. 13:13, 14]. By means of "lying wonders" Satan would deceive, if possible, the very elect [Matt. 24:24]. [Cf: 19MR372.02] p. 74, Para. 2, [1907MS].

Multitudes have heard me speak, and have read my writings, but no one has ever heard me claim to work miracles. I have at times been called upon to pray for the sick, and the word of the Lord has been verified: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him [James 5:14, 15]. Christ is the great miracle-worker. To Him be all the glory. He it is of whom John writes: "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. . . . He was in the world, and the world was made by Him, and the world knew Him not" [John 1:1-5, 10]. [Cf: 19MR372.03] p. 74, Para. 3, [1907MS].

If those who were exalted to heaven in point of privilege, and who should have been especially wise in spiritual discernment, failed to recognize in Christ the promised Messiah, shall we think it strange if

His followers are not recognized by the world? [Cf: 19MR373.01] p. 74, Para. 4, [1907MS].

"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 1:12-14]. [Cf: 19MR373.02] p. 74, Para. 5, [1907MS].

We need the true discernment. He alone who receives the Son of God as his Saviour stands on vantage ground. Many are in confusion because of their failure to receive the truth. Every soul in these days of terrible wickedness needs especially to search the Scriptures. The less they associate with the elements of unbelief, the safer will it be for those who desire a genuine experience in the faith that works by love and purifies the soul. [Cf: 19MR373.03] p. 74, Para. 6, [1907MS].

As I realize the accountability of those who know the truth, I cannot sleep. I pray earnestly for the light of Jesus' countenance, that I may not become confused. I shall continue to use pen and voice in accordance with the word of God. As representations are given to me, I shall endeavor faithfully to write them out. [Cf: 19MR373.04] p. 75, Para. 1, [1907MS].

It is a terrible thing to be self-deceived; for many will, because of self-confidence and self-sufficiency, be eternally lost. Now, just now, is the time to wash our robes of character, and make them white in the blood of the Lamb. We cannot afford to lose heaven. Awful will be the revelation to those who find that the books of heaven testify that they have permitted themselves to become Satan's helpers in deceiving other souls, and causing them also to lose eternal life. Inexpressible sad is the picture of those whom others will charge with the loss of their souls. Eternal life was within their reach, but their deluded, proud hearts were not broken, and they refused to confess their sins. [Cf: 19MR374.01] p. 75, Para. 2, [1907MS].

There are some in the Colorado Conference who need reconversion. I have seen their dangers. In the night seasons, I have been unable to sleep as I have contemplated the awful result of some who are pursuing a course under the intriguing of Satan. I have sent earnest warnings to some, but will they take heed, or will my burden of soul for them be in vain? [Cf: 19MR374.02] p. 75, Para. 3, [1907MS].

[Matt. 11:20-27, quoted.] This is Bible truth. And of those who have clung to their own hereditary and cultivated tendencies, I can only say, They must have the converting power of God before they can be a blessing to others. Unless they are converted daily, they will have a continual warfare with self. They may plead for their own way, but their way is not always the right way. They must fall upon the Rock, and be broken. There is hope for them if they will heed the gracious invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" [Matt. 11:28-30].--Letter 410, 1907. [Cf: 19MR374.03] p. 75, Para. 4, [1907MS].

(Written January 18, 1907, from Sanitarium, California, to the members of the Oakland church.) I must write to you regarding your proposed church building. I am pleased with the site you have selected. It is near to the street railway, and thus very convenient for those who come from a distance. [Cf: 21MR93.01] p. 75, Para. 5, [1907MS].

I have been bidden to give you words of warning regarding the meetinghouse that you shall build. This is a time for you to examine yourselves to see if you are standing in the right position regarding this matter. [Cf: 21MR93.02] p. 75, Para. 6, [1907MS].

In Oakland we need a church building. Soon a simple and inexpensive place of worship should be erected. In this the brethren and sisters in Oakland are to show that they fear the Lord, by refusing to build a stylish and costly church. We are living in perilous times; judgment is to follow judgment. Let us now reveal in our works that we believe that the time of God's judgments is come, that we are approaching the day when there will be no certainty regarding anything in this world. By our works as well as our testimony we are to tell that the end of all things is at hand. [Cf: 21MR93.03] p. 75, Para. 7, [1907MS].

We are to take heed to the warnings given in the calamity that has overtaken San Francisco. The people of Oakland must not give the people of San Francisco cause to think that they feel secure. But that is what they would understand your action to mean if at this time you should erect a large and costly meetinghouse. [Cf: 21MR93.04] p. 76, Para. 1, [1907MS].

The great earthquake of San Francisco is to be followed by earthquakes in other places. We need not be surprised if after a time Oakland should become so wicked that calamities will fall on this city also. [Cf: 21MR93.05] p. 76, Para. 2, [1907MS].

Those who do not believe that the Lord is coming soon are building without stopping to consider why the Lord wiped out a greater part of the city of San Francisco; but the leading men of San Francisco are no pattern for us to follow. [Cf: 21MR93.06] p. 76, Para. 3, [1907MS].

One thing will be plainly developed at this time, one question be clearly settled--whether we are solid Christians or merely professors. We should let it be well understood that we regard this terrible calamity as the stroke of an offended God, because His treasure has been lavishly spent to glorify self. Let our works be such that men can see that we are but sojourners here, that we are seeking a better country, even a heavenly. [Cf: 21MR93.07] p. 76, Para. 4, [1907MS].

We may well fear and tremble for the things that shall be in the future. Many of the citizens of Oakland will be weighed in the balances and found wanting. Would you be of that company? You need now to show in life and character the sanctification of the gospel and a belief in Christ's soon coming in power and great glory. Will you show faith by genuine faith in the signs of the Lord's second coming? [Cf: 21MR94.01] p. 76, Para. 5, [1907MS].

We are to bring the truth into all our works; we are to be sanctified through the truth, and show to a world dead in trespasses and sin that

we are a holy nation, a peculiar people, a chosen generation, zealous of good works. [Cf: 21MR94.02] p. 76, Para. 6, [1907MS].

The death of Christ was accomplished to make us genuine Christians through faith in Him. We carry a message of sacred truth, and through the righteousness of Christ we are to become one in Him, separate from the world, distinguished from it by the features of our faith that make us heirs of God and joint heirs with Christ. We are Christ's witnesses. By our baptismal vow we are under solemn pledge to witness for Him. Through the merits of Christ we are to let our light shine forth to the world, that they, by seeing our good works, may glorify our Father which is in heaven. [Cf: 21MR94.03] p. 76, Para. 7, [1907MS].

At this time the building of costly meetinghouses in any place is not in accordance with our faith. There are many places where meetinghouses will soon have to be built, therefore we should not put large sums of money in any one place. [Cf: 21MR94.04] p. 76, Para. 8, [1907MS].

At Mountain View a meetinghouse is greatly needed, and should soon be built. The Oakland church will need to help the brethren and sisters in Mountain View. If five thousand dollars could be given for the building of a suitable meetinghouse for this sister church, the enterprise could go forward at once, and the two meetinghouses would soon be completed. [Cf: 21MR94.05] p. 77, Para. 1, [1907MS].

All who help in this essential work will receive the blessing of God. I hope that none in Oakland will object to appropriating a portion of the means to help in building the meetinghouse in Mountain View. [Cf: 21MR94.06] p. 77, Para. 2, [1907MS].

May the Lord help and sanctify and bless in the work of building in Oakland and Mountain View. May all hearts he made willing, is my prayer. The Lord will certainly bless those who will work unitedly to carry forward this work at this time.--Letter 10, 1907. [Cf: 21MR94.07] p. 77, Para. 3, [1907MS].

(Written September 3, 1907, from Sanitarium, California, to Emma White.) I am very desirous of hearing from you. Will you please write me soon, even if you can send only a few lines. It would please me very much to get a letter from you. [Cf: 21MR101.01] p. 77, Para. 4, [1907MS].

This morning I was able to rise at four o'clock and dress without disturbing any member of the family. After taking my cold bath, I sat down to write to you. I am able to continue my writing from early morning until evening. Then I put away my work. I am often surprised that my mind is so clear for the work of preparing articles. I am very thankful to my heavenly Father for this clearness of mind and that He gives me such precious thoughts. His Word is full of comfort and hope. Light, precious light, is sown for the righteous, and truth for the upright in heart. [Cf: 21MR101.02] p. 77, Para. 5, [1907MS].

W. C. White is away from home. He has attended the Los Angeles camp meeting. If we were both absent, our workers could not complete the writings we are preparing for publication. With my writing and reading these articles, I am kept diligently employed. [Cf: 21MR101.03] p. 77, Para. 6, [1907MS].

My confidence in God is unshaken, notwithstanding some are departing from the faith, and giving heed to seducing spirits and doctrines of devils. My mind is clear and my heart is stayed upon God. I thank Him with heart and soul and voice this morning that He blesses me with His peace and grace. I can say with the psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name." He is good, and greatly to be praised. Soon He will come to deliver His saints. [Cf: 21MR101.04] p. 77, Para. 7, [1907MS].

The time of trouble has already begun. We hear continually of riots and accidents, of murders and robberies. Human life is no longer safe unless under the protection of God. God's servants must not be surprised that they meet with great difficulties and persecution at this time. In His day, the world's Redeemer, the Son of God, was shamefully treated by the people He came to bless. He had to go from city to city to ensure His safety, and this persecution followed Him until His work on earth was accomplished. [Cf: 21MR101.05] p. 77, Para. 8, [1907MS].

I am so thankful that we have a faith that will stand the test of trial and opposition. As trouble in the world increases, the Lord's children will have to suffer; but the Word of God affords comfort and encouragement for such a time. Read the first and second chapters of First Corinthians; there are precious assurances here for the child of God. [Cf: 21MR101.06] p. 78, Para. 1, [1907MS].

Paul is speaking to his brethren in the faith: "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 be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance, and in all knowledge; 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." [Cf: 21MR102.01] p. 78, Para. 2, [1907MS].

We have some understanding of what this waiting means. In the messages given me to bear, we are constantly seeking to confirm the faith of our people. The testimony of the Spirit of God today harmonizes with that given through the apostle Paul: "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." I want you to read this chapter carefully, for it has been a great comfort to me. [Cf: 21MR102.02] p. 78, Para. 3, [1907MS].

The apostle continues: "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." This we are trying to do. In our labors in different lines there is need of carefulness of speech, of watchfulness of each action, that through the grace of Christ the responsibilities that have been placed upon us may be borne in the Spirit of Christ, and without any friction. [Cf: 21MR102.03] p. 78, Para. 4, [1907MS].

I will not write you a long letter now, but will write again when I have time. We would be pleased if you could come and visit us. I have a gentle horse, and you could ride out whenever you pleased. You know how we are situated, away from the main road with its noise and dust. If you will come, I will send the means to bring you here. I will await your answer with much interest.--Letter 266, 1907. [Cf: 21MR102.04] p. 78, Para. 5, [1907MS].

(Written May 15, 1907, from Loma Linda, California, to P. T. Magan.) I pray that the Lord's blessing may rest upon you. Your work has been made disagreeable and difficult because of the attitude of some of your brethren. The Lord has not prompted these things that are of a discouraging nature. I have written to you in harmony with the light that I have received for years, but I ask you not to use this in a way that might be injudicious. I feel assured that you will act with proper discretion in this matter. [Cf: 21MR463.01] p. 78, Para. 6, [1907MS].

Our great need is unity. We have not one soul that can be spared. The Lord calls upon us to unify in harmony with Bible truth. This should be repeated over and over in the family and in the church. [Cf: 21MR463.02] p. 78, Para. 7, [1907MS].

It was because of his faithfulness in rebuking evil in the ruling power that John the Baptist was cast into prison. Yet Jesus did not deliver him from persecution. John's faith was severely tested, and he sent messengers to Jesus to inquire of Him, "Art Thou He that should come? or look we for another" [Luke 7:20]? [Cf: 21MR463.03] p. 79, Para. 1, [1907MS].

The sick and the suffering were crowding about Jesus, hoping for relief. Some were glorifying God for healing they had already received. To the inquiry of John's messengers, the Saviour did not at once reply. [Cf: 21MR463.04] p. 79, Para. 2, [1907MS].

But "in that same hour He cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind He gave sight." Christ made bare His holy arm, and gave evidence of His Messiahship. The great miracles He wrought were His reply to the inquiry of the lonely prisoner. The deaf ears heard His voice. He spoke to the blind, and they received their sight. His words quieted the frenzied demoniacs, and the satanic powers were repulsed. [Cf: 21MR463.05] p. 79, Para. 3, [1907MS].

Then Jesus said unto the messengers of John, "Go your way, and tell John what things ye have seen and heard how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" [Luke 7:22]. [Cf: 21MR463.06] p. 79, Para. 4, [1907MS].

We need individually a greater faith. In our sanitariums the sick are to be healed, and they are to receive a knowledge of right methods of living. You are making a right move in establishing a sanitarium on the large tract of land you purchased for the Madison school. The building may be simple, yet perfect in all its arrangements. Let [it] be a model that others may copy. [Cf: 21MR463.07] p. 79, Para. 5, [1907MS].

The Lord is not pleased with a division between medical missionary physicians and gospel workers. By some, strange walls have been built up. We should study to reach the unity of the faith. Truth will bear away the victory on every point. [Cf: 21MR463.08] p. 79, Para. 6, [1907MS].

Said Christ, "As the Father gave Me commandment, so I do." He came to our world on a mission from the Father. He came to bridge the gulf that sin had made between God and man. There was to be made a provision for a reconciliation, for a union with the human with the divine nature. Christ would sanctify all who believe in Him. In the gift of Christ to our world, God has provided for every one a power to overcome evil. He has 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" [2 Peter 1:4]. [Cf: 21MR464.01] p. 79, Para. 7, [1907MS].

The great apostasy originally began in a denial of the love of God, as it is plainly revealed in the Word. Provision was then made whereby fallen man might have a powerful revelation of the love of God, and be given an opportunity to return to his allegiance to Jehovah. [John 3:16, quoted.] "I lay down My life for the sheep," says Christ. [John 6:51, quoted.] Here is a revelation of the power mighty to save "to the uttermost." God is light and love. [Cf: 21MR464.02] p. 79, Para. 8, [1907MS].

After the war in the heavenly courts Satan and his followers were cast out. As human beings, we are subject to the crafty wiles and temptations of this fallen foe. And unless we are kept by the power of Christ, we shall certainly be led away by the satanic sophistries by which the world is flooded. Our safety is to lean not on human power, on the arm of flesh, but upon the divine arm. Those who are partakers of the divine nature will not be beguiled by Satan. [Cf: 21MR464.03] p. 80, Para. 1, [1907MS].

Everyone will be tested. Men professing to be Christians will be placed in positions of trust, as guardians over the flock of God. But if they act as dictators, using arbitrary authority, they are out of their place. Christ alone is our sufficiency. Great mischief has resulted from the course of men who set themselves as lords over God's heritage. [Cf: 21MR464.04] p. 80, Para. 2, [1907MS].

We are God's property. In Jesus Christ we are to behold a pattern of what we should be. Every soul should be educated to look not to his fellow men, but unto Christ. He is the author and finisher of our faith. Let no man think it his place to point out to others in a compulsory manner their duty. This God forbids. All are to be guided in the path of duty by the plain word of God. [Cf: 21MR464.05] p. 80, Para. 3, [1907MS].

[John 5:39, quoted.]--Letter 172, 1907. [Cf: 21MR464.06] p. 80, Para. 4, [1907MS].

If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." Nothing but divine power can regenerate the human heart and imbue souls with the love of Christ, which will ever manifest itself with love for those for whom He died.

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. When converted to God, a new moral taste is supplied, a new motive power is given, and he loves the things that God loves; for his life is bound up by the golden chain of the immutable promises to the life of Jesus. Love, joy, peace, and inexpressible gratitude will pervade the soul, and the language of him who is blessed will be, "Thy gentleness hath made me great." [Cf: ST 01-02-07 para. 01] p. 80, Para. 5, [1907MS].

With Fear and Trembling. But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him; but we may constantly fear lest our old nature will herein obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our "own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure." With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ. [Cf: ST 01-02-07 para. 02] p. 80, Para. 6, [1907MS].

We are to grow daily in spiritual loveliness. We shall fail often in our efforts to copy the divine Pattern. We shall often have to bow down to weep at the feet of Jesus, because of our shortcomings and mistakes; but we are *not to be discouraged*; we are to pray more fervently, believe more fully, and try again with more steadfastness to grow into the likeness of our Lord. As we distrust our own power, we shall trust the power of our Redeemer, and render praise to God, who is the health of our countenance, and our God. [Cf: ST 01-02-07 para. 03] p. 81, Para. 1, [1907MS].

Wherever there is union with Christ there is love. Whatever other fruits we may bear, if love be missing, they profit nothing. Love to God and our neighbor is the very essence of our religion. No one can love Christ and not love His children. When we are united to Christ, we have the mind of Christ. Purity and love shine forth in the character, meekness and truth control the life. The very expression of the countenance is changed. Christ abiding in the soul exerts a transforming power, and the outward aspect bears witness to the peace and joy that reign within. We drink in the love of Christ, as the branch draws nourishment from the vine. If we are grafted in Christ, if fiber by fiber we have been united with the Living Vine, we shall give evidence of the fact by bearing rich clusters of living fruit. If we are connected with the Light, we shall be channels of light, and in our words and works we shall reflect light to the world. Those who are truly Christians are bound with the chain of love which links earth to heaven, which binds finite man to the infinite God. The light that shines in the face of Jesus Christ shines in the hearts of His followers, to the glory of God. [Cf: ST 01-02-07 para. 04] p. 81, Para. 2, [1907MS].

By beholding we are to become changed; and as we meditate upon the perfections of the divine Model, we shall desire to become wholly

transformed and renewed in the image of His purity. It is by faith in the Son of God that transformation takes place in the character, and the child of wrath becomes the child of God. He passes from death unto life; he becomes spiritual and discerns spiritual things. The wisdom of God enlightens his mind, and he beholds wondrous things out of His law. As a man is converted by the truth, the work of transformation of character goes on. He has an increased measure of understanding. In becoming a man of obedience to God, he has the mind of Christ, and the will of God becomes his will. [Cf: ST 01-02-07 para. 05] p. 81, Para. 3, [1907MS].

He who places himself unreservedly under the guidance of the Spirit of God will find that his mind expands and develops. He obtains an education in the service of God which is not one-sided and deficient, developing a one-sided character, but one which results in symmetry and completeness. Weaknesses that have been manifested in a vacillating will and powerless character are overcome, for continual devotion and piety bring the man in such close relation to Christ that he has the mind of Christ. He is one with Christ, having soundness and strength of principle. His perception is clear, and he manifests that wisdom which comes from God. Says James, "Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." This will be the wisdom manifested by him who takes the cup of salvation and calls upon the name of the Lord. This salvation which offers pardon to the transgressor, presents to him the righteousness that will bear the scrutiny of the omniscient One, gives victory over the powerful enemy of God and man, provides eternal life and joy for its receiver, and may well be a theme of rejoicing to the humble, who hear thereof and are glad. Mrs. E. G. White. [Cf: ST 01-02-07 para. 06] p. 81, Para. 4, [1907MS].

In order to save fallen man, under a sense of the infinite magnitude of the task, Christ undertook to represent to the world the character of God in His great love for the world. Nothing was allowed to divert His attention for a moment. His one effort was to carry out the plan of God laid before the foundation of the world. Said Christ, "Therefore doth My Father love Me, because I lay down My life that I might take it again." "As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep." That is: "My Father hath so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father; for by My sacrifice, His will is fulfilled, His law vindicated, and God can be just, and yet justify him who believes in Jesus." [Cf: ST 01-16-07 para. 01] p. 82, Para. 1, [1907MS].

This is a love that passeth knowledge. Shall we not be filled with astonishment at the amazing riches of the grace of Christ? Jesus alone could do the work. Knowing the height and depth of the love of God, he engaged to come into the world to make it manifest to sinners. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the love of God to lost humanity. It is impossible for us to conceive of the riches of His grace abundantly provided for all who

believe on Christ. And having thus Himself represented the love of the Father, He has enjoined upon those who believe in Him to represent His character to the world, and thus reflect the glory of God in their own character. [Cf: ST 01-16-07 para. 02] p. 82, Para. 2, [1907MS].

Jesus says, "As Thou hast sent Me into the world, even so have I also sent them into the world," to be witnesses for Me. Christ calls upon each of His followers to represent His goodness, His mercy, and His love to the world, as He represented the love of the Father. He has made those who believe in Him as their personal Saviour, partakers of the divine nature, that they should not perish, but have everlasting life; and those who are saved by His grace are to reveal His power to others, that others may be saved thru their instrumentality. All who are truly converted are commissioned of God to be light bearers to the world. [Cf: ST 01-16-07 para. 03] p. 82, Para. 3, [1907MS].

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." It is the privilege and duty of every child of God to obtain day by day a living experience in the things of Christ. Thru a connection with Christ, we are to go forth in His Spirit, with His mind, as agents to cooperate with the divine, to bear to the world the message of the love of God to man. We are to proclaim that Christ is our Advocate, that the bow of promise encircles the throne, that the Lord is waiting to be gracious. This work must not be set aside because it requires self-denial and self-sacrifice. Looking to the Author and Finisher of our faith, we must see there our pattern, and shape our life after the example He has given. [Cf: ST 01-16-07 para. 04] p. 82, Para. 4, [1907MS].

The church may individually be all that they profess to be; for if they will seek the Lord with all the heart, they will be filled with the Spirit. Jesus Christ is the Pattern, and every one who copies the Pattern will estimate the value of his own soul as the purchased possession of Christ. He will see that the Lord requires all the members of His church, as living, human agencies, to exert a sanctified influence in unity to build up the Redeemer's kingdom in the earth. The careless inaction, the indolence, the neglect to improve a single faculty and intrusted capability which might have been employed for blessing humanity, robs the world of the promised influence of the Holy Spirit, which might have accompanied with its presence the living witness for God. A message from heaven is sent to the world by those whom the Lord has called. They are to make known the salvation of God, that, by the testimony of those who are sanctified, many may be saved. Mrs. E. G. White. [Cf: ST 01-16-07 para. 05] p. 82, Para. 5, [1907MS].

Given by inspiration of God," "able to make us wise unto salvation," rendering "the man of God perfect, thoroughly furnished unto all good works"--the Book of books has the highest claims to our reverent attention. Superficial study of the word of God can not meet the claims it has upon us, nor furnish us with the benefit that is promised. We should seek to learn the full meaning of the words of truth, and to drink deep the spirit of the holy oracles. [Cf: ST 05-01-07 para. 01] p. 83, Para. 1, [1907MS].

To read daily a certain number of chapters, or to commit to memory a stipulated amount of Scripture, without careful thought as to the meaning of the text, will profit but little. To study one passage 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 05-01-07 para. 02] p. 83, Para. 2, [1907MS].

We can not obtain wisdom from the word of God without giving earnest and prayerful attention to its study. It is true that some portions of Scripture are, indeed, too plain to be misunderstood; but there are many portions whose meaning can not be seen at a glance; for the truth does not lie upon the surface. In order to understand the meaning of such passages, scripture must be compared with scripture; there must be careful research and prayerful reflection. Such study will be richly repaid. As the miner discovers precious veins of 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 careless seeker. [Cf: ST 05-01-07 para. 03] p. 83, Para. 3, [1907MS].

You must dig in the mine of truth till you find its greatest treasure, and by comparing scripture with scripture you may find the true meaning of the text. But if you do not make the sacred teachings of God's word the rule and guide of your life, the truth will be nothing to you. Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the word of God, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life, they will bring the mind up from earthliness and debasement. Those who are conversant with the Scriptures will be men and women who exert an elevating influence. [Cf: ST 05-01-07 para. 04] p. 83, Para. 4, [1907MS].

In searching for Heaven-revealed truths, the Spirit of God is brought into close connection with the sincere searcher of the Scriptures. An understanding of the revealed will of God enlarges the mind, expands, elevates, and endows it with new vigor, by bringing its faculties into contact with stupendous truth. No study is better to give energy to the mind, to strengthen the intellect, than the study of the word of God. No other book is so potent in elevating the thoughts, in giving vigor to the faculties, as is the Bible, which contains the most ennobling truths. If God's word were studied as it should be, we would see breadth of mind, stability of purpose, nobility of character, such as are rarely seen in these times. *By Mrs. E. G. White.* [Cf: ST 05-01-07 para. 05] p. 83, Para. 5, [1907MS].

In the prayer of Christ for His disciples, He said concerning them: "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 [in spiritual union]; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." [Cf: ST 07-03-07 para. 01] p. 84, Para. 1, [1907MS].

The glory of Christ is His character, and His character is an expression of the law of God. He fulfilled the law in its every specification, and gave to the world in His life a perfect pattern of what it is possible for humanity to attain unto by cooperation with divinity. In His humanity Christ was dependent upon the Father, even as humanity is now dependent upon God for divine power in attaining unto perfection of character. God's law is an exponent of His character, an expression of His holiness; but, viewed by him who was fallen thru sin, it is a voice of condemnation, a ministration of death. It is not in the province of the law to pardon the transgressor; for "by the law is the knowledge of sin." "By . . . the law there shall no sin be justified." No ray of hope shines forth from the law to the sinner, and its transgressor can find no answer from the law to his anxious inquiry, "What shall I do to be saved?" "How shall I be just with God?" [Cf: ST 07-03-07 para. 02] p. 84, Para. 2, [1907MS].

But thru Christ a way of escape has been provided. Our Redeemer came in the flesh to condemn sin in the flesh, to lay hold of the repenting soul with an unyielding grasp, and at the same time to grasp the throne of God, becoming the connecting link between humanity and divinity, between earth and heaven. He is the only refuge for the guilty soul. In searching to know God, man is directed to Christ, who lived out the law of God, and manifested to the world the attributes of the Father. In the Son of God the inexpressible goodness of God is revealed; for in Him mercy and truth meet together, righteousness and peace kiss each other. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ in the flesh, condemning sin in the flesh, was a perfect revelation of God to the world. Christ declared: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." [Cf: ST 07-03-07 para. 03] p. 84, Para. 3, [1907MS].

In answer to the request of Philip, "Lord, show us the Father, and it sufficeth us," Jesus said: "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works." The Lord Jesus is the embodiment of the glory of the Godhead. The light of the knowledge of the glory of God is seen in the face of Jesus Christ. God has revealed Himself to men; He stooped to take upon Him our nature, and in His Son we see the glory of the divine attributes. Those who see not in Christ the divine character are in the shadow of Satan's misrepresentation of divinity. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." "Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature." [Cf: ST 07-03-07 para. 04] p. 84, Para. 4, [1907MS].

In Christ Jesus is a revelation of the glory of the Godhead. All that the human agent can know of God to the saving of the soul, is the measure of the knowledge of the truth as it is in Jesus, to which he

can attain; for Christ is He who represents the Father. The most wonderful truth to be grasped by men is the truth, "Immanuel, God with us." Christ is the wisdom of God. He is the great "I AM" to the world. As we contemplate the glory of the divine character as revealed in Christ, we are led to exclaim, "O the depth of the riches both of the wisdom and knowledge of God!" This wisdom is displayed in the love that reaches out for the recovery of lost and ruined man. *By Mrs. E. G. White.* [Cf: ST 07-03-07 para. 05] p. 85, Para. 1, [1907MS].

"Leaving you an example that ye should follow His steps." Into this world came our Lord Jesus Christ as the unwearied Servant of man's necessity. He "took our infirmities, and bare our sicknesses," that He might minister to every need of humanity. He came to remove the burden of disease and wretchedness and sin. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character. [Cf: ST 10-30-07 para. 01] p. 85, Para. 2, [1907MS].

The Saviour's work was not restricted to any time or place. His compassion knew no limit. Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as thru the day must toil to earn a pittance for the support of their families. [Cf: ST 10-30-07 para. 02] p. 85, Para. 3, [1907MS].

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him. Thru childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail nor become discouraged. [Cf: ST 10-30-07 para. 03] p. 85, Para. 4, [1907MS].

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast Thou thus dealt with us?" He answered,--and His answer is the keynote of His lifework,--"How is it that ye sought Me? Wist ye not that I must be about My Father's business?" [Cf: ST 10-30-07 para. 04] p. 85, Para. 5, [1907MS].

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest, and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much. [Cf: ST 10-30-07 para. 05] p. 85, Para. 6, [1907MS].

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto Me." [Cf: ST 10-30-07 para. 06] p. 85, Para. 7, [1907MS].

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words that He came not to destroy, but to save. He made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings that He might incline the hearts of men to receive the Gospel of His grace. [Cf: ST 10-30-07 para. 07] p. 86, Para. 1, [1907MS].

By the sea, on the mountainside, in the streets of the city, in the synagog, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words. 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 presented the word. With clearness and power He proclaimed the Gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning. [Cf: ST 10-30-07 para. 08] p. 86, Para. 2, [1907MS].

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself, He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy. He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God. [Cf: ST 10-30-07 para. 09] p. 86, Para. 3, [1907MS].

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood. Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side, and would give them the victory. [Cf: ST 10-30-07 para. 10] p. 86, Para. 4, [1907MS].

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, lifegiving power. [Cf: ST 10-30-07 para. 11] p. 86, Para. 5, [1907MS].

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were. To all people, rich and poor, free and bond, Christ, the Messenger of the covenant, brought the tidings of salvation. His fame as the great Healer spread throughout Palestine. The sick came to the places thru which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand. Thus He went from city to city, from town to town, preaching the Gospel and healing the sick--the King of glory in the lowly garb of humanity. *By Mrs. E. G. White.* [Cf: ST 10-30-07 para. 12] p. 86, Para. 6, [1907MS].

Their Significance. In these days when vice and crime of every form are rapidly increasing, there is a tendency to become so familiar with existing conditions that we lose sight of their cause and of their significance. More intoxicating liquors are used to-day than have ever been used heretofore. In the horrible details of revolting drunkenness and terrible crime, the newspapers give but a partial report of the story of the resultant lawlessness. Violence is in the land. And yet, notwithstanding the many evidences of the increase of crime and lawlessness, men seldom stop to think seriously of the meaning of these things. Almost without exception, men boast of the enlightenment and progress of the present age. [Cf: ST 11-20-07 para. 01] p. 87, Para. 1, [1907MS].

Upon those to whom God has given light, rests the solemn responsibility of calling the attention of others to the significance of the increase of drunkenness and crime. They should also bring before the minds of others the Scriptures that plainly portray the conditions which shall exist just prior to the second coming of Christ. Faithfully should they uplift the divine standard, and raise their voices in protest against the sanctioning of the liquor traffic by legal enactment. [Cf: ST 11-20-07 para. 02] p. 87, Para. 2, [1907MS].

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. Men whose reason was dethroned by intoxicating drink, thought little of taking the life of a human being. [Cf: ST 11-20-07 para. 03] p. 87, Para. 3, [1907MS].

"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. We are living in the closing days of this earth's history. It is a most solemn time. Everything betokens the soon return of Christ. 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 the rulers of the people, the dead and the dying whose destruction can be traced to the use of poisonous liquor--all these evils are but a fulfillment of our Saviour's prophecy, whereby we may know that Jesus will soon appear in the clouds of heaven. [Cf: ST 11-20-07 para. 04] p. 87, Para. 4, [1907MS].

Divine Warnings. The Lord can not bear much longer with an intemperate and perverse generation. There are many solemn warnings in the Scriptures against the use of intoxicating liquors. In the days of old, when Moses was rehearsing the desire of Jehovah concerning His people, there were uttered against the drunkard the following words: [Cf: ST 11-20-07 para. 05] p. 87, Para. 5, [1907MS].

"And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and His jealousy 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: ST 11-20-07 para. 06] p. 87, Para. 6, [1907MS].

Solomon says: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." [Cf: ST 11-20-07 para. 07] p. 88, Para. 1, [1907MS].

The use of wine among the Israelites was one of the causes that finally resulted in their captivity. Thru the prophet Amos the Lord said to them: [Cf: ST 11-20-07 para. 08] p. 88, Para. 2, [1907MS].

"Woe to them that are at ease in Zion! . . . Ye that put far away the evil day, and cause the seat of violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall: that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph. Therefore now shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed." [Cf: ST 11-20-07 para. 09] p. 88, Para. 3, [1907MS].

"Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness." "It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted." [Cf: ST 11-20-07 para. 10] p. 88, Para. 4, [1907MS].

These words of warning and command are pointed and decided. Let those in positions of public trust take heed, lest thru wine and strong drink they forget the law, and pervert judgment. Rulers and judges should ever be in a condition to fulfil the instruction of the Lord: "Ye shall not afflict any widow, or fatherless child. If thou afflict them in anywise, and they cry at all unto Me, I will surely hear their cry; and My wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless." [Cf: ST 11-20-07 para. 11] p. 88, Para. 5, [1907MS].

The Lord God of heaven ruleth. He alone is above all authority, over all kings and rulers. The Lord has given special directions in His word in reference to the use of wine and strong drink. He has forbidden their use, and enforced His prohibitions with strong warnings and threatenings. But His forbidding the use of intoxicating beverages is not an exercise of arbitrary authority. He seeks to restrain men, in order that they may escape from the evil results of indulgence in wine and strong drink. Degradation, cruelty, wretchedness, and strife follow as the natural results of intemperance. God has pointed out the consequence of following this course of evil. This He has done that there may not be a perversion of His laws, and that men may be spared

the widespread misery resulting from the course of evil men who, for the sake of gain, sell maddening intoxicants. [Cf: ST 11-20-07 para. 12] p. 88, Para. 6, [1907MS].

The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge: "We can trace four-fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand." [Cf: ST 11-20-07 para. 13] p. 89, Para. 1, [1907MS].

A district attorney in the city of Boston is reported as declaring that "ninety-nine out of one hundred of the crimes in our commonwealth are produced by intoxicating liquors." (*Continued Next Week.*) [Cf: ST 11-20-07 para. 14] p. 89, Para. 2, [1907MS].

The Work of the Liquor Seller. Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; . . . that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion. Shalt thou reign, because thou closest thyself in cedar? . . . Thine eyes and thine heart are not but for covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it." [Cf: ST 11-27-07 para. 01] p. 89, Para. 3, [1907MS].

This scripture pictures the work of those who manufacture and who sell intoxicating liquor. Their business means robbery. For the money they receive, no useful equivalent is returned. Every dollar they add to their gains has brought a curse to the spender. [Cf: ST 11-27-07 para. 02] p. 89, Para. 4, [1907MS].

Every year millions upon millions of gallons of intoxicating liquors are consumed. Millions upon millions of dollars are spent in buying wretchedness, poverty, disease, degradation, lust, crime, and death. For the sake of gain, the liquor-dealer deals out to his victims that which corrupts and destroys mind and body. He entails on the drunkard's family poverty and wretchedness. [Cf: ST 11-27-07 para. 03] p. 89, Para. 5, [1907MS].

Houses of prostitution, dens of vice, criminal courts, prisons, almshouses, insane asylums, hospitals, all are, to a great degree, filled as a result of the liquor-seller's work. Like the mystic Babylon of the Apocalypse, he is dealing in "slaves and souls of men." Behind the liquor-seller stands the mighty destroyer of souls, and every art which earth or hell can devise is employed to draw human beings under his power. In the city and the country, on the railway trains, on the great steamers, in places of business, in the halls of pleasure, in the medical dispensary, even in the church, on the sacred communion-table, his traps are set. Nothing is left undone to create and to foster the desire for intoxicants. On almost every corner stands the public house with its brilliant lights, its welcome and good cheer, inviting the working man, the wealthy idler, and the unsuspecting youth. [Cf: ST 11-27-07 para. 04] p. 89, Para. 6, [1907MS].

Day by day, month by month, year by year, the work goes on. Fathers

and husbands and brothers, the stay and hope and pride of the nation, are steadily passing into the liquor-dealer's haunt to be sent back wrecked and ruined. [Cf: ST 11-27-07 para. 05] p. 89, Para. 7, [1907MS].

More terrible still, the curse is striking the very heart of the home. More and more, women are forming the liquor habit. In many a household, little children, even in the innocence and helplessness of babyhood, are in daily peril thru the neglect, the abuse, the vileness of drunken mothers. Sons and daughters are growing up under the shadow of this terrible evil. What outlook for their future but that they will sink even lower than their parents? [Cf: ST 11-27-07 para. 06] p. 90, Para. 1, [1907MS].

License Laws. The licensing of the liquor traffic is advocated by many as tending to restrict the drink evil. But the licensing of the traffic places it under the protection of law. The government sanctions its existence, and thus fosters the evil which it professes to restrict. Under the protection of license laws, breweries, distilleries, and wineries are planted all over the land, and the liquor-seller plies his work beside our very doors. [Cf: ST 11-27-07 para. 07] p. 90, Para. 2, [1907MS].

Often he is forbidden to sell intoxicants to one who is drunk, or who is known to be a confirmed drunkard; but the work of making drunkards of the youth goes steadily forward. Upon the creating of the liquor appetite in the youth, the very life of the traffic depends. The youth are led on, step by step, until the liquor habit is established, and the thirst is created that at any cost demands satisfaction. Less harmful would it be to grant liquor to the confirmed drunkard, whose ruin in most cases is already determined, than to permit the flower of our youth to be lured to destruction thru this terrible habit. [Cf: ST 11-27-07 para. 08] p. 90, Para. 3, [1907MS].

By the licensing of the liquor traffic, temptation is kept constantly before those who are trying to reform. Institutions have been established where the victims of intemperance may be helped to overcome their appetite. This is a noble work; but so long as the sale of liquor is sanctioned by law, the intemperate receive but little benefit from inebriate asylums. They can not remain there always. They must again take their place in society. The appetite for intoxicating drink, tho subdued, is not wholly destroyed; and when temptation assails them, as it does on every hand, they too often fall an easy prey. [Cf: ST 11-27-07 para. 09] p. 90, Para. 4, [1907MS].

A Solemn Warning. Concerning those who practise various forms of wickedness that are to-day so prevalent in many of our cities, the Lord has spoken plainly. He says: [Cf: ST 11-27-07 para. 10] p. 90, Para. 5, [1907MS].

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. [Cf: ST 11-27-07 para. 11] p. 90, Para. 6, [1907MS].

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of His hands. [Cf: ST 11-27-07 para. 12] p. 90, Para. 7, [1907MS].

"Therefore [for the reasons above given] My people are gone into captivity, because they have no knowledge; and their honorable men are famished, and the multitude dried up with thirst. Therefore hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled; but the Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness. . . . [Cf: ST 11-27-07 para. 13] p. 91, Para. 1, [1907MS].

"Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart rope: that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it! [Cf: ST 11-27-07 para. 14] p. 91, Para. 2, [1907MS].

"Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! [Cf: ST 11-27-07 para. 15] p. 91, Para. 3, [1907MS].

"Woe unto them that are wise in their own eyes, and prudent in their own sight! [Cf: ST 11-27-07 para. 16] p. 91, Para. 4, [1907MS].

"Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink: which justify the wicked for reward, and take away the righteousness of the righteous from him! [Cf: ST 11-27-07 para. 17] p. 91, Para. 5, [1907MS].

"Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. [Cf: ST 11-27-07 para. 18] p. 91, Para. 6, [1907MS].

"Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them: and *the hills did tremble, and their carcasses were torn in the midst of the streets.* For all this His anger is not turned away, but *His hand is stretched out still.*" [Cf: ST 11-27-07 para. 19] p. 91, Para. 7, [1907MS].

Has not this prediction been fulfilled in San Francisco, in Valparaiso, and in Kingston? Yet how few recognize the hand of God in these judgments! [Cf: ST 11-27-07 para. 20] p. 91, Para. 8, [1907MS].

Well could it be said of the cities of our world to-day, 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: ST 11-27-07 para. 21] p. 91, Para. 9, [1907MS].

In recent disasters human lives have been wonderfully spared. Should there not be an acknowledgement 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: ST 11-27-07 para. 22] p. 92, Para. 1, [1907MS].

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic. "If thou forbear to deliver them that are drawn unto death, And those that are ready to be slain; If thou sayest, Behold, we knew it not: Doth not He that pondereth the heart consider it? And He that keepeth thy soul, doth not He know it?" And "what wilt thou say when He shall punish thee?" *By Mrs. E. G. White. (Concluded Next Week.)* [Cf: ST 11-27-07 para. 23] p. 92, Para. 2, [1907MS].

The man who has a vicious beast and who, knowing its disposition, allows it liberty is by the laws of the land held accountable for the evil the beast may do. In the laws given to Israel the Lord directed that when a beast known to be vicious caused the death of a human being, the life of the owner should pay the price of his carelessness or malignity. On the same principle the government that licenses the liquor-seller should be held responsible for the results of his traffic. And if it is a crime worthy of death to give liberty to a vicious beast, how much greater is the crime of sanctioning the work of the liquor-seller! [Cf: ST 12-04-07 para. 01] p. 92, Para. 3, [1907MS].

The Liquor Traffic in San Francisco. 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. [Cf: ST 12-04-07 para. 02] p. 92, Para. 4, [1907MS].

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 largely traceable to the disuse of intoxicants. [Cf: ST 12-04-07 para. 03] p. 92, Para. 5, [1907MS].

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 forever to remain closed. 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 into the city treasury of a license-tax considerably higher than had formerly been paid. [Cf: ST 12-04-07 para. 04] p. 93, Para. 1, [1907MS].

In the *Outlook* of Nov. 3, 1906, the situation is thus described: [Cf: ST 12-04-07 para. 05] p. 93, Para. 2, [1907MS].

"During the two months and a half after April 18, San Francisco was probably the most orderly large city in the United States. Violence and crime were practically unknown. During that time the saloons and liquor-stores of the city were closed tight. About the middle of July the saloons were permitted to open again. This action of the city government was accompanied by the expectation on the part of many citizens of an outbreak of violence and disorder. Clergymen, and it is said even the police, advised men and women to carry firearms for their own protection. For the past three months San Francisco has been living under a reign of terror. In eighty days eighty-three murders, robberies, and assaults were registered on the police records. A despatch to "Ridgeway's," a new weekly periodical, reports the sale in San Francisco during one week in October of over six thousand revolvers. The police have been, and are, powerless to preserve order and protect the city--in the opinion of the best citizens of San Francisco because the heads of the force are corrupt and are doing the will of a corrupt government." [Cf: ST 12-04-07 para. 06] p. 93, Para. 3, [1907MS].

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. In legalizing the sale of liquor, the guardians of the public welfare proved unfaithful to their trust. Those who were placed in positions of official responsibility were given opportunity to become thoroughly familiar with the advantages of the closed saloon, but they deliberately chose to enact laws sanctioning the carrying on of the liquor traffic. Did they not know that in doing this they were virtually licensing the commission of crime? [Cf: ST 12-04-07 para. 07] p. 93, Para. 4, [1907MS].

Every kind of wickedness continues to be practised in San Francisco. What a record of dishonesty and conniving has been brought to light in the investigations of the action of men in official positions! Are we not almost led to inquire, Whom can we trust? Where can we find men of honor? [Cf: ST 12-04-07 para. 08] p. 93, Para. 5, [1907MS].

Thru the liquor traffic Satan is at work to corrupt with his deceiving policies the rulers and the people. As this work is carried on from

city to city, the guilt of the whole world will be made manifest, and it will be plainly seen why God permits His judgments to fall on the earth. Because of the pride of the heart, the falsehood, the dishonesty, the profanity that is manifest, the Lord will soon come "out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." [Cf: ST 12-04-07 para. 09] p. 93, Para. 6, [1907MS].

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 crime. Satan looks on, highly gratified over the persistent determination of men to sell and use these poisonous drinks. *By Mrs. E. G. White.* [Cf: ST 12-04-07 para. 10] p. 94, Para. 1, [1907MS].

During the past night I have received instruction regarding the carrying forward of the work in Oakland and San Francisco. A good work has been begun by Elder Simpson, and the Lord has greatly blessed the effort that has been put forth to lead souls to accept the truth. He desires that this effort shall be continued in the same spirit in which it has been begun. Let those who preach the Word follow Christ's methods, ever realizing the solemnity of the message they proclaim. A lack of foresight may close the door to the hearts of some precious souls. [Cf: The Review and Herald 01-03-07 para. 1] p. 94, Para. 2, [1907MS].

Whenever a special effort is put forth along missionary lines in any place, the church members in that vicinity should understand that each one of them has some part to act in making the work a success. He who is truly converted stands as a representative of Christ. Let our brethren and sisters remember that we are living on the verge of the eternal world. The cases of all are being tried in the heavenly courts, and it is high time to put away sin, and to work earnestly to save as many as possible. [Cf: The Review and Herald 01-03-07 para. 2] p. 94, Para. 3, [1907MS].

Among God's people there should be, at this time, frequent seasons of sincere, earnest prayer. The mind should constantly be in a prayerful attitude. In the home and in the church, let earnest prayers be offered in behalf of those who have given themselves to the preaching of the Word. Let believers pray as did the disciples after the ascension of Christ. [Cf: The Review and Herald 01-03-07 para. 3] p. 94, Para. 4, [1907MS].

The members of our churches need to be converted, to become more spiritual-minded. A chain of earnest, praying believers should encircle the world. Let all pray in humility. A few neighbors may meet together to pray for the Holy Spirit. Let those who can not leave home, gather in their children, and unite in learning to pray together. They may claim the promise of the Saviour: "Where two or three are gathered together in my name, there am I in the midst of them." [Cf: The Review and Herald 01-03-07 para. 4] p. 94, Para. 5, [1907MS].

In the Lord's prayer, we have an example of a perfect petition. How simple, yet how comprehensive it is! This prayer should be taught to the children. Let all study carefully the principles contained in it. [Cf: The Review and Herald 01-03-07 para. 5] p. 94, Para. 6, [1907MS].

In response to the prayers of God's people, angels are sent with heavenly blessings. The Lord desires us to be far more successful in our missionary efforts. Through daily prayer and consecration all may so relate themselves to their Heavenly Father that he can bestow upon them rich blessings. [Cf: The Review and Herald 01-03-07 para. 6] p. 95, Para. 1, [1907MS].

Especially do those young in the faith need to be wide awake, and on their guard against the strategies of Satan. They must adhere steadfastly to an unwavering faith in the great atoning sacrifice. They need not continue in sin. Through prayer they may receive grace that will enable them to overcome. [Cf: The Review and Herald 01-03-07 para. 7] p. 95, Para. 2, [1907MS].

By artful devices the enemy is rapidly adding souls to the number of those who are deceived. Many of our church members are sadly lacking in true missionary zeal. There is a dearth of tithes and offerings. We need to repent of our failure to unite with Christ as laborers together with God. Because of our indifference to the appeals of God, we have not reached one half of those who might be reached. Few have felt a heavy burden for souls. How much more might have been accomplished had the time spent by God's people in faultfinding been spent in encouraging one another, and in active service! How much better for voices to blend in prayer, in holy unison, than to be employed in finding fault! We have no time for faultfinding or criticism. [Cf: The Review and Herald 01-03-07 para. 8] p. 95, Para. 3, [1907MS].

There are thousands, yes, millions, within the borders of our own country, who need the enlightenment of the Word of God. Vice and crime are rampant. Even in San Francisco, a city where God has spoken in judgment, the saloons are wide open, notwithstanding the fact that the sure results of the open saloon are well known. Will not God punish for this insult? The temperance work should be revived. [Cf: The Review and Herald 01-03-07 para. 9] p. 95, Para. 4, [1907MS].

O, how differently many would act were God to draw aside the veil that hides him from our eyes, and reveal himself seated on his throne in the high and holy place, not in silent grandeur, but surrounded by ten thousand times ten thousand, and thousands of thousands of holy, happy beings, waiting to do his bidding! He notes carefully every earthly transaction, marking with approval or condemnation the course of every inhabitant of the earth. [Cf: The Review and Herald 01-03-07 para. 10] p. 95, Para. 5, [1907MS].

God's Great Love.--When the fulness of time came, the windows of heaven were opened, and upon the world was poured a flood of heavenly grace. God made to our world the wonderful gift of his only begotten Son. In the light of this act, it could never be said by the inhabitants of other worlds that God could have done more than he did to show his love for the children of men. He made a sacrifice that defies all computation. To save a fallen race he poured forth the whole

treasure of heaven in one gift. [Cf: The Review and Herald 01-03-07 para. 11] p. 95, Para. 6, [1907MS].

Christ laid aside his royal robe and kingly crown, and assumed the form of humanity, in order that humanity, through his merits, might partake of the divine nature, and escape the corruption that is in the world through lust. He was subjected to the fiercest assaults of Satan, but not for a moment did he yield to the terrible temptations brought against him, or become discouraged in his work of bringing redemption to the race. He gave his life for the salvation of a fallen race. Who can understand the depth and the breadth of love so amazing! [Cf: The Review and Herald 01-03-07 para. 12] p. 96, Para. 1, [1907MS].

In the world to come, Christ will lead the redeemed beside the river of life, and will teach them wonderful lessons of truth. He will unfold to them the mysteries of nature. They will see that a Master Hand holds the worlds in position. They will behold the skill displayed by the great Artist in coloring the flowers of the field, and will learn of the purposes of the merciful Father, who dispenses every ray of light, and with the holy angels the redeemed will acknowledge in songs of grateful praise God's supreme love to an unthankful world. Then it will be understood 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." *Sanitarium, Cal., Dec. 1, 1906.* Mrs. E. G. White. [Cf: The Review and Herald 01-03-07 para. 13] p. 96, Para. 2, [1907MS].

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practise. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness. [Cf: The Review and Herald 01-10-07 para. 1] p. 96, Para. 3, [1907MS].

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through the neglect of prayer and the study of the Bible, the tempted one can not readily remember God's promises and meet Satan with the Scripture weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity, they will bring to their remembrance the very truths which are needed. Thus "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." [Cf: The Review and Herald 01-10-07 para. 2] p. 96, Para. 4, [1907MS].

Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring

all things to your remembrance whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy word have I hid in mine heart," said David, "that I might not sin against thee." [Cf: The Review and Herald 01-10-07 para. 3] p. 96, Para. 5, [1907MS].

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan. [Cf: The Review and Herald 01-10-07 para. 4] p. 97, Para. 1, [1907MS].

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. [Cf: The Review and Herald 01-10-07 para. 5] p. 97, Para. 2, [1907MS].

We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey. [Cf: The Review and Herald 01-10-07 para. 6] p. 97, Para. 3, [1907MS].

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of longsuffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil." [Cf: The Review and Herald 01-10-07 para. 7] p. 97, Para. 4, [1907MS].

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in the days of prosperity. [Cf: The Review and Herald 01-10-07 para. 8] p. 97, Para. 5, [1907MS].

Says the psalmist: "Thy testimonies are my meditation." "Through thy precepts I get understanding; therefore I hate every false way." [Cf: The Review and Herald 01-10-07 para. 9] p. 98, Para. 1, [1907MS].

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Mrs. E. G. White. [Cf: The Review and Herald 01-10-07 para. 10] p. 98, Para. 2, [1907MS].

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more, and some less than others. With many, the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship. [Cf: The Review and Herald 01-17-07 para. 1] p. 98, Para. 3, [1907MS].

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from the worldly habits, ideas, and customs that are abhorrent to God? [Cf: The Review and Herald 01-17-07 para. 2] p. 98, Para. 4, [1907MS].

"Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like 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. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." [Cf: The

Review and Herald 01-17-07 para. 3] p. 98, Para. 5, [1907MS].

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth. [Cf: The Review and Herald 01-17-07 para. 4] p. 98, Para. 6, [1907MS].

"Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" [Cf: The Review and Herald 01-17-07 para. 5] p. 99, Para. 1, [1907MS].

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still unconvicted of sin, the disobedient inquire, "Wherein have we robbed thee?" [Cf: The Review and Herald 01-17-07 para. 6] p. 99, Para. 2, [1907MS].

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord." [Cf: The Review and Herald 01-17-07 para. 7] p. 99, Para. 3, [1907MS].

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he calls. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow men. [Cf: The Review and Herald 01-17-07 para. 8] p. 99, Para. 4, [1907MS].

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be colaborers with Christ. [Cf: The Review and Herald 01-17-07 para. 9] p. 99, Para. 5, [1907MS].

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the

work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help. [Cf: The Review and Herald 01-17-07 para. 10] p. 99, Para. 6, [1907MS].

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field. [Cf: The Review and Herald 01-17-07 para. 11] p. 99, Para. 7, [1907MS].

There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritual-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish. [Cf: The Review and Herald 01-17-07 para. 12] p. 100, Para. 1, [1907MS].

Let our church members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing. [Cf: The Review and Herald 01-17-07 para. 13] p. 100, Para. 2, [1907MS].

As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls. [Cf: The Review and Herald 01-17-07 para. 14] p. 100, Para. 3, [1907MS].

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings. [Cf: The Review and Herald 01-17-07 para. 15] p. 100, Para. 4, [1907MS].

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory. [Cf: The Review and Herald 01-17-07 para. 16] p. 100, Para. 5, [1907MS].

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may

reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God. [Cf: The Review and Herald 01-17-07 para. 17] p. 100, Para. 6, [1907MS].

Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their souls' hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God. [Cf: The Review and Herald 01-17-07 para. 18] p. 100, Para. 7, [1907MS].

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness. [Cf: The Review and Herald 01-17-07 para. 19] p. 101, Para. 1, [1907MS].

"The land of Zebulon, and the land of Nephtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." [Cf: The Review and Herald 01-17-07 para. 20] p. 101, Para. 2, [1907MS].

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel. [Cf: The Review and Herald 01-17-07 para. 21] p. 101, Para. 3, [1907MS].

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him. [Cf: The Review and Herald 01-17-07 para. 22] p. 101, Para. 4, [1907MS].

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers disease and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: The Review and Herald 01-17-07 para. 23] p. 101, Para. 5, [1907MS].

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be

prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man cares for my soul." *Sanitarium, Cal., Dec. 6, 1906*. Mrs. E. G. White. [Cf: *The Review and Herald* 01-17-07 para. 24] p. 101, Para. 6, [1907MS].

I wish to arouse parents to see the importance of their position. Few parents take time to think of how much depends on the instruction and training a child receives during the early years of its life. It is at this time that the foundation of a child's character is laid. "Train up a child in the way he should go; and when he is old, he will not depart from it," are the words of the wise man. The lessons a child learns at the mother's knee determine its future experience. [Cf: *The Review and Herald* 01-24-07 para. 1] p. 101, Para. 7, [1907MS].

How few parents realize this as they should. As I have called mothers' attention to the wrong habits they were encouraging in their little ones, some have listened indifferently, while others have said, with a smile, "I can not bear to cross my children. They will do better as they grow older. They will then be ashamed of these passionate outbursts. It is not well to be too strict with little ones. They will outgrow the inclination to tell untruths, to meddle, to be indolent and selfish." [Cf: *The Review and Herald* 01-24-07 para. 2] p. 102, Para. 1, [1907MS].

A very easy way truly to dispose of the matter, but a way that is not in harmony with the will of God. If a field is left uncultivated, a crop of weeds is sure to appear. So it is with children. If the soil of the heart is uncultivated, Satan sows his seeds of anger and hatred, selfishness and pride, and they quickly spring up, to bear a harvest that parents reap with bitter regret. Too late they see their terrible mistake. The wrong they have done can never be wholly undone. Even if the child, by patient, untiring care, is at last won to the Saviour, his character will always bear the marks of Satan's seed-sowing. [Cf: *The Review and Herald* 01-24-07 para. 3] p. 102, Para. 2, [1907MS].

Children left to themselves grow up selfish, exacting, unlovable. Unable to enjoy their own society or the society of others, their lives are filled with discontent. [Cf: *The Review and Herald* 01-24-07 para. 4] p. 102, Para. 3, [1907MS].

Aided by the grace of Christ, mothers have it in their power to do a great and grand work. This Satan knows, and he works with all his power to prevent them from doing this work. He seeks to fill the mind with thoughts of fashionable dress. Thus he absorbs the time and strength of even Christian mothers so that they have no time to give to the training of their children or to self-improvement. When the enemy thus secures the attention of the mother, he rejoices; for he knows how much he has gained. He looks on the children as an easy prey; for he has won the mother. She thinks more of display, more of what others think and say of her, than she does of the training of the precious souls in her care. As she sets her feet in the path of fashion, she becomes infatuated. In order to keep pace with the demands of the bondage in

which she has sold herself, she works early and late, overtaxing mind and body. She becomes so wearied with remodeling unfashionable garments and making new ones, that she has no heart to read her Bible or to pray. She is too tired to give time to her children. She becomes perplexed and distressed. The yoke that she is trying to bear is very galling; but she imagines that it must be borne, and martyr-like she toils on, struggling under her self-imposed burden. Jesus is calling, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . My yoke is easy, and my burden is light." But she does not hear the gracious invitation. The Saviour's voice is drowned by the clamorous demands of fashion. [Cf: The Review and Herald 01-24-07 para. 5] p. 102, Para. 4, [1907MS].

Mothers, do not forget that God requires you to give your children constant, loving care. He does not want you to be a slave to your children, but he does want you to teach them to live for him. Day by day give them lessons that will prepare them for future usefulness. One lesson that you will have to repeat over and over again is the lesson of obedience. Teach your children that they are not to rule, that they are to respect your wishes, and yield to your authority. Thus you are teaching them self-control. Give them nothing for which they cry, even though your tender heart would lead you to indulge them. If they gain the victory once by crying, they will expect to do so again, and the next time they will be harder to control. [Cf: The Review and Herald 01-24-07 para. 6] p. 102, Para. 5, [1907MS].

Children inherit inclinations to wrong, but they also have many lovely traits of character. These should be strengthened and developed, while the tendencies to evil should be carefully guarded against and repressed. Children should never be flattered, for flattery is poison to them; but parents should show a sanctified, tender regard for them, thus gaining their confidence and love. [Cf: The Review and Herald 01-24-07 para. 7] p. 103, Para. 1, [1907MS].

When children lose their self-control, and speak passionate words, the parents should for a time keep silent, neither reproving nor condemning. At such times silence is golden, and will do more to bring repentance than any words that can be uttered. Satan is well pleased when parents irritate their children by speaking harsh, angry words. Paul has given a caution on this point: "Fathers provoke not your children to anger, lest they be discouraged." They may be very wrong, but you can not lead them to the right by losing patience with them. Let your calmness help to restore them to a proper frame of mind. [Cf: The Review and Herald 01-24-07 para. 8] p. 103, Para. 2, [1907MS].

Jesus loves children and youth. He rejoices when he sees Satan repulsed in his efforts to overcome them. Many a youth is in imminent peril through manifold temptations, but the Saviour has the tenderest sympathy for him, and sends his angels to guard and protect him. He is the good shepherd, ever ready to go into the wilderness to seek for the lost, straying sheep. [Cf: The Review and Herald 01-24-07 para. 9] p. 103, Para. 3, [1907MS].

Mothers, do you sigh for a missionary field? In your home you have a missionary field in which you may labor with untiring energy and unflagging zeal, knowing that the results of your work will endure through all eternity. Are not the souls of your children of as much

value as the souls of the heathen? Then tend them with loving care, bringing God into their thoughts. [Cf: The Review and Herald 01-24-07 para. 10] p. 103, Para. 4, [1907MS].

Who can do this work so well as a God-fearing mother? The work of the mother who has a close connection with Christ is of infinite worth. Her ministry of love makes the home a Bethel. Christ works with her, turning the common water of life into the wine of heaven. [Cf: The Review and Herald 01-24-07 para. 11] p. 103, Para. 5, [1907MS].

Christian parents, you are charged with the responsibility of showing the world the power and excellency of home religion. Be controlled by principle, not by impulse. Work with the consciousness that God is your helper. Allow nothing to divert you from your God-given mission. Be true to your trust. God will help you. Guided by him, your children will grow up to bless and honor you in this life and in the life to come. Mrs. E. G. White. [Cf: The Review and Herald 01-24-07 para. 12] p. 103, Para. 6, [1907MS].

How many there are who accept Christ, and apparently live a Christian life, until their circumstances change! Perhaps they come into the possession of property. Thus God tests them, to see if they will be wise stewards. But they fail to endure the proving. They use for self-gratification that which they should devote to feeding the hungry and clothing the naked. In want and distress, God's children are calling to him. Many are dying for want of the necessaries of life. Their cries have entered the ears of the Lord of Sabaoth. He will call to a strict account those who have neglected his needy ones. What will these selfish rich men do when the Lord asks them, "What did you do with the money I gave you to use for me?" "These shall go away into everlasting punishment." The Lord will say to them, "Depart from me, ye cursed; . . . for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not." [Cf: The Review and Herald 01-31-07 para. 1] p. 103, Para. 7, [1907MS].

The wails of a world's sorrow are heard all around us. Sin is casting its shadow over us. Let us make ourselves ready to cooperate with the Lord. The pleasure and power of this world will pass away. No one can carry his earthly treasures into the eternal world. But the life spent in doing the will of God will abide forever. The result of that which is given to advance the work of God will be seen in the kingdom of God. [Cf: The Review and Herald 01-31-07 para. 2] p. 104, Para. 1, [1907MS].

There is a world to be warned. To us has been entrusted this work. At any cost we must practise the truth. We are to stand as self-sacrificing minutemen, willing to suffer the loss of life itself, if need be, in the service of God. There is a great work to be done in a short time. We need to understand our work, and to do it with fidelity. Every one who is finally crowned victor will, by noble, determined effort to serve God, have earned the right to be clothed with Christ's righteousness. To enter the crusade against Satan, bearing aloft the bloodstained banner of the cross of Christ--this is the duty of every Christian. [Cf: The Review and Herald 01-31-07 para. 3] p. 104, Para. 2, [1907MS].

This work calls for self-sacrifice. Self-denial and the cross stand all along the way of life. "He that will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Those who secure the treasures of this world are obliged to toil and sacrifice. Should those who are seeking for an eternal reward think that they need make no sacrifices? [Cf: The Review and Herald 01-31-07 para. 4] p. 104, Para. 3, [1907MS].

The most difficult sermon to preach and the hardest to practise is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because money is invested for selfish purposes. But it is impossible for any one to retain the favor of God and enjoy communion with the Saviour, and at the same time be indifferent to the interests of his fellow beings who have no life in Christ, who are perishing in their sins. Christ has left us a wonderful example of self-sacrifice. He pleased not himself, but spent his life in the service of others. He made sacrifices at every step, sacrifices which none of his followers can ever make, because they have never occupied the position he occupied before he came to this earth. He was commander of the heavenly host, but he came here to suffer for sinners. He was rich, yet for our sakes he became poor, that through his poverty we might be made rich. Because he loved us, he laid aside his glory and took upon him the form of a servant. He gave his life for us. What are we giving for him? Shall we not, in the new year just before us, consecrate ourselves entirely to him? Shall we not make him a New year's offering of a portion of the means he has given us? As we follow him in the path of self-denial, lifting the cross and bearing it after him to his Father's home, we shall reveal in our lives the beauty of the Christlife. At the altar of self-sacrifice,--the appointed place of meeting between God and the soul,--we receive from the hand of God the celestial torch which searches the heart, revealing the need of an abiding Christ. Mrs. E. G. White. [Cf: The Review and Herald 01-31-07 para. 5] p. 104, Para. 4, [1907MS].

On Sabbath, November 3, and again on Sabbath, November 10, and on the following day, the Lord gave me strength to speak to his people in San Francisco. The meeting for Sunday afternoon was well advertised, and there was a good outside attendance from the city. [Cf: The Review and Herald 02-07-07 para. 1] p. 105, Para. 1, [1907MS].

I was much pleased to have the privilege of speaking in the church at San Francisco. My husband and I and a few others worked together to obtain the means to erect this building, over thirty years ago. It would have been a heavy loss if this church had been destroyed; but it was not seriously injured by the earthquake. [Cf: The Review and Herald 02-07-07 para. 2] p. 105, Para. 2, [1907MS].

The ventilation in the San Francisco church is not good, and after my return home, I suffered from the effects of breathing the impure air. The influenza was upon me. For over a month I felt unable to travel. However, my general health was good, and I was able to do considerable writing. And when, the second week in December, I received an invitation from Elder W. W. Simpson to come to Oakland and speak to the people on Sabbath, I had so far recovered from the influenza that I ventured to go. [Cf: The Review and Herald 02-07-07 para. 3] p. 105, Para. 3, [1907MS].

Elder Simpson held meetings in Oakland for about two months. His labors were greatly blessed. For a few weeks after his meetings began, we were favored with remarkably good weather. The days were clear and mild, and the rainfall was very light. But the workers in Oakland had to meet difficulties; for the tent was blown down twice by severe windstorms, and badly torn; and toward the close of the series of meetings it rained for several days, and the workers found it necessary to take down the tent for a few days, and temporarily discontinue the meetings. [Cf: The Review and Herald 02-07-07 para. 4] p. 105, Para. 4, [1907MS].

The manner of Elder Simpson's work reminds me of the efforts that were put forth in 1843 and 1844. He does not make prominent his own words, but reads much from the Bible, explaining one scripture by another. He dwells largely on the prophecies of Daniel and Revelation, and uses many illustrations and suitable figures to impress the truth. To represent the beasts of Daniel and Revelation, he has prepared lifelike images of papier-mache. [Cf: The Review and Herald 02-07-07 para. 5] p. 105, Para. 5, [1907MS].

Elder Simpson endeavors to avoid entering into controversy with opponents. He presents the Bible so clearly that it is evident that any one who differs, must do so in opposition to the Word of God. [Cf: The Review and Herald 02-07-07 para. 6] p. 105, Para. 6, [1907MS].

Friday evening and Sabbath forenoon, December 15 and 16, Elder Simpson spoke upon the subject of Spiritual Gifts, dwelling especially upon the spirit of prophecy. Those who were present at these discourses say that he treated the subject in a clear, forceful manner. [Cf: The Review and Herald 02-07-07 para. 7] p. 105, Para. 7, [1907MS].

Sabbath afternoon I filled my appointment in the large Congregational church that is now being used by our people. The room was filled, and the doors at one side were thrown up, that many might be accommodated in an adjoining room. I am told that between five and six hundred were present. It was with fear and trembling that I went to the service; for on Friday I was very poorly--so ill, in fact, that I hardly had strength sufficient to enable me to sit up. Sabbath afternoon I feared that it would be impossible for me to stand before the congregation for over half an hour. But as I spoke, the invigorating power of the Spirit of God came upon me, and I was enabled to continue speaking for one hour and fifteen minutes. Such experiences remind me of what I passed through frequently in the earlier days of the message. [Cf: The Review and Herald 02-07-07 para. 8] p. 106, Para. 1, [1907MS].

For about a year after my husband died, I suffered greatly from sorrow. At that time, when I seemed to be hovering between life and death, my son Willie persuaded me to go a short distance in a phaeton to a campmeeting in Healdsburg. A sofa had been placed on the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color. [Cf: The Review and Herald 02-07-07 para. 9] p. 106, Para. 2, [1907MS].

After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever

hear my voice in campmeeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it put color in my lips and reached my forehead. My flesh took on its natural appearance. One of the citizens of Healdsburg, in great surprise, turned to one of his neighbors, and exclaimed, "A miracle is being wrought in sight of this whole congregation!" I could not understand why all were looking so intently at me, some even rising to their feet. The Spirit of the Lord had rested upon me, and I had been healed in the presence of a large congregation. During the remainder of the campmeeting, I spoke several times. [Cf: The Review and Herald 02-07-07 para. 10] p. 106, Para. 3, [1907MS].

These special impartations of strength in times of great physical weakness, give me courage. The Lord is my helper. I praise him with heart and voice for his wonderful mercies and his sustaining power. [Cf: The Review and Herald 02-07-07 para. 11] p. 106, Para. 4, [1907MS].

The efforts put forth in Oakland have borne fruit in the salvation of precious souls. Sunday morning, December 16, I attended a baptismal service at the Piedmont Baths. Thirty-two candidates were buried with their Lord in baptism, and arose to walk in newness of life. This was a scene that angels of God witnessed with joy. Several children were baptized first, and then the older ones. Occasionally a stanza of some hymn of praise was sung. There was no confusion. The entire service was impressive. Mrs. E. G. White. [Cf: The Review and Herald 02-07-07 para. 12] p. 106, Para. 5, [1907MS].

The Oakland brethren have decided on a location for their new church building,--on Twenty-fifth Street, near Telegraph Avenue. After the baptism, I drove with Brother and Sister Rice to see this property. It seems to be well located. [Cf: The Review and Herald 02-14-07 para. 1] p. 107, Para. 1, [1907MS].

Sunday night, December 16, Elder Simpson gave his last discourse in this series of meetings, and the following day the tent was taken down. It was reported that at this service there were fully one thousand persons present to listen to his presentation of the subject, The United States in Prophecy. Those who would refuse to render homage to the beast and his image, were asked to arise, and nearly all present responded. [Cf: The Review and Herald 02-14-07 para. 2] p. 107, Para. 2, [1907MS].

The expenses connected with these meetings have been fully one thousand dollars. Collections have been taken in the congregation only once a week, but these, with donations that some have given privately, have been sufficient to meet all the expenses, so the effort has cost the conference only the salaries of workers. [Cf: The Review and Herald 02-14-07 para. 3] p. 107, Para. 3, [1907MS].

The liberality of many from the outside has been surprising. Elder and Mrs. Haskell, on several occasions, received liberal gifts from strangers. One afternoon, after I had spoken in the church, a man handed Elder Haskell one hundred dollars, and then left the building quickly and could not afterward be found. On another occasion, a lady slipped two coins into Sister Haskell's hand. These proved to be two

twenty-dollar gold pieces. Sister Haskell afterward met the lady, but she did not wish to tell her name. These things have greatly encouraged our workers. [Cf: The Review and Herald 02-14-07 para. 4] p. 107, Para. 4, [1907MS].

In these meetings, we have seen evidences of the deep moving of the Spirit of God. Truly the Lord has wrought on minds. Our people need now to be aroused from the lethargy that has come upon them. The language of every heart should be, Speak, Lord, for thy servant heareth. [Cf: The Review and Herald 02-14-07 para. 5] p. 107, Para. 5, [1907MS].

There is much house-to-house work to be done by faithful laborers. Our efforts are not to cease because public meetings have been discontinued for a time. So long as there are interested ones, we must give them opportunity to learn the truth. And the new converts will need to be instructed by faithful teachers of God's Word, that they may increase in a knowledge and love of the truth, and may grow to the full stature of men and women in Christ Jesus. They must now be surrounded by the influences most favorable to spiritual growth. The churches at Oakland and Berkeley should now purge out the old leaven of evil-speaking and hypocrisy, of jealousy and malice. The truth must be expressed in word and in spirit; every act should be a revelation of Christian refinement. [Cf: The Review and Herald 02-14-07 para. 6] p. 107, Para. 6, [1907MS].

That there may be no cessation of effort during the rainy season, I have encouraged Elder S. N. Haskell and his wife to return to Oakland for a time. The Oakland brethren and sisters have offered them the use of the dwellinghouse on the new church property. This will serve as a headquarters for city mission work and a Bible training school. [Cf: The Review and Herald 02-14-07 para. 7] p. 107, Para. 7, [1907MS].

The work in Oakland must not be cut short. For years I have pleaded that an earnest effort be put forth in this city, and now that this is being done, let us go straight forward in right lines. There is to be no variableness, neither shadow of turning, in the presentation of truth to the people in Oakland. [Cf: The Review and Herald 02-14-07 para. 8] p. 108, Para. 1, [1907MS].

To my ministering brethren I would say: Every fresh display of the conviction of the grace of God upon the souls of unbelievers, is divine. Everything that you can do to bring souls to a knowledge of the truth, is a means of allowing the light to shine, the light of the glory of God, as it shines in the face of Jesus Christ. Direct the mind to him who guides and controls all things. Christ will be as manna and spiritual dew to these newly converted souls. In him is no darkness at all. [Cf: The Review and Herald 02-14-07 para. 9] p. 108, Para. 2, [1907MS].

As faithful laborers of deep spiritual understanding conduct Bible studies with those who have accepted the Sabbath truth; as they instruct those new in the faith how to yield to the power of the Holy Spirit, that they may be fully and firmly established in the truth, the glory of God will be revealed. [Cf: The Review and Herald 02-14-07 para. 10] p. 108, Para. 3, [1907MS].

In the discourses, let nothing of a theatrical nature be introduced,

no sharp thrusts given. We can not expect that eyes that have been blind will be at once opened to see all things clearly. Let labor be put forth wisely for those who are interested. Show those who have seen the truth, how to experience its power in their hearts. Thus the truth imparted will be as a nail driven in a sure place. Many are ignorant of vital godliness--of truth in the life-practise. On the part of these un instructed ones, there must be a practical reception of Bible truth. The Lord will work with power upon the hearts of all who seek him and who prayerfully study his Word. [Cf: The Review and Herald 02-14-07 para. 11] p. 108, Para. 4, [1907MS].

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 very few. It contains the message for the last days, and we are to dwell much upon these prophecies. [Cf: The Review and Herald 02-14-07 para. 12] p. 108, Para. 5, [1907MS].

Explaining scripture by scripture,--this is the work that should be done by all our ministers who are fully awake to the times in which we live. The Lord will guide his ministering servants. He will lead them in ways that they know not. They will bear aloft the lamp of life in the dark places of the earth, and hasten the coming of our King. Mrs. E. G. White. [Cf: The Review and Herald 02-14-07 para. 13] p. 108, Para. 6, [1907MS].

More and more, as the days go by, it is becoming apparent that God's judgments are in the world. Yet God is not executing his wrath without mercy. His hand is stretched out still. And in this time, when the cities of the nations are being visited with judgments, God's people have a special opportunity to give the last warning message to the inhabitants of these cities. Long have we neglected these centers, and now we must labor earnestly to redeem the time. The people must be shown how it is possible for God, by a touch of his hand, to destroy the property they have gathered against the last great day. [Cf: The Review and Herald 02-21-07 para. 1] p. 108, Para. 7, [1907MS].

In connection with the proclamation of the message in large cities, there are many kinds of work to be done by laborers with varied gifts. Some are to labor in one way, some in another. The Lord desires that the cities shall be worked by the united efforts of laborers of different capabilities. All are to look to Jesus for direction, not depending on man for wisdom, lest they be led astray. [Cf: The Review and Herald 02-21-07 para. 2] p. 109, Para. 1, [1907MS].

The Lord has given to some ministers the ability to gather and hold large congregations. This calls for the exercise of tact and skill. In the cities of today, where there is so much to attract and please, the people can be interested by no ordinary efforts. Ministers of God's appointment will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people, they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and

distinctly. The testing message for this time is to be borne so plainly and decidedly as to startle the hearers, and lead them to desire to study the Scriptures. [Cf: The Review and Herald 02-21-07 para. 3] p. 109, Para. 2, [1907MS].

Those who do the work of the Lord in the cities must put forth calm, steady, devoted effort for the education of the people. While they are to labor earnestly to interest their hearers and to hold this interest, yet at the same time they must carefully guard themselves against everything that borders on sensationalism. In this age of extravagance and outward show, when men think that it is necessary to make a display in order to gain success, God's chosen messengers are to show the fallacy of expending means needlessly for effect. As they labor with simplicity, humility, and graceful dignity, avoiding everything of a theatrical nature, their work will make a lasting impression for good. [Cf: The Review and Herald 02-21-07 para. 4] p. 109, Para. 3, [1907MS].

There will be necessity, it is true, for expending money judiciously in advertising the meetings, and in carrying forward the work solidly. Yet the strength of every worker will be found to lie not in these outward agencies, but in trustful dependence of God, in earnest prayer to him for help, in obedience to his Word. Much more prayer, much more Christlikeness, much more conformity to God's will, is to be brought into the Lord's work. Outward show, an extravagant outlay of means, will not accomplish the work to be done. [Cf: The Review and Herald 02-21-07 para. 5] p. 109, Para. 4, [1907MS].

God's work is to be carried forward with power. We need the baptism of the Holy Spirit. We need to understand that God will add to the ranks of his people men of ability and influence, who are to act their part in warning the world. All in the world are not lawless and sinful. God has many thousands who have not bowed the knee to Baal. There are God-fearing men and women in the fallen churches. If this were not so, we should not be given the message to bear, "Babylon the great is fallen, is fallen. . . . Come out of her, my people." Many of the honest in heart are gasping for a breath of life from heaven. They will recognize the gospel when it is brought to them in the beauty and simplicity with which it is presented in God's Word. [Cf: The Review and Herald 02-21-07 para. 6] p. 109, Para. 5, [1907MS].

Of equal importance with special public efforts, is house-to-house work in the homes of the people. As the result of the presentation of truth in large congregations, a spirit of inquiry is awakened; and it is specially important that this interest be followed up by personal labor. Those who desire to investigate the truth need to be taught to study diligently the Word of God. Some one must help them to build on a sure foundation. The Word of God is to be their counselor. At this critical time in their religious experience, how important it is that wisely directed Bible workers come to their help, and open to their understanding the treasure house of God's Word. [Cf: The Review and Herald 02-21-07 para. 7] p. 110, Para. 1, [1907MS].

A well-balanced work can be carried on best when a training school for Bible workers is in progress while the public meetings are being held. Connected with this training school, or city mission, should be experienced laborers of deep spiritual understanding who can give the

Bible workers daily instruction, and who can also unite wholeheartedly in the general public efforts being put forth. And as men and women are converted to the truth, those standing at the head of the city mission should, with much prayer, show these new converts how to experience the power of the truth in their hearts. This united effort on the part of all the workers would be as a nail driven in a sure place. [Cf: The Review and Herald 02-21-07 para. 8] p. 110, Para. 2, [1907MS].

When personal work is neglected, many precious opportunities are lost, which, were they improved, might advance the work decidedly. In our efforts in behalf of the multitudes dwelling in cities, we must strive to do thorough service. The work in a large center of population is greater than one man can successfully handle. God has different ways of working; and he has workmen to whom he entrusts varied gifts. In a large city, there are certain classes that can not be reached by public meetings. These must be searched out, as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. Let no one feel, when another worker is sent to the place where he is working, that the efforts of one will be counterworked by the efforts of the other. Some will reject the truth as it is presented by one laborer, only to open their hearts to God's truth as it is presented in a different manner by another laborer. A Paul may plant, an Apollos may water, but God gives the increase. [Cf: The Review and Herald 02-21-07 para. 9] p. 110, Para. 3, [1907MS].

The Lord desires his chosen servants to learn how to blend together. A decided influence for good is to be brought to bear on the inhabitants of the world. It may seem to some workers that the contrast between their gifts and the gifts of a fellow laborer is too great to allow them to unite in harmonious effort. But when they remember that there are varied minds to be reached, and that the Lord is their helper, they will labor together in unity. Their talents, however diverse, may all be under the control of the same Spirit. In every word and act, kindness and love will be revealed. And as each worker fills his appointed place faithfully, the prayer of Christ for the unity of his followers will be answered, and the world will know that these are his disciples. [Cf: The Review and Herald 02-21-07 para. 10] p. 110, Para. 4, [1907MS].

A little longer will the voice of mercy be heard; a little longer will be given the gracious invitation, "If any man thirst, let him come unto me, and drink." God sends his warning message to the cities everywhere. Let the messengers whom he sends work so harmoniously that all will take knowledge of them, that they have learned of Jesus. Mrs. E. G. White. [Cf: The Review and Herald 02-21-07 para. 11] p. 111, Para. 1, [1907MS].

"Examine yourselves, whether ye be in the faith." Some conscientious souls, on reading this, immediately begin to criticize their every feeling and emotion. But this is not correct self-examination. It is not the petty feelings and emotions that are to be examined. The life, the character, is to be measured by the only standard of character, God's holy law. The fruit testifies to the character of the tree. Our works, not our feelings, bear witness of us. [Cf: The Review and Herald 02-28-07 para. 1] p. 111, Para. 2, [1907MS].

The feelings, whether encouraging or discouraging, should not be made

the test of the spiritual condition. By God's Word we are to determine our true standing before him. Many are bewildered on this point. When they are happy and joyous, they think that they are accepted by God. When a change comes, and they feel depressed, they think that God has forsaken them. [Cf: The Review and Herald 02-28-07 para. 2] p. 111, Para. 3, [1907MS].

God does not look with favor upon those self-confident ones who loudly exclaim, "I am sanctified, I am holy, I am sinless." These are Pharisees, who have no foundation for their assertion. Those who, because of their sense of utter unworthiness, dare scarcely lift up their eyes to heaven, are nearer to God than those who claim so much piety. They are represented by the publican, who, with his head on his breast, prayed, "God be merciful to me a sinner," and went to his house justified, rather than the self-righteous Pharisee. [Cf: The Review and Herald 02-28-07 para. 3] p. 111, Para. 4, [1907MS].

But God does not desire us to go through life filled with a distrust of him. We owe our Heavenly Father a more generous view of his goodness than is accorded to him by our manifest distrust of his love. We have an evidence of his love--an evidence that amazes angels and is far beyond the comprehension of the wisest of human beings. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." While we were yet sinners, God gave his Son to die for us. Can we doubt his goodness? [Cf: The Review and Herald 02-28-07 para. 4] p. 111, Para. 5, [1907MS].

Behold Christ. Dwell upon his love and mercy. This will fill the soul with abhorrence for all that is sinful, and will inspire it with an intense desire for the righteousness of Christ. The more clearly we see the Saviour, the more clearly shall we discern our defects of character. Confess your sins to Christ, and with true contrition of soul cooperate with him by putting these sins away. Believe that they are pardoned. The promise is positive, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Be assured that the word of God will not fail. He who has promised is faithful. It is as much your duty to believe that God will fulfil his word and forgive you as it is to confess your sins. [Cf: The Review and Herald 02-28-07 para. 5] p. 111, Para. 6, [1907MS].

Exercise faith in God. How many there are who go through life under a cloud of condemnation! They do not believe God's word. They have no faith that he will do as he has said. Many who long to see others resting in the pardoning love of Christ do not rest in it for themselves. But how can they possibly lead others to show simple, childlike faith in the Heavenly Father when they measure his love by their feelings? [Cf: The Review and Herald 02-28-07 para. 6] p. 112, Para. 1, [1907MS].

Let us trust God's word implicitly, remembering that we are his sons and daughters. Let us train ourselves to believe his word. We hurt the heart of Christ by doubting, when he has given such evidence of his love. He laid down his life to save us. He says to us: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my

burden is light." [Cf: The Review and Herald 02-28-07 para. 7] p. 112, Para. 2, [1907MS].

Do you believe he will do as he has said? Then, after you have complied with the conditions, carry no longer the burden of your sins. Let it roll upon the Saviour. Trust yourself with him. Has he not promised to give you rest? But to many he is obliged to say sorrowfully, "Ye will not come to me, that ye might have life." Many manufacture for themselves burdens which are grievous to bear. [Cf: The Review and Herald 02-28-07 para. 8] p. 112, Para. 3, [1907MS].

Look steadfastly to Jesus. Behold him, full of grace and truth. He will make his goodness pass before you while he hides you in the cleft of the rock. You will be enabled to endure the seeing of him who is invisible, and by beholding you will be transformed. [Cf: The Review and Herald 02-28-07 para. 9] p. 112, Para. 4, [1907MS].

Faith is not feeling. Faith is the substance of things hoped for, the evidence of things not seen. There is a form of religion which is nothing more than selfishness. It takes pleasure in worldly enjoyment. It is satisfied with contemplating the religion of Christ, and knows nothing of its saving power. Those who possess this religion regard sin lightly because they do not know Jesus. While in this condition, they estimate duty very lightly. But a faithful performance of duty goes hand in hand with a right estimate of the character of God. [Cf: The Review and Herald 02-28-07 para. 10] p. 112, Para. 5, [1907MS].

There is earnest work to do for the Master. Christ came to preach the gospel to the poor, and he sent his disciples forth to do the same work he came to do. So he sends forth his workers today. Sheaves are to be gathered for him from the highways and hedges. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where the truth is kept in the outer court, to be admired as we admire a beautiful flower; they demand something more than a religion of feeling, which distrusts God when trials and difficulties come. Holiness does not consist in profession, but in lifting the cross, doing the will of God. Saying, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" will not secure for us an entrance into the kingdom of heaven. "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." Mrs. E. G. White. [Cf: The Review and Herald 02-28-07 para. 11] p. 112, Para. 6, [1907MS].

Our artificial habits deprive us of many privileges and much enjoyment, and unfit us for living as useful lives as we might otherwise live. A life of fashion is a hard, thankless life. How much time and money women sacrifice in order to make a sensation! At the cost of their health they beautify the dress. Thus they lose their self-control, overtax their patience, and encourage pride and vanity in their children. Many parents fail to realize that their every action tells upon the future of their children. Mothers complain of weariness. They say that they have so much to do that they can not take time to instruct their children. They have no time to sympathize with them in their little disappointments and trials. I have heard mothers refuse to gratify the innocent desires of their children. They were too hurried

to grant their little ones that which would have been to them a great pleasure. The busy fingers and weary eyes were embroidering a garment. But children yearn for sympathy, and if they do not obtain it from their parents, they seek it from other sources, which may prove dangerous to their welfare. [Cf: The Review and Herald 02-28-07 para. 1] p. 113, Para. 1, [1907MS].

Many mothers teach their daughters to vie with other girls in outward display. To dress as well as others dress--this is the ambition of their worse than useless lives. As the twig is bent, the tree is inclined. As the children approach manhood and womanhood, their parents deplore their errors. They forget that they have given these youth the lessons that have made them what they are. Parents, remember that the harvest you reap is the fruit of your own planting. [Cf: The Review and Herald 02-28-07 para. 2] p. 113, Para. 2, [1907MS].

If half the time that mothers spend in preparing the dress in accordance with the demands of fashion, were spent in beautifying the characters of their children, what a change would be seen in families! The inspired apostle writes of women, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." Outward display and needless adorning can bear no comparison with the ornament of a meek and quiet spirit. The desire for outward show proceeds from the pride and vanity of a corrupt heart, and will perish with the user. The inward adorning is as enduring as eternity. [Cf: The Review and Herald 02-28-07 para. 3] p. 113, Para. 3, [1907MS].

Many mothers spend much time in beautifying their houses. Cleanliness is next to godliness, and it is well to be clean; but this, like many other good things, can be carried too far, to the neglect of things of greater importance. Many mothers beautify their houses to the neglect of weightier matters--judgment, mercy, and the love of God. [Cf: The Review and Herald 02-28-07 para. 4] p. 113, Para. 4, [1907MS].

Not long ago I heard a mother express great anxiety to see perfect arrangement and finish in the building of her home. I do not condemn this feeling, but I regretted that this mother could not have brought the same desire for symmetry into the government of her children. In her home she was building and fashioning characters, but she failed to realize the importance of this work, and therefore did not see the mistakes she was making. Passion and self-will ruled in the home. Her children were rough and selfish, uncourteous, and uncultured, seeming to have no sense of true politeness. Their character revealed no uniformity. As I looked upon these self-willed, stubborn pieces of humanity, mismatched indeed, symmetry painfully lacking everywhere, I asked myself involuntarily, Why is the mother so blind? Why is the arrangement of her house of so much more consequence in her eyes than the proper training of her children? [Cf: The Review and Herald 02-28-07 para. 5] p. 113, Para. 5, [1907MS].

Parents, upon you God has laid the work of educating your children for usefulness. Do not, under any consideration, neglect this work. Do not trust the training of your little ones to any other hands. Take up your life duty bravely and cheerfully, facing your responsibilities

candidly. To you has been given the work of bringing your children up in the nurture and admonition of the Lord. Make the Word of God your standard. Do not allow the fashions of the world to prevent you from doing your duty. Take great pains to prepare the soil of the heart for the great Sower to scatter in it the seeds of truth. [Cf: The Review and Herald 02-28-07 para. 6] p. 114, Para. 1, [1907MS].

Mothers, make the education of your children the highest aim of life. Their future happiness depends upon the education they receive in their early years. Do not send them away from you to school when they are young. If your habits and dress are as simple as they should be, you will find ample time to make your children happy, and to lead them to obey you. God will help you to teach them how to submit cheerfully and willingly. Take up your duties, inspired by the noble resolve to do your work faithfully and well. Do not become discouraged. In due time you will reap if you faint not. You will see your children growing up into Christian men and Christian women. Mrs. E. G. White. [Cf: The Review and Herald 02-28-07 para. 7] p. 114, Para. 2, [1907MS].

Parents have not yet aroused to understand the amazing power of Christian culture. There are mines of truth to be worked that have been strangely neglected. This careless indifference does not meet the approval of God. Parents, God calls upon you to look at this matter with anointed eyes. You have as yet only skimmed the surface. Take up your long-neglected work, and God will cooperate with you. Do your work with wholeheartedness, and God will help you to make improvement. Begin by bringing the gospel into the home life. [Cf: The Review and Herald 03-07-07 para. 1] p. 114, Para. 3, [1907MS].

The Lord looks with sadness upon the families in which the parents have not educated and disciplined themselves for the work of training their children. Too often parents have little sense of their accountability. They allow their children to grow up with characters tainted by vice. While they sleep in godless indifference, Satan is sowing in the hearts of their children seeds which will spring up to bear a harvest of death. Yet often such parents resent counsel as to their mistakes. They act as if they would like to ask those who offer advice, What right have you to meddle with my children? But are their children not God's children also? How does he regard their wicked neglect of duty? What excuse will they offer when he asks them why they brought children into the world, and then left them to be the sport of Satan's temptations. [Cf: The Review and Herald 03-07-07 para. 2] p. 114, Para. 4, [1907MS].

Many seem to think that the declension in the church, the growing love of pleasure, is due to want of pastoral work. True, the church is to be provided with faithful guides and pastors. Ministers should labor earnestly for the youth who have not given themselves to Christ, and also for others, who, though their names are on the church-roll, are irreligious and Christless. But ministers may do their work faithfully and well, yet it will amount to very little if parents neglect their work. It is to a lack of Christianity in the home life that the lack of power in the church is due. Until parents take up their work as they should, it will be difficult to arouse the youth to a sense of their duty. If religion reigns in the home, it will be brought into the church. The parents who do their work for God are a power for good. As they restrain and encourage their children, bringing them up in the

nurture and admonition of the Lord, they bless the neighborhood in which they live. And the church is strengthened by their faithful work. [Cf: The Review and Herald 03-07-07 para. 3] p. 114, Para. 5, [1907MS].

The work of forming the character of children, of properly preserving and developing their physical, mental, and moral powers, is no small task. It is chiefly upon the mother that this task devolves. To do this work as it should be done requires talent and skill and patient, thoughtful care. It calls for self-distrust and earnest prayer. Let every mother strive by persevering effort to fulfill her obligations. Let her bring her little ones to Jesus in the arms of faith, and tell him of her great need, asking for grace and wisdom. [Cf: The Review and Herald 03-07-07 para. 4] p. 115, Para. 1, [1907MS].

The mother should surrender herself and her children to the care of the compassionate Redeemer. Earnestly, patiently, courageously, she should seek to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. She should make it her highest aim to give her children an education which will receive the approval of God. As she takes up her work understandingly, she will receive power to perform her part. [Cf: The Review and Herald 03-07-07 para. 5] p. 115, Para. 2, [1907MS].

Mothers, leave not your children to gain impressions of evil, impressions which can never be wholly effaced. Day by day imprint upon their minds the lessons given by the Saviour. This is your work,--a work which no one but you can do. The home is your mission field. Here you are to work for God. Lay aside every weight and the sin which doth so easily beset, that you may engage as you should in the work of making your children what God would have them. Teach them self-control. Give them something to do. Make the home a school in which they will learn to help others. [Cf: The Review and Herald 03-07-07 para. 6] p. 115, Para. 3, [1907MS].

There is untold value in industry. Let the children be taught to do something useful. If parents are so occupied with other things that they can not keep their children usefully employed, Satan will keep them busy. Many parents allow their children to associate with evil companions, to go to questionable places of amusement, to grow up mischievous and idle. Let such parents remember that the sin of Sodom was pride, fulness of bread, and abundance of idleness. [Cf: The Review and Herald 03-07-07 para. 7] p. 115, Para. 4, [1907MS].

It is the cry of many mothers, "I have no time to be with my children." Then for Christ's sake spend less time on your dress. Neglect if you will to adorn your apparel. Neglect to receive and make calls. Neglect to cook an endless variety of dishes. But never, never neglect your children. What is the chaff to the wheat? Let nothing interpose between you and the best interests of your children. Guard your physical and mental powers, that you may be able to do good work for your little ones. Show your children that you are determined to be a Bible Christian. Dress modestly. Speak wisely. Be gentle, yet as firm as a rock, to principle. Devote no time to needless cooking or stitching. Make your clothes and your food plain. Then you will have time for the culture of your children. [Cf: The Review and Herald 03-07-07 para. 8] p. 115, Para. 5, [1907MS].

God will call upon you to give a strict account of the work you have done for your little ones. You make them what they are. They will either stand pure and undefiled before God, because you have worked faithfully for them, or, corrupt and defiled, they will be banished from his presence, because you have neglected your work. [Cf: The Review and Herald 03-07-07 para. 9] p. 115, Para. 6, [1907MS].

Christ placed such a high estimate upon your children that he gave his life for them. Treat them as the purchase of his blood. Patiently and firmly train them for him. Discipline with love and forbearance. As you do this, they will become a crown of rejoicing to you, and will shine as lights in the world. Mrs. E. G. White. [Cf: The Review and Herald 03-07-07 para. 10] p. 116, Para. 1, [1907MS].

Soon after the fall of Babylon and the beginning of the universal empire of Medo-Persia, in the first year of the reign of Darius the Mede, Daniel the prophet "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." [Cf: The Review and Herald 03-14-07 para. 1] p. 116, Para. 2, [1907MS].

Daniel and his companions had been taken to Babylon "in the third year of the reign of Jehoiakim king of Judah." They were members of the first company of captives whom Nebuchadnezzar brought from Jerusalem into the land of Shinar. Daniel was well acquainted with the prophecies of Jeremiah at the time they were given, and he had passed through the periods immediately succeeding the first and the second sieges of Jerusalem, when many false prophets had arisen with the claim that the captivity was to be of short duration. [Cf: The Review and Herald 03-14-07 para. 2] p. 116, Para. 3, [1907MS].

"In the fourth year of Jehoiakim," very soon after Daniel was taken to Babylon, Jeremiah predicted the captivity of many of the Jews, as their punishment for not heeding the word of the Lord. The Chaldeans were to be used as the instrument by which God would chastise his disobedient people. Their punishment was to be in proportion to their intelligence and to the warnings they had despised. "This whole land shall be a desolation, and an astonishment," the prophet declared; "and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." [Cf: The Review and Herald 03-14-07 para. 3] p. 116, Para. 4, [1907MS].

In the light of these plain words foretelling the duration of the captivity, it seems strange that any one should hold that the Israelites would soon return from Babylon. And yet there were in Jerusalem and in Babylon those who persisted in encouraging the people to hope for a speedy deliverance. God dealt summarily with some of these false prophets, and thus vindicated the truthfulness of Jeremiah, his messenger. [Cf: The Review and Herald 03-14-07 para. 4] p. 116, Para. 5, [1907MS].

To the end of time, men will arise to create confusion and rebellion among the people who profess to obey the law of God. But as surely as

divine judgment was visited upon the false prophets in Jeremiah's day, so surely will the evil workers of today receive their full measure of retribution, for the Lord has not changed. Those who prophesy lies, encourage men to look upon sin as a light thing. When the terrible results of their evil deeds are made manifest, they seek, if possible, to make the one who has faithfully warned them responsible for their difficulties, even as the Jews charged Jeremiah with their evil fortunes. [Cf: The Review and Herald 03-14-07 para. 5] p. 116, Para. 6, [1907MS].

Those who pursue a course of rebellion against the Lord can always find false prophets who will justify them in their acts, and flatter them to their destruction. Lying words often make many friends, as is illustrated in the case of these false teachers among the Israelites. These so-called prophets, in their pretended zeal for God, found many more believers and followers than the true prophet who delivered the simple message of the Lord. [Cf: The Review and Herald 03-14-07 para. 6] p. 117, Para. 1, [1907MS].

In view of the work of these false prophets, Jeremiah was directed by the Lord to write letters to the captains, elders, priests, prophets, and all the people who had been taken captive to Babylon, bidding them not to be deluded into believing their deliverance nigh, but to submit quietly, pursue their vocations, and make for themselves peaceful homes among their conquerors. The Lord bade them not to allow so-called prophets or diviners to deceive them with false expectations. Through his servant Jeremiah he assured them that after seventy years' bondage they should be delivered, and should return to Jerusalem. God would listen to their prayers and show them his favor, when they would turn to him with all their hearts. "I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." [Cf: The Review and Herald 03-14-07 para. 7] p. 117, Para. 2, [1907MS].

With what tender compassion did God inform his captive people of his plans for Israel! He knew what suffering and disaster they would have to undergo, were they led to believe, according to the prediction of the false prophets, that they should be speedily delivered and brought back to Jerusalem. He knew that this belief would make their position a very difficult one. Any effort on their part to regain freedom would awaken the vigilance and severity of the king, and their liberty would be restricted in consequence. The Lord desired them to submit quietly to their fate, and make their servitude as pleasant as possible. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 03-14-07 para. 8] p. 117, Para. 3, [1907MS].

A copy of the letters sent by Jeremiah to the Hebrew captives in Babylon, and of the letters sent by the false prophets to these captives and to the authorities of Jerusalem, together with a story of the controversy between the true and false, is found in the twenty-seventh to the twenty-ninth chapters of Jeremiah. [Cf: The Review and Herald 03-21-07 para. 1] p. 117, Para. 4, [1907MS].

It was immediately after this interchange of letters between Jeremiah and the elders of the Israelites in captivity, that the prophets was

instructed to write in a book all that had been revealed to him regarding the restoration of Israel. This is recorded in the thirtieth and the thirty-first chapters of Jeremiah. [Cf: The Review and Herald 03-21-07 para. 2] p. 117, Para. 5, [1907MS].

These, with the prophecies of the twenty-fifth chapter, are the letters and the records that Daniel the prophet, during "the first year of the reign of Darius the Mede," prayerfully studied, three-score years and more after they were written. Daniel was familiar with the circumstances connected with Jeremiah's testimonies given very soon after the beginning of the Babylonian captivity. He well knew that the promise of the return was sure; and yet, a short time before, "in the third year of the reign of King Belshazzar," the angel of the Lord had instructed him in vision, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." [Cf: The Review and Herald 03-21-07 para. 3] p. 117, Para. 6, [1907MS].

Daniel "sought for the meaning" of the vision. He could not understand the relation sustained by the seventy years' captivity to the twenty-three hundred years that were to elapse before the cleansing of God's sanctuary. Gabriel gave a partial interpretation; and when he declared that the vision "shall be for many days," Daniel fainted. "I Daniel fainted," the prophet writes, "and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision; but none understood it." [Cf: The Review and Herald 03-21-07 para. 4] p. 118, Para. 1, [1907MS].

In his perplexity, Daniel studied anew the prophecies of Jeremiah. They were very plain,--so plain that he "understood" by these testimonies recorded in books "the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem." [Cf: The Review and Herald 03-21-07 para. 5] p. 118, Para. 2, [1907MS].

With faith founded on the sure word of prophecy, Daniel pleaded with the Lord for the speedy restoration of the captive exiles to the land of their fathers. "I set my face unto the Lord God," he declares, "to seek by prayer and supplications, with fasting, and sackcloth, and ashes: and I prayed unto the Lord my God, and made my confession." "We have sinned," he acknowledged; "neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets." [Cf: The Review and Herald 03-21-07 para. 6] p. 118, Para. 3, [1907MS].

"O Lord, according to all thy righteousness," the prophet pleaded, "let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, harken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name." [Cf: The Review and Herald 03-21-07 para. 7] p. 118, Para. 4, [1907MS].

The prayer of Daniel was not offered in vain. Even before he had finished pleading with God, Gabriel again appeared to him, and called his attention to the vision he had seen prior to the fall of Babylon at the death of Belshazzar. The angel then outlined in detail the period of the seventy weeks, beginning at the time of "the going forth of the commandment to restore and to build Jerusalem." [Cf: The Review and Herald 03-21-07 para. 8] p. 118, Para. 5, [1907MS].

Daniel's prayer in behalf of his people, as recorded in the ninth chapter, was "in the first year of Darius" the Mede. Darius was favored of heaven; for in the first year of his reign the angel Gabriel "stood up to confirm and to strengthen him." It was this king who, early in the establishment of the Medo-Persian empire, "set over the kingdom an hundred and twenty princess, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first. . . . This Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm." [Cf: The Review and Herald 03-21-07 para. 9] p. 118, Para. 6, [1907MS].

Darius reigned over Medo-Persia two years after the fall of Babylon. During this time, Daniel was cast into the lions' den and came out unharmed. This deliverance led Darius to write "unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion in my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." [Cf: The Review and Herald 03-21-07 para. 10] p. 119, Para. 1, [1907MS].

Thus, while those who had remained loyal to God in the midst of Babylon were seeking the Lord and studying the prophecies foretelling their deliverance, God was preparing the hearts of kings to show favor to his repentant people. Mrs. E. G. White. [Cf: The Review and Herald 03-21-07 para. 11] p. 119, Para. 2, [1907MS].

Over a century before the birth of Cyrus the Great, the prophet Isaiah was inspired to mention this ruler even by name, and to write a prophecy outlining his work, as recorded in the forty-fifth of Isaiah: -- [Cf: The Review and Herald 03-28-07 para. 1] p. 119, Para. 3, [1907MS].

"Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have summoned thee, though thou last not known me. [Cf: The

Review and Herald 03-28-07 para. 2] p. 119, Para. 4, [1907MS].

"I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." [Cf: The Review and Herald 03-28-07 para. 3] p. 119, Para. 5, [1907MS].

"Cyrus, he is my shepherd," the Lord declared, "and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid." "I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of hosts." [Cf: The Review and Herald 03-28-07 para. 4] p. 119, Para. 6, [1907MS].

The year that Cyrus succeeded Darius the Mede to the throne of Medo-Persia marked the completion of seventy years since the first company of Hebrews had been carried captive to Babylon by Nebuchadnezzar. Daniel, who was familiar with the prophecies of Jeremiah and Isaiah regarding the duration of the captivity, and with the prophecies of Isaiah regarding the restoration by decree of Cyrus, was still living, and was occupying a position of leading responsibility in the Medo-Persian court. His faith in these prophecies led him to plead with God in behalf of his people. And now, when the time came for the temple in Jerusalem to be rebuilt, God moved upon Cyrus as his agent to discern the prophecies concerning himself, and to grant the Jewish people their liberty. And furthermore, Cyrus furnished them the necessary facilities for rebuilding the temple of the Lord. [Cf: The Review and Herald 03-28-07 para. 5] p. 120, Para. 1, [1907MS].

In the book of Ezra is found an account of this work of Cyrus, and a copy of his decree:-- [Cf: The Review and Herald 03-28-07 para. 6] p. 120, Para. 2, [1907MS].

"In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah the prophet might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem." [Cf: The Review and Herald 03-28-07 para. 7] p. 120, Para. 3, [1907MS].

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: and also let the golden and

silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is in Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and placed there in the house of God." [Cf: The Review and Herald 03-28-07 para. 8] p. 120, Para. 4, [1907MS].

The Lord God omnipotent reigneth. All kings, all nations, are his, under his rule and government. His resources are infinite. The wise man declares, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will." [Cf: The Review and Herald 03-28-07 para. 9] p. 120, Para. 5, [1907MS].

Those upon whose actions hang the destinies of nations, are watched over with a vigilance that knows no relaxation by him who "giveth salvation unto kings," to whom belong "the shields of the earth." [Cf: The Review and Herald 03-28-07 para. 10] p. 120, Para. 6, [1907MS].

There were faithful servants of the Most High who were prepared to respond to this decree. Over threescore years before, the Lord had declared that "after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return. . . . *Then shall ye call upon me,*" the Lord declared, "*and ye shall go and pray unto me,* and I will harken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and *I will turn away your captivity,* and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and *I will bring you again into the place whence I caused you to be carried away captive.*" Those who were seeking the Lord were prepared to take advantage of the wonderful opportunity afforded them by Cyrus to return to their homes and to restore the temple of God. [Cf: The Review and Herald 03-28-07 para. 11] p. 121, Para. 1, [1907MS].

"Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered. [Cf: The Review and Herald 03-28-07 para. 12] p. 121, Para. 2, [1907MS].

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives, thirty basons of gold, silver basons of a second sort four hundred and ten, and other vessels a thousand. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." [Cf: The Review and Herald 03-28-07 para. 13] p. 121, Para. 3, [1907MS].

The company that returned to Jerusalem was led by Zerubbabel (Sheshbazzar), a descendant of King David, and appointed by the king as governor of the restored Israelites. Associated with him were Joshua

the high priest, and several of "the chief of the fathers of Judah and Benjamin, and the priests, and the Levites." "The whole congregation together" that returned to the land of their fathers, under Zerubbabel, "was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven: and there were among them two hundred singing men and singing women. Their horses were seven hundred thirty and six; their mules, two hundred forty and five; their camels, four hundred thirty and five; their asses, six thousand seven hundred and twenty. [Cf: The Review and Herald 03-28-07 para. 14] p. 121, Para. 4, [1907MS].

"And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pounds of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." [Cf: The Review and Herald 03-28-07 para. 15] p. 121, Para. 5, [1907MS].

Soon after their return, in "the seventh month," "the people gathered themselves together as one man to Jerusalem. Then stood up Joshua the son of Josedech, and his brethren, . . . and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening. [Cf: The Review and Herald 03-28-07 para. 16] p. 122, Para. 1, [1907MS].

"They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required; and afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were reconsecrated, and of every one that willingly offered a freewill offering unto the Lord. From the first day of the seventh month began they to offer burnt offerings unto the Lord. [Cf: The Review and Herald 03-28-07 para. 17] p. 122, Para. 2, [1907MS].

"But the foundation of the temple of the Lord was not yet laid. [Cf: The Review and Herald 03-28-07 para. 18] p. 122, Para. 3, [1907MS].

"They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." [Cf: The Review and Herald 03-28-07 para. 19] p. 122, Para. 4, [1907MS].

The faithful remnant who had returned were greatly cheered and encouraged by the re-establishment of the daily burnt offerings; and they now entered heartily into the preparation necessary for the rebuilding of the temple, in order that they might restore all the ancient services of the house of God. Mrs. E. G. White. [Cf: The Review and Herald 03-28-07 para. 20] p. 122, Para. 5, [1907MS].

"Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." [Cf: The Review and Herald 04-04-07 para. 1] p. 122, Para. 6, [1907MS].

By this miracle Christ has shown how missionary work is to be bound up with the ministry of the word. Not only did the Master give the people spiritual food; by a miracle he also provided temporal food to satisfy their physical hunger. This merciful provision helped to fasten in the minds of the people the gracious words of truth which he had spoken. Following his example, his disciples are to take the bread of life and the water of salvation and give to those who are longing for spiritual help. And as there is need, they are to feed the hungry and clothe the naked. The beauty and utility of the work we do for God consists in its symmetry and harmony, and in its all-round adaptability and efficiency. [Cf: The Review and Herald 04-04-07 para. 2] p. 122, Para. 7, [1907MS].

This miracle is an object lesson for us. It contains lessons of deep import, which, though they lie beneath the surface, will be discerned and appreciated by those who have cultivated their perceptive faculties. By this miracle Christ desires to teach us the truth of the words, "Without me ye can do nothing." He is the source of all power, the giver of all temporal and spiritual blessings. He employs human beings as co-workers, giving them a part to act with him as his helping hand. We are to receive from him, not to hoard for self-gratification, but to impart to others. And as we do this work, let us not suppose that we are to receive the glory. All the glory is to be given to the great Master Worker. The disciples were not to receive the glory for feeding the five thousand. They were only the instruments used by the Lord. [Cf: The Review and Herald 04-04-07 para. 3] p. 123, Para. 1, [1907MS].

Those who work for Christ are never to think that the credit for their success belongs to them. God's name is to receive all the glory. He it is who accomplishes the work. He, the great Master Worker, slumbers not. Constantly he is working for the harmonious accomplishment of his purposes. He entrusts talents to human beings that they may cooperate with him. They are ever to remember that they are but instruments in his hands. "He that glorieth, let him glory in the Lord." "The Lord reigneth; let the people tremble; he sitteth between the cherubim, let the earth be moved. The Lord is great in Zion; and he is high above all the people. Let them praise thy great and terrible name; for it is holy." [Cf: The Review and Herald 04-04-07 para. 4] p. 123, Para. 2, [1907MS].

Christ gave the bread to the disciples, to be given by them to the multitude. By the part which the disciples acted in this miracle is illustrated the part which Christ's disciples in all ages are to act. From him they are to receive the precious truth to give to those who are fainting by the wayside. And as they empty their hands in imparting to the hungry, they receive more to impart. [Cf: The Review and Herald 04-04-07 para. 5] p. 123, Para. 3, [1907MS].

Christ is the light of the world. Those who walk in this light are charmed by its beauty, and are filled with a desire to share it with others. Their hearts are illuminated by the grace of Christ, and they become lightbearers. Their light shines more and more unto the perfect day. [Cf: The Review and Herald 04-04-07 para. 6] p. 123, Para. 4, [1907MS].

Thus it was with Philip. After he had been called by Christ, he could not keep to himself the knowledge he had found. Going to Nathanael, he said, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph." "Can there any good thing come out of Nazareth?" Nathanael asked. But Philip did not stop to argue. "Come and see," was all he said. As he thus showed his faith in the Saviour, he received increased light. [Cf: The Review and Herald 04-04-07 para. 7] p. 123, Para. 5, [1907MS].

He who has really accepted Christ will not be satisfied to enjoy the divine favor without giving to others the joy that cheers his soul. The purest and holiest devotion is that which leads to persevering, unselfish effort for the salvation of those outside the fold. [Cf: The Review and Herald 04-04-07 para. 8] p. 123, Para. 6, [1907MS].

Christ calls upon his followers to work earnestly for those for whom he has made such a wonderful sacrifice. When the mind, instead of being centered on self, is occupied in seeking to enrich poverty-stricken souls, the treasure of God's love--the golden oil from the two olive trees--is poured into the heart. Those who impart to others of the riches of the grace of heaven, will be themselves enriched. The ministering angels are waiting, longing, for channels through which they can communicate the treasures of heaven. Men and women can reach the highest stage of mental and moral development only by cooperating with Jesus in unselfish effort for the good of others. We are never so truly enriched as when we are trying to enrich others. We can not diminish our treasure by sharing it. The more we enlighten others, the brighter our light will shine. Mrs. E. G. White. [Cf: The Review and Herald 04-04-07 para. 9] p. 124, Para. 1, [1907MS].

As preparations for building the temple advanced from month to month, the faithful remnant of Israel began to gather courage. Long had they been deprived of every visible token of God's presence with them. And now, surrounded as they were by many sad reminders of the terrible apostasy of their fathers, which had finally resulted in lifelong captivity, they longed for some abiding token of divine forgiveness and favor. Above the restoration of personal property and many ancient privileges, they valued the approval of God. Wonderfully had he wrought in their behalf; and now they longed for an assurance of his pardoning love and protecting care. By working diligently to rebuild the temple, they hoped to hasten the restoration of special blessings connected with the sanctuary service. Within the walls of this second temple they expected to see revealed the glory of the Lord. [Cf: The Review and Herald 04-11-07 para. 1] p. 124, Para. 2, [1907MS].

Wise plans for the prosecution of the work were laid by Zerubbabel the governor, Joshua the high priest, and their associates in authority. They "appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord." "All they that were come

out of the captivity unto Jerusalem" responded nobly, and with willing hands began to prepare the building material. Some of the immense stones brought to the temple site in the days of Solomon, had escaped destruction at the hands of the Babylonians. These stones were made ready for use, and much new material was provided. [Cf: The Review and Herald 04-11-07 para. 2] p. 124, Para. 3, [1907MS].

The foundation stone of the temple was laid amid scenes of great rejoicing. Accompanied by the trumpets of the priests and the cymbals of the sons of Asaph, the people "sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel." [Cf: The Review and Herald 04-11-07 para. 3] p. 124, Para. 4, [1907MS].

The sentiment of this hymn of praise and thanksgiving is that expressed in the one hundred and thirty-sixth psalm--a most appropriate recognition of God's merciful providences in behalf of the children of the captivity:-- [Cf: The Review and Herald 04-11-07 para. 4] p. 124, Para. 5, [1907MS].

"O give thanks unto the Lord; for he is good: for his mercy endureth forever. [Cf: The Review and Herald 04-11-07 para. 5] p. 125, Para. 1, [1907MS].

"O give thanks unto the God of gods: for his mercy endureth forever. [Cf: The Review and Herald 04-11-07 para. 6] p. 125, Para. 2, [1907MS].

"O give thanks to the Lord of lords: for his mercy endureth forever. [Cf: The Review and Herald 04-11-07 para. 7] p. 125, Para. 3, [1907MS].

"To him who alone doeth great wonders: for his mercy endureth forever. [Cf: The Review and Herald 04-11-07 para. 8] p. 125, Para. 4, [1907MS].

"To him that by wisdom made the heavens;" "that stretched out the earth above the waters;" "that made great lights;" "the sun to rule by day," "the moon and stars to rule by night,"--to him, the Creator of all these, the congregation of Israel gave thanks, acknowledging that "his mercy endureth forever." [Cf: The Review and Herald 04-11-07 para. 9] p. 125, Para. 5, [1907MS].

"To him that smote Egypt in their firstborn," "and brought out Israel from among them," "with a strong hand, and with a stretched out arm;" "to him which divided the Red Sea into parts," "and made Israel to pass through the midst of it," "but overthrew Pharaoh and his host in the Red Sea;" "to him which led his people through the wilderness;" "to him which smote great kings," "and slew famous kings," "Sihon king of the Amorites," "and Og king of Bashan," "and gave their land for an heritage," "even an heritage unto Israel his servant,"--to him, the Mighty Leader of the hosts of Israel, the returned exiles now rendered praise as the One whose mercy endureth forever. [Cf: The Review and Herald 04-11-07 para. 10] p. 125, Para. 6, [1907MS].

And this same Mighty Leader is the One who hath "remembered us in our low estate," "and hath redeemed us from our enemies." O, let us ever

"give thanks unto the God of heaven: for his mercy endureth forever!"
[Cf: The Review and Herald 04-11-07 para. 11] p. 125, Para. 7,
[1907MS].

The laying of the cornerstone of the second temple should have called forth expressions of gratitude from every heart. The house that was about to be built was the subject of many prophecies. The Lord's servants, and especially those who had had long experience in the things of God, should have recounted the remarkable providences leading up to the work that was being done; and they should have entered heartily into the spirit of the occasion. Especially should all the aged have rejoiced because God in his mercy had not cut them off in their iniquities at the time of the destruction of Jerusalem by the armies of Nebuchadnezzar. Throughout the long period of captivity they had been spared, and now they were permitted to witness this scene of rejoicing. [Cf: The Review and Herald 04-11-07 para. 12] p. 125, Para. 8, [1907MS].

But mingled with the music and the shouts of praise ascending on that glad day, was a discordant note of sorrow and dissatisfaction. "Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice." Among the aged men who had seen the glory of Solomon's temple, there were some who lamented and wept over the inferiority of the building that was now to be erected. [Cf: The Review and Herald 04-11-07 para. 13] p. 125, Para. 9, [1907MS].

It was but natural and right that these aged men should have feelings of sadness because of the results of long-continued impenitence. Had they and their generation obeyed God and carried out his purpose for Israel, the temple built by Solomon would not have been destroyed, and the captivity would not have been necessary. It was because of their former ingratitude and disloyalty, that they had been scattered among the heathen. Through long years of exile they were brought to realize the sacredness of God's law and the sinfulness of disobedience. [Cf: The Review and Herald 04-11-07 para. 14] p. 126, Para. 1, [1907MS].

But conditions were now changed. In tender mercy the Lord had once more visited his people, and had allowed them to return to their own land. Feelings of sadness because of the mistakes of the past should have given place to feelings of joy. In a remarkable way God had moved upon the heart of King Cyrus to aid them in rebuilding the temple at Jerusalem, and this should have called forth expressions of profound gratitude. But some failed of discerning God's opening providences. Instead of rejoicing, they entertained thoughts of discontent and discouragement. [Cf: The Review and Herald 04-11-07 para. 15] p. 126, Para. 2, [1907MS].

This spirit of murmuring and complaining, and of making unfavorable comparisons, had a depressing influence on the minds of many. The expressions of doubt and discouragement weakened the hands of the builders. The workmen were led to question whether they should proceed with the erection of a building that at the beginning was so freely criticized and was the cause of so much lamentation. [Cf: The Review and Herald 04-11-07 para. 16] p. 126, Para. 3, [1907MS].

There were many in the congregation, however, who did not look upon the lesser glory of this temple, as compared with the first temple, with such dissatisfaction. "Many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off." [Cf: The Review and Herald 04-11-07 para. 17] p. 126, Para. 4, [1907MS].

Our words and actions have a far-reaching influence for good or for evil. Could those who failed to rejoice at the laying of the foundation stone of the temple, have foreseen the results of their mournful conduct on that day, they would have been appalled. Little did they realize the weight of their words of disapproval and disappointment. Little did they foresee how much they delayed the final completion of the Lord's house. [Cf: The Review and Herald 04-11-07 para. 18] p. 126, Para. 5, [1907MS].

"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" "Praise ye the Lord. O give thanks unto the Lord, for he is good: for his mercy endureth forever." "Blessed be the Lord God of Israel from everlasting to everlasting: and let all the people say, Amen. Praise ye the Lord." Mrs. E. G. White. [Cf: The Review and Herald 04-11-07 para. 19] p. 126, Para. 6, [1907MS].

Christ declares, "The bread of God is he which cometh down from heaven, and giveth life unto the world. . . . I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. But I said unto you, That ye also have seen me, and believe not." [Cf: The Review and Herald 04-18-07 para. 1] p. 127, Para. 1, [1907MS].

Are not these words applicable to many today? We think that we believe in Christ; but have we his light and life? We do not believe as we should; therefore we do not receive the blessings that God has in store for us. We have seen God working on hearts. We have seen him strengthening men and women to come out from the world and receive Christ as their personal Saviour. Have we thanked God as we should for the wonderful work that he has wrought? Let us recount the blessings of God, and praise him for them. We grieve our Heavenly Father when we are unmindful of his mercies--like the heath in the desert "that knoweth not when good cometh." [Cf: The Review and Herald 04-18-07 para. 2] p. 127, Para. 2, [1907MS].

When trials come into our lives, when clouds darken the horizon, how ready we are to forget that Jesus is our Saviour, that behind the clouds the Sun of Righteousness is shining; that angels are close beside us, preserving us from harm. I would say to the despairing, Look and live. Hope thou in God; for on Calvary's cross a complete sacrifice was offered for you. Jesus is the sinner's Friend, the sinner's Redeemer. Eternal joy--a life of undimmed happiness--awaits the one who surrenders all to Christ. Look away from yourself to Jesus, who is pleading before the throne of God in your behalf. Listen to his words, "Come unto me, . . . and I will give you rest." "Him that cometh to me I will in nowise cast out." With the hand of faith grasp the promises of God. Appropriate these blessings to yourself, not at some future time, but today. [Cf: The Review and Herald 04-18-07 para. 3] p. 127,

Para. 3, [1907MS].

The strongest temptation can not excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weakest points, but we need not be overcome. However severe or unexpected the attack, God has provided help for us, and in his strength we may conquer. In the hour of greatest need when discouragement overwhelms the soul, then it is that Jesus comes very near. The hour of man's necessity is God's opportunity. He sees our danger and provides help for us. Unseen by us, he saves us from the foe. Let us praise him at all times. He is always near us, and he never fails to send us help in every time of need. [Cf: The Review and Herald 04-18-07 para. 4] p. 127, Para. 4, [1907MS].

Your heart may be so oppressed that all seems dark and dreary, but look to Jesus constantly. Take all your troubles to him. He will never misunderstand you. He is the refuge of his people. Under the shadow of his protection they can pass unharmed. Believe in him and trust in him. He will not give you up to the spoiler. Flee to the stronghold, and learn that the power of Christ to strengthen and help passes all comprehension. Open the door of the heart and let Jesus enter to fill your life with his peace, his grace, his joy. Then you can say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olives shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." [Cf: The Review and Herald 04-18-07 para. 5] p. 127, Para. 5, [1907MS].

Dear Christian friends, drop the burdens that God does not ask you to carry. The more you think and talk of these self-imposed burdens, the larger they grow, until at last they will utterly destroy your faith and courage. Do not think that when you walk with Jesus, you must walk in the shadow. The happiest people in the world are those who trust in Jesus and gladly do his bidding. He is the light of life. From the lives of those who follow him, unrest and discontent are banished. With a full heart they echo the words of the wise man, Wisdom's "ways are ways of pleasantness, and all her paths are peace." Though they meet with trials and difficulties, their lives are full of joy; for Christ walks beside them, and his presence makes the pathway bright. Mrs. E. G. White. [Cf: The Review and Herald 04-18-07 para. 6] p. 128, Para. 1, [1907MS].

From the time the foundation stone of the second temple was laid, Satan brought to bear upon the builders many influences that greatly hindered the rapid prosecution of the work. The enemy did not have far to go in order to find men through whom to carry out his evil designs. Close by the Israelites, a few miles northward, dwelt the Samaritans. [Cf: The Review and Herald 04-25-07 para. 1] p. 128, Para. 2, [1907MS].

More than a century before the beginning of the Babylonish captivity, the Assyrian kings had devastated Samaria and Galilee, and had taken into captivity many thousands of Israelites belonging to the ten tribes. The conquering kings repopulated Samaria with colonies of heathen peoples from widely separated parts of the Assyrian realm.

These heathen intermarried with the Israelites who had been allowed to remain in the land; and thus originated a mixed race known as the Samaritans. [Cf: The Review and Herald 04-25-07 para. 2] p. 128, Para. 3, [1907MS].

In later years, the Samaritans claimed to worship the true God; but in heart and practise they were idolaters. It is true, they held that their idols were only to remind them of the living God, the ruler of the universe; nevertheless the people were led to reverence their graven images. [Cf: The Review and Herald 04-25-07 para. 3] p. 128, Para. 4, [1907MS].

These idolatrous Samaritans were "the adversaries of Judah and Benjamin." About the time of the laying of the cornerstone, they "heard that the children of the captivity builded the temple unto the Lord God of Israel." Coming "to Zerubbabel, and to the chief of the fathers," they expressed their desire to join them in its erection. "Let us build with you," they proposed, "for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither." This privilege was refused them. "Ye have nothing to do with us to build an house unto our God," the leaders of the Israelites declared; "but we ourselves together will build unto the Lord God of Israel, as King Cyrus of Persia hath commanded us." [Cf: The Review and Herald 04-25-07 para. 4] p. 128, Para. 5, [1907MS].

In the light of the circumstances surrounding the remnant people of God in the days of Zerubbabel, this decision reveals the character of the leaders of Israel at that time. Only a feeble remnant had chosen to return from Babylon; and now, as they undertake a work seemingly beyond their strength, their nearest neighbors come with an offer to help. The Samaritans refer to their worship of the true God, and express a desire to share in the privileges and blessings connected with the temple service. "We seek your God, as ye do," they declared. "Let us build with you." [Cf: The Review and Herald 04-25-07 para. 5] p. 128, Para. 6, [1907MS].

Had the Jewish leaders accepted this offer of assistance, they would have opened a door for the entrance of idolatry. They discerned the insincerity of the Samaritans. They realized that all the help that could be gained through an alliance with men, would be as nothing in comparison with the prosperity that would accompany strict obedience to the plain commands of Jehovah. [Cf: The Review and Herald 04-25-07 para. 6] p. 129, Para. 1, [1907MS].

Regarding their relations with surrounding peoples, the Lord had declared to ancient Israel through Moses: "*Thou shalt make no covenant with them, nor show mercy unto them: neither shalt thou make marriages with them; . . . for they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly.*" [Cf: The Review and Herald 04-25-07 para. 7] p. 129, Para. 2, [1907MS].

"Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and

because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. . . . Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them." [Cf: The Review and Herald 04-25-07 para. 8] p. 129, Para. 3, [1907MS].

The result that would follow a breaking of their covenant with God, and an entrance into covenant relation with surrounding nations, was plainly foretold through Moses: "The Lord shall scatter you among the nations," he declared, "and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. *But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.*" Precious assurance! Then follows the promise to the penitent, that God would not forsake them, nor forget the covenant that he had made with their fathers. [Cf: The Review and Herald 04-25-07 para. 9] p. 129, Para. 4, [1907MS].

Zerubbabel and his associates were familiar with these scriptures. Their fathers had lost sight of the sacred relationship that should ever exist between God and his chosen people. Forgetting their solemn covenant with the Lord of hosts, they had entered into covenant relation with heathen nations. The prophecies of Moses were literally fulfilled. The chosen nation was scattered among heathen nations. And only a remnant, "few in number," had repented and turned to God. Only a few had renewed their covenant with him, and had returned to restore that which had been destroyed because of the disobedience of their fathers. And now, having solemnly rededicated themselves to the Lord at the ancient altar set up before the ruins of his temple, should they, at the very beginning of their work, enter into a covenant with a people who worshiped idols? [Cf: The Review and Herald 04-25-07 para. 10] p. 129, Para. 5, [1907MS].

"Thou shalt make no covenant with them." God's servants in responsibility realized that the line of demarcation between his people and the people of the world is ever to be kept unmistakably distinct. They refused to be guided by the counsel of those who for years had known the requirements of God's law, but who had refused to yield to its claims. [Cf: The Review and Herald 04-25-07 para. 11] p. 130, Para. 1, [1907MS].

The principles set forth in Deuteronomy for the instruction of Israel, are to be followed by God's people to the end of time. Our prosperity is dependent on the continuance of our covenant relationship with God. In no instance can we afford to compromise principle by entering into covenant with those who fear not God. [Cf: The Review and Herald 04-25-07 para. 12] p. 130, Para. 2, [1907MS].

There is constant danger that professed Christians will come to think that in order to have influence with worldlings, they must conform to the world to a certain extent. But although the propositions of Satan may appear to afford great advantages, as did the offer of the

Samaritans to assist in the construction of the temple, they always end in spiritual ruin. God's people must guard against every subtle influence that is seeking entrance by means of flattering inducements from the enemies of his truth. [Cf: The Review and Herald 04-25-07 para. 13] p. 130, Para. 3, [1907MS].

We are pilgrims and strangers in this world, traveling a path beset with dangers from those who have rejected the only One who can save them. Ingenious subterfuges and scientific problems will be held out before us, to tempt us to swerve from our allegiance, but we are not to heed them. Every one must seek God for himself. [Cf: The Review and Herald 04-25-07 para. 14] p. 130, Para. 4, [1907MS].

It is not always open and avowed enemies that are most to be feared. We shall have enemies who come, like "the adversaries of Judah and Benjamin," with smooth words and fair speeches, and who would deceive if possible the very elect. It is thus that Satan often works; and again, when it suits his purpose, he goes about as a roaring lion, seeking whom he may devour. [Cf: The Review and Herald 04-25-07 para. 15] p. 130, Para. 5, [1907MS].

Let every soul be on the alert. The adversary is on your track. Vigilantly watch lest some carefully concealed and masterly snare take you unawares. Let the careless and indifferent beware lest the day of the Lord come upon them as a thief in the night. Many will wander from the path of humility, and, casting aside the yoke of Christ, will walk in strange paths. Blinded and bewildered, they will leave the narrow path that leads to the city of God. [Cf: The Review and Herald 04-25-07 para. 16] p. 130, Para. 6, [1907MS].

A man can not be a happy Christian unless he is a watchful Christian. He who overcomes must watch; for with worldly entanglements, error, and superstition, Satan strives to win Christ's followers from him. It is not enough that we avoid glaring errors and perilous, inconsistent moves. We are to keep close to the side of Christ, walking in the path of self-denial and sacrifice. We are in an enemy's country. He who was cast out of heaven has come down with great power. With every conceivable artifice and device he is seeking to take souls captive. Unless we are constantly on guard, we shall fall an easy prey to his deceptions. [Cf: The Review and Herald 04-25-07 para. 17] p. 130, Para. 7, [1907MS].

In the closing scenes of this earth's history, when intensity is taking possession of every earthly element, the Lord requires of us a vigilance that knows no relaxation. But we are not left to struggle alone. Amid the dangers increasing on every hand, those who walk humbly before God, distrustful of their own wisdom, will have angels as their helpers and protectors. In times of special peril they will know the power of God's keeping care. Those who do not realize their danger because they do not watch, will pay, with the loss of their souls, the penalty of their presumption and their wilful ignorance of Satan's devices. [Cf: The Review and Herald 04-25-07 para. 18] p. 131, Para. 1, [1907MS].

Let us trust fully, humbly, unselfishly, in God. We are his children, and he deals with us as such. When we draw near to him, and renew our covenant with him, he mercifully preserves us from the assaults of the

enemy. Never will he betray one who trusts in him as a child trusts in its parents. He sees the humble, trusting souls drawing near to him, and in pity and love he draws near to them, and lifts up for them a standard against the enemy. Touch them not, he says; for they are mine. I have graven them upon the palms of my hands. He teaches them to exercise unquestioning faith in his power to work in their behalf. With assurance they say, "This is the victory that overcometh the world, even our faith." Mrs. E. G. White. [Cf: The Review and Herald 04-25-07 para. 19] p. 131, Para. 2, [1907MS].

God has given to every man his work, and we are to acknowledge the wisdom of his plan for us by a hearty cooperation with him. It is in a life of service only that true happiness is found. He who lives a useless, selfish life is miserable. He is dissatisfied with himself and with every one else. [Cf: The Review and Herald 05-02-07 para. 1] p. 131, Para. 3, [1907MS].

The Lord disciplines his workers, that they may be prepared to fill the places appointed them. Thus he desires to fit them to do more acceptable service. [Cf: The Review and Herald 05-02-07 para. 2] p. 131, Para. 4, [1907MS].

A life of monotony is not the most conducive to spiritual growth. Some can reach the highest standard of spirituality only through a change in the regular order of things. When in his providence God sees that changes are essential for the success of the character building, he disturbs the smooth current of the life. [Cf: The Review and Herald 05-02-07 para. 3] p. 131, Para. 5, [1907MS].

There are those who desire to be a ruling power, and who need the sanctification of submission. God brings about a change in their lives. Perhaps he places before them duties that they would not choose. If they are willing to be guided by him, he will give them grace and strength to perform these duties in a spirit of submission and helpfulness. Thus they are being qualified to fill places where their disciplined abilities will make them of great service. [Cf: The Review and Herald 05-02-07 para. 4] p. 131, Para. 6, [1907MS].

Some God trains by bringing to them disappointment and apparent failure. It is his purpose that they shall learn to master difficulty. He inspires them with a determination to make every apparent failure prove a success. [Cf: The Review and Herald 05-02-07 para. 5] p. 131, Para. 7, [1907MS].

Often men pray and weep because of the perplexities and obstacles that confront them. But if they will hold the beginning of their confidence steadfast unto the end, he will make their way clear. Success will come to them as they struggle against apparently insurmountable difficulties; and with success will come the greatest joy. [Cf: The Review and Herald 05-02-07 para. 6] p. 132, Para. 1, [1907MS].

Again, God sees that a worker needs to be more closely associated with him; and to bring this about, he separates him from friends and acquaintances. When he was preparing Elijah for translation, he moved him from place to place that he might not settle down at ease, and thus fail of obtaining spiritual power. And it was God's design that Elijah's influence should be a power to help many souls to gain a

wider, more helpful experience. [Cf: The Review and Herald 05-02-07 para. 7] p. 132, Para. 2, [1907MS].

Let those who are not permitted to rest in quietude, who must be continually on the move, pitching their tent tonight in one place, and tomorrow night in another place, remember that the Lord is leading them, and that this is his way of helping them to form perfect characters. In all the changes that we are required to make, God is to be recognized as our companion, our guide, our dependence. [Cf: The Review and Herald 05-02-07 para. 8] p. 132, Para. 3, [1907MS].

There are many who are not satisfied to serve God cheerfully in the place that he has marked out for them, or to do uncomplainingly the work that he has placed in their hands. It is right for us to be dissatisfied with the way in which we perform duty, but we are not to be dissatisfied with the duty itself, because we would rather do something else. In his providence God places before human beings service that will be as medicine to their diseased minds. Thus he seeks to lead them to put aside the selfish preference, which, if cherished, would disqualify them for the work he has for them. If they accept and perform this service, their minds will be cured. If they refuse it, they will be left at strife with themselves and with others. [Cf: The Review and Herald 05-02-07 para. 9] p. 132, Para. 4, [1907MS].

Many are ignorant of how to work for God, not because they need to be ignorant, but because they are unwilling to submit to his training. Moab is spoken of as a failure because, the prophet, declares, "Moab hath been at ease from his youth, . . . and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remained in him, and his scent is not changed." [Cf: The Review and Herald 05-02-07 para. 10] p. 132, Para. 5, [1907MS].

Thus it is with those whose hereditary and cultivated tendencies to wrong are not purged from them. Their hearts are not cleansed from defilement. They were given an opportunity to do a work for God, but this work they did not choose to do, because they wished to carry out their own plans. [Cf: The Review and Herald 05-02-07 para. 11] p. 132, Para. 6, [1907MS].

The Christian is to be prepared for the doing of a work that reveals kindness, forbearance, longsuffering, gentleness, patience. The cultivation of these precious gifts is to come into the life of the Christian, that, when called into service by the Master, he may be ready to use his highest powers in helping and blessing those around him. Mrs. E. G. White. [Cf: The Review and Herald 05-02-07 para. 12] p. 133, Para. 1, [1907MS].

Our perplexities will be removed and our anxieties lightened when we heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Cf: The Review and Herald 05-09-07 para. 1] p. 133, Para. 2, [1907MS].

At the entrance gate of the path that leads to everlasting life, God places faith, and he lines the whole way with the light and peace and joy of willing obedience. The traveler in this way keeps ever before

him the mark of his high calling in Christ. The prize is ever in sight. To him God's commands are righteousness and joy and peace in the Holy Spirit. The things that first appeared to be crosses are found by experience to be crowns. [Cf: The Review and Herald 05-09-07 para. 2] p. 133, Para. 3, [1907MS].

"Learn of me," is the Saviour's command. Yes, learn of him how to live the Christlife,--a life pure and holy, free from any taint of sin. There is power for those who receive Christ; for we read, "As many as received him, to them he gave power to become the sons of God." His promise is that if we accept his invitation to learn of him, we shall be anointed with the oil of gladness. Shall we not place ourselves where we can receive this anointing? [Cf: The Review and Herald 05-09-07 para. 3] p. 133, Para. 4, [1907MS].

Progression the Law of Heaven.--Progression, not stagnation, is the law of heaven. Progression is the law of every faculty of mind and body. The things of nature obey this law. In the field there is seen first the blade, then the ear, then the full corn in the ear. In the spiritual life, as in the physical life, there is to be growth. Step by step we are to advance, ever receiving and imparting, ever gaining a more complete knowledge of Christ, daily approaching more closely the measure of the stature of the fulness of Christ. [Cf: The Review and Herald 05-09-07 para. 4] p. 133, Para. 5, [1907MS].

The Christian is first a babe in Christ. Then he becomes a child. Constantly he is to make advancement proportionate to the opportunities and privileges granted him. Ever he is to remember that he is not his own, that he has been bought with a price, and that he must make the best possible use of the talents entrusted to him. Even in the infancy of his spiritual understanding, the Christian is to do his best, making steady advancement toward the higher, holier life. He is to realize that he is a laborer together with God. He is to notice the way in which God works, and then strive to attain to the possibilities held out to him, saying, "I can do all things through Christ which strengtheneth me." He is never to become self-sufficient, but is to count all things but loss for the excellency of the knowledge of Christ Jesus his Lord. He is to walk and work in the Saviour's companionship. As he does this, his faith will increase. Constantly beholding Christ, he will be changed into the same image from character to character. Mrs. E. G. White. [Cf: The Review and Herald 05-09-07 para. 5] p. 133, Para. 6, [1907MS].

God will accept nothing less than unreserved surrender. Halfhearted, sinful Christians can never enter heaven. There they would find no happiness; for they know nothing of the high, holy principles that govern the members of the royal family. [Cf: The Review and Herald 05-16-07 para. 1] p. 134, Para. 1, [1907MS].

The true Christian keeps the windows of the soul open heavenward. He lives in fellowship with Christ. His will is conformed to the will of Christ. His highest desire is to become more and more Christlike, that he may say with Paul: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Cf: The Review and Herald 05-16-07 para. 2] p. 134, Para. 2, [1907MS].

Earnestly and untiringly we are to strive to reach God's ideal for us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with him who gave his life for us, who died that we might live, and who lives to unite his power with the efforts of those who are striving to overcome. [Cf: The Review and Herald 05-16-07 para. 3] p. 134, Para. 3, [1907MS].

Holiness is constant agreement with God. Shall we not strive to be that which Christ so greatly desires us to be--Christians in deed and in truth,--that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school. While here we shall meet with trials and difficulties. Continually the enemy of God will seek to draw us away from our allegiance. But while we cleave to him who gave himself for us, we are safe. The whole world was gathered into the embrace of Christ. He died on the cross to destroy him who had the power of death, and to take away the sin of every believing soul. He calls upon us to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved consecration to God of all that we have and are. [Cf: The Review and Herald 05-16-07 para. 4] p. 134, Para. 4, [1907MS].

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal instruction of Christ. Then he will open to us the meaning of his word. Shall we not, in the few days of probation remaining to us, act like men and women who are seeking for life in the kingdom of God, even an eternity of bliss? We can not afford to miss the privilege of seeing Christ face to face, and of hearing from his lips the story of redemption. Shall we put our whole souls into the work of preparing for admission into the higher school, or shall we trifle away the gracious opportunity, wasting the months and years so rapidly passing into eternity? Mrs. E. G. White. [Cf: The Review and Herald 05-16-07 para. 5] p. 134, Para. 5, [1907MS].

What shall we render to God for all his benefits to us? We are to acknowledge our dependence upon him by returning to him a portion of the bounty he has bestowed upon us. At a stated time each week we are to lay by in store, as God has prospered us, something for the advancement of his work. [Cf: The Review and Herald 05-23-07 para. 1] p. 134, Para. 6, [1907MS].

All that we have is lent us by God, to be used in his service. Were this more faithfully remembered, the selfishness which exists in so many hearts would be uprooted. But men refuse to give themselves to God. They forget that they have been bought with the blood of his only begotten Son; forget that they are indebted to him for every breath they breathe, for every dollar they possess. They use his money in building houses and adding acre to acre, solely for self-gratification. A just God will call them to account for misapplying his means, robbing his needy children of the necessaries of life in order to gratify their expensive tastes. [Cf: The Review and Herald 05-23-07 para. 2] p. 135, Para. 1, [1907MS].

Those who refuse to place themselves on the Lord's side are robbing him of the service he claims. What rent are they paying him for living

in his house, this world? They act as if they had created the world, as if they had a right to use their possessions as they please. God marks their misuse of his talents. He graciously permits the unrepentant sinner to live out his probation; but his time is appointed. He is wasting his physical, mental, and moral strength. He is squandering his God-given opportunities. Instead of using brain, bone, and muscle in accomplishing all he can for the advancement of the kingdom of God, he is studying how he can please and glorify self. He is closing the door to the improvement of his capabilities. The adoption of false theories has placed him in opposition to the law of God. [Cf: The Review and Herald 05-23-07 para. 3] p. 135, Para. 2, [1907MS].

The Scriptures speak of the large class of professors who are not doers. Many who claim to believe in God deny him by their works. Their worship of money, houses, and lands marks them as idolaters and apostates. All selfishness is covetousness, and is, therefore, idolatry. Many who have placed their names on the church roll, as believers in God and the Bible, are worshiping the goods the Lord has entrusted to them that they may be his almoners. They may not literally bow down before their earthly treasure, but nevertheless it is their god. They are worshipers of mammon. To the things of this world they offer the homage which belongs to the Creator. He who sees and knows all things records the falsity of their profession. [Cf: The Review and Herald 05-23-07 para. 4] p. 135, Para. 3, [1907MS].

From the soul temple of a worldly Christian, God is excluded, in order that worldly policy may have abundant room. Money is his god. It belongs to Jehovah, but he to whom it is entrusted refuses to let it flow forth in deeds of benevolence. Did he appropriate it in accordance with God's design, the incense of his good works would ascend to heaven, and from thousands of converted souls would be heard songs of praise and thanksgiving. [Cf: The Review and Herald 05-23-07 para. 5] p. 135, Para. 4, [1907MS].

To advance God's kingdom, to arouse those dead in trespasses and sins, to speak to sinners of the healing balm of the Saviour's love,--it is for this that our money should be used. But too often it is used for self-glorification. Instead of being the means of bringing souls to a knowledge of God and Christ, thus calling forth praise and gratitude to the Giver of all good, earthly possessions have been the means of eclipsing the glory of God and obscuring the view of heaven. By the wrong use of money the world has been filled with evil practises. The door of the mind has been closed against the Redeemer. [Cf: The Review and Herald 05-23-07 para. 6] p. 135, Para. 5, [1907MS].

God declares, "The gold and the silver is mine." He keeps a strict account with every son and daughter of Adam, that he may know how they are appropriating his means. Worldly men and worldly women may say, "But I am not a Christian. I do not profess to serve God." But does this make them any less guilty for burying his means, his resources, in worldly enterprises, to advance their selfish interests? [Cf: The Review and Herald 05-23-07 para. 7] p. 136, Para. 1, [1907MS].

I speak to you who know not God, who may read these lines; for in his providence they may be brought to your notice. What are you doing with your Lord's goods? What are you doing with the physical and mental powers he has given you? Are you able of yourself to keep the human

machinery in motion? Did God speak but one word to say that you must die, you would at once be still in death. Day by day, hour by hour, minute by minute, God works by his infinite power to keep you alive. It is he who supplies the breath which keeps life in your body. Did God neglect man as man neglects God, what would become of the race? [Cf: The Review and Herald 05-23-07 para. 8] p. 136, Para. 2, [1907MS].

The great Medical Missionary has an interest in the work of his hands. He presents before men the peril of closing the door of the heart against the Saviour, saying, "Turn ye, turn ye; for why will ye die?" Mrs. E. G. White. [Cf: The Review and Herald 05-23-07 para. 9] p. 136, Para. 3, [1907MS].

We bear the name of Christian. Let us be true to this name. To be a Christian means to be Christlike. It means to follow Christ in self-denial, bearing aloft his banner of love, honoring him by unselfish words and deeds. In the life of the true Christian there is nothing of self--self is dead. There was no selfishness in the life that Christ lived while on this earth. Bearing our nature, he lived a life wholly devoted to the good of others. [Cf: The Review and Herald 05-30-07 para. 1] p. 136, Para. 4, [1907MS].

Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." He made an offering so complete that through his grace every one may reach the standard of perfection. Of those who receive his grace and follow his example it will be written in the book of life, "Complete in him--without spot or stain." [Cf: The Review and Herald 05-30-07 para. 2] p. 136, Para. 5, [1907MS].

In word and deed Christ's followers are to be pure and true. In this world--a world of iniquity and corruption--Christians are to reveal the attributes of Christ. All they do and say is to be free from selfishness. Christ desires to present them to the Father "without spot, or wrinkle, or any such thing," purified through his grace, bearing his likeness. [Cf: The Review and Herald 05-30-07 para. 3] p. 136, Para. 6, [1907MS].

In his great love, Christ surrendered himself for us. He gave himself for us to meet the necessities of the striving, struggling soul. We are to surrender ourselves to him. When this surrender is entire, Christ can finish the work he began for us by the surrender of himself. Then he can bring to us complete restoration. [Cf: The Review and Herald 05-30-07 para. 4] p. 136, Para. 7, [1907MS].

Christ gave himself for the redemption of the race, that all who believe in him may have everlasting life. Those who appreciate this great sacrifice receive from the Saviour that most precious of all gifts--a clean heart. They gain an experience that is more valuable than gold or silver or precious stones. They sit together in heavenly places in Christ, enjoying in communion with him the joy and peace that he alone can give. They love him with heart and mind and soul and strength, realizing that they are his blood-bought heritage. Their spiritual eyesight is not dimmed by worldly policy or worldly aims. They are one with Christ as he is one with the Father. [Cf: The Review and Herald 05-30-07 para. 5] p. 137, Para. 1, [1907MS].

Think you not that Christ values those who live wholly for him? Think you not that he visits those who, like the beloved John, are for his sake in hard and trying places? He finds his faithful ones, and holds communion with them, encouraging and strengthening them. [Cf: The Review and Herald 05-30-07 para. 6] p. 137, Para. 2, [1907MS].

Said the great apostle to the Gentiles, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." By faith Paul appropriated the grace of Christ, and this grace supplied the necessities of his soul. By faith he received the heavenly gift, and imparted it to souls longing for light. This is the experience we need, that, in a time when iniquity prevails, we may say, "I live by the faith of the Son of God, who loved me, and gave himself for me." Pray for this faith. Strive for it. Believe that God will give it to you. [Cf: The Review and Herald 05-30-07 para. 7] p. 137, Para. 3, [1907MS].

There is a great work to be done in our world. This is no dreamland. Before us are living realities. On every hand are to be seen the manifestations of Satan's power. Let us cooperate with him who works to restore and uplift. And let us not forget that he who works for Christ must recruit his strength at the source of all strength, that he may press forward in the power of God, filled with the faith that will not let go. Christians need power of thought, firmness of will, and knowledge that comes from the study of God's Word. They can not afford to fill their minds with trifles. Every day they must be renewed in spiritual power. [Cf: The Review and Herald 05-30-07 para. 8] p. 137, Para. 4, [1907MS].

Learn of him who has said, "I am meek and lowly in heart." Learning of him, you will find rest. Day by day you will gain an experience in the things of God, day by day realize the greatness of his salvation and the glory of a union with him. Constantly you will learn better how to live Christlike, and constantly you will grow more like the Saviour. [Cf: The Review and Herald 05-30-07 para. 9] p. 137, Para. 5, [1907MS].

If we will die to self, if we will enlarge our idea of what Christ can be to us and what we can be to him, if we will unite with one another in the bonds of Christian fellowship, God will work through us with mighty power. Then we shall be sanctified through the truth. We shall indeed be chosen by God and controlled by his Spirit. Every day of life will be precious to us, because we shall see in it an opportunity to use our entrusted gifts for the blessing of others. Mrs. E. G. White. [Cf: The Review and Herald 05-30-07 para. 10] p. 137, Para. 6, [1907MS].

Every true child of God will be sifted as wheat, and in the sifting process every cherished pleasure which diverts the mind from God must be sacrificed. In many families the mantel shelves, stands, and tables are filled with ornaments and pictures. Albums filled with photographs of the family and their friends are placed where they will attract the attention of visitors. Thus the thoughts, which should be upon God and heavenly interests, are brought down to common things. Is not this a species of idolatry? Should not the money thus spent have been used to bless humanity, to relieve the suffering, to clothe the naked, and to

feed the hungry? Should it not be placed in the Lord's treasury to advance his cause and build up his kingdom in the earth? [Cf: The Review and Herald 06-06-07 para. 1] p. 138, Para. 1, [1907MS].

This matter is of great importance, and it is urged upon you to save you from the sin of idolatry. Blessing would come to your souls if you would obey the word spoken by the Holy One of Israel: "Thou shalt have no other gods before me." Many are creating unnecessary cares and anxieties for themselves by devoting time and thought to the unnecessary ornaments with which their houses are filled. The power of God is needed to arouse them from this devotion; for to all intents and purposes it is idolatry. [Cf: The Review and Herald 06-06-07 para. 2] p. 138, Para. 2, [1907MS].

He who searches the heart desires to win his people from every species of idolatry. Let the Word of God, the blessed book of life, occupy the tables now filled with useless ornaments. Spend your money in buying books that will be the means of enlightening the mind in regard to present truth. The time you waste in moving and dusting the multitudinous ornaments in your house, spend in writing a few lines to your friends, in sending papers or leaflets or little books to some one who knows not the truth. Grasp the word of the Lord as the treasure of infinite wisdom and love; this is the guidebook that points out the path to heaven. It points us to the sin-pardoning Saviour, saying, "Behold the Lamb of God, which taketh away the sin of the world." O that you would search the Scriptures with prayerful hearts, and a spirit of surrender to God! O that you would search your hearts as with a lighted candle, and discover and break the finest thread that binds you to worldly habits, which divert the mind from God! Plead with God to show you every practise that draws your thoughts and affections from him. God has given his holy law to man as his measure of character. By this law you may see and overcome every defect in your character. You may sever yourself from every idol, and link yourself to the throne of God by the golden chain of grace and truth. [Cf: The Review and Herald 06-06-07 para. 3] p. 138, Para. 3, [1907MS].

The apostle writes: "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality." "The night is far spent; the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." [Cf: The Review and Herald 06-06-07 para. 4] p. 138, Para. 4, [1907MS].

There is none too much self-denial, none too much self-sacrifice, none too much overcoming evil with good. If all the inclinations to gratify the taste for frivolous things were firmly resisted, there would be more money to use for God. Shall we not make decided changes in this respect? Shall we not set money flowing in channels where it will glorify God? [Cf: The Review and Herald 06-06-07 para. 5] p. 139, Para. 1, [1907MS].

When I see families poorly clad, and houses destitute of those things that are necessary for comfort, and then visit the homes where every niche and corner is filled with useless ornaments, I am tired of the sight of my eyes. Let us search the Word and see if there is not some instruction there that will teach us how to relieve the maladies that have become chronic in the spiritual life of many. "Is not this the fast that I have chosen?" God asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. . . . If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness shall be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." [Cf: The Review and Herald 06-06-07 para. 6] p. 139, Para. 2, [1907MS].

"Though I speak with the tongues of men and of angels, and have not charity," Paul declares, "I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." [Cf: The Review and Herald 06-06-07 para. 7] p. 139, Para. 3, [1907MS].

The Son of the infinite God came to this earth, and honored it with his presence. He emptied himself of his glory, and clothed his divinity with humanity, that humanity might touch humanity, and reveal to fallen man the perfect love of God. Christ did not come to earth to live a life of pleasure, of self-indulgence. He lived not to please himself. "The Son of man," he said, "is come to seek and to save that which was lost." [Cf: The Review and Herald 06-06-07 para. 8] p. 139, Para. 4, [1907MS].

We have great changes to make before we reach perfection. God calls for complete self-surrender. We must guard diligently our lips, lest they speak guile. We must be strict with ourselves, that we bring not false principles into our dealings with others, and lead souls from the safe path. We must work the works of God. Adhere to correct principles, whatever the cost to yourself. In appeals and warnings let your light shine forth to others. Economize your pence that you may have pounds with which to help the cause of truth. Keep your tables free from many pictures and ornaments, which are as nothing in comparison with the Word of God. Let your holy example lead the sympathies of your friends heavenward: "for he that in these things serveth Christ is acceptable to God, and approved of men. Let us therefore follow after the things which make for peace, and things wherewith one may edify another." "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. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be likeminded one toward another according to Jesus Christ: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Mrs. E. G. White. [Cf: The Review and Herald 06-06-07 para. 9] p. 139, Para. 5, [1907MS].

During the night I was sorely distressed. A great burden rested upon me, I had been pleading with God to work in behalf of his people. My attention was called to the money which they have invested in photographs. I was taken from house to house, through the homes of our people, and as I went from room to room, my Instructor said, "Behold the idols which they have accumulated!" [Cf: The Review and Herald 06-13-07 para. 1] p. 140, Para. 1, [1907MS].

As I visit the homes of our people and our schools, I see that all the available space on tables, what-nots, and mantelpieces is filled up with photographs. On the right hand and on the left are seen the pictures of human faces. God desires this order of things to be changed. Were Christ on earth, he would say, "Take these things hence." I have been instructed that these pictures are as so many idols, taking up the time and thought which should be sacredly devoted to God. [Cf: The Review and Herald 06-13-07 para. 2] p. 140, Para. 2, [1907MS].

These photographs cost money. Is it consistent for us, knowing the work that is to be done at this time, to spend God's money in producing pictures of our own faces and the faces of our friends? Should not every dollar that we can spare be used in the upbuilding of the cause of God? These pictures take money that should be sacredly devoted to God's service; and they divert the mind from the truths of God's Word. [Cf: The Review and Herald 06-13-07 para. 3] p. 140, Para. 3, [1907MS].

This making and exchanging photographs is a species of idolatry. Satan is doing all he can to eclipse heaven from our view. Let us not help him by making picture-idols. We need to reach a higher standard than these human faces suggest. The Lord says, "Thou shalt have no other gods before me." Those who claim to believe in Christ need to realize that they are to reflect his image. It is his likeness that is to be kept before the mind. The words that are spoken are to be freighted with heavenly inspiration. [Cf: The Review and Herald 06-13-07 para. 4] p. 140, Para. 4, [1907MS].

Christ looks upon a world filled with the din of merchandise and trade, with the dishonesty and scheming of buyers and sellers. In their desire to get gain, men have lost sight of the laws of justice and equity. "It is naught, it is naught, saith the buyer: but when he is gone his way, then he boasteth." Satan has devised a multitude of ways in which to keep men from serving God. He has invented sports and games, into which men enter with such intensity that one would suppose a crown of life was to reward the winner. At the horse races and football matches, which are attended by thousands and thousands of

people, lives for which Christ shed his blood are thrown away. What will become of the souls of the men and boys whose lives are thus extinguished? Will they be counted worthy of the redemption which Christ died to secure for them? [Cf: The Review and Herald 06-13-07 para. 5] p. 140, Para. 5, [1907MS].

Looking upon these God-dishonoring scenes, Christ asks, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" He calls the attention of men to the nobler world which they have lost from view. He points them to the threshold of heaven, flushed with the glory of the infinite God. [Cf: The Review and Herald 06-13-07 para. 6] p. 140, Para. 6, [1907MS].

Those who have taken part in the solemn rite of baptism have pledged themselves to seek for those things which are above, where Christ sitteth on the right hand of God; pledged themselves to labor earnestly for the salvation of sinners. God asks those who take his name, How are you using the powers that have been redeemed by the death of my Son? Are you doing all in your power to rise to a greater height in spiritual understanding? Are you adjusting your interests and actions in harmony with the momentous claims of eternity? [Cf: The Review and Herald 06-13-07 para. 7] p. 141, Para. 1, [1907MS].

Let there be a reformation among the people of God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Those upon whom the Lord has placed the burden of his work are struggling to proclaim the message, that souls perishing in ignorance may be warned. Can you not, by self-denial, do something to help them in their work? Arouse, and show by your unselfish zeal and earnestness that you are converted. [Cf: The Review and Herald 06-13-07 para. 8] p. 141, Para. 2, [1907MS].

Every dollar is required in the work of saving souls. The money invested by the professed people of God in getting pictures made of human faces would support several missionaries in the field. Many small streams, when put together, swell into a large river. We embezzle our Lord's goods when we use for selfish pleasure the means which should be used to proclaim the last message of warning. If you spend the Lord's money for self-gratification, how can you expect him to continue to bestow his goods on you? How does the Master regard those who selfishly invest his money in photographs? That very money could have been used to purchase reading matter to send to those in the darkness of ignorance. [Cf: The Review and Herald 06-13-07 para. 9] p. 141, Para. 3, [1907MS].

The truth that God has given us must be heralded to the world. We have been given the privilege of doing this work. We are to sow the seed of truth beside all waters. The Lord calls upon us to practise self-denial and self-sacrifice. The gospel demands entire consecration. The necessities of the cause demand all that we can give. Our indulgence in photographs has been a selfish gratification on our part, which bears silent witness against us. By this indulgence a large amount of wood, hay, and stubble has been brought to the foundation, to be consumed by the fires of the last day. [Cf: The Review and Herald 06-13-07 para. 10] p. 141, Para. 4, [1907MS].

After going from home to home, and seeing the many photographs, I was instructed to warn our people against this evil. This much we can do for God. We can put these picture-idols out of sight. They have no power for good, but interpose between God and the soul. They can do nothing to help in sowing the seeds of truth. Christ calls upon those who claim to be following him to put on the whole armor of God. Our educational institutions need to feel the reforming power of the Spirit of God. "If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Those who are engaged as teachers in our schools and sanitariums should reach a high standard of consecration. And the students in these institutions, who are fitting themselves to go forth as missionaries, should learn to practise self-denial. [Cf: The Review and Herald 06-13-07 para. 11] p. 141, Para. 5, [1907MS].

We are God's stewards, and "it is required in stewards, that a man be found faithful." The money that God has entrusted to us is to be carefully husbanded. We are to increase in efficiency by putting to the best use the talents given us, that at God's coming we may return to him his own with usury. Mrs. E. G. White. [Cf: The Review and Herald 06-13-07 para. 12] p. 142, Para. 1, [1907MS].

God says of his people, "I . . . will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." [Cf: The Review and Herald 06-20-07 para. 1] p. 142, Para. 2, [1907MS].

By trial the Lord proves the strength of his children. Is the heart strong to bear? Is the conscience void of offense? Does the Spirit bear witness with our spirit that we are the children of God? This the Lord ascertains by trying us. In the furnace of affliction he purifies us from all dross. He sends us trials, not to cause us needless pain, but to lead us to look to him, to strengthen our endurance, to teach us that if we do not rebel, but put our trust in him, we shall see of his salvation. [Cf: The Review and Herald 06-20-07 para. 2] p. 142, Para. 3, [1907MS].

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march day after day. It is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on his throne, we must first be partakers with him in his suffering. Individually we must experience that which was spoken of Christ. It became him, "in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though he were a Son, yet learned he obedience by the things which he suffered." Shall we then be timid and cowardly because of the trials we must meet as we advance? Shall we not meet them without repining or complaint? In this world we shall have tribulation; but the Lord Jesus will give us all the help that we ask, and believe that he will bestow. [Cf: The Review and Herald 06-20-07 para. 3] p. 142, Para. 4, [1907MS].

By God's mighty cleaver of truth we have been taken from the quarry of the world and brought into the workshop of the Lord to be prepared for a place in his temple. In this work the hammer and chisel must act their part, and then comes the polishing. Rebel not under this process

of grace. You may be a rough stone, on which much work must be done before you are prepared for the place God designs you to fill. You need not be surprised if with the hammer and the chisel of trial God cuts away your defects of character. He alone can accomplish this work. And be assured that he will not strike one useless blow. His every blow is struck in love, for your eternal good and happiness. He knows your defects, and works to restore, not to destroy. He sends trials to you to make you strong to do and to suffer for him. [Cf: The Review and Herald 06-20-07 para. 4] p. 142, Para. 5, [1907MS].

During the march of the children of Israel through the wilderness, God tried their faith, to lead them to trust in him. Before they left Egypt, he began to give them these lessons, to lead them to look to him as their deliverer and protector. The tribulations through which they passed were a part of his great plan. It was not by chance that they came to Marah, where they could not drink of the water, "for it was bitter." Thus God desired to teach them a lesson of trust. But they murmured and complained, crying out in distrust, "What shall we drink?" Do we not too often, like the Israelites, forget God, and by murmuring and complaining lose the blessing of the trial? [Cf: The Review and Herald 06-20-07 para. 5] p. 142, Para. 6, [1907MS].

Remember that in every time of trouble Jesus is near you, seeking to impress his image upon you. He is trying to help you to carry the cross. He is close beside you, seeking to lead you to see how sorry he is that you make mistakes. He is always ready to clasp the hand stretched out for aid. [Cf: The Review and Herald 06-20-07 para. 6] p. 143, Para. 1, [1907MS].

Christ's love for his children is as strong as it is tender. It is a love stronger than death; for he died for us. It is a love more true than that of a mother for her children. The mother's love may change; but Christ's love is changeless. "I am persuaded," Paul says, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [Cf: The Review and Herald 06-20-07 para. 7] p. 143, Para. 2, [1907MS].

In every trial we have strong consolation. Is not our Saviour touched with the feeling of our infirmities? Has he not been tempted in all points like as we are? And has he not invited us to take every trial and perplexity to him? Then let us not make ourselves miserable over tomorrow's burdens. Bravely and cheerfully carry the burdens of today. Today's trust and faith we must have. But we are not asked to live more than a day at a time. He who gives strength for today will give strength for tomorrow. Let us take our sorrows to the Lord in prayer, saying, "My burdens are too heavy for me. Wilt thou bear them?" Christ will say, "I will take them. With everlasting kindness will I have mercy upon thee." Nothing wounds the soul like the sharp doubts of unbelief. When trial comes, as it will, do not worry or complain. Silence in the soul makes more distinct the voice of God. "Then are they glad because they be quiet." Remember that underneath you are the everlasting arms. "Rest in the Lord, and wait patiently for him." He is guiding you into a harbor of gracious experience, and he bids you. "Be still, and know that I am God." [Cf: The Review and Herald 06-20-07 para. 8] p. 143, Para. 3, [1907MS].

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." If you are patient, "the trial of your faith, being much more precious than of gold that perisheth," will be found "unto praise and honor and glory at the appearing of Jesus Christ." Mrs. E. G. White. [Cf: The Review and Herald 06-20-07 para. 9] p. 143, Para. 4, [1907MS].

The parable of the talents should receive prayerful, critical attention. By it we are shown the importance of trading diligently and conscientiously on our Lord's goods. Not one thread of selfishness is to be woven into his work. Worldly ambition is not to be cherished. We are to keep self out of sight, holding Christ before the world. We are to bring glory to God by doing our best to be perfect men and perfect women. [Cf: The Review and Herald 06-27-07 para. 1] p. 143, Para. 5, [1907MS].

Christ gave the parable of the talents to show us that all the blessings we have come from God. Our gifts belong to him. They are not to be used according to human judgment, but according to the directions given in God's Word. We are to study how we may use these gifts for the upbuilding of the cause of truth. [Cf: The Review and Herald 06-27-07 para. 2] p. 143, Para. 6, [1907MS].

In the parable our Saviour says, "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." Here we are shown that different gifts are entrusted to different individuals. With the talents given him, be they many or few, each one is to do his utmost to glorify God. Talents improve and multiply as they are used in the service of the Master. [Cf: The Review and Herald 06-27-07 para. 3] p. 144, Para. 1, [1907MS].

In the parable, the one who received five talents and the one who received two are represented as trading wisely on their talents, so that when their Lord returned, they were able to present to him that which he had entrusted to them, together with what they had gained by trading. And to each were spoken the words of commendation, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." [Cf: The Review and Herald 06-27-07 para. 4] p. 144, Para. 2, [1907MS].

"But he that had received one went and digged in the earth, and hid his lord's money." When the time came for him to render an account, he said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." [Cf: The Review and Herald 06-27-

07 para. 5] p. 144, Para. 3, [1907MS].

Today thousands are doing as the unfaithful servant did. They live for self, when God desires them to improve their abilities for him, that they may act their part in his work. They excuse themselves by saying that they have but one talent. But if used for God, that one talent would accomplish much. By careful use the slothful servant might have doubled the talent, which instead of using he hid in the ground. [Cf: The Review and Herald 06-27-07 para. 6] p. 144, Para. 4, [1907MS].

This parable shows the need of using every gift aright. To all comes the opportunity of blessing others by speaking helpful, uplifting words. This is a talent, and the failure to improve it brings great loss. [Cf: The Review and Herald 06-27-07 para. 7] p. 144, Para. 5, [1907MS].

In our work this thought of glorifying God is to be made prominent. The business man is to bring the principles of heaven into every line of his work. In all he does the Christlikeness is to be clearly revealed. He who tills the soil is to make his work an object lesson of the careful, thorough work which must be done in the culture of the soil of the heart. The mechanic is to do his very best, bringing his work as near perfection as possible. [Cf: The Review and Herald 06-27-07 para. 8] p. 144, Para. 6, [1907MS].

"He that is faithful in that which is least is faithful also in much." The Lord can not unite with those who are careless and slothful in their work. He leaves them to themselves, choosing for his service those who do well every piece of work they handle, those who manage economically, gathering up the fragments, so that nothing will be lost. [Cf: The Review and Herald 06-27-07 para. 9] p. 145, Para. 1, [1907MS].

Those who work for the Lord must remember that they are members of the royal family, and that they are to do all that their hands find to do as in the sight of the heavenly universe. Never must they slight their work, doing it in such a way that he who has redeemed them will be ashamed of it. They are to guard against doing anything that will lead to carelessness or irreverence. They are ever to remember the words. "Ye are God's husbandry, ye are God's building." By following principles of strict integrity, they are to build up a symmetrical character. [Cf: The Review and Herald 06-27-07 para. 10] p. 145, Para. 2, [1907MS].

Christ will increase the talents of every faithful worker. This is the principle he always follows in dealing with his servants in this world. But the full honor in store for the one who in this life works with an eye single to the glory of God, will not be bestowed until the day of judgment. Then Christ will say to him, "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." Mrs. E. G. White. [Cf: The Review and Herald 06-27-07 para. 11] p. 145, Para. 3, [1907MS].

Those who search for worldly distinction and glory make a sad mistake. It is the one who denies self, giving to others the preference, who will sit nearest to Christ on his throne. He who reads the heart sees

the true merit possessed by his lowly, self-sacrificing disciples, and because they are worthy he places them in positions of distinction, though they do not realize their worthiness and do not seek for honor. [Cf: The Review and Herald 07-04-07 para. 1] p. 145, Para. 4, [1907MS].

To them Christ's words of encouragement are spoken, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." What a promise is this! Christ's faithful ones are to be sharers with him in the kingdom he has received from his Father. This is a spiritual kingdom, in which those who are most active in serving their brethren are the greatest. Christ's servants, under his direction, are to administer the affairs of his kingdom. They are to eat and drink at his table, that is, be admitted to near communion with him. [Cf: The Review and Herald 07-04-07 para. 2] p. 145, Para. 5, [1907MS].

The Saviour said again, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first." [Cf: The Review and Herald 07-04-07 para. 3] p. 145, Para. 6, [1907MS].

God places no value on outward display or boasting. Many who in this life are looked upon as superior to others, will one day see that God values men according to their compassion and self-denial. When the scenes of the judgment are enacted before them, they will see the mistake they have made. Those who follow the example of him who went about doing good, who help and bless their fellow men, trying always to lift them up, are in God's sight infinitely higher than the selfish ones who exalt themselves. [Cf: The Review and Herald 07-04-07 para. 4] p. 146, Para. 1, [1907MS].

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word." [Cf: The Review and Herald 07-04-07 para. 5] p. 146, Para. 2, [1907MS].

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure. [Cf: The Review and Herald 07-04-07 para. 6] p. 146, Para. 3, [1907MS].

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God. [Cf: The Review and Herald 07-04-07 para. 7] p. 146, Para. 4, [1907MS].

The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They

cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed. [Cf: The Review and Herald 07-04-07 para. 8] p. 146, Para. 5, [1907MS].

How dare any one bar the way of God's servants by unjust, unfeeling speeches? But this has been done, and thereby laborers have been discouraged, and many souls lost who might have been saved. Those who do this work are not prompted by the Spirit of God, but by another spirit. Scornful criticisms and discourteous remarks are wholly of Satan. If ministers, teachers, and people would practise Bible courtesy, they would find hearts open to receive the truth, and God would be glorified. [Cf: The Review and Herald 07-04-07 para. 9] p. 146, Para. 6, [1907MS].

Those who search for something with which to find fault have taken Satan's side of the question. Christ can not say of them, "Well done, good and faithful servant." They are not giving the trumpet a certain sound. [Cf: The Review and Herald 07-04-07 para. 10] p. 146, Para. 7, [1907MS].

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate, . . . and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord." [Cf: The Review and Herald 07-04-07 para. 11] p. 147, Para. 1, [1907MS].

Some look with contempt upon those whom the Lord honors. They regard them with indifference because they have not had the educational advantages they themselves have enjoyed. But though not highly educated, these children of God are consecrated to his service, and they work for him with self-denial. In his sight they are much farther advanced than many who have had greater opportunities and have been entrusted with a greater number of talents. Let us rejoice that the Lord does not measure the workers in his vineyard by their learning or by the educational advantages they have had. The tree is judged by its fruit. The Lord will cooperate with those who cooperate with him, even though, judged by the world's standard, they may not be educated. [Cf: The Review and Herald 07-04-07 para. 12] p. 147, Para. 2, [1907MS].

Life's best things--simplicity, honesty, truthfulness, purity, unsullied integrity--can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering

prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meetinghouses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God. [Cf: The Review and Herald 07-04-07 para. 13] p. 147, Para. 3, [1907MS].

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life. Mrs. E. G. White. [Cf: The Review and Herald 07-04-07 para. 14] p. 147, Para. 4, [1907MS].

God designs that improvement shall be the lifework of his followers, and that this improvement shall be guided and controlled by correct experience. The true man is the one who is willing to sacrifice his own interests for the good of others, who forgets himself in binding up the wounds of the brokenhearted. But many fail of understanding the true object of life. Under the influence of cherished errors, they sacrifice all in life that is really valuable. [Cf: The Review and Herald 07-11-07 para. 1] p. 147, Para. 5, [1907MS].

Nero and Caesar were acknowledged by the world as great men; but did God so regard them?--No! They were not connected with unselfish love with the great Heart of humanity. They were satanic in their cruelty. Wherever they went, bloodshed and destruction marked their path. They were lauded while living; but when they died, the world rejoiced. How wide the contrast between the lives of these men and the life of Martin Luther. He was not born a prince; he wore no royal crown. It was from a cloistered cell that his voice was heard and his influence felt. But he had a noble, generous heart, and a vigorous intellect, and all his powers were exercised for the good of humanity. He stood bravely for the right, and breasted the world's opposition, in order to benefit his fellow men. [Cf: The Review and Herald 07-11-07 para. 2] p. 148, Para. 1, [1907MS].

Intellect is mightier than wealth or physical power. If sanctified and controlled by the Spirit of God, it exerts a strong influence for good. But intellect alone does not give true manhood. Lord Byron had rare intellectual gifts, but he was not a true man, according to God's standard. His passions were fierce and uncontrollable. Throughout his life he sowed seeds that ripened into a harvest of corruption. This man was one of the world's distinguished men, but the Lord regarded him as one who had abused his talents and wasted his life. When great intellect is made to minister to vice, it is a curse to its possessor and to all who come within the sphere of its influence. [Cf: The Review and Herald 07-11-07 para. 3] p. 148, Para. 2, [1907MS].

One's claim to manhood is determined by the use he makes of the powers that God has given him. The members of the human family are entitled to the name of men and women only as they employ their talents for the good of others. It is when ministering to others that man is most closely allied to God. He who is true to his God-given manhood will not only promote the happiness of his fellow beings in this life, but will aid them to secure the reward of the life to come. [Cf: The Review and Herald 07-11-07 para. 4] p. 148, Para. 3, [1907MS].

Before human beings, God has set a high standard. Christ's word to us is, "Be ye therefore perfect, even as your Father which is in heaven is perfect." It should be our lifework to press forward continually toward perfection of character, ever striving for conformity to the will of God. [Cf: The Review and Herald 07-11-07 para. 5] p. 148, Para. 4, [1907MS].

Man is required to love God supremely, with his might, mind, and strength; and his neighbor as himself. This he can not possibly do unless he denies himself. To deny self means to rule the spirit when passion is striving for the mastery; to resist the temptation to censure and to speak words of faultfinding; to have patience with the child that is dull, and whose conduct is grievous and trying; to stand at the post of duty even though others may fail; to lift responsibilities wherever and whenever duty requires, not to gain applause, not for policy, but for the sake of the Master, who has given each of his followers a work that is to be done with unwavering fidelity. To deny self means to do good when inclination would lead us to serve and please ourselves. It means to work patiently and cheerfully for the good of others, even though our efforts may not seem to be appreciated. [Cf: The Review and Herald 07-11-07 para. 6] p. 148, Para. 5, [1907MS].

Those who are partakers of Christ's love have no right to think that there is a limit to their influence and work in trying to benefit humanity. Christ is our example. He did not become weary in his efforts to save fallen man. And angels are engaged day and night for the uplifting of humanity, in accordance with the plan of salvation. Our work is to be continuous and persevering. Until the Master bids us lay our armor at his feet, we are to fight manfully for him. We are to work and wait, submissive to God's will, ready and willing to spring to duty at every call. [Cf: The Review and Herald 07-11-07 para. 7] p. 149, Para. 1, [1907MS].

Fellow Christians, search carefully and see whether the Word of God is indeed the rule of your life. Do you take Christ with you when you leave the place of prayer? Does your religion stand guard at the door of your lips? Is your heart drawn out in interest and sympathy for those in need of help? Are you seeking earnestly for a clearer understanding of God's will, that you may let the light shine forth to others? Is your speech seasoned with grace? Does your demeanor show Christian nobility? "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Remember that you need to be braced by constant watchfulness and prayer. So long as you look to Christ, you are safe; but the moment you trust in yourself, you are in great peril. He who is in harmony with God will continually depend upon him for help. [Cf: The Review and Herald 07-11-07 para. 8] p. 149, Para. 2, [1907MS].

It is difficult for human beings to give attention to the lesser matters of life while the mind is engaged in business of seemingly greater importance. But should this be? Do not become so engrossed with business cares that you neglect to give your children the instruction they need. Do not look upon your home work as a lesser duty. This work lies at the foundation of the well-being of society. The happiness of families and of churches depends upon home influence. The world is not

so much in need of great minds as of good men, men who are a blessing in their homes. Mrs. E. G. White. [Cf: The Review and Herald 07-11-07 para. 9] p. 149, Para. 3, [1907MS].

I have a message to speak to the churches. If we are to make known the story of the cross in all parts of the world, our missionary efforts must not be allowed to weaken. They must be kept vigorous and strong. The efforts we put forth to dispel the darkness of error will always be proportionate to our faith in God, manifested in our obedience to his commandments. With faith and courage and hope we are to extend the knowledge of present truth. We have not always met as we should the obligations in missionary effort that our knowledge of present truth places upon us. [Cf: The Review and Herald 07-18-07 para. 1] p. 149, Para. 4, [1907MS].

The manifold wisdom of God has been displayed in the organization of his church in the earth for the representation of the truth in the world. In their zeal for the cause of righteousness, his servants are to reveal a faith that works by love and purifies the soul from every slothful habit, a zeal that reveals itself in watchfulness unto prayer, humble heart-searching, a readiness to examine self, that they may detect their own defects of character, and avoid the evils of self-exaltation. This faith and zeal are essential, or our labors for the perishing will weaken, and Christ will be disappointed in his church. [Cf: The Review and Herald 07-18-07 para. 2] p. 149, Para. 5, [1907MS].

The three powers of the Godhead have pledged their might to carry out the purpose that God had in mind when he gave to the world the unspeakable gift of his Son. Every act of self-denial, every earnest surrender to God, is an element in God's design for the increase of the piety and zeal and earnest faith of his people. The Holy Spirit unites with the powers of grace that God has provided to turn souls to Christ. We are to labor as Christ labored for the salvation of dying souls. And as we work, our hearts are to be encouraged by the thought that every soul converted through our efforts will become another instrumentality in the work of recovering the lost. Guided by the same Spirit that led some one to work for him, he will take up the work and labor in the spirit of the Master. [Cf: The Review and Herald 07-18-07 para. 3] p. 150, Para. 1, [1907MS].

God has given me this message to bear to those who are out of line: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." [Cf: The Review and Herald 07-18-07 para. 4] p. 150, Para. 2, [1907MS].

In these last days, there are arising strange fallacies and manmade theories which God declares shall be broken in pieces. The spirit of covetousness has led men to seek worldly advantage, and by extravagance and display they have tried to hide their wicked deeds which they have

done in order to reach their object. Men occupying high positions of trust have revealed this unlawful desire for gain; they have practised extortion and robbery, and have gratified the evil passions of their hearts, until our cities are corrupted through their wickedness. God has declared that he will uncover these works of deceit and robbery by their own working. In some cases the judgments of God have already fallen heavily on these cities. [Cf: The Review and Herald 07-18-07 para. 5] p. 150, Para. 3, [1907MS].

"The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not. A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples." [Cf: The Review and Herald 07-18-07 para. 6] p. 150, Para. 4, [1907MS].

In this representation of the prophet, we see that Satan is at work not only with worldlings, who have not the fear and love of God before them, but also with those who profess faith in Christ. Here are plainly represented two distinct parties, formed from a company that was once united. The members of one of these parties are in resistance to the will of God. They have taken themselves from the side of the loyal and true, and are now resisting the warnings of the Spirit of God. To the obedient the Lord will be "for a sanctuary; but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." [Cf: The Review and Herald 07-18-07 para. 7] p. 150, Para. 5, [1907MS].

Every professed believer in Christ will be tempted by Satan. "And many among them shall stumble, and fall, and be broken, and be snared [mark that word], and be taken." Notwithstanding all their knowledge of the Word of God, all their light, and their position as expositors of Bible truth, many shall "stumble, and fall, and be broken, and be snared, and be taken." The ruin of this class is certain. Then the charge is given, "Bind up the testimony, seal the law among my disciples." [Cf: The Review and Herald 07-18-07 para. 8] p. 151, Para. 1, [1907MS].

"And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him, Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. [Cf: The Review and Herald 07-18-07 para. 9] p. 151, Para. 2, [1907MS].

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: shall not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Cf: The Review and Herald 07-18-07 para. 10] p. 151, Para. 3, [1907MS].

This warning is given for the days in which we are now living. Read carefully the third chapter of Second Timothy. This chapter refers to

the "many" spoken of by Isaiah who have departed from the faith. "Evil men and seducers shall wax worse and worse," the apostle says to Timothy, "deceiving, and being deceived. But continue thou in the things which thou hast heard 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: The Review and Herald 07-18-07 para. 11] p. 151, Para. 4, [1907MS].

"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: The Review and Herald 07-18-07 para. 12] p. 151, Para. 5, [1907MS].

A wealth of moral influence has been brought to us in the last half century. Through his Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the spirit of prophecy. Repeatedly the word has come, Write the things that I have given you to confirm the faith of my people in the position they have taken. Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken. If we study carefully the second chapter of Hebrews we shall learn how important it is that we hold steadfastly to every principle of truth that has been given. [Cf: The Review and Herald 07-18-07 para. 13] p. 151, Para. 6, [1907MS].

"I am now ready to be offered," the apostle Paul declared as his warfare drew to a close; "the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. [Cf: The Review and Herald 07-18-07 para. 14] p. 152, Para. 1, [1907MS].

"Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee." [Cf: The Review and Herald 07-18-07 para. 15] p. 152, Para. 2, [1907MS].

"Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly

withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory forever and ever. Amen." [Cf: The Review and Herald 07-18-07 para. 16] p. 152, Para. 3, [1907MS].

This letter was written to Timotheus, the first bishop of the church at Ephesus, after Paul had been brought before Nero the second time to witness with his life to the faith he held. In placing on record this account of his trials through men who turned from the faith, Paul speaks words which should encourage our hearts as we pass over the same ground. We are having trials to encounter similar to those that Paul met. There are some who once were with us as teachers, but who are now denying the faith, and are working against the truth they once advocated. In this experience we need not lose our faith and confidence in God. It is the privilege of each to be able to say, "The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory forever and ever. Amen." Mrs. E. G. White. [Cf: The Review and Herald 07-18-07 para. 17] p. 152, Para. 4, [1907MS].

During the first few months of the year, I received from our brethren connected with important enterprises in southern California urgent invitations to visit the institutions in that part of the State. And indeed I felt desirous of visiting once more that portion of the field, concerning which the Lord has given me much instruction regarding the establishment of medical missionary and educational institutions. [Cf: The Review and Herald 07-25-07 para. 1] p. 152, Para. 5, [1907MS].

About the middle of April, the Drs. Kress and their family arrived from Australia, and stayed with us for a few days before going on to Washington, D. C., to which place they have been called to connect with the Sanitarium at Takoma Park. As we were anxious for them to visit the sanitariums on the Pacific Coast, we thought this a favorable time to take our southern trip in company with them. [Cf: The Review and Herald 07-25-07 para. 2] p. 152, Para. 6, [1907MS].

We left St. Helena on the afternoon of Thursday, April 18. Our party was made up of Dr. Kress, and his wife, who is also a physician; their daughter Ora, and two smaller children; Miss Stevens, who accompanied them from Australia; Dr. H. F. Rand, physician at the St. Helena Sanitarium; my son, W. C. White; Dores Robinson, one of my copyists; Sara McCenterfer, my attendant; and myself. [Cf: The Review and Herald 07-25-07 para. 3] p. 153, Para. 1, [1907MS].

On our arrival at the Ferry Building in San Francisco, we were taken in a carriage to the station at Third and Townsend Streets. During the past year the sins that called forth the judgments of God on San Francisco have been continued. Violence and crime have greatly increased. A startling record of dishonesty and conniving has been brought to light in the investigation of the actions of men in official positions. [Cf: The Review and Herald 07-25-07 para. 4] p. 153, Para. 2, [1907MS].

We passed through San Francisco on the anniversary of the great earthquake of last year. The day had been declared a holiday, and many were celebrating the occasion with revelry and in pleasure seeking. [Cf: The Review and Herald 07-25-07 para. 5] p. 153, Para. 3, [1907MS].

Plans are being laid to rebuild the city on a grand scale. Several earthquake shocks have been felt, but these warnings are being disregarded by many. "We will have," they say, "larger and more magnificent buildings than we have ever had before." Christ says, "When they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." [Cf: The Review and Herald 07-25-07 para. 6] p. 153, Para. 4, [1907MS].

At 8 P. M. we left San Francisco by the Coast Line to Los Angeles. At Burbank, a few miles from Los Angeles, W. C. White, Sara McCenterfer, and I left the train, and after waiting for a few minutes took the cars to San Fernando. Here we were met at the station, and taken to the school. [Cf: The Review and Herald 07-25-07 para. 7] p. 153, Para. 5, [1907MS].

The Fernando School.--We are thankful that the Lord in his providence opened the way for us to establish an educational work at Fernando. Our brethren purchased this property about five years ago for about one third of the amount originally invested in it. Besides buildings that were in every way adapted to school work, there were about twelve and a half acres of land, suitable for orchard and garden. The large school building is a modern, two-story structure with an attic. On the first floor there are fine recitation rooms, and a chapel that will seat about two hundred. On the second floor there are seven good schoolrooms. The attic has been partitioned off, and provides a number of sleeping rooms for the boys. Besides this large building there is a two-and-a-half story structure used as a ladies' dormitory. [Cf: The Review and Herald 07-25-07 para. 8] p. 153, Para. 6, [1907MS].

We were glad to learn that success has attended the Fernando school during the year that has just closed. The attendance has been good, and we rejoice to know that many of the students have offered themselves for service during the summer. [Cf: The Review and Herald 07-25-07 para. 9] p. 153, Para. 7, [1907MS].

A spirit of missionary zeal will surely result from a proper study of the Word of God. In May, 1903, I wrote the following words to those in charge of the Fernando school:-- [Cf: The Review and Herald 07-25-07 para. 10] p. 154, Para. 1, [1907MS].

"The light given me is that the educational branch of our work will be of great importance. What is it that will make our schools a power? It is not the size of the buildings. It is not the number of advanced studies taught. It is the faithful work done by teachers and students, as they begin at the lower rounds of the ladder of progress, and climb diligently round by round. [Cf: The Review and Herald 07-25-07 para. 11] p. 154, Para. 2, [1907MS].

"Intermediate schools are highly essential. There are many parents who do not know how to train their children to be workers together with God. They have not in all things outgrown their childishness, and

therefore they know not how to care properly for the church in their homes. Fathers and mothers have become indifferent to their obligations to God, and unmindful of their duty to their children. Therefore we must establish schools that will be as the schools of the prophets. [Cf: The Review and Herald 07-25-07 para. 12] p. 154, Para. 3, [1907MS].

"The Word of God is to lie at the foundation of all the work done in these schools. And the students are to be taught the true dignity of labor. They are to be shown that God is a constant worker. Let every teacher take hold heartily with a group of students, working with them, and teaching them how to work. As the teachers do this, they will gain a valuable experience. Their hearts will be bound up with the hearts of the students, and this will open the way for successful teaching. [Cf: The Review and Herald 07-25-07 para. 13] p. 154, Para. 4, [1907MS].

"Thorough work must be done in these schools; for many students will go forth from them directly into the great harvest field. They will go forth to use what they have learned, as canvassers, and as helpers in various lines of evangelistic work. Many workers, after studying for a time in the field, will feel the need of further study, and with the experience gained in the field will be prepared to value school privileges, and to make rapid advancement. Some will desire an education in the higher branches of study. For these our colleges have been established. [Cf: The Review and Herald 07-25-07 para. 14] p. 154, Para. 5, [1907MS].

"It would be a sad mistake for us to fail to consider thoroughly the purpose for which each of our schools is established. This is a matter that should be faithfully studied by our responsible men in each union conference. All the different educational interests should be given careful consideration." [Cf: The Review and Herald 07-25-07 para. 15] p. 154, Para. 6, [1907MS].

We have before us a great work, and there is need of many educated laborers who have fitted themselves for positions of trust. In the training for service in the cause of God, the Bible must lie at the foundation. The principles of truth taught in the Word of God will act as a safeguard against the evil influences that are in the world. In the home and in the school the Bible is to be made the great textbook. [Cf: The Review and Herald 07-25-07 para. 16] p. 154, Para. 7, [1907MS].

Efforts to educate children in the fear of the Lord, without making the study of the Word prominent, are sadly misdirected. Unless there is such a training as will lead to a recognition and an abhorrence of sin, moral deformity will result. Our children should be removed from the evil influences of the public schools, and placed where thoroughly converted teachers may educate them in the Holy Scriptures. The students in our schools should take the Word of God as the grand rule of their lives. [Cf: The Review and Herald 07-25-07 para. 17] p. 155, Para. 1, [1907MS].

While at Fernando I spoke twice in the school chapel, and on Sabbath afternoon my son talked to the students. At the Sabbath morning service, the room was well filled, and I was thankful for the privilege of addressing so many who during the past few months had been receiving

instruction in the Word of God. I based my remarks upon the first chapter of First Peter. I dwelt at some length upon the subject of the earthly mission of Christ, who "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." [Cf: The Review and Herald 07-25-07 para. 18] p. 155, Para. 2, [1907MS].

In view of the great sacrifice of Christ in our behalf, we are to purify our souls in obeying the truth "through the Spirit unto unfeigned love of the brethren," and to "love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Mrs. E. G. White. [Cf: The Review and Herald 07-25-07 para. 19] p. 155, Para. 3, [1907MS].

Loma Linda, Cal.--On Monday morning, April 22, we left Fernando for Loma Linda, where we were to join the rest of our party, who had made short visits to Glendale and Paradise Valley. [Cf: The Review and Herald 08-01-07 para. 1] p. 155, Para. 4, [1907MS].

At Loma Linda we found the work moving forward encouragingly. Since my last visit to this place about one year ago, some improvements have been made in the property. Two cottages have been added, and a three-story addition, forty by eighty feet in size, has been made to the main building. This addition was necessary to provide satisfactory bathrooms, and offices for the physicians. The new bathrooms are roomy and convenient, and they add greatly to the popularity of the place. [Cf: The Review and Herald 08-01-07 para. 2] p. 155, Para. 5, [1907MS].

The patronage at the sanitarium during the winter months has been better than at any previous period. Favorable impressions have been made upon the patients who have visited the institution. Some of these have been converted, and others are deeply interested in our message. For this we are thankful. This is the object for which our sanitariums have been established, the conversion of souls. [Cf: The Review and Herald 08-01-07 para. 3] p. 155, Para. 6, [1907MS].

This beautiful sanitarium property, that in the wonderful providence of God has come into our possession, is in the midst of the orange district, and is noted for the excellency of its fruit. It is within easy access of Redlands, Riverside, Colton, San Bernardino, and other cities. As a result of the labors of Elder Simpson, Elder Haskell, and others, strong companies of believers have been raised up in Riverside and Redlands, and there is also a small company at San Bernardino. Elder Hare and Elder Whitehead have just concluded a series of meetings at Redlands, as a result of which five new converts have been added to the church there. [Cf: The Review and Herald 08-01-07 para. 4] p. 156, Para. 1, [1907MS].

The Work of Dr. Starr.--In San Bernardino Dr. Lillis Wood-Starr has found many openings for educational work. About three months ago she began to conduct studies in cooking, healthful dress, and general hygiene, with some of the families of our own church. She was assisted

in her work by some of the helpers from the sanitarium who were able to give practical demonstrations in healthful cooking and in simple nursing. [Cf: The Review and Herald 08-01-07 para. 5] p. 156, Para. 2, [1907MS].

Neighbors were invited to attend these demonstrations, and some who were present by invitation requested that similar studies be given in their homes, to which they might invite some of their friends. Thus the work grew rapidly, until Dr. Starr was unable to respond to all the requests she received. Her work was brought to the attention of the superintendent of public schools, and at his invitation she gave health talks before as many as fifteen hundred children in the schools of the city. Her cooperation with the Woman's Christian Temperance Union has enabled her to become acquainted with many excellent ladies. Such efforts as these are powerful factors in removing from the minds of many the prejudice that exists against our people. [Cf: The Review and Herald 08-01-07 para. 6] p. 156, Para. 3, [1907MS].

Death of Elder Simpson.--While we were at Loma Linda, we were made sad to hear of the death of Elder W. W. Simpson. Brother Simpson was a man who thoroughly believed the message for this time, and he preached it with power. His winning way of presenting Bible doctrines, and his ability to devise and to use suitable illustrations, enabled him to hold the close attention of large congregations. He had confidence in the power of the word of God to bring conviction, and the Lord greatly blessed his efforts in the salvation of many souls. We may say of our brother, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Cf: The Review and Herald 08-01-07 para. 7] p. 156, Para. 4, [1907MS].

Sabbath Sermon.--On Sabbath, April 27, many of our brethren and sisters from neighboring churches gathered in the parlors with the sanitarium family, and I spoke to them there. I read the first chapter of Hebrews as the basis of my discourse. This chapter clearly indicates the individual personalities of the Father and the Son. Speaking of the Son, the apostle says, "God . . . hath appointed [him] heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [Cf: The Review and Herald 08-01-07 para. 8] p. 156, Para. 5, [1907MS].

If men and women could be once inspired by a view of the great and grand work that has been accomplished through God's gift of his Son, their days would no longer be given up to pleasure-seeking and frivolity. Our ears would no longer be pained by the drunkard's song and the story of crime and wickedness. Men would endeavor to place themselves where they could realize the meaning of the great salvation offered through Jesus Christ. It means life, eternal life to the receiver. [Cf: The Review and Herald 08-01-07 para. 9] p. 157, Para. 1, [1907MS].

Christ was the greatest medical missionary that ever trod the earth. Did he come with grandeur, making a wonderful display, as some seem to think is necessary in order to make a favorable impression? Souls are not converted by such impressions. Had it been best for the success of

his mission, Christ would have come in great glory, accompanied by myriads of angels. But no; he laid aside his glory and his high authority as commander of the hosts of heaven, and came to our world as a humble child. He was born in poverty. His early years were spent in an obscure village, toiling at the carpenter's bench. Even here, thoroughness characterized his work. Nothing left his hands that was not perfect in workmanship. [Cf: The Review and Herald 08-01-07 para. 10] p. 157, Para. 2, [1907MS].

"Behold the Lamb of God, which taketh away the sin of the world." To all who believe in him he promises power to become sons of God. But there must be a continuance in that belief. So long as we maintain a living connection with God, his Holy Spirit will enable us to preserve our faith in him and in his word. But unless we *continue* to lay hold of the hope set before us in the gospel, we shall drift,--drift away from the truth on the tide of skepticism and infidelity. [Cf: The Review and Herald 08-01-07 para. 11] p. 157, Para. 3, [1907MS].

Few have any idea of the battles that are before us. The stronger the conflict, however, the more strength will the Holy Spirit impart to us. We are not left to struggle alone against the mighty opposing forces of evil. Were our eyes opened, we should see heavenly angels about us, to protect us from the influence of the hosts of evil. Jesus watches over every one. He will not suffer us to be tempted above that which, with his help, we are able to bear. He desires us to have faith and confidence in him, that he may fill us with peace and happiness. [Cf: The Review and Herald 08-01-07 para. 12] p. 157, Para. 4, [1907MS].

As laborers together with God, we are not left in our poverty-stricken condition to do the great work that lies before us. Christ does not send forth his disciples upon their worldwide mission without promising to sustain them. "All power is given unto me in heaven and in earth," he declares. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you *always, even unto the end of the world.*" [Cf: The Review and Herald 08-01-07 para. 13] p. 157, Para. 5, [1907MS].

How wonderfully the Lord has wrought for us in the securing of the Loma Linda Sanitarium! He knew that we could not unaided have purchased these buildings and their furnishings. But he opened the way before us, that we might secure the property, and make it a blessing to others. And so he will open the way in other places where sanitariums should be established. These institutions should be out of the cities, yet near enough to make it possible for the workers to give the message of warning in the great centers of population. Let all connected with our sanitariums work under the guidance of our Heavenly Father, seeking to improve every opportunity to reach the hearts of those with whom they are associated. As they do this, they will increase in capability, in judgment, and in the fear of the Lord. [Cf: The Review and Herald 08-01-07 para. 14] p. 158, Para. 1, [1907MS].

Let the workers realize that this is God's property. Each one should know for himself that he is faithfully performing the duties that are laid upon him. Let us all be kind and patient, tenderhearted and forgiving. Never let us give expression to a rough or an impatient word. Let us pray that the Lord's name may be glorified in us. [Cf: The

Review and Herald 08-01-07 para. 15] p. 158, Para. 2, [1907MS].

God will surely work through us, and cause the power of his truth to reach human hearts, if we will, as workers, give ourselves unreservedly to him, and diligently study his Word. O how inexpressibly precious is his Word! Shall we not study it more faithfully? It has been wonderfully preserved for us through the ages. As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises. [Cf: The Review and Herald 08-01-07 para. 16] p. 158, Para. 3, [1907MS].

My soul is drawn out in intense earnestness for the salvation of souls. At times the burden rests upon me so heavily that I can not sleep, and I arise in the early morning hours, and write, urging our brethren to labor earnestly for the salvation of their fellow men. I am now nearly eighty years of age, and although my enthusiasm is still strong, I desire to see many who are younger than I stepping into the ranks. We do not want the judgments of God to fall upon our world, while so little has been done to warn its inhabitants. We must put forth intense efforts to cause the light of truth to shine forth in every city and town. Much more would be accomplished if all were laboring for souls with the intensity that Christ put into his ministry. Night after night he spent in the open air, with strong crying and with agonizing prayer to his Father. [Cf: The Review and Herald 08-01-07 para. 17] p. 158, Para. 4, [1907MS].

Let us resist the enemy, that he may flee from us. Let us lay hold upon eternal life. God has prepared for us a city, whose glories it is impossible to describe. In this beautiful city, in the earth made new, we may spend eternity. There we shall be free from the sufferings and the heartaches of this earth. Christ is calling us to hide our lives in him by living faith. He opens before us the privilege of being "partakers of the divine nature, having escaped the corruption that is in the world through lust." Mrs. E. G. White. [Cf: The Review and Herald 08-01-07 para. 18] p. 158, Para. 5, [1907MS].

Wednesday, May 1, we left Loma Linda for National City, to visit the Paradise Valley Sanitarium. Brother and Sister P. T. Magan accompanied us as far as Santa Ana, where they stopped to visit relatives. At Orange we met Elders H. W. Cottrell and G. W. Reaser, and Prof. E. S. Ballenger, who were on their way from Los Angeles to attend a meeting of the Paradise Valley Sanitarium Board. Brother L. O. Johnson, another member of the Board, joined us at Oceanside. [Cf: The Review and Herald 08-08-07 para. 1] p. 159, Para. 1, [1907MS].

At the sanitarium we received a hearty welcome from Brother J. J. Wessels, who has recently accepted the management, and from the other members of the sanitarium family. [Cf: The Review and Herald 08-08-07 para. 2] p. 159, Para. 2, [1907MS].

Sanitarium Board Meeting.--Wednesday afternoon and Thursday were spent by the members of the Board in laying plans for the future work of the institution. At their request I met with them on Thursday afternoon, and made a few remarks relative to the mission of our sanitariums. I said in part:-- [Cf: The Review and Herald 08-08-07 para. 3] p. 159, Para. 3, [1907MS].

In the building of our sanitariums, we must guard carefully against any unnecessary extravagance in our outlay of means. It is our duty to study simplicity. Yet there are a few places of special importance and influence where better accommodations and more room are needed than for sanitarium work in other places. The impression that we desire to be left upon the minds of the patients is that of the truths we teach rather than of the grandeur of the buildings. [Cf: The Review and Herald 08-08-07 para. 4] p. 159, Para. 4, [1907MS].

We have none too many sanitariums. There is in our world a great field for true medical missionary work. Our sanitariums are to be as lights shining amid the moral darkness. In them the sick and suffering are to behold the miracle-working power of Christ as revealed in the lives of the workers. "Let your light so shine before men," says Christ, "that they may see your good works, and glorify your Father which is in heaven." Let the lamp of light from the Word of God shine forth unmistakably. [Cf: The Review and Herald 08-08-07 para. 5] p. 159, Para. 5, [1907MS].

Let everything connected with the sanitarium and its surroundings be kept orderly and neat, that the work may stand high in the esteem of the people, and may exert constantly an uplifting influence. The Paradise Valley Sanitarium may exert a decided influence for good in National City, in San Diego, and in Coronado. The truth must be proclaimed in these places; for there are some who have not yet heard the last message of warning. [Cf: The Review and Herald 08-08-07 para. 6] p. 159, Para. 6, [1907MS].

An educational work should be carried on in connection with all our sanitariums. There is a close relation between the work of our schools and our sanitariums, and wherever it is practicable, there are decided advantages in having a school in close connection with a sanitarium. There would be in such an arrangement decided advantages to both lines of work. [Cf: The Review and Herald 08-08-07 para. 7] p. 159, Para. 7, [1907MS].

Let us not discourage one another. Let us take hold unitedly to make every line of the Lord's work a success. If some one comes to you and talks discouragingly about the work in one or another of our institutions, telling you that they are extravagant beyond measure, say to them, "I am sorry if that is so, but let us help them out, if they are in difficulty." If you will speak thus, you may avoid much of the evil that might result were you to withdraw your sympathy, and should refuse to help those who, possibly, may have been misrepresented. Let us never discourage even those who have done wrong, by treating them as if they had committed against us an unpardonable sin. Let us rather encourage them in every way possible, and if we see that they are lifting hard in a worthy enterprise, let us lift with them. [Cf: The Review and Herald 08-08-07 para. 8] p. 160, Para. 1, [1907MS].

I feel of good courage regarding the future of the Paradise Valley Sanitarium. If all who are connected with the institution will place themselves upon the platform of eternal truth, and will work unitedly and sympathetically, they may exert an influence that will increase in its uplifting power. [Cf: The Review and Herald 08-08-07 para. 9] p. 160, Para. 2, [1907MS].

Talks to Patients and Helpers.--During the week which we spent at the Paradise Valley Sanitarium, I spoke twice in the parlor to the patients and helpers. I recounted before them the mercies of God in securing the property for sanitarium purposes, and his providences by which we had been led step by step in the opening up of the institution. I also spoke to them of the great privileges that are ours through Christ, and of the blessings that will follow harmonious action. [Cf: The Review and Herald 08-08-07 para. 10] p. 160, Para. 3, [1907MS].

We need to be instant in prayer. It is our great privilege to hang our helpless souls upon Jesus Christ, and to rest for our salvation upon his merits. Let us speak words that will elevate and ennoble, and that will make pleasant impressions on the minds of those with whom we converse. The Lord wants us to be sanctified, and to walk in humility of mind before him. If we are obedient to his commandments, not a reproach can fall on us justly. Others may talk about us, they may spread evil reports concerning us, but these reports need not be true. [Cf: The Review and Herald 08-08-07 para. 11] p. 160, Para. 4, [1907MS].

In our institutions, where many persons of varied temperaments are brought together, it is necessary that each should cultivate a spirit of unselfishness. Let no one feel that it is his place to mold others to his individual mind or opinions. While each will manifest an individuality, yet it should be an individuality that is under the control of the Holy Spirit. If we are kind and Christlike, there will be a blending of hearts and of interests that will be beneficial to all alike. [Cf: The Review and Herald 08-08-07 para. 12] p. 160, Para. 5, [1907MS].

Our sanitariums are to be agencies for imparting to the sick a health that is maintained in happiness and peace of soul. Every worker is to cooperate with the physician; for by the manifestation of kindness and tenderness, he may bring to the suffering ones a healing balm. [Cf: The Review and Herald 08-08-07 para. 13] p. 160, Para. 6, [1907MS].

Every one is responsible to God for the use he makes of his abilities. He is responsible for making a daily growth in grace. Let no one feel, even though he may theoretically be established in the present truth, that he makes no mistakes. But if mistakes are made, let there be a readiness to correct them. And let us avoid everything that is likely to create dissension and strife; for there is a heaven before us, and among its inhabitants there will be no strife. [Cf: The Review and Herald 08-08-07 para. 14] p. 161, Para. 1, [1907MS].

We are to live, not to elevate ourselves, but that we may, as God's little children, do to the very best of our ability the work that he has committed to us. It is our business to give a right impression to others. We are preparing for eternity, for the sanitarium above, where the Great Physician shall wipe away the tears from every eye, and where the leaves of the tree of life are for the healing of the nation. [Cf: The Review and Herald 08-08-07 para. 15] p. 161, Para. 2, [1907MS].

Let us all take hold of Christ Jesus by a living faith, and walk in humility of mind. Then the grace of God will be revealed in us, and we shall see of his salvation. We shall greet the holy family of the

redeemed, and hear the words of Christ, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." We shall touch our golden harps, and heaven will ring with rich music. We shall cast our glittering crowns at his feet, and give glory to him who has overcome in our behalf. [Cf: The Review and Herald 08-08-07 para. 16] p. 161, Para. 3, [1907MS].

There may be some things here that we do not understand. Some things in the Bible may appear to us mysterious, because they are beyond our finite comprehension. But as our Saviour leads us by the living waters, he will make clear to our minds that which was not before clearly understood. [Cf: The Review and Herald 08-08-07 para. 17] p. 161, Para. 4, [1907MS].

As I think of the future glory of heaven, I feel an intense desire that every living soul may know about it. I often wish that I might have the vigor and strength of younger years, and that I might go from place to place, speaking the truth as it is in Jesus. I long to hold him up as the mighty Healer, and to present his eternal life insurance policy. [Cf: The Review and Herald 08-08-07 para. 18] p. 161, Para. 5, [1907MS].

It means much to us whether we are in pursuit of the heavenly things, or of the earthly. The earthly will soon pass away. In these days, there is great destruction of earthly treasures. There are "earthquakes in divers places," and trouble and difficulties are seen on every hand. But it is our privilege to be preparing to become members of the heavenly family, children of the heavenly King. [Cf: The Review and Herald 08-08-07 para. 19] p. 161, Para. 6, [1907MS].

Let us strive to overcome. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my father in his throne." Let us overcome the hasty words which mar the happiness and peace of mind of those about us. Let us overcome our impetuous tempers. Let us be kind and patient, accommodating, pleasant, thinking evil of no one. If we resist the devil, he will flee from us. Around every tempted soul there are angels of God, ready to lift up the standard of righteousness, if the tempted one will only show a spirit of resistance to evil. [Cf: The Review and Herald 08-08-07 para. 20] p. 161, Para. 7, [1907MS].

Each may be an overcomer. Christ has, in our behalf, withstood the fiercest temptations of the enemy. He "was in all points tempted like as we are, yet without sin." He is our Pattern. Through his virtues and his grace, we may be sure of an entrance into "the everlasting kingdom of our Lord and Saviour Jesus Christ." Mrs. E. G. White. [Cf: The Review and Herald 08-08-07 para. 21] p. 162, Para. 1, [1907MS].

During our visit at the Paradise Valley Sanitarium, the Lord strengthened me to speak twice to the members of the church in San Diego. During the past year, as a result of efforts put forth by Elder W. W. Simpson and other laborers, there had been a good increase in the membership of this church. I felt a heavy burden for the work in this important center for tourist resort. There should be an earnest, united effort on the part of our brethren and sisters in San Diego, and the workers connected with the sanitarium, to make known the truth for this time. [Cf: The Review and Herald 08-15-07 para. 1] p. 162, Para. 2,

[1907MS].

Sabbath Sermon at San Diego.--On Sabbath, May 4, the Lord gave me a message to our brethren and sisters in San Diego. I based my remarks on the first chapter of Hebrews:-- [Cf: The Review and Herald 08-15-07 para. 2] p. 162, Para. 3, [1907MS].

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." [Cf: The Review and Herald 08-15-07 para. 3] p. 162, Para. 4, [1907MS].

Here the position of Jesus Christ in reference to his Father is brought to view. While they are one in purpose, and one in mind, yet in personality they are two. May we not learn from this that there is to be unity between believers? There is no reason why one should feel that it is necessary for him to bring others to the exact line of his own individuality. So long as we are subject to the temptations of Satan, we shall each have all we can possibly attend to, in order to maintain a right relation to God, that Christ may do for us his atoning work. And though we may differ in the form of words, and in the expression of our individuality, yet our words may be sanctified, and our characters purified through the sacrifice of Christ. [Cf: The Review and Herald 08-15-07 para. 4] p. 162, Para. 5, [1907MS].

We should now make diligent inquiry of ourselves, Can I, with my present attainments, stand before the face of the holy God? If in the great day of judgment, we come short, we shall have no excuse; for we have access to the Word of God. Take the Bible for your lesson book; for it is by obedience to its truths that we shall be sanctified. To ensure the work of our salvation, God gave to our world the gift of his only begotten Son. Shall we accept the blessing that Christ has bought for us at such infinite sacrifice? He has made it possible for us to be partakers of the divine nature, having escaped the corruption that is in the world through lust. [Cf: The Review and Herald 08-15-07 para. 5] p. 162, Para. 6, [1907MS].

Let us not give the impression that our religion consists principally in coming to the church on Sabbath, and numbering one among a number who listen to a sermon, and then go back to their homes to continue in sinful practises. Christ said to his disciples, "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." Christ has given us the pattern to which we are to work, but unless we make diligent effort with the help of God, we shall miss the mark. We must be sanctified to God, soul, body, and spirit. [Cf: The Review and Herald 08-15-07 para. 6] p. 163, Para. 1, [1907MS].

Do we learn from Christ every day? If we do not, we shall certainly come short of the knowledge that is essential. We can not afford to be weaklings in our Christian experience: for we can not tell when our account may be settled for eternity. We must constantly increase in faith, and in likeness to Jesus Christ. If we will humble ourselves,

the Lord will lift us up. We may try to lift ourselves up, but this will not be reckoned in our favor, in the day when Christ estimates character. [Cf: The Review and Herald 08-15-07 para. 7] p. 163, Para. 2, [1907MS].

O, we are, many of us, so filled with self! We are fastened so firmly to our peculiar temperaments and dispositions. Shall we now follow the Word closely, that this great "I" may die, and that Christ may dwell in our hearts by faith? [Cf: The Review and Herald 08-15-07 para. 8] p. 163, Para. 3, [1907MS].

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?" [Cf: The Review and Herald 08-15-07 para. 9] p. 163, Para. 4, [1907MS].

The Essential Knowledge.--O, that we all might more fully realize our accountability to God for the wonderful privileges he has bestowed upon us! In the Word of God are grand truths that are worthy of intense study. Shall we neglect these great fundamental truths, in order that we may enter into speculation over what has not been clearly revealed? I am frequently asked, regarding some theoretical doctrine, questions that I feel no liberty to answer. I sometimes reply to those who ask me such questions, "You have the Word. If the Lord desired you to know in regard to this matter, you would find your knowledge in the Word of God, and would not need to ask me. If we reach heaven, we may then understand the matters that are not clear to us now." Let us study the great truths of the Scriptures: they are sufficient to tax our minds to their utmost capacity. [Cf: The Review and Herald 08-15-07 para. 10] p. 163, Para. 5, [1907MS].

"This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." O, do we know God as we should? What comfort, what joy, we should have if we were to learn daily the lessons he desires us to learn! We must know him by an experimental knowledge. It will be profitable for us to spend more time in secret prayer, in becoming personally acquainted with our Heavenly Father. In our weakness, we may come to him, and ask him to impart to us an understanding of what he will do for us, in separating from us everything that is unlike his own character. [Cf: The Review and Herald 08-15-07 para. 11] p. 163, Para. 6, [1907MS].

Labor for Others.--When our own hearts are right with God, we shall feel an intense desire to do all we can in bringing the light of truth before those who have not heard it. In the great work of warning the world, God has committed to his people a sacred trust. "We are laborers together with God." "As thou hast sent me into the world," said Christ, speaking of his disciples, "even so have I also sent them into the world." In the formation of character, we are to represent the One who gave his life for the world, and if we are alert, we shall see, on the right hand and on the left, opportunities to speak words for the Master. [Cf: The Review and Herald 08-15-07 para. 12] p. 164, Para. 1,

[1907MS].

If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: "You knew of these terrible judgments that were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?" May God help us that we may not have upon our garments, because of our neglect, the blood of souls! [Cf: The Review and Herald 08-15-07 para. 13] p. 164, Para. 2, [1907MS].

We have a work to do in our world, a work similar to that which Christ performed. This spiritual work must precede every other interest of our lives. That which is temporal must ever be made secondary to the requirements of God. It will not profit us to put ourselves forward in this world, at the expense of our Christianity. [Cf: The Review and Herald 08-15-07 para. 14] p. 164, Para. 3, [1907MS].

United Action.--In the carrying forward of God's work, we shall not be as separate, independent agents. The unity of God's people is to be to the world a convincing argument that God sent his Son to save the world. Christ prayed for his disciples, "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: The Review and Herald 08-15-07 para. 15] p. 164, Para. 4, [1907MS].

Such is the unity for which we are to seek,--such unity as exists between the Father and the Son. If we find ourselves inclined to separate from our brethren if they do not do exactly as we think best, this is an evidence that we are not genuine Bible Christians. We need to study the relation of Christ to his Father, and we need to understand his love for the world. [Cf: The Review and Herald 08-15-07 para. 16] p. 164, Para. 5, [1907MS].

Opposition.--The great enemy of our souls is vigilant and alert. He is especially active when he sees us putting forth efforts to do the work of the Lord. Do you think that the work of God will go forward smoothly, without any opposition from the enemy of the faith? Do you think there will be no opposition against those who seek to perfect their characters in harmony with the Word of God? This we can not expect. We must arm for conflict. But God will be with us. He has provided a complete gospel armor, and if we will put on every piece of this armor, we may be safe from defeat. [Cf: The Review and Herald 08-15-07 para. 17] p. 164, Para. 6, [1907MS].

Those who think that everything must meet their own mind, and that they need make no sacrifice, will not be numbered with the overcomers, nor will they receive the overcomer's reward. We must brace ourselves against the opposing elements. "Resist the devil, and he will flee from you." "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." [Cf: The Review and Herald 08-15-07 para. 18] p. 165, Para. 1, [1907MS].

God is in earnest with every one of us. Our greatest consideration now is to form characters for eternity. May he who has given for our salvation his only begotten Son strengthen and bless his people. Mrs. E. G. White. [Cf: The Review and Herald 08-15-07 para. 19] p. 165, Para. 2, [1907MS].

Sanitarium, Cal., May 30, 1907.--I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D.C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers. [Cf: The Review and Herald 08-15-07 para. 1] p. 165, Para. 3, [1907MS].

Brethren and sisters, God has given to every man his work. He calls upon church members in every place to dedicate themselves to the Lord and to his service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line. [Cf: The Review and Herald 08-15-07 para. 2] p. 165, Para. 4, [1907MS].

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church members bring the precepts of Christ into the life practise; when they confess their sins to one another, and offer up prayers to God, he will graciously manifest his power through them. [Cf: The Review and Herald 08-15-07 para. 3] p. 165, Para. 5, [1907MS].

In every possible way, humble efforts should be made to win souls to the truth. The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time must now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom. [Cf: The Review and Herald 08-15-07 para. 4] p. 165, Para. 6, [1907MS].

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to these statesmen, whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington shall be economically handled. [Cf: The Review and Herald 08-15-07 para. 5] p. 165, Para. 7, [1907MS].

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine the confidence

of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed his law from Mount Sinai with his own voice, that men might realize its importance. The Lord does not want the people who stand for his law in the earth, and who are to accomplish his closing work in the world, to represent that law and that work in a cheap manner. God's purposes in guiding us to Washington, the capital of our nation, was that we might represent his work there in a sensible way. In connection with his work he would not have anything of a cheap and faulty character. [Cf: The Review and Herald 08-15-07 para. 6] p. 166, Para. 1, [1907MS].

It would also be a great mistake to close up the work of the branch sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a grievous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time. [Cf: The Review and Herald 08-15-07 para. 7] p. 166, Para. 2, [1907MS].

A branch sanitarium in the city will lead to an acquaintance with the larger institution at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen. [Cf: The Review and Herald 08-15-07 para. 8] p. 166, Para. 3, [1907MS].

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the Word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type. [Cf: The Review and Herald 08-15-07 para. 9] p. 166, Para. 4, [1907MS].

God calls for us to advance step by step in the building up of his work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current of inquiry and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our Great Leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God. [Cf: The Review and Herald 08-15-07 para. 10] p. 166, Para. 5, [1907MS].

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor and reverence the law of God must be earnest, sincere, and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action. [Cf: The Review and Herald 08-15-07 para. 11] p. 167, Para. 1, [1907MS].

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust. [Cf: The Review and Herald 08-15-07 para. 12] p. 167, Para. 2, [1907MS].

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously. [Cf: The Review and Herald 08-15-07 para. 13] p. 167, Para. 3, [1907MS].

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message. And our books must be handled in a way that will secure their largest circulation." [Cf: The Review and Herald 08-15-07 para. 14] p. 167, Para. 4, [1907MS].

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be a present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong. Ellen G. White. [Cf: The Review and Herald 08-15-07 para. 15] p. 167, Para. 5, [1907MS].

Clad in the vestments of humanity, the Son of God came down to the level of those he wished to save. In him was no guile or sinfulness; he was ever pure and undefiled; yet he took upon him our sinful nature. Clothing his divinity with humanity, that he might associate with fallen humanity, he sought to redeem for man that which by disobedience Adam had lost, for himself and for the world. In his own character Jesus manifested to the world the character of God; he pleased not himself, but went about doing good. His whole history, for more than thirty years, was of pure, disinterested benevolence. [Cf: The Review and Herald 08-22-07 para. 1] p. 167, Para. 6, [1907MS].

Can we wonder that men were astonished at his teaching? "He taught them as one having authority, and not as the scribes." The teaching of the scribes and the Pharisees was a continuous repetition of fables and childish traditions. Their opinions and ceremonies rested on the authority of ancient maxims and rabbinical sayings, which were frivolous and worthless. Christ did not dwell on weak, insipid sayings and theories of men. As one possessing higher authority, he addressed his hearers, presenting before them momentous subjects; and his appeals carried conviction to their hearts. The opinion of all, expressed by many who were not able to keep silent, was, "Never spake man like this man." [Cf: The Review and Herald 08-22-07 para. 2] p. 167, Para. 7, [1907MS].

The Bible teaches the whole will of God concerning us. "All Scripture

is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The teaching of this Word is exactly that needed in all circumstances in which we may be placed. It is a sufficient rule of faith and practise; for it is the voice of God speaking to the soul, giving the members of his family directions for keeping the heart with all diligence. If this Word is studied, not merely read, but studied, it furnishes us with a storehouse of knowledge which enables us to improve every God-given endowment. It teaches us our obligation to use the faculties given us. Guided by its precepts, we may render obedience to God's requirements. [Cf: The Review and Herald 08-22-07 para. 3] p. 168, Para. 1, [1907MS].

All who will come to the Word of God for guidance, with humble, inquiring minds, determined to know the terms of salvation, will understand what saith the Scripture. But those who bring to the investigation of the Word a spirit which it does not approve, will take away from the search a spirit which it has not imparted. The Lord will not speak to a mind that is unconcerned. He wastes not his instruction on one who is willingly irreverent or polluted. But the tempter educates every mind that yields itself to his suggestions and is willing to make of none effect God's holy law. [Cf: The Review and Herald 08-22-07 para. 4] p. 168, Para. 2, [1907MS].

We need to humble our hearts, and with sincerity and reverence search the Word of life; for that mind alone that is humble and contrite can see light. The heart, the mind, the soul must be prepared to receive light. There must be silence in the soul. The thoughts must be brought into captivity to Jesus Christ. The boastful self-confidence and self-sufficiency must stand rebuked in the presence of the Word of God. The Lord speaks to the heart that humbles itself before him. [Cf: The Review and Herald 08-22-07 para. 5] p. 168, Para. 3, [1907MS].

Stirring times are before us, and it is fatal to be careless and indifferent. "Yet a little while, and he that shall come will come, and will not tarry." We can not afford to be disobedient to God's requirements. The wrath which the impenitent are now treasuring up against that day when the judgment shall sit, and every case shall be judged, according to the things written in the books of heaven, will soon burst upon them. Then the voice of mercy will not longer plead in behalf of sinners. [Cf: The Review and Herald 08-22-07 para. 6] p. 168, Para. 4, [1907MS].

If the invitations given now are refused, if we persist in disobedience, we shall have no second probation. "Choose you this day whom ye will serve,"--God or mammon. Now, while it is called today, if ye will hear his voice, harden not your heart, lest it be the last invitation of mercy. Mrs. E. G. White. [Cf: The Review and Herald 08-22-07 para. 7] p. 168, Para. 5, [1907MS].

Thursday afternoon, May 9, we left San Diego for Escondido. Here we were met by Dr. Sophie Judson and Brother L. O. Johnson, who took us in their carriages to San Pasqual, ten miles further. [Cf: The Review and Herald 08-29-07 para. 1] p. 168, Para. 6, [1907MS].

San Pasqual is a beautiful valley, where are located several families

of our people. At this place was raised up one of the earliest churches in southern California. They have for their worship a neat little church, capable of seating over one hundred. Our brethren in the neighborhood also maintain a church school, and on Friday afternoon I spoke to the children in this school. [Cf: The Review and Herald 08-29-07 para. 2] p. 169, Para. 1, [1907MS].

The Sabbath Sermon.--Sabbath morning quite a number of our brethren and sisters from Escondido drove over to San Pasqual, and when I entered the church, I found the room crowded. In my discourse, I dwelt largely upon the importance of a close union of the members of Christ's church one with another, and with him, as illustrated in the parable of the vine, in the fifteenth chapter of John. [Cf: The Review and Herald 08-29-07 para. 3] p. 169, Para. 2, [1907MS].

"I am the true vine," says Christ, "and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Cf: The Review and Herald 08-29-07 para. 4] p. 169, Para. 3, [1907MS].

Sometimes this pruning process consists in permitting some trial to come upon us that will drive us to an earnest seeking of the Lord. Shall we then think it strange, or shall we feel rebellious, when these trials come to us? Let us rather rejoice in the knowledge that "every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." [Cf: The Review and Herald 08-29-07 para. 5] p. 169, Para. 4, [1907MS].

To maintain a *constant union* with Christ is essential to Christian growth, and is the great hope of those who are seeking a preparation for his coming. "Abide in me," he continues, "and I in you. As the branch can not bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: The Review and Herald 08-29-07 para. 6] p. 169, Para. 5, [1907MS].

From the study of the vine we may learn also of the close union that is to exist among believers, all of whom must draw their strength and their life from the same stock. There are differences in the characteristics of the various branches and leaves of the vine, and so there will be in our various experiences. In our thoughts, our words, and our actions, we shall not be exact duplicates one of another. Yet as in the life of the vine every branch and every leaf acts its part, so the members of the church--the body of Christ--are to be as one harmonious whole. [Cf: The Review and Herald 08-29-07 para. 7] p. 169, Para. 6, [1907MS].

God is hungry for fruit. The form may be perfect, the appearance beautiful, but unless there is a manifestation of fruit, the great Vine-dresser will take away the unprofitable branches. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye *keep my commandments*, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." [Cf: The Review and Herald 08-29-07 para. 8] p. 169, Para. 7, [1907MS].

The Responsibilities of Parents.--I also dwelt at some length on the solemn obligations that rest upon parents. Children are a heritage from the Lord. They are to be brought up in the nurture and admonition of the Lord. In the work of their training, the father and the mother are to work in harmony. The position of the father, as priest of the household, and of the mother, as queen in the home, are most solemn. The mother is not to occupy the position of a slave or of a drudge. Upon her rests largely the burden of educating the little ones in the fear of the Lord. [Cf: The Review and Herald 08-29-07 para. 9] p. 170, Para. 1, [1907MS].

Into this important work of child training, we must bring all the sweetness of a subdued, tender disposition. We can not afford to wound the tender hearts of the little ones by undue harshness. They have a keen sense of justice, and their feelings naturally rise in rebellion if they are unnecessarily scolded or blamed. Draw them to Christ by the tender cords of love. It will be necessary to correct wrongs, and at times even to administer punishment, but this may be done in such a manner as will attract them, and not repel them. [Cf: The Review and Herald 08-29-07 para. 10] p. 170, Para. 2, [1907MS].

In their position as parents, fathers and mothers should study the dealings of God with his "little children." His government is founded on love. Yet "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." So in the correction of children, punishment is sometimes necessary, but this punishment should not be such as is prompted by feelings of anger or revenge. [Cf: The Review and Herald 08-29-07 para. 11] p. 170, Para. 3, [1907MS].

It is of great importance that the work of training to obedience should be begun during the infancy of the child. From their very babyhood, children should be taught to overcome passion, but this can not be done by a manifestation of passion on the part of the parent. There must be an exercise of patient gentleness. [Cf: The Review and Herald 08-29-07 para. 12] p. 170, Para. 4, [1907MS].

When we consider that the future destiny of the child is largely dependent upon the faithfulness with which he is educated and trained by the parents, we can but urge with all our power that there be more earnest diligence on the part of fathers and mothers. Let not the father so burden himself with business cares that he must neglect his duties as the priest of the household. O that there may be such faithfulness in this matter that when parents come up to the gates of the city of God, they may say, Here am I, and the children whom thou hast given me! [Cf: The Review and Herald 08-29-07 para. 13] p. 170, Para. 5, [1907MS].

Visit to Escondido.--Sunday forenoon we were taken in a carriage to Escondido, and entertained at the home of Brother H. E. Olmstead. The brethren and sisters in this place had urged us to hold services with them before we left, so an appointment was given out that I would speak in the afternoon in our church. This building is a substantial brick structure that was purchased at a very low cost from the Baptist denomination. Besides the main chapel, there is a room in which a church school is conducted. [Cf: The Review and Herald 08-29-07 para. 14] p. 170, Para. 6, [1907MS].

Afternoon Meeting.--The service for the afternoon had been advertised in the local paper, and through the courtesy of the ministers of other churches had been announced in their morning services. As a result there was a good attendance from the public of Escondido, besides several of our brethren from San Pasqual. [Cf: The Review and Herald 08-29-07 para. 15] p. 171, Para. 1, [1907MS].

I felt richly blessed of God as I stood before this congregation and presented the Christian duties as set forth in the first chapter of Second Peter. The working of God on our behalf according to the plan of multiplication, and our duty to work on the plan of addition, are here set forth. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. . . . 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: The Review and Herald 08-29-07 para. 16] p. 171, Para. 2, [1907MS].

In the attainment of these virtues, there must be a reasoning from cause to effect. Following the knowledge,--"the knowledge of God, and of Jesus our Lord,"--we are to add the grace of temperance. [Cf: The Review and Herald 08-29-07 para. 17] p. 171, Para. 3, [1907MS].

The Temperance Reform.--There needs to be a great reformation on the subject of temperance. The world is filled with self-indulgence of every kind. Because of the benumbing influence of stimulants and narcotics the minds of many are unable to discern between the sacred and the common. Their mental powers are weakened, and they can not discern the deep spiritual things of the Word of God. [Cf: The Review and Herald 08-29-07 para. 18] p. 171, Para. 4, [1907MS].

The Christian will be temperate in all things,--in eating, in drinking, in dress, and in every phase of life. "Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." We have no right to indulge in anything that will result in a condition of mind that hinders the Spirit of God from impressing us with the sense of our duty. It is a masterpiece of satanic skill to place men where they can with difficulty be reached with the gospel. [Cf: The Review and Herald 08-29-07 para. 19] p. 171, Para. 5, [1907MS].

Shall there not be among us as a people a revival of the temperance work? Why are we not putting forth much more decided efforts to oppose the liquor traffic, which is ruining the souls of men, and is causing violence and crime of every description? With the great light that God has entrusted to us, we should be in the forefront of every true reform. The use of drugged liquors is making men mad, and leading them to commit the most horrible crimes. Because of the wickedness that follows largely as the result of the use of liquor, the judgments of God are falling upon our earth today. Have we not a solemn responsibility to put forth earnest efforts in opposition to this great evil? [Cf: The Review and Herald 08-29-07 para. 20] p. 171, Para. 6, [1907MS].

"And beside this, giving all diligence, add to your faith virtue; and

to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. [Cf: The Review and Herald 08-29-07 para. 21] p. 172, Para. 1, [1907MS].

"But he that lacketh these things"--whoever is not putting forth diligent efforts to work out this sum in addition--"he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." [Cf: The Review and Herald 08-29-07 para. 22] p. 172, Para. 2, [1907MS].

Upon the condition of our "giving all diligence" in adding grace to grace, is based our great eternal life insurance policy, as expressed in the following words:-- [Cf: The Review and Herald 08-29-07 para. 23] p. 172, Para. 3, [1907MS].

"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." Mrs. E. G. White. [Cf: The Review and Herald 08-29-07 para. 24] p. 172, Para. 4, [1907MS].

Monday morning, May 13, we left Escondido, and in the afternoon were once more at Loma Linda. I found myself somewhat wearied with the efforts put forth in traveling and speaking, and was glad to be able to rest here for a few days. However, I was able to speak twice during the week to the students of the Loma Linda College of Evangelists. [Cf: The Review and Herald 09-05-07 para. 1] p. 172, Para. 5, [1907MS].

The students of this school are accommodated in the cottages that were erected on the property when it was purchased by our people. A building that was formerly used for recreation, now serves for the class work of both the college and the church school. The work of the sanitarium and the school are closely united. Those who are training for medical missionary work are able to receive in the sanitarium practical experience in the giving of simple treatments, and in the college they may be educated in the Bible and the sciences. Thus in the union of the school with the sanitarium, there are facilities for the training of true medical missionaries. [Cf: The Review and Herald 09-05-07 para. 2] p. 172, Para. 6, [1907MS].

Sabbath Services at Loma Linda.--On Sabbath, May 18, the members of the neighboring churches gathered at Loma Linda, and we held meetings under the pepper trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before closing my remarks, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God. [Cf: The Review and Herald 09-05-07 para. 3] p. 172, Para. 7, [1907MS].

Among those present was a man who had been brought to the sanitarium in such a diseased condition that his case was thought to be hopeless.

But he was carefully treated, and the crisis was safely passed. In response to my appeal for means he showed his appreciation of what has been done for him, by lending one thousand dollars for a year without interest. No collection was taken up, but some money was placed in Brother Burden's hands after the meeting. [Cf: The Review and Herald 09-05-07 para. 4] p. 173, Para. 1, [1907MS].

After the morning service, a lunch was provided by the sanitarium for the visitors, and was served on the lawn. In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. He was then resting somewhat, on account of his own and his wife's health. [Cf: The Review and Herald 09-05-07 para. 5] p. 173, Para. 2, [1907MS].

After this service, the visitors left for their homes, and all were agreed that they had spent a pleasant day, and had been blessed by the discourses. [Cf: The Review and Herald 09-05-07 para. 6] p. 173, Para. 3, [1907MS].

Meeting at Los Angeles.--I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles we went to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me. [Cf: The Review and Herald 09-05-07 para. 7] p. 173, Para. 4, [1907MS].

At the Carr Street church, we found a large number had gathered. Every foot of room inside the building was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a number not of our faith. [Cf: The Review and Herald 09-05-07 para. 8] p. 173, Para. 5, [1907MS].

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in Exodus and Deuteronomy in connection with the proclamation of the law from Mount Sinai. Never before had these scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly. [Cf: The Review and Herald 09-05-07 para. 9] p. 173, Para. 6, [1907MS].

To us as verily as to ancient Israel the words of Jehovah are spoken. In awful grandeur the Lord manifested himself in the giving of his law. The impressions of that scene were never forgotten by those who beheld it. In his rehearsal of the experiences of Israel, Moses said concerning this law:-- [Cf: The Review and Herald 09-05-07 para. 10] p. 173, Para. 7, [1907MS].

"Now therefore harken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord

thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day. [Cf: The Review and Herald 09-05-07 para. 11] p. 173, Para. 8, [1907MS].

"Behold I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath statutes and judgments so righteous as all this law, which I set before you this day?" [Cf: The Review and Herald 09-05-07 para. 12] p. 174, Para. 1, [1907MS].

Then follows the solemn warning: "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; *specially* the day that thou stoodest before the Lord thy God in Horeb, . . . and he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." [Cf: The Review and Herald 09-05-07 para. 13] p. 174, Para. 2, [1907MS].

We can not afford to allow the spirit of commercialism to take such possession of us that we shall neglect the study of the requirements of God's Word. O, if we as a people would study the Scriptures as we should, there would be seen among us such a reformation as we have never yet seen! Our children would be taught the ways of the Lord, and the enemy of souls would be unable to gain control of them. And we should be filled with energy and zeal to make known to others the great truths that God has revealed to us. [Cf: The Review and Herald 09-05-07 para. 14] p. 174, Para. 3, [1907MS].

Obedience to God's law is the condition of salvation. Many declare that in giving his life to redeem the race, Christ abolished the law of God. It was because the law of God could not be abolished, that Christ died as the victim of the world's transgressions. "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 death of Christ on the cross of Calvary is the strongest evidence that could be given to the world that the law of God is an immutable law. [Cf: The Review and Herald 09-05-07 para. 15] p. 174, Para. 4, [1907MS].

Satan has tried through the working of his deceptive powers, to cause the great humiliation of Christ to exalt sin, and to invite rebellion in the world. He would have the cross of Calvary testify to a falsehood. The enemy has not gained his purpose. The truth stands fast forever. The law which God spoke in awful grandeur from the mount will endure throughout eternity, despite the efforts of Satan to counterwork the work of God by instituting the observance of the first day in the place of the Sabbath of the Lord. [Cf: The Review and Herald 09-05-07 para. 16] p. 174, Para. 5, [1907MS].

The law is God's standard, from which there must be no swerving. The will and way of God must be made paramount. That no detail may be forgotten, we must constantly peruse the Word of God. It makes a great difference to men whether they receive or reject the precepts of

Jehovah. It is because many are not real students of the prophecies and the requirements found in the Bible, that they are so easily diverted to the consideration of matters of but little importance. [Cf: The Review and Herald 09-05-07 para. 17] p. 174, Para. 6, [1907MS].

God has set us in the world to be lightbearers. Our lives should be an acknowledgment of his holy precepts. We should bear to the world a living testimony of the possibility of spiritual growth. It is the *good and faithful servant* who is promised eternal life and an entrance into the joy of his Lord. The good and faithful servant is he who performs unselfish acts to those with whom he comes in contact, in his life representing the beautiful character of Christ. [Cf: The Review and Herald 09-05-07 para. 18] p. 175, Para. 1, [1907MS].

The Lord is coming soon. Let us repeat it over and over. What are we doing as those who profess to believe that the Lord is at the door, and that his judgments are already in the world? There are many who are so overwhelmed with temporal business cares that they can give but little heed to the solemn truths that are all-important. We must work for eternity; for we know not how long we shall have the opportunity to preach the gospel freely. We can not tell when in Los Angeles and in other cities, the heavy judgments of God may fall as they have in San Francisco. Wickedness, idolatry, drunkenness, self-indulgence, and corruption abound more and more, and God's Spirit will not always strive with men. [Cf: The Review and Herald 09-05-07 para. 19] p. 175, Para. 2, [1907MS].

We must cultivate the spirit of self-sacrifice. It would seem sometimes as if we forgot that there are souls to be saved, and that God is calling for men and for means. Do you have money lying idle in the banks? It is God's money, every dollar of it. You have only been made the steward of his means, and you are being tested. Shall we not follow the example of our Lord, and make large sacrifices for the salvation of souls? [Cf: The Review and Herald 09-05-07 para. 20] p. 175, Para. 3, [1907MS].

It is not commercialism that will ripen a people for the kingdom of God. The interests of the Christian will not be absorbed in the temporal things of earth. He will lay up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." [Cf: The Review and Herald 09-05-07 para. 21] p. 175, Para. 4, [1907MS].

From every land come calls for the gospel. Doors are opening that have long been closed. We must as a people move rapidly to keep pace with the opening providences of God. May God help his people to arouse, and to buckle on the armor for the mighty struggle that is before them. Mrs. E. G. White. [Cf: The Review and Herald 09-05-07 para. 22] p. 175, Para. 5, [1907MS].

After the service in the Los Angeles church, we went out to Glendale Sanitarium, six miles from Los Angeles. There I rested until Wednesday night, May 22, when we took the cars for Merced, where the campmeeting for the California-Nevada Conference was to be held. Our train left Los Angeles at 11:30 P. M. I was very weary, but unable to sleep much during the night. [Cf: The Review and Herald 09-12-07 para. 1] p. 175, Para. 6, [1907MS].

We arrived at Merced a little after noon the following day, and found our brethren very busy preparing the camp for the meetings, which were to begin that evening. This campmeeting was the first effort put forth by our people in that city. Before the campmeeting there were only two families in Merced who were keeping the Sabbath, and one of these lived some miles out of the city. [Cf: The Review and Herald 09-12-07 para. 2] p. 175, Para. 7, [1907MS].

Campmeetings as Missionary Efforts.--The church of Christ is organized for missionary purposes. Our campmeetings are among the most important agencies in our work for fulfilling these purposes. Through them we may reach many with the gospel message. Our campmeetings ought to be planned with a view to warning the world, and converting souls to the truth. [Cf: The Review and Herald 09-12-07 para. 3] p. 176, Para. 1, [1907MS].

The holding of campmeetings in such places as Merced is in harmony with the following instruction in "Testimonies for the Church," Vol. VI, page 33:-- [Cf: The Review and Herald 09-12-07 para. 4] p. 176, Para. 2, [1907MS].

"If our campmeetings are conducted as they should be, they will indeed be a light in the world. They should be held in the large cities and towns where the message of truth has not been proclaimed. And they should continue for two or three weeks. [Cf: The Review and Herald 09-12-07 para. 5] p. 176, Para. 3, [1907MS].

"It may sometimes be advisable to hold a campmeeting for several successive seasons in the same place; but as a rule the place of meeting should be changed from year to year. Instead of having mammoth campmeetings in a few localities, more good would be done by having smaller meetings in many places. Thus the work will be constantly extending into new fields. [Cf: The Review and Herald 09-12-07 para. 6] p. 176, Para. 4, [1907MS].

"Just as soon as the standard of truth is lifted in one locality, and it is safe to leave the new converts, we must plan to enter other new fields. Our campmeetings are a power, and when held in a place where the community can be stirred, they will have far greater power than when, for the convenience of our own people they are located where, because of previous meetings and the rejection of truth, the public interest is deadened." [Cf: The Review and Herald 09-12-07 para. 7] p. 176, Para. 5, [1907MS].

The importance of our campmeetings as a strong missionary effort is by many not fully realized. Some who profess to believe the truth look upon it as a loss of time and money to assemble once a year to worship God. They place their worldly interests before God's requirements. Many remain away from campmeeting because to attend would require a small sacrifice of time and means. So small an offering they begrudge to Him who has blessed them in basket and store! [Cf: The Review and Herald 09-12-07 para. 8] p. 176, Para. 6, [1907MS].

We should make more of our campmeetings. For these gatherings we should secure all the ministerial talent that can be spared from other lines of labor. Let the laborers do personal work with the people. Let

them meet the brethren and sisters in little companies for seasons of prayer. Even if the outward circumstances seemingly make it difficult to hold the attention of the people, their interest must not be allowed to flag. To maintain an interest we may find it necessary to work very hard; but we should remember that God has entrusted us with a message that we must bear to the people. [Cf: The Review and Herald 09-12-07 para. 9] p. 176, Para. 7, [1907MS].

An Impressive Dream.--Shortly before attending the Merced campmeeting, in the night season I seemed to be in a meeting where the truth was being presented in clear lines. Many souls were convinced, and they were pleading for the grace of Christ to be revealed in them. Those who had accepted the message were praying for sanctification through the truth, that they might be enabled to reveal it in all its beauty to others. [Cf: The Review and Herald 09-12-07 para. 10] p. 177, Para. 1, [1907MS].

There were others present who were persuaded that the message being presented was the truth of God, but they were not prepared to yield to its claims. I saw that the Holy Spirit was moving upon their hearts. Then a voice was heard, "Verily my Sabbaths ye shall keep." I heard voices saying, "I want the endowment of the grace of God. Christ has given his life for me, and I will give my life for him. I want to have his efficiency, that I may reveal his grace to others." [Cf: The Review and Herald 09-12-07 para. 11] p. 177, Para. 2, [1907MS].

Other scenes passed before me. I saw converts being baptized, and as they went forward in this solemn ordinance, their faces shone with the assurance of the love and approval of God. [Cf: The Review and Herald 09-12-07 para. 12] p. 177, Para. 3, [1907MS].

I have hoped that this representation given me might be fulfilled as the result of the meetings at Merced, and that many souls would take their position as loyal subjects of God, obeying his commandments, and grasping the promise of complete forgiveness. I felt a heavy burden that the laborers at the meeting might do all in their power to clear the King's highway, and to become purified channels of God's grace. [Cf: The Review and Herald 09-12-07 para. 13] p. 177, Para. 4, [1907MS].

Sabbath Services.--I spoke in the large tent Sabbath forenoon, and my soul was drawn out with an intense longing for the power of God to be bestowed upon the congregation. I spoke of the self-denial and self-sacrifice of our Saviour, that we might have an opportunity to win a life that measures with the life of God. I felt impressed to call for a humbling of soul and an earnest effort to remove everything from the life that would hinder the free working of the Spirit of God, that our brethren and sisters might go back to their homes with an experience far in advance of what they had had heretofore. [Cf: The Review and Herald 09-12-07 para. 14] p. 177, Para. 5, [1907MS].

We need to search well our own hearts, that we may not be found among the commandment-breakers. We need more prayer, more of earnest seeking of the Lord. The campground is a favorable place to carry forward this work. We may come to God, knowing that he hears and answers the sincere petitions of his people. If we will come to God with the simplicity of children, asking him for what we need, and at the same time manifest a

willingness to make any sacrifice for him, he will answer the prayer of humble faith. [Cf: The Review and Herald 09-12-07 para. 15] p. 177, Para. 6, [1907MS].

Many of us need yet to learn what it really means to sacrifice for the truth. Self has grown to such proportions that we are unable to realize our duty, in view of the world that must be warned of God's impending judgments. God will not accept the web until every thread of selfishness is withdrawn. [Cf: The Review and Herald 09-12-07 para. 16] p. 177, Para. 7, [1907MS].

It is because of the manifestation of selfishness that the labor of some results in few if any conversions, and the salvation of our God is not revealed as it should be. We are all, ministers and people, in danger of coming short. Many are far from where they should be. Self is striving for the mastery, and the heart naturally craves self-indulgence. We must lay aside our natural temperaments, and our perverted ideas. We are to stand before the world as representatives of Christ in his self-denial. [Cf: The Review and Herald 09-12-07 para. 17] p. 178, Para. 1, [1907MS].

Let the church become united in Christ Jesus in working for purity and perfection of character. There needs to be a practical daily sanctification of the spirit. Before one is prepared for Christ's coming there must be seen in the life the fruits of the Spirit. There must be a self-discipline, a wrestling with God for victory till the victory is gained. Then will ascend a shout of praise to God. [Cf: The Review and Herald 09-12-07 para. 18] p. 178, Para. 2, [1907MS].

Unless those who are supposed to have in their possession large gifts maintain unwearied diligence, they will, because of self-confidence and self-righteousness, become careless and move unguardedly. Forgetting their need of continuing instant in prayer, they will lightly regard their moral responsibilities. Those who do not continually sanctify their souls through the grace that Christ is ever ready to supply, will be on losing ground. [Cf: The Review and Herald 09-12-07 para. 19] p. 178, Para. 3, [1907MS].

The time has come when we must seek for the power of the Holy Spirit, a power that shall give force to the warnings that are to be given to the world. Souls are thirsting for the living waters of life, and to us the Lord has entrusted the sacred work of opening to them the Scriptures in clear, distinct, positive testimony. The words we speak are to be an evidence that the Holy Spirit is speaking through us as his messengers. God will speak to our souls as we labor for him. Angels of God will ever surround his humble, consecrated workman. [Cf: The Review and Herald 09-12-07 para. 20] p. 178, Para. 4, [1907MS].

When the laborers for God consecrate their services unreservedly to their Master, and by drawing very near to him, learn how to draw near to the people, he will manifest his grace through them, and hearts will be softened and subdued under its influence. It is the privilege of the laborers so to represent the truth in their words and deportment, that their lives will be a power to convince unbelievers of the truths they are teaching. When the workers come into the place where God can work through them, they will understand the words of Christ, "I sanctify myself, that they also might be sanctified through the truth." [Cf: The

Review and Herald 09-12-07 para. 21] p. 178, Para. 5, [1907MS].

Christ has given ample evidence of his love for the human race. He gave his precious life that men and women might be redeemed from the power of Satan. I beseech my brethren, as the ambassadors of Christ, to labor earnestly for the salvation of souls. Leave no means untried that will bring the truth before the people, that they may become cleansed in heart and refined in character. Teach the repenting ones to come in faith to the One who has given his life for all mankind. Labor for them until they come to the place where they will say, "I will no longer dishonor God by transgression of his law. I will be obedient to all his commandments. I give my life to him who gave his life for me. By obedience to the will of God I will reveal that I am transformed by his grace." [Cf: The Review and Herald 09-12-07 para. 22] p. 178, Para. 6, [1907MS].

At the close of my discourse on Sabbath in the tent at Merced, I asked those who desired to seek the Lord with full determination of purpose to come forward. To this appeal there was an earnest response on the part of many. Some gave themselves to the Lord for the first time, and some who had backslidden renewed their consecration to God. Prayer was offered for these, and another meeting appointed especially for them, that they might unite in seeking the Lord. [Cf: The Review and Herald 09-12-07 para. 23] p. 179, Para. 1, [1907MS].

Return to St. Helena.--Sunday afternoon I spoke again in the large tent. There was a good attendance from the outside public. The next day at noon, we took the cars for St. Helena, and reached our home in the evening. [Cf: The Review and Herald 09-12-07 para. 24] p. 179, Para. 2, [1907MS].

After the strain of my six weeks' traveling and speaking, I was glad for an opportunity to rest for a time before I should attend the campmeeting in St. Helena. I do not regret having made this journey; for the Lord has given strength to bear testimony to his people in every place I visited. I am grateful to God for his blessing which attended me. I have sometimes been weak, and have suffered physically, but I was not compelled to leave any appointment unfilled, and whenever I stood before the people, I felt the power of the Spirit imparted to me. I praise the Lord that even in my old age, I am still able to do something in the work of the Lord. *Sanitarium, Cal.* Mrs. E. G. White. [Cf: The Review and Herald 09-12-07 para. 25] p. 179, Para. 3, [1907MS].

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the bloodstained banner of Prince Emmanuel, to be laborers together with God, and as such to make known his will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned his will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character. [Cf: The Review and Herald 09-19-07 para. 1] p. 179, Para. 4, [1907MS].

Christ says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Cf: The Review and Herald 09-19-07 para. 2] p. 179, Para. 5, [1907MS].

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them. [Cf: The Review and Herald 09-19-07 para. 3] p. 179, Para. 6, [1907MS].

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what his commandments are. It was that we might understand his will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements. [Cf: The Review and Herald 09-19-07 para. 4] p. 179, Para. 7, [1907MS].

Dear friends, you are without excuse if you fail of obtaining a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of his children. No one can plead an excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. [Cf: The Review and Herald 09-19-07 para. 5] p. 180, Para. 1, [1907MS].

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your lifework to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practises of those who refuse to obey him. [Cf: The Review and Herald 09-19-07 para. 6] p. 180, Para. 2, [1907MS].

Had the inhabitants of the old world kept God's law, they would have continued to enjoy his favor. But they disobeyed, and their wickedness became unbearable to him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity, . . . clouds they are without water, carried about of winds; trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." [Cf: The Review and Herald 09-19-07 para. 7] p. 180, Para. 3, [1907MS].

God determined to purify the world by a flood; but in mercy and love he gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was building, the voices of Noah, Methuselah, and many others were heard in warning and entreaty, and every blow struck on the ark was a warning message. [Cf: The Review and Herald 09-19-07 para. 8] p. 180, Para. 4, [1907MS].

Today the past is repeated. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already, in flood and flame, his judgments are falling upon evildoers. All who refuse to repent will

perish. [Cf: The Review and Herald 09-19-07 para. 9] p. 180, Para. 5, [1907MS].

Those parents who know the truth, but who do not fulfil the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties that God gives them because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience. [Cf: The Review and Herald 09-19-07 para. 10] p. 180, Para. 6, [1907MS].

Parents, be loyal to God. Represent him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High. Mrs. E. G. White. [Cf: The Review and Herald 09-19-07 para. 11] p. 180, Para. 7, [1907MS].

Sanitarium, Cal., Sept. 10, 1907.--To My Brethren and Sisters in America: I have a deep interest in the work of the Southern field. I am especially interested in those branches of our work that are established at Huntsville and other places where efforts are being put forth for the training of laborers to work for the spiritual uplifting of the colored race. [Cf: The Review and Herald 09-26-07 para. 1] p. 181, Para. 1, [1907MS].

The work at Huntsville has been in special need of help since the fire. In Huntsville promising colored youth are to be trained to labor as missionaries for their own race. Many teachers must be educated and sent forth to enlighten those in the darkness of error. Our donations are needed that this work may go forward. [Cf: The Review and Herald 09-26-07 para. 2] p. 181, Para. 2, [1907MS].

Our buildings in Huntsville are being put up with as little expenditure of means as possible; and our workers have gone forward almost as far as they can with this work until means come in so that they can advance. The work there now demands that we have a modest but roomy sanitarium, where the sick can be taken in and treated. The colored race should have the benefits of such an institution as verily as should the white people. In this sanitarium colored nurses are to be trained for service in the field as gospel medical missionaries. [Cf: The Review and Herald 09-26-07 para. 3] p. 181, Para. 3, [1907MS].

Our ideas of what should be done for this people are too narrow and limited. Years ago they should have had the benefits of an all-round education. As I consider how much is needed in order to do for this people all that God expects us to do, I am urged to call upon our church members to give of their abundant fulness that the work may be accomplished. [Cf: The Review and Herald 09-26-07 para. 4] p. 181, Para. 4, [1907MS].

In a few places in the South, noble efforts have been put forth for the salvation of the colored people; but God asks that they be labored for more diligently. We can all pray for them; some of our missionaries can work among them; and many of us who have not done so in the past, can help with our means. We may not be able to do all that we desire; but if we will remember that the colored race is the purchased possession of Christ, bought by the shedding of his precious blood, this thought will teach us to deny self in order that they may have the

privileges that Christ died to give them. [Cf: The Review and Herald 09-26-07 para. 5] p. 181, Para. 5, [1907MS].

When I see those who claim to believe present truth spending their means for useless trimmings and personal adornment; when I see their tables loaded down with story-magazines which have cost money; when I see the many photographs which have called for the outlay of means that might have been used in blessing the needy, my heart is made sad, and I pray, "Lord, lay not this sin to their charge." I wish such souls could understand the spirit in which Christ, the Prince of heaven, came to this world. He laid off his kingly crown and royal robe, and for our salvation assumed human nature. He would give to every church that should be established in his name an example of what every true missionary worker should be. He was in the world as "a man of sorrows, and acquainted with grief." Though he was one with God, and had made the world, he became a member of a humble family, and experienced the privations of the poor. Throughout his life he ever manifested a burden for the souls of men. [Cf: The Review and Herald 09-26-07 para. 6] p. 181, Para. 6, [1907MS].

The example of the humble life of Christ should lead us to ask ourselves the question, Do I practise his humility? Fathers and mothers, are you educating your children to follow the example of him who, though he was rich, yet for our sakes became poor that he might give to us eternal riches? Are you teaching them to deny self, and take up the cross of Christ, and follow him? [Cf: The Review and Herald 09-26-07 para. 7] p. 182, Para. 1, [1907MS].

I do not speak these words to wealthy men and women only, but to those also who by works of self-denial and self-sacrifice can have a part in giving the message to the colored race. This work should not be confined to the few places where a good beginning has been made. It should extend to every place where the colored people live; for every soul needs the knowledge of this last message of mercy of the world. [Cf: The Review and Herald 09-26-07 para. 8] p. 182, Para. 2, [1907MS].

There is a great and grand work to be done in the South. Shall we not, my brethren and sisters, redeem our past neglect? Shall we not appreciate the gift of God to us, and work for the salvation of the colored people with a zeal that is proportionate to the light we have had? To as many as receive him God will give power to become the sons of God. [Cf: The Review and Herald 09-26-07 para. 9] p. 182, Para. 3, [1907MS].

The collection for the work among the colored people has been left until near the close of the year. Many other calls for means have been made. But I would say to my brethren and sisters who have been liberal in their offerings to other missionary enterprises, Let your gifts for the support of this branch of the work in the Southern field be generous. Keep in mind the great need of this mission field within the shadow of our doors. Let every member of the family have a part in the work of giving, and let each feel that it is a work for God. [Cf: The Review and Herald 09-26-07 para. 10] p. 182, Para. 4, [1907MS].

Through the efforts that have been put forth by faithful workers, churches have been raised up among the colored people in the South.

When the company in Vicksburg, who had received the truth under the labors of Elder J. E. White and his associates, met for the dedication of their church, I was present with them, and the Lord gave me freedom in speaking to those assembled. Quite a large number of persons from other churches were present, and many of them were surprised to see the neatly dressed women, and to hear the excellent singing. These colored people had learned to know that Christ had died for them, and their hearts were glad in the truth. They bore sincere testimonies to the goodness of the Lord. My heart rejoiced as I saw these converts to the faith. And this is an illustration of what can be accomplished in other places for this people. [Cf: The Review and Herald 09-26-07 para. 11] p. 182, Para. 5, [1907MS].

We must never forget that Christ died for all,--the negroes as well as the white people. All may alike be the recipients of his grace. The apostle Paul declares, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. 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. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, 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. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. [Cf: The Review and Herald 09-26-07 para. 12] p. 182, Para. 6, [1907MS].

"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 wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [Cf: The Review and Herald 09-26-07 para. 13] p. 183, Para. 1, [1907MS].

My brethren and sisters, your talent of means is needed. The Lord grant that you may use it at this time to his name's glory. Just as long as we drift with the current of the world, we need neither canvas nor oar; our labors begin when we turn to stem the tide. Now, just now, let your works of self-denial testify that you are stemming the current of selfishness. It is the duty of every soul who names the name of Christ to contend for the faith once delivered to the saints. My brethren, yoke up with Christ. He left the royal courts and clothed his divinity with humanity, that he might make all humanity partakers of the divine nature, and enable them to escape the corruption that is in the world through lust. He practised self-denial that he might save perishing souls; his followers are to work his works. Shall we not let the Spirit of Christ take possession of our hearts, that we may be cleansed from every taint of selfishness? When we allow our lives to be controlled by the Holy Spirit of God, we shall with willing hearts

bring our gifts and offerings to him, that he may use them where they are most needed. Ellen G. White. [Cf: The Review and Herald 09-26-07 para. 14] p. 183, Para. 2, [1907MS].

"Honor the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: The Review and Herald 10-03-07 para. 1] p. 183, Para. 3, [1907MS].

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." [Cf: The Review and Herald 10-03-07 para. 2] p. 183, Para. 4, [1907MS].

"The liberal deviseth liberal things; and by liberal things shall he stand." [Cf: The Review and Herald 10-03-07 para. 3] p. 183, Para. 5, [1907MS].

Divine wisdom has appointed, in the plan of salvation, the law of action and reaction, making the work of beneficence, in all its branches, twice blessed. He that gives to the needy blesses others, and is blessed himself in a still greater degree. God could have reached his object in saving sinners without the aid of man; but he knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence. [Cf: The Review and Herald 10-03-07 para. 4] p. 183, Para. 6, [1907MS].

That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as his coworker. By a chain of circumstances which would call forth his charities, he bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance his cause. By their necessities, a ruined world are drawing forth from us talents of means and of influence, to present to them the truth, of which they are in perishing need. And as we heed these calls by labor and by acts of benevolence, we are assimilated to the image of him who for our sakes became poor. In bestowing, we bless others, and thus accumulate true riches. [Cf: The Review and Herald 10-03-07 para. 5] p. 184, Para. 1, [1907MS].

The Glory of the Gospel.--It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which he regarded them. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Review and Herald 10-03-07 para. 6] p. 184, Para. 2, [1907MS].

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. He gave all 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 there illustrated 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: The Review and Herald 10-03-07 para. 7] p. 184, Para. 3, [1907MS].

The light of the gospel shining from the cross of Christ rebukes selfishness, and encourages liberality and benevolence. It is not to be a lamented fact that there are increasing calls to give. God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is his mercy that multiplies the demands for their means. Objects that shall call benevolence into action, must be placed before them, or they can not imitate the character of the Great Exemplar. [Cf: The Review and Herald 10-03-07 para. 8] p. 184, Para. 4, [1907MS].

The Blessings of Stewardship.--In commissioning his disciples to go "into all the world, and preach the gospel to every creature," Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer his claims upon them for offerings, with which to support his cause in the earth. This is one of God's ways of exalting man. It is just the work that man needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind. [Cf: The Review and Herald 10-03-07 para. 9] p. 184, Para. 5, [1907MS].

Every good thing of earth was placed here by the bountiful hand of God, as an expression of his love to man. The poor are his, and the cause of religion is his. He has placed means in the hands of men, that his divine gifts may flow through human channels in doing the work appointed us in saving our fellow men. Every one has his appointed work in the great field. [Cf: The Review and Herald 10-03-07 para. 10] p. 185, Para. 1, [1907MS].

The all-wise God knew that man must have something to do in order that life might be a blessing to him. The gold and silver are the Lord's, and he could rain them from heaven if he chose; but instead of this, he has made man his steward, entrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute his blessings on earth. God planned the system of beneficence, in order that man might become, like his Creator, benevolent and unselfish in character, and finally be a partaker with him of the eternal, glorious reward. [Cf: The Review and Herald 10-03-07 para. 11] p. 185, Para. 2, [1907MS].

Meeting Around the Cross.--The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate his love. This love is to draw them together around the cross. It is to divest them of all selfishness, and bind them to God and to one another. [Cf: The Review and Herald 10-03-07 para. 12] p. 185, Para. 3, [1907MS].

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the Royal Prince of heaven dying

for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 10-03-07 para. 13] p. 185, Para. 4, [1907MS].

The Needs of a Mission Field.--For many years, the Lord has been keeping before his people the needs of the work among the colored people in the Southern States of America. The moral darkness of this field is, in itself, a powerful plea for the exercise of liberality. In the past, some have done what they could to support this branch of our work; and their beneficence has borne fruit in the conversion of many souls. [Cf: The Review and Herald 10-10-07 para. 1] p. 185, Para. 5, [1907MS].

Although much remains to be done for the colored people, we have cause for rejoicing over the good beginning that has been made. In a recent number of *The Gospel Herald* it is reported that "fifteen years ago there were not over twenty colored Seventh-day Adventists south of Mason and Dixon's line; but today there are seven hundred. Twelve years ago there was only one colored Seventh-day Adventist church; today there are fifty, not counting those in Africa and the West Indies. . . . The tithes of the colored people last year in the United States amounted to five thousand dollars; fifteen years ago it was not over fifty dollars." [Cf: The Review and Herald 10-10-07 para. 2] p. 185, Para. 6, [1907MS].

Let us thank God, dear brethren and sisters, and take courage! God is laying bare his arm to do a mighty work in this mission field within the borders of our own land. He is now giving his people an opportunity to extend the message rapidly in the South, by revealing a spirit of beneficence at the time the yearly offering for the support of the colored work is taken up, the first Sabbath in October. God has reposed confidence in us by making us stewards of means and of his rich grace; and he now points us to the poor and suffering and oppressed, to souls bound in chains of superstition and error, and assures us that if we do good to these, he will accept the deed as though done to himself. "Inasmuch as ye have done it unto one of the least of these my brethren," he declares, "ye have done it unto me." [Cf: The Review and Herald 10-10-07 para. 3] p. 186, Para. 1, [1907MS].

The poor are not excluded from the privilege of giving. They, as well as the wealthy, may act a part in this work. The lesson that Christ gave in regard to the widow's two mites, shows us that the smallest willing offerings of the poor, if given from a heart of love, are as acceptable as the largest donations of the rich. In the balances of the sanctuary, the gifts of the poor, made from love to Christ, are not estimated according to the amount given, but according to the love which prompts the sacrifice. [Cf: The Review and Herald 10-10-07 para. 4] p. 186, Para. 2, [1907MS].

Thousands of colored people in the South may now be uplifted, and become human agents to help their own race, if they can receive the help God is calling upon us to give them. Multitudes of men and women

in this field feel their deep poverty and necessity of elevation. And when faithful teachers shall come in to open to them the Scriptures just as they read, presenting truth in its native purity, the darkness will disappear. Bright beams of light will shine upon the soul searching for truth. And with those who have had advantages, a close and intelligent investigation will take place upon the subjects of truth revealed in the Scriptures. Many will be taught of God. They will learn aright from the Great Teacher, and will accept with joy the truths that will sanctify and uplift. The moral image of God will be restored in the soul, and many will be eternally saved. [Cf: The Review and Herald 10-10-07 para. 5] p. 186, Para. 3, [1907MS].

My dear brethren and sisters, Christ is now saying to you, Lift up your eyes and look on this Southern field; for it needs workers--sowers of the seed, and reapers. It needs your means for the maintenance of these workers. The grace of Christ is unlimited, it is God's free gift. Then why should not this neglected people have some hope and courage and faith brought into their lives? There is sunshine in the heart for all who will accept Christ. [Cf: The Review and Herald 10-10-07 para. 6] p. 186, Para. 4, [1907MS].

Sharing in the Joys of the Redeemed.--There is reward for the wholehearted, unselfish workers who enter this field, and also for those who contribute willingly for their support. Those engaged in active service in the field, and those who give of their means to sustain these workers, will share the reward of the faithful. [Cf: The Review and Herald 10-10-07 para. 7] p. 186, Para. 5, [1907MS].

Every wise steward of the means entrusted to him, will enter into the joy of his Lord. What is this joy?--"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." There will be a blessed commendation, a holy benediction, on the faithful winners of souls. They will join the rejoicing ones in heaven, who shout the harvest home. How great will be the joy when the redeemed of the Lord shall all meet,--gathered into the mansions prepared for them! O, what rejoicing for all who have been impartial, unselfish laborers together with God in carrying forward his work in the earth! What satisfaction will every reaper have, when the clear, musical voice of Jesus shall be heard, saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Enter thou into the joy of thy Lord." [Cf: The Review and Herald 10-10-07 para. 8] p. 187, Para. 1, [1907MS].

The Redeemer is glorified because he has not died in vain. With glad, rejoicing hearts, those who have been co-laborers with God see of the travail of their soul for perishing, dying sinners, and are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refused to see and receive the things which make for their peace, are forgotten. The self-denial they have practised in order to support the work, is remembered no more. As they look upon the souls they sought to win to Jesus, and see them saved, eternally saved--monuments of God's mercy and of a Redeemer's love--there ring through the arches of heaven shouts of praise and thanksgiving. [Cf: The Review and Herald 10-10-07 para. 9] p. 187, Para. 2, [1907MS].

"And they sang a new song, saying, Thou art worthy; . . . for thou

wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." [Cf: The Review and Herald 10-10-07 para. 10] p. 187, Para. 3, [1907MS].

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Mrs. E. G. White. [Cf: The Review and Herald 10-10-07 para. 11] p. 187, Para. 4, [1907MS].

As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden, when, after the fall, there was given a divine promise that the seed of the woman should bruise the serpent's head. To all men this covenant offered pardon, and the assisting grace of God for future obedience through faith in Christ. It also promised them eternal life on condition of fidelity to God's law. Thus the patriarchs received the hope of salvation. [Cf: The Review and Herald 10-17-07 para. 1] p. 187, Para. 5, [1907MS].

This same covenant was renewed to Abraham in the promise, "In thy seed shall all the nations of the earth be blessed." Gen. 22:18. This promise pointed to Christ. So Abraham understood it (see Gal. 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. The covenant with Abraham also maintained the authority of God's law. The Lord appeared unto Abraham, and said, "I am the Almighty God; walk before me, and be thou perfect." Gen. 17:1. The testimony of God concerning his faithful servant was, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. And the Lord declared to him, "I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:7. [Cf: The Review and Herald 10-17-07 para. 2] p. 188, Para. 1, [1907MS].

Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. [Cf: The Review and Herald 10-17-07 para. 3] p. 188, Para. 2, [1907MS].

Another compact--called in Scripture the "old" covenant--was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of

Christ, and it is called the "second," or "new" covenant, because the blood by which it was sealed was shed after the blood of the first covenant. That the new covenant was valid in the days of Abraham, is evident from the fact that it was then confirmed both by the promise and by the oath of God,--the "two immutable things, in which it was impossible for God to lie." Heb. 6:18. [Cf: The Review and Herald 10-17-07 para. 4] p. 188, Para. 3, [1907MS].

But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai?--In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them his power and his mercy, that they might be led to love and trust him. He brought them down to the Red Sea--where, pursued by the Egyptians, escape seemed impossible--that they might realize their utter helplessness, their need of divine aid; and then he wrought deliverance for them. Thus they were filled with love and gratitude to God, and with confidence in his power to help them. He had bound them to himself as their deliverer from temporal bondage. [Cf: The Review and Herald 10-17-07 para. 5] p. 188, Para. 4, [1907MS].

But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. [Cf: The Review and Herald 10-17-07 para. 6] p. 188, Para. 5, [1907MS].

God brought them to Sinai; he manifested his glory; he gave them his law, with the promise of great blessings on condition of obedience: "If ye will obey my voice indeed, and keep my covenant, then . . . ye shall be unto me a kingdom of priests, and an holy nation." Ex. 19:5, 6. The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, "All that the Lord hath said will we do, and be obedient." Ex. 24:7. They had witnessed the proclamation of the law in awful majesty, and had trembled with terror before the mount; and yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant, and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. [Cf: The Review and Herald 10-17-07 para. 7] p. 189, Para. 1, [1907MS].

The terms of the "old covenant" were, Obey and live: "If a man do, he shall even live in them" (Eze. 20:11; Lev. 18:5); but "cursed be he that confirmeth not all the words of this law to do them." Deut. 27:26. The "new covenant" was established upon "better promises,"--the promise of forgiveness of sins, and of the grace of God to renew the heart, and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel: After those

days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jer. 31:33, 34. [Cf: The Review and Herald 10-17-07 para. 8] p. 189, Para. 2, [1907MS].

The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth "the fruits of the Spirit." Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as he walked. Through the prophet he declared of himself, "I delight to do thy will, O my God: yea, thy law is within my heart." Ps. 40:8. And when among men he said, "The Father hath not left me alone; for I do always those things that please him." John 8:29. [Cf: The Review and Herald 10-17-07 para. 9] p. 189, Para. 3, [1907MS].

The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says, "Being justified by faith, we have peace with God through our Lord Jesus Christ." "Do we then make void the law through faith? God forbid; yea, we establish the law." "For what the law could not do, in that it was weak through the flesh,"--it could not justify man, because in his sinful nature he could not keep the law,--"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 5:1; 3:31; 8:3, 4. [Cf: The Review and Herald 10-17-07 para. 10] p. 189, Para. 4, [1907MS].

God's work is the same in all time, although there are different degrees of development, and different manifestations of his power, to meet the wants of men in the different ages. Beginning with the first gospel promise, and coming down through the patriarchal and Jewish ages, and even to the present time, there has been a gradual unfolding of the purposes of God in the plan of redemption. The Saviour typified in the rites and ceremonies of the Jewish law is the very same that is revealed in the gospel. The clouds that enveloped his divine form have rolled back; the mists and shades have disappeared; and Jesus, the world's Redeemer, stands revealed. He who proclaimed the law from Sinai, and delivered to Moses the precepts of the ritual law, is the same that spoke the sermon on the mount. The great principles of love to God, which he set forth as the foundation of the law and the prophets, are only a reiteration of what he had spoken through Moses to the Hebrew people: "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." [Cf: The Review and Herald 10-17-07 para. 11] p. 190, Para. 1, [1907MS].

"Thou shalt love thy neighbor as thyself." Deut. 6:4, 5; Lev. 19:18. The teacher is the same in both dispensations. God's claims are the same. The principles of his government are the same. For all proceed from him "with whom is no variableness, neither shadow of turning." James 1:17.--Patriarchs and Prophets." Mrs. E. G. White. [Cf: The Review and Herald 10-17-07 para. 12] p. 190, Para. 2, [1907MS].

The most essential education for our youth today to gain, and that which will fit them for the higher grades of the school above, is an education that will teach them how to reveal the will of God to the world. To neglect this phase of their training, and to bring in to our schools a worldly method, is to bring loss to both teachers and students. [Cf: The Review and Herald 10-24-07 para. 1] p. 190, Para. 3, [1907MS].

Just before Elijah was taken to heaven, he visited the schools of the prophets, and instructed the students on the most important points of their education. The lessons he had given them on former visits, he now repeated, impressing upon the minds of the youth the importance of letting simplicity mark every feature of their education. Only in this way could they receive the mold of heaven, and go forth to work in the ways of the Lord. If conducted as God designs they should be, our schools in these closing days of the message will do a work similar to that done by the schools of the prophets. [Cf: The Review and Herald 10-24-07 para. 2] p. 190, Para. 4, [1907MS].

Those who go forth from our schools to engage in mission work will have need of an experience in the cultivation of the soil and in other lines of manual labor. They should receive a training that will fit them to take hold of any line of work in the fields to which they shall be called. No work will be more effectual than that done by those who, having obtained an education in practical life, go forth prepared to instruct as they have been instructed. [Cf: The Review and Herald 10-24-07 para. 3] p. 190, Para. 5, [1907MS].

In his teachings the Saviour represented the world as a vineyard. We would do well to study the parables in which this figure is used. If in our schools the land were more faithfully cultivated, the buildings more disinterestedly cared for by the students, the love of sports and amusements, which causes so much perplexity in our school work, would pass away. [Cf: The Review and Herald 10-24-07 para. 4] p. 191, Para. 1, [1907MS].

When the Lord placed our first parents in the garden of Eden, it was with the injunction that they "dress it" and "keep it." God had finished his work of creation, and had pronounced all things very good. Everything was adapted to the end for which it was made. While Adam and Eve obeyed God, their labors in the garden were a pleasure; the earth yielded of its abundance for their wants. But when man departed from his obedience to God, he was doomed to wrestle with the seeds of Satan's sowing, and to earn his bread by the sweat of his brow. Henceforth he must battle in toil and hardship against the power to which he had yielded his will. [Cf: The Review and Herald 10-24-07 para. 5] p. 191, Para. 2, [1907MS].

It was God's purpose to remove by toil the evil which man brought into the world by disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil be stayed. The Son of God was given to the world, by his death to make atonement for the sins of the world, by his life to teach men how the plans of the enemy were to be thwarted. Taking upon himself the nature of man, Christ entered into the sympathies and interests of his brethren, and by a life of untiring labor taught how men might become laborers together with God in the building up of his kingdom in the world. [Cf: The Review and Herald 10-

24-07 para. 6] p. 191, Para. 3, [1907MS].

If those who have received instruction concerning God's plan for the education of the youth in these last days, will surrender their wills to God, he will teach them his will and his way. Christ is to be the teacher in all our schools. If teachers and students will give him his rightful place, he will work through them to carry out the plan of redemption. [Cf: The Review and Herald 10-24-07 para. 7] p. 191, Para. 4, [1907MS].

Students are to be taught to seek the counsel of God in prayer. They are to be taught to look to their Creator as their unerring guide. They are to be taught the lessons of forbearance and trust, of true goodness and kindness of heart. They are to learn the lesson of perseverance. Their characters are to answer to the words of David. "That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." In all this they are qualifying for service in the missionary field. [Cf: The Review and Herald 10-24-07 para. 8] p. 191, Para. 5, [1907MS].

The converted student has broken the chain which bound him to the service of sin, and has placed himself in right relation to God. His name is enrolled in the Lamb's book of life. He is under solemn obligation to renounce evil, and come under the jurisdiction of God. Through earnest prayer he is to cleave to Christ. To neglect this, to refuse his service, is to forfeit the favor of the Great Teacher, and to become the sport of Satan's wiles. It was the design of heaven by the infinite sacrifice of Christ, to bring men and women into favor again with God. That education that brings the student into close relation with the Teacher sent from God, is true education. [Cf: The Review and Herald 10-24-07 para. 9] p. 191, Para. 6, [1907MS].

God's people are his chosen instrumentalities for the enlargement of his church in the earth. They are to seek the counsel of God. Worldly amusements and entertainments are to have no place in the life of the Christian. In following the way of the Lord is to be the strength of his people. Their faith in the gift of God's only begotten Son is to be manifest. This will make its impression on the mind of the worldling. He who takes his position as separate from the world, and strives to become one with Christ, will be successful in drawing souls to God. The grace of Christ will be so apparent in his life that the world will take knowledge of him that he has been with Jesus, and has learned of him. [Cf: The Review and Herald 10-24-07 para. 10] p. 192, Para. 1, [1907MS].

"Go work today in my vineyard," the Saviour commands. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Let every one who claims to be a child of the Heavenly King seek constantly to represent the principles of the kingdom of God. Let each remember that in spirit, in words, and in works he is to be loyal and true to all the precepts and commandments of the Lord. We are to be faithful, trustworthy subjects of the kingdom of Christ, that those who are worldly wise may have a true representation of the riches, the goodness, the mercy, the tenderness, and the courtesy of the citizens of the kingdom of God. Mrs. E. G. White. [Cf: The Review and Herald 10-24-07 para. 11] p. 192, Para. 2, [1907MS].

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." He has conquered self,-- the strongest foe man has to meet. [Cf: The Review and Herald 10-31-07 para. 1] p. 192, Para. 3, [1907MS].

The highest evidence of nobility in a Christian is self-control. He who can stand unmoved amid a storm of abuse is one of God's heroes. [Cf: The Review and Herald 10-31-07 para. 2] p. 192, Para. 4, [1907MS].

To rule the spirit is to keep self under discipline; to resist evil; to regulate every word and deed by God's great standard of righteousness. He who has learned to rule his spirit will rise above the slights, the rebuffs, the annoyances, to which we are daily exposed, and these will cease to cast a gloom over his spirit. [Cf: The Review and Herald 10-31-07 para. 3] p. 192, Para. 5, [1907MS].

It is God's purpose that the kingly power of sanctified reason, controlled by divine grace, shall bear sway in the lives of human beings. He who rules his spirit is in possession of this power. [Cf: The Review and Herald 10-31-07 para. 4] p. 192, Para. 6, [1907MS].

In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board influences are exerted the results of which are as enduring as eternity. More than any natural endowment, the habits established in early years will decide whether a man shall be victorious or vanquished in the battle of life. [Cf: The Review and Herald 10-31-07 para. 5] p. 192, Para. 7, [1907MS].

In the use of language, there is, perhaps, no error that old and young are more, ready to pass over lightly in themselves than hasty, impatient speech. They think it is a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says: "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." [Cf: The Review and Herald 10-31-07 para. 6] p. 193, Para. 1, [1907MS].

The largest share of life's annoyances, its heartaches, its irritations, is due to uncontrolled temper. In one moment, by hasty, passionate, careless words, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing! [Cf: The Review and Herald 10-31-07 para. 7] p. 193, Para. 2, [1907MS].

Overwork sometimes causes a loss of self-control. But the Lord never compels hurried, complicated movements. Many gather to themselves burdens that the merciful Heavenly Father did not place on them. Duties he never designed them to perform chase one another wildly. God desires us to realize that we do not glorify his name when we take so many burdens that we are overtaxed and, becoming heart-weary and brain-weary, chafe and fret and scold. We are to bear only the responsibilities that the Lord gives us, trusting in him, and thus keeping our hearts pure and sweet and sympathetic. [Cf: The Review and

Herald 10-31-07 para. 8] p. 193, Para. 3, [1907MS].

There is a wonderful power in silence. When impatient words are spoken to you, do not retaliate. Words spoken in reply to one who is angry, usually act as a whip, lashing the temper into greater fury. But anger met by silence quickly dies away. Let the Christian bridle his tongue, firmly resolving not to speak harsh, impatient words. With the tongue bridled, he may be victorious in every trial of patience through which he is called to pass. [Cf: The Review and Herald 10-31-07 para. 9] p. 193, Para. 4, [1907MS].

In his own strength man can not rule his spirit. But through Christ he may gain self-control. In his strength he may bring his thoughts and words into subjection to be the will of God. The religion of Christ brings the emotions under the control of reason, and disciplines the tongue. Under its influence the hasty temper is subdued, and the heart is filled with patience and gentleness. [Cf: The Review and Herald 10-31-07 para. 10] p. 193, Para. 5, [1907MS].

Hold firmly to the One who has all power in heaven and in earth. Though you so often fail to reveal patience and calmness, do not give up the struggle. Resolve again, this time more firmly, to be patient under every provocation. And never take your eyes off your divine Example. [Cf: The Review and Herald 10-31-07 para. 11] p. 193, Para. 6, [1907MS].

God's ideal for his children is higher than the highest human thought can reach. "Be ye therefore perfect, even as your Father which is in heaven is perfect." This command is a promise. The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil. And he has made provision that the Holy Spirit shall be imparted to every repentant soul to keep him from sinning. [Cf: The Review and Herald 10-31-07 para. 12] p. 193, Para. 7, [1907MS].

The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. A holy temper, a Christlike life, is attainable by every repenting, believing child of God. Mrs. E. G. White. [Cf: The Review and Herald 10-31-07 para. 13] p. 194, Para. 1, [1907MS].

A message has been given me for the teachers in all our schools. Those who accept the sacred responsibility resting upon teachers need to be constantly advancing in their experience. They should not be content to remain upon the lowlands, but should ever be climbing heavenward. With the Word of God in their hands, and the love of souls pointing them to diligence, they should advance step by step in efficiency. [Cf: The Review and Herald 11-07-07 para. 1] p. 194, Para. 2, [1907MS].

A deep Christian experience will be combined with the work of true education. Our schools are to advance steadily in Christian development; and in order to do this, the words and example of the teacher should be a constant help. "Ye also, as lively stones," the apostle declares, "are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

It would be well for every teacher and student to study carefully these words, asking himself the question, Am I, through the abundant grace given, obtaining the very experience that as a child of God I must have in order to advance constantly step by step to the higher grade? [Cf: The Review and Herald 11-07-07 para. 2] p. 194, Para. 3, [1907MS].

In every line of instruction, teachers are to seek to impart light from the Word of God, and to show the importance of obedience to a "Thus saith the Lord." The education should be such that the students will make right principles the guide of every action: this is the education that will abide through the eternal ages. [Cf: The Review and Herald 11-07-07 para. 3] p. 194, Para. 4, [1907MS].

I am given words of caution to the teachers in all our established schools. The work of our schools must bear a different stamp than that borne by some of our most popular schools. The mere study of the ordinary textbook is not sufficient; and many of the books that are used are unnecessary for those schools that are established to prepare students for the school above. As a result, the students in these schools are not receiving the most perfect Christian education. The very points of study are neglected that are most needed to prepare the students to stand the last great examination, and to fit them for missionary work in home and foreign fields. The education that is needed now is one that will qualify the students for practical missionary work, by teaching them to bring every faculty under the control of the Spirit of God. The study book which is of the highest value is that which contains the instruction of Christ, the Teacher of teachers. [Cf: The Review and Herald 11-07-07 para. 4] p. 194, Para. 5, [1907MS].

The Lord expects our teachers to expel from our schools those books that teach sentiments which are not in accordance with his Word, and to give place to those books that are of the highest value. The Lord designs that the teachers in our schools shall excel in wisdom the wisdom of the world, because they study his wisdom. God will be honored when the teachers in our schools, from the highest grades to the lowest, show to the world that a more than human wisdom is theirs, because the Master Teacher is standing at their head. [Cf: The Review and Herald 11-07-07 para. 5] p. 194, Para. 6, [1907MS].

Our teachers need to be constant learners. All reformers need to place themselves under discipline to God. Their own lives need to be reformed, their own hearts subdued by the grace of Christ. Every worldly habit and idea that is not in harmony with the mind of God should be renounced. [Cf: The Review and Herald 11-07-07 para. 6] p. 195, Para. 1, [1907MS].

When Nicodemus, a learned teacher in Israel, came to Jesus to inquire of him, Christ laid before him the first principles. Nicodemus, though holding an honorable position in Israel, had not a true conception of what a teacher in Israel should be. He needed instruction in the very first principles of the divine life, for he had not learned the alphabet of true Christian experience. [Cf: The Review and Herald 11-07-07 para. 7] p. 195, Para. 2, [1907MS].

In response to Christ's instruction Nicodemus said, "How can these things be?" Christ answered, "Art thou a master in Israel, and knowest

not these things?" The same question might be asked of many who are holding responsible positions as teachers, physicians, and ministers of the gospel, but who have neglected the most essential part of their education, that which would fit them to deal in a Christlike manner with human minds. [Cf: The Review and Herald 11-07-07 para. 8] p. 195, Para. 3, [1907MS].

In the instruction that Christ gave to his disciples, and to the people of all classes who came to hear his words, there was that which lifted them to a high plane of thought and action. If the words of Christ, instead of the words of men, were given to the learner today, we would see evidences of higher intelligence, a clearer comprehension of heavenly things, a deeper knowledge of God, a purer and more vigorous Christian life. [Cf: The Review and Herald 11-07-07 para. 9] p. 195, Para. 4, [1907MS].

"Verily, verily, I say unto you," Christ said, "he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever." [Cf: The Review and Herald 11-07-07 para. 10] p. 195, Para. 5, [1907MS].

"When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: The Review and Herald 11-07-07 para. 11] p. 195, Para. 6, [1907MS].

We are slow to understand how much we need to study the words of Christ and his methods of labor. If his teachings were better understood, much of the instruction that is now given in our schools would be valued at its true worth. It would be seen that much that is now taught does not develop the simplicity of godliness in the life of the student. Then finite wisdom would receive less honor, and the Word of God would have a more honored place. [Cf: The Review and Herald 11-07-07 para. 12] p. 195, Para. 7, [1907MS].

When our teachers are truly converted, they will experience a soul hunger for the knowledge of God, and as humble learners in the school of Christ, they will study to know his righteousness. Righteous principles will rule the life, and will be taught as the principles that rule in the education of heaven. When teachers seek with all their heart to bring true principles into the work of education, angels of God will be present to make impressions upon the heart and mind. Mrs. E. G. White. [Cf: The Review and Herald 11-07-07 para. 13] p. 196, Para. 1, [1907MS].

The work of judging his brother has not been placed upon any man. "Judge not," the Saviour says, "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." He who takes upon himself the work of judging and criticizing others, lays himself open to the same degree of judgment and criticism. Those who are ready to condemn their brethren, would do well to examine their own works and character. Such

an examination, honestly made, will reveal the fact that they, too, have defects of character, and have made grave blunders in their work. If the great Judge should deal with men as they deal with their fellow workers, they would regard him as unkind and unmerciful. [Cf: The Review and Herald 11-14-07 para. 1] p. 196, Para. 2, [1907MS].

"Why beholdest thou the mote that is in thy brother's eye," the Saviour asked, "but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: The Review and Herald 11-14-07 para. 2] p. 196, Para. 3, [1907MS].

The scribes and Pharisees were very rigid in their rules, very severe in their judgment of others, and unmerciful in condemning. They exalted themselves as judges among the people; and while they justified the course of forbidden action that they themselves indulged in, they were quick to condemn with scornful words the course of others, even of those whom God was using to do his work. Their criticism of Christ and his disciples was severe and denouncing, and placed them in a false light before the people. To the view of the Pharisee his individual sins were as the mote, but that which he saw to condemn in others he represented as a beam. Christ declared to such, "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." [Cf: The Review and Herald 11-14-07 para. 3] p. 196, Para. 4, [1907MS].

Christ did not make himself a judge among men; but he was heaven-appointed to lay down correct principles for the rule of the human family. He appoints agencies to carry out these principles; and by him "princes decree justice." In the advancement of his cause in the earth, he would have men appointed to deal with the erring who will be kind and considerate, and whose characters reveal the similitude of the divine,--men who will show the wisdom of Christ in dealing with matters that should be kept private, and who, when a work of correction and reproof must be done, will know how to keep silence before those whom it does not concern. Unbelievers should not be given opportunity to make God's people, be they ministers or laymen, the objects of their suspicion and unrighteous judgment. [Cf: The Review and Herald 11-14-07 para. 4] p. 196, Para. 5, [1907MS].

When it becomes necessary for a minister to do a work of correction, he should be very careful to act righteously and wisely. He is not to denounce the erring harshly before those who know not the truth. The unconverted judge the servants of God by such actions, and conclude that this can not be the work of God. Those who are not of our faith, but who are convicted of the truth, when they see a lack of unity among the ministers who claim to be obeying the truth, close the door of their hearts, saying, We want none of these things. Thus by the exercise of unsanctified speech, souls are turned from the truth, and an example given that opens the way for the things of truth and righteousness to be lowered in the dust. Our workers, when tempted to speak hasty words of criticism and judgment, should remember that silence is golden. [Cf: The Review and Herald 11-14-07 para. 5] p. 197, Para. 1, [1907MS].

I am instructed to bear this message to ministers: Judge not after the desire of your own mind. Do not, in order to carry out your own plans, bring forward that which will condemn another. Such a work is not a work of righteousness, and is one which God forbids. If you are under the sweet influence of Christ's Spirit, it is your privilege to give counsel to your brother; but if you are not under the direction of the Spirit of God, keep silence. It is God's prerogative to judge, not man's. Man is debarred from the seat of judgment by the words of Christ, "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." [Cf: The Review and Herald 11-14-07 para. 6] p. 197, Para. 2, [1907MS].

My brethren, the time has come for every man to examine critically his own case. The time has come for men to keep their words of faultfinding for their individual selves. Let those who have been free to express their ideas regarding the error of their brother's course, examine their own lives by the light of the Word of God. There is a great work of reconversion to be done before the way for the Lord's coming shall be prepared. Men and women who have long professed to serve the Lord need to experience the quickening power of the Holy Spirit. [Cf: The Review and Herald 11-14-07 para. 7] p. 197, Para. 3, [1907MS].

Great care should be exercised in choosing men to occupy positions of responsibility as guardians of the churches. My brethren, do not make this choice blindly, lest the flock of God be given an example that will teach them to tear and devour. The men who bear responsibilities in the cause of Christ should be men of prayer and humility. They are to act like men who in all their dealings with their brethren are guided by the Spirit of God. They are to give an example of righteousness. They are sacredly to guard the reputation of those who are doing the work of God. [Cf: The Review and Herald 11-14-07 para. 8] p. 197, Para. 4, [1907MS].

I have been shown that some of the leaders in the work have acted the part of an inconsiderate father who loses control of his words and spirit, and who acts severely with his children because he supposes it necessary to show his authority. Often such a father, in exercising his ruling power, gives an example of passion and injustice, which strengthens the evil. The parent who deals thus with his child does it a great wrong, and needs to turn his indignation and censure against himself. I have been instructed to say that those workers who have carried this spirit into their labors and plans in the conference are as surely stumblingblocks to souls as is the inconsistent parent to his child. [Cf: The Review and Herald 11-14-07 para. 9] p. 197, Para. 5, [1907MS].

God never intended that in his work the mind of one man should control the mind of another. Those who are trying to carry out their personal plans should carefully consider whether they are following the example of him who said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." Those who follow in the footsteps of Christ will not act the part of an accuser, passing judgment on those who they suppose make mistakes. [Cf: The Review and Herald 11-14-07 para. 10] p. 198, Para. 1, [1907MS].

We have a most solemn message to bear to the world. Let those who

suppose that they are to have authority, remember that they are men under authority. A higher power than that of any earthly potentate is to rule them. Mrs. E. G. White. [Cf: The Review and Herald 11-14-07 para. 11] p. 198, Para. 2, [1907MS].

(Reading for Sabbath, December 14)--The world's greatest need is consecrated effort for the salvation of souls. Christ desires by the fulness of his power so to strengthen his people that through them the whole world shall be encircled with an atmosphere of grace. When his people shall make a wholehearted surrender of themselves to God, walking before him in humility and faith, he will carry out through them his eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people who will be true to his commandments. [Cf: The Review and Herald 11-21-07 para. 1] p. 198, Para. 3, [1907MS].

"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 salvation of souls was the great object for which Christ sacrificed his royal robe and kingly crown, the glory of heaven, and the homage of angels, and laying aside his divinity, came to earth to labor and suffer with humanity upon him. He who has been transformed into the likeness of Christ, he who cherishes the spirit of the great Missionary Worker, is filled with a desire to bear the tidings of salvation to the regions beyond, to those who know not the Saviour. To the work of soul-saving he consecrates time and strength, means and influence. He uses every joy of his ability in an effort to win souls to Christ. The sacrifice made on the cross of Calvary is the motive that inspires him to put forth untiring efforts and to show unflinching zeal. His determination is, "I will not fail nor be discouraged." By his consistent life he draws those around him to the Saviour. [Cf: The Review and Herald 11-21-07 para. 2] p. 198, Para. 4, [1907MS].

Those who give their lives to Christian ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing up as they try to reach others. They become familiar with the largest plans, the most stirring enterprises; and how can they but grow when they place themselves in the channel of light and blessing? They become more and more identified with Christ in all his plans. There is no opportunity for spiritual stagnation. Selfish ambition and self-seeking are rebuked by constant contact with the absorbing interests which belong to high and holy aspirations. [Cf: The Review and Herald 11-21-07 para. 3] p. 198, Para. 5, [1907MS].

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing his sympathies, they help to swell the tide of his joy, and bring honor and praise to his exalted name. [Cf: The Review and Herald 11-21-07 para. 4] p. 199, Para. 1, [1907MS].

Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaged in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of

his work. There are earnest, prudent, warmhearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart. [Cf: The Review and Herald 11-21-07 para. 5] p. 199, Para. 2, [1907MS].

The Lord is calling his people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to his disciples when he sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible truth in the family circle, many will be reached. The divine workers 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 hope and faith and courage. [Cf: The Review and Herald 11-21-07 para. 6] p. 199, Para. 3, [1907MS].

Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. Visit those who live near you, and by sympathy and kindness try to reach their hearts. Visit the sick and suffering, and show a kindly interest in them. If possible, do something to make them more comfortable. Through this means you can reach their hearts, and speak a word for Christ. Eternity alone will reveal how far-reaching such a line of labor can be. [Cf: The Review and Herald 11-21-07 para. 7] p. 199, Para. 4, [1907MS].

Other lines of usefulness will open before those who are willing to do the duty nearest them. It is not learned, eloquent workers that are most needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in his strength, will go forth into the highways and hedges to give the invitation, "Come, for all things are now ready." This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. [Cf: The Review and Herald 11-21-07 para. 8] p. 199, Para. 5, [1907MS].

Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry out his merciful designs. By personal labor reach those around you. Preaching alone will not do the work that needs to be done. A perfect work can not be done by proxy. Money lent or given will not accomplish all that is to be done. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls. [Cf: The Review and Herald 11-21-07 para. 9] p. 200, Para. 1, [1907MS].

My sisters, do not spend your money lavishly for dress. Fathers and mothers teach your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family

practise self-denial. Christ is our example. He was the Prince of glory, but he had such an interest in our world that he left his riches and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God. [Cf: The Review and Herald 11-21-07 para. 10] p. 200, Para. 2, [1907MS].

Parents, gather your children around you each morning and evening, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptations. Daily annoyances beset the pathway of old and young. Those who would live patient, loving, cheerful lives, must pray. Only by receiving constant help from God can we gain the victory over self. [Cf: The Review and Herald 11-21-07 para. 11] p. 200, Para. 3, [1907MS].

Each morning consecrate yourselves and your children to God for that day. Make no calculation for months or years; these are not yours. One brief day is given you. As if it were your last on earth, work during its hours for the Master. Lay all your plans before God, to be carried out or given up, as his providence shall indicate. Accept his plans instead of your own, even though their acceptance requires the abandonment of cherished projects. Thus the life will be molded more and more after the divine example; and "the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Cf: The Review and Herald 11-21-07 para. 12] p. 200, Para. 4, [1907MS].

Brethren and sisters, arouse, and show a living interest in the unworked portions of the Lord's vineyard. Consecrate yourselves unreservedly to the work of giving the rich treasures of truth to those in darkness. Catch the spirit of the great Master Worker. Learn from the Friend of sinners how to minister to sin-sick souls. His heart was ever touched with human woe. Why are we so cold and indifferent? Why are our hearts so unimpressible? Christ placed himself upon the altar of sacrifice, a living sacrifice. Why are we so unwilling to give ourselves to the work to which he consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation as we see how much less we have done that we might have done to sow the seeds of truth. [Cf: The Review and Herald 11-21-07 para. 13] p. 200, Para. 5, [1907MS].

When we are converted, our desire for ease and elegance will be changed. Christ brought his desires and wishes into strict abeyance to his mission--a mission that bore the insignia of heaven. He made everything subordinate to the great work that he came into the world to accomplish for the fallen race. When in his youth his mother found him in the school of the rabbis, and said to him, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing," he answered--and his answer is the keynote of his lifework--"How is it that ye sought me? wist ye not that I must be about my Father's business?" [Cf: The Review and Herald 11-21-07 para. 14] p. 201, Para. 1, [1907MS].

My brethren and sisters, I speak to you in words of love and tenderness. Every earthly interest must be made subordinate to the great work of redemption. Remember that in the lives of the followers

of Christ must be seen the same devotion, the same subjection to God's work of every social claim and every earthly affection, that was seen in his life. God's claims must ever be made paramount. "He that loveth father or mother more than me is not worthy of me." [Cf: The Review and Herald 11-21-07 para. 15] p. 201, Para. 2, [1907MS].

Eternity stretches before us. The curtain is about to be lifted. What are we doing, what are we thinking of, that we cling to our selfish love of ease, while all around us souls are perishing? Have our hearts become callous? Can we not see and understand that we have a work to do in behalf of others? My brethren and sisters, are you among those who, having eyes, see not, and having ears, hear not? Is it in vain that God has sent you a knowledge of his will? Is it in vain that he has sent you warning after warning of the nearness of the end? Do you believe in the declarations of his Word concerning what is coming upon the world? Do you believe that God's judgments are hanging over the inhabitants of the earth? How, then, can you sit at ease, careless and indifferent? [Cf: The Review and Herald 11-21-07 para. 16] p. 201, Para. 3, [1907MS].

Every day that passes brings us nearer the end. Does it bring us also nearer God? Are we watching unto prayer? Those with whom we associate day by day need our help, our guidance. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we may never reach them again? What is our influence over these fellow travelers? What effort do we make to win them to Christ? [Cf: The Review and Herald 11-21-07 para. 17] p. 201, Para. 4, [1907MS].

Time is short, and our working forces must be organized to do a larger work. Workers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands great efficiency and deeper consecration. O I am so full of this subject that I cry to God, "Raise up and send forth messengers filled with the sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified." Mrs. E. G. White. [Cf: The Review and Herald 11-21-07 para. 18] p. 201, Para. 5, [1907MS].

On one occasion the Jewish rulers sent messengers to John the Baptist to make the inquiry, "Who art thou?" John "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." [Cf: The Review and Herald 11-28-07 para. 1] p. 202, Para. 1, [1907MS].

Had the minds of his hearers been keen to recognize spiritual truth, they would have discerned the significance of John's words. Allusion was made to a custom prevailing in those Eastern countries. When a monarch was about to make a journey, men were sent before him to clear obstructions from the way, that the king might travel in safety and without hindrance. "I am the voice of one crying in the wilderness," John declared, "Make straight the way of the Lord." [Cf: The Review and

Herald 11-28-07 para. 2] p. 202, Para. 2, [1907MS].

"Why baptizest thou then," the messengers asked, "if thou be not that Christ, nor Elias, neither that prophet?" To the listening people John the Baptist looked as if he might be the prophet Elijah. His authoritative proclamation, his manner as he spoke of himself as the messenger of the coming One, aroused a great expectation in the hearts of the people. The Jews had studied only one side of this question. To them the Messiah was to be a mighty prince who would work powerfully in their behalf. "John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." [Cf: The Review and Herald 11-28-07 para. 3] p. 202, Para. 3, [1907MS].

None who listened to the words of John and marked the earnestness of his manner, could doubt that he referred to the Christ who had been so long promised to the world. The messengers from Jerusalem had their answer. The message they were to carry back to the rulers at Jerusalem was decided and unequivocal. The Messiah was among them. [Cf: The Review and Herald 11-28-07 para. 4] p. 202, Para. 4, [1907MS].

There was much in the places about them to remind the Jews of God's wonderful works for them in the past. Just below where John was baptizing, God's power had divided the waters, making a path for the Israelites to cross the Jordan and to pass on to the promised land. Not many miles away stood Jericho, whose walls had fallen before the command of the Prince of heaven. What might they not expect if the Messiah had actually come to earth! The whole nation was stirred. [Cf: The Review and Herald 11-28-07 para. 5] p. 202, Para. 5, [1907MS].

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: The Review and Herald 11-28-07 para. 6] p. 202, Para. 6, [1907MS].

The doctrine that John preached was, first, repentance for past sins; then, "the kingdom of heaven is at hand." They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power upon the lives of these rulers. [Cf: The Review and Herald 11-28-07 para. 7] p. 203, Para. 1, [1907MS].

To those who were untaught in the oracles of God, it was enough for John to say, "Repent ye: for the kingdom of heaven is at hand." But

when the Baptist saw the Pharisees and Sadducees coming to his baptism, he was stirred to give them a decided message. These men held themselves as a power among the people. Though they held different theories regarding some Bible subjects they were united in their desire to hear the words of the wilderness prophet. Some who came from curiosity, arrested by his words, became interested in the message he was giving, and were moved to be baptized. To them John said, "Bring forth therefore fruits meet for repentance." Christ was about to appear as the revealer of the character of God. His very presence would make known to men their sin. Only as they were willing to be purged from sin, could they enter into fellowship with him. Those who were corrupt in heart could not abide in his presence. [Cf: The Review and Herald 11-28-07 para. 8] p. 203, Para. 2, [1907MS].

Multitudes accepted the preaching of John, and followed him from place to place. Many cherished in their hearts the hope that he was the Messiah. But as John saw the people turning to him, he sought to direct their minds to the coming One. Later, Christ, speaking of John and his mission, declared, "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately are in king's courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." [Cf: The Review and Herald 11-28-07 para. 9] p. 203, Para. 3, [1907MS].

In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John the Baptist is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, "Repent, publicans and sinners; repent, Pharisees and Sadducees; 'repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's soon appearing, we have a message to bear: "Prepare to meet thy God." Our message is to be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully. [Cf: The Review and Herald 11-28-07 para. 10] p. 203, Para. 4, [1907MS].

In order to give such a message as John gave, we must have a spiritual experience like his. The same work must be wrought in us. We must behold God, and in beholding him lose sight of self. [Cf: The Review and Herald 11-28-07 para. 11] p. 203, Para. 5, [1907MS].

John had by nature the faults and weaknesses common to humanity; but the touch of divine love had transformed him. When, after Christ's ministry began, the disciples of John came to him with the complaint that all men were following the new teacher, John showed how clearly he understood his relation to the Messiah, and how gladly he welcomed the One for whom he had prepared the way. [Cf: The Review and Herald 11-28-07 para. 12] p. 204, Para. 1, [1907MS].

"A man can receive nothing," he said, "except it be given him from

heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease." [Cf: The Review and Herald 11-28-07 para. 13] p. 204, Para. 2, [1907MS].

Looking in faith to the Redeemer, John had risen to the height of self-abnegation. He sought not to attract men to himself, but to lift their thoughts higher and still higher, until they should rest upon the Lamb of God. He himself had been only a voice, a cry in the wilderness. Now with joy he accepted silence and obscurity, that the eyes of all might be turned to the light of life. [Cf: The Review and Herald 11-28-07 para. 14] p. 204, Para. 3, [1907MS].

Those who are true to their calling as messengers for God, will not seek honor for themselves. Love for self will be swallowed up in love for Christ. They will recognize that it is their work to proclaim, as did John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world." They will lift up Jesus, and with him humanity will be lifted up. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Mrs. E. G. White. [Cf: The Review and Herald 11-28-07 para. 15] p. 204, Para. 4, [1907MS].

During the earlier years of the restoration of the Jews from Babylon, the Samaritans were untiring in their opposition. They "weakened the hands of the people in Judah, and troubled them in building, and hired counselors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius." By their false reports they aroused suspicions in minds easily led to suspect. At times, the rulers in authority seemed to be influenced to work against the purposes of God. But for many years the influences for evil were held in check, and the people of God had liberty to continue their work. [Cf: The Review and Herald 12-05-07 para. 1] p. 204, Para. 5, [1907MS].

Throughout these years, Satan was striving to influence the highest powers of the kingdom of Medo-Persia to show disfavor to God's people. It was Satan who prompted the Samaritans to persevere in their opposition. But angels of God were working in behalf of the returned exiles, and all heaven was intensely interested in the controversy. In the tenth chapter of Daniel is given a glimpse of this mighty struggle waged for many years between the forces for good and the forces for evil. [Cf: The Review and Herald 12-05-07 para. 2] p. 204, Para. 6, [1907MS].

In this vision of the prophet, the angel Gabriel declared: "The prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." For three weeks Gabriel had been wrestling with the powers of darkness, and seeking to counteract the influences at work on the mind of King Cyrus. Before the contest closed, Christ himself came to Gabriel's help. All that heaven could do

in behalf of the people of God, was done. The victory was finally gained, and the forces of the enemy were held in check all the days of Cyrus, who reigned for seven years, and all the days of his son Cambyses, who reigned about seven years and a half. [Cf: The Review and Herald 12-05-07 para. 3] p. 205, Para. 1, [1907MS].

This was a period of wonderful opportunity for the Jews. While the highest agencies of heaven were working on the hearts of kings, the people of God might have been most active in carrying out the decree of Cyrus to restore the temple and its services, and in re-establishing themselves in their Judean homes. But many failed of cooperating with God. In the day of his power, they proved unwilling. [Cf: The Review and Herald 12-05-07 para. 4] p. 205, Para. 2, [1907MS].

The opposition of the enemies of God's truth was strong and determined. Gradually the builders lost heart. Some could not forget the scene at the laying of the cornerstone, when "many of the priests and Levites and chief of the fathers, who were ancient men, "and who had seen the temple that Solomon built, gave expression to their lack of faith in the enterprise by lamenting because of the seeming inferiority of the plans for this second temple. And as the Samaritans grew more and more bold, many of the Jews began to question whether, after all, the time had come for rebuilding. This feeling soon became widespread. Many of the workmen, disheartened and discouraged, returned to their homes, and engaged in the ordinary pursuits of life,--in sowing and reaping, and in building and beautifying houses for themselves. [Cf: The Review and Herald 12-05-07 para. 5] p. 205, Para. 3, [1907MS].

During the reign of Cambyses, the work on the temple progressed very slowly. Finally, in the brief reign of the false Smerdis (named Artaxerxes in Ezra 4:7), the Samaritans induced the unscrupulous impostor to issue a decree forbidding the Jews to rebuild their temple and city. [Cf: The Review and Herald 12-05-07 para. 6] p. 205, Para. 4, [1907MS].

For over a year the temple was neglected,--well-nigh forsaken,--while the people dwelt in their homes, and labored to attain temporal prosperity; but their situation was deplorable. Work as they might, they could not prosper. The very elements of nature seemed to conspire against them. A drought prevailed, and the harvests were meager. [Cf: The Review and Herald 12-05-07 para. 7] p. 205, Para. 5, [1907MS].

These were the conditions existing during the early part of the reign of Darius Hystaspes, king of Medo-Persia. Spiritually as well as temporally, the Israelites were in a pitiable state. So long had they murmured and doubted; so long had they chosen to make their personal interests first, while they viewed with apathy the Lord's temple in ruins, that many had lost sight of God's purpose in restoring them to Judea. [Cf: The Review and Herald 12-05-07 para. 8] p. 205, Para. 6, [1907MS].

For a time, the forces of evil seemed to triumph. But even this dark hour in the history of God's people was not without hope for those whose trust was in the Lord God of Israel. [Cf: The Review and Herald 12-05-07 para. 9] p. 206, Para. 1, [1907MS].

In tender compassion, the Lord wrought in a marked manner to save his chosen people from utter spiritual ruin. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers of God revealed to the people the cause of their troubles. Their lack of temporal prosperity was the result of their neglect to consider God's interests first. By honoring God and by showing him due respect and courtesy, through the building of his house, they would have invited his presence and blessing. [Cf: The Review and Herald 12-05-07 para. 10] p. 206, Para. 2, [1907MS].

"In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the [Cf: The Review and Herald 12-05-07 para. 11] p. 206, Para. 3, [1907MS].

The expression, "This people say," is significant. In the hour of their opportunity, the Israelites had not shown themselves willing. Prompt obedience is expected of those whom the Lord chooses and leads. Pleas for delay are a dishonor to God. And yet those who choose to follow their own way, often frame ingenious excuses in self-justification. Thus the Israelites declared that they had begun to rebuild, but that they were broken off in their work because of the hindrances devised by their enemies. These hindrances, they reasoned, were an indication that it was not the proper time to rebuild. They declared that the Lord had interposed difficulties to reprove their hot haste. This is why, in a communication through his prophet, he referred to them not as "my people," but as "this people." [Cf: The Review and Herald 12-05-07 para. 12] p. 206, Para. 4, [1907MS].

The Israelites had no real excuse for leaving their work on the temple. The time when the most serious objections were raised, was the time for them to persevere in building. But they were actuated by a selfish dislike to encounter danger by arousing the opposition of their enemies. They did not possess the faith that is the substance of things hoped for, the evidence of things not seen. They hesitated to move forward by faith in the opening providences of God, because they could not see the end from the beginning. When difficulties arose, they were easily turned from the work. [Cf: The Review and Herald 12-05-07 para. 13] p. 206, Para. 5, [1907MS].

This history will be repeated. There will be religious failures because men do not have faith. When they look at the things that are seen, impossibilities appear; but God can lead them step by step in the course he desires them to take. His work will advance only as his servants move forward by faith. While they may be called upon to pass through trying times, yet they should ever remember that they are contending with a weakened, beaten foe. God's people will finally triumph over every power of darkness. [Cf: The Review and Herald 12-05-07 para. 14] p. 206, Para. 6, [1907MS].

"Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways." Why have you been so passive? Why have you done so little? Why do you feel concern for your own buildings, and unconcern for the Lord's

building? Why have you lost the burning zeal you once manifested in behalf of the restoration of the Lord's house? What have you gained by serving self at the sacrifice of the best interests of God's cause? The desire to escape poverty has led you to neglect the temple; but this very neglect has brought upon you that which you feared. Nothing has prospered. "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes." [Cf: The Review and Herald 12-05-07 para. 15] p. 207, Para. 1, [1907MS].

The Lord calls upon them to consider the situation carefully. "Consider your ways," he repeats. "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He gives the reason for their having been brought to actual want: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." [Cf: The Review and Herald 12-05-07 para. 16] p. 207, Para. 2, [1907MS].

How striking is the contrast between the prompt obedience of the things of nature, and the slothful disobedience of men, those for whom Christ has died! The Lord calls upon the dew and the rain and the varied agencies of nature, and they obey his call, to be used either in blessings or in judgments. Inanimate nature is represented as being shocked at man's disregard for God's word. God calls for famine and plague and pestilence, for calamities by sea and by land, to punish the inhabitants of the earth for their iniquity. In response to the call of God, the things of nature spring to do his bidding, either in wasting and destruction or in mercies and blessings. [Cf: The Review and Herald 12-05-07 para. 17] p. 207, Para. 3, [1907MS].

Because the Israelites let God's house lie waste, the Lord sent upon all their substance a wasting drought. This judgment affected not only all the fruits of the ground, but the living creatures as well. The cattle must suffer because of the sins of men. God has bestowed on his remnant people the fruits of field and garden, the corn and the wine and the oil, as a token of his favor. It was because of the sins of Israel, the Lord declared through Haggai his messenger, -- because the people had used all these bountiful gifts so selfishly, -- that the blessings were removed. [Cf: The Review and Herald 12-05-07 para. 18] p. 207, Para. 4, [1907MS].

The messages of counsel and reproof given through Haggai were taken to heart by the leaders of Israel and "all the remnant of the people." Roused by these warnings, "Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." Mrs. E. G. White. [Cf: The Review and Herald 12-05-07 para. 19] p. 208, Para. 1, [1907MS].

The messages of Haggai led the people to feel that the Lord was in earnest with them. They dared not disregard repeated instruction that their prosperity, both temporal and spiritual, was dependent on faithful obedience to the commands of the God of heaven. As soon as they decided to obey "the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him," the messages of reproof that had been given were followed by words of encouragement. [Cf: The Review and Herald 12-12-07 para. 1] p. 208, Para. 2, [1907MS].

"Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." [Cf: The Review and Herald 12-12-07 para. 2] p. 208, Para. 3, [1907MS].

How comforting are these words! The Lord God omnipotent, who reigneth in the heavens, declares, "I am with you." He assures his people that those who are obedient are in a position where he can bless them, to the glory of his name. And if God's people today choose to rely on him, and believe in him, he will bless them. He will be a present help to all who serve him in preference to serving self. When the Lord sees that his people have a heart to do his will, he will cause them to know of the doctrine. He will be with them. [Cf: The Review and Herald 12-12-07 para. 3] p. 208, Para. 4, [1907MS].

The presence of God includes every other blessing. He who abides under the shadow of the Almighty can well say of the Lord, "He is my refuge and my fortress: my God; in him will I trust;" for of every such an one the Lord declares: "Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him my salvation." [Cf: The Review and Herald 12-12-07 para. 4] p. 208, Para. 5, [1907MS].

Having assured the Israelites of his presence, "the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king." [Cf: The Review and Herald 12-12-07 para. 5] p. 208, Para. 6, [1907MS].

In less than a month after the work on the temple was resumed, the Lord in mercy sent to the builders another comforting message regarding his presence with them. He inspired Haggai to explain to them wherein the glory of the house they were now building was to exceed the glory and magnificence of the former house. It was because of the promised presence of him who is the Desire of nations. [Cf: The Review and Herald 12-12-07 para. 6] p. 208, Para. 7, [1907MS].

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as

nothing? Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." [Cf: The Review and Herald 12-12-07 para. 7] p. 209, Para. 1, [1907MS].

In this comforting message, the prophet refers to the promise of God given through Moses while the Israelites were encamped before Mount Sinai, when he declared: "I will dwell among the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God." Throughout the wilderness-wandering the Lord had revealed "great goodness toward the house of Israel," which he "bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. 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: The Review and Herald 12-12-07 para. 8] p. 209, Para. 2, [1907MS].

And now, notwithstanding the fact that repeatedly they have "rebelled, and vexed his Holy Spirit," God again in his infinite mercy stretches out his hand to save and to restore. As a recognition of their cooperation with his purposes, he renews his covenant with them that his Spirit shall remain among them; and he bids them, "Fear not." To his children today, as in days of old, he says "Be strong, . . . and work: for I am with you." What an assurance! What an incentive to faithful service! [Cf: The Review and Herald 12-12-07 para. 9] p. 209, Para. 3, [1907MS].

Haggai now prophesies regarding the first advent of Christ, to which event the Israelites were looking forward with longing expectancy: "Thus saith the Lord of hosts; yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." [Cf: The Review and Herald 12-12-07 para. 10] p. 209, Para. 4, [1907MS].

The outward glory of the temple was not the glory of the Lord. Instruction was given as to what constituted the blessing that was to rest upon the temple. Its restoration in a plainer style than that of the first temple, was to place before the people in a proper light their past error in depending upon the pomp and splendor of outward form and ceremony. The temple was to be erected at this time, also, to remove the reproach of their disloyalty to God. Haggai instructed the people that by heartfelt repentance and by a speedy completion of the temple, they were to seek to be cleansed from the sin of disobedience that had led away from God and had delayed the carrying out of the command to arise and build. [Cf: The Review and Herald 12-12-07 para. 11] p. 209, Para. 5, [1907MS].

During the time of delay, the people had not been spiritually sharp-sighted. They had seen many things that they desired to do for themselves, to advance personal interests. Many had spent much time and had put forth laborious effort in beautifying their own homes while taking but little thought for the house of God. Haggai strengthened himself in the Lord of hosts, and presented his message plainly both to the religious and to the civil authorities, as well as to the people. He felt that the Lord's work must no longer be hindered, but that all must obey implicitly, and carry out fully the purposes of God in restoring them from Babylon to the promised land. [Cf: The Review and Herald 12-12-07 para. 12] p. 210, Para. 1, [1907MS].

In neglecting the temple, which was the mirror of God's presence, the people had greatly dishonored God. They were now instructed to hold his house in sacred honor, not because of its magnificence, as did the Jews in the days of Christ, but because God had promised to be there. And this second temple was to be superior to the first because in a special sense the Messiah would honor it with his personal presence. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Mrs. E. G. White. [Cf: The Review and Herald 12-12-07 para. 13] p. 210, Para. 2, [1907MS].

"Zechariah, the son of Berechiah, the son of Iddo the prophet," began to prophesy "in the eighth month, in the second year of Darius"--only a few days after the Lord had assured the Israelites through Haggai that the glory of the house they were building would be greater than the glory of the former temple built by Solomon. Zechariah's first message was an assurance that God's word never fails, and a promise of blessing to those who harken unto the sure word of prophecy. [Cf: The Review and Herald 12-19-07 para. 1] p. 210, Para. 3, [1907MS].

"The Lord hath been sore displeased with your fathers," the God of Israel declared unto Zechariah: "therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor harken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us." [Cf: The Review and Herald 12-19-07 para. 2] p. 210, Para. 4, [1907MS].

The Israelites has resumed the work of the Lord in faith. The difficulties under which they began to labor were of a most discouraging nature. Adversity had attended their efforts to attain temporal prosperity. Their fields were lying waste; their scant store of provisions was rapidly failing. Yet in the face of famine, and surrounded by unfriendly peoples, they moved forward in response to the call of God's messengers, and began anew to restore the ruined temple. Such a work required great faith, and the Lord gave them special assurances through Haggai and Zechariah that their faith would be richly rewarded, and that his word would not fail. The builders were

not left to struggle on alone; "with them were the prophets of God helping them;" and the Lord of hosts himself had declared, "Be strong, . . . and work: for I am with you." [Cf: The Review and Herald 12-19-07 para. 3] p. 210, Para. 5, [1907MS].

The Lord, in mercy, warned his people against the danger of falling back into their old ways of negligence and selfish indifference. He revealed to them the necessity of worshiping him in the beauty of holiness. In former years some whose hearts were polluted with sin had sought to please him with the splendor of many rites and ceremonies in the beautiful temple built by Solomon; but their worship was not pleasing to the God of whom it is written: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." [Cf: The Review and Herald 12-19-07 para. 4] p. 211, Para. 1, [1907MS].

In the dark days of apostasy before the captivity, God had declared to his impenitent people: "I hate, I despise your feast days. . . . Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." [Cf: The Review and Herald 12-19-07 para. 5] p. 211, Para. 2, [1907MS].

The Israelites who were so diligently engaged in rebuilding the Lord's house, needed to realize constantly that "the Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?" "Thus saith the high and holy One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: The Review and Herald 12-19-07 para. 6] p. 211, Para. 3, [1907MS].

In order that the builders of the second temple might make no mistakes, the Lord plainly instructed them, in the form of a parable, regarding the nature of service acceptable in his sight. About a month after Zechariah began to prophesy, and just three months after the people had resumed work on the temple, "in the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts: Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. [Cf: The Review and Herald 12-19-07 para. 7] p. 211, Para. 4, [1907MS].

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean." [Cf: The Review and Herald 12-19-07 para. 8] p. 211, Para. 5, [1907MS].

A soul corrupted by sin is represented by the figure of a dead body in a state of putrefaction. All the washings and sprinklings enjoined in the ceremonial law were lessons in parables, teaching the necessity of a work of regeneration in the inward heart for the purification of the soul dead in trespasses and sins, and also the necessity of the

sanctifying power of the Holy Spirit. [Cf: The Review and Herald 12-19-07 para. 9] p. 211, Para. 6, [1907MS].

"Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." [Cf: The Review and Herald 12-19-07 para. 10] p. 212, Para. 1, [1907MS].

A mere participation in religious services and ordinances does not make a sinner a Christian. A wicked man does not become righteous merely by associating with those who fear God. A man is made holy, and acceptable with God, only when his unclean heart is made clean by the grace of Christ, through faith, and by obedience to words of truth and righteousness. A work of reformation and restoration must take place in every heart. Those who have had great light and many privileges may perform some good works, notwithstanding their impenitence and their refusal to be saved in God's appointed way. But these good works do not cleanse the soul from corruption. Only those who accept the light of God's truth, choosing to obey him, will be cleansed from the defilement of sin. [Cf: The Review and Herald 12-19-07 para. 11] p. 212, Para. 2, [1907MS].

Having admonished the builders not to fall into the same error that had brought their forefathers into trial and captivity, and had resulted in the destruction of the first temple, Haggai continued:-- [Cf: The Review and Herald 12-19-07 para. 12] p. 212, Para. 3, [1907MS].

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: since those days were, when one came to an heap of twenty measures, there were but ten: when one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labors of your hands; yet ye turned not to me, saith the Lord. Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: *from this day will I bless you.*" [Cf: The Review and Herald 12-19-07 para. 13] p. 212, Para. 4, [1907MS].

Wonderful promise! Wonderful assurance of divine favor! Never, never, by their own efforts, could the Israelites have become pure and holy. But when, sinful and polluted as they were, the sport of their enemies, and suffering because of a terrible drought, they turned to the Lord in humility of heart, confessed their sins, and chose to obey the testimonies of his messengers, God recognized their effort to carry out his instruction, and he accepted them as his obedient children. He accepted them not because of their zeal and good works, but because of their faith in the power of the coming Saviour to cleanse from sin. [Cf: The Review and Herald 12-19-07 para. 14] p. 212, Para. 5, [1907MS].

On the day when rich blessings were promised the Israelites because of their faith and their willing obedience, a message was given to Zerubbabel, their leader. "The word of the Lord came unto Haggai, . . .

saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." [Cf: The Review and Herald 12-19-07 para. 15] p. 212, Para. 6, [1907MS].

This personal testimony to Zerubbabel has been left on record for our special encouragement in time of trial. Zerubbabel had been sorely tried through all the years since he had led the Israelites forth from Babylon. God has a purpose in sending trial to his children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling. He subjects them to discipline to humble them,--to lead them, through trial and affliction, to see their weakness and to draw near unto him. As they cry to him for help, he responds, saying, "Here am I." [Cf: The Review and Herald 12-19-07 para. 16] p. 213, Para. 1, [1907MS].

Christians are Christ's jewels. They are to shine brightly for him, shedding forth the light of his loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble. [Cf: The Review and Herald 12-19-07 para. 17] p. 213, Para. 2, [1907MS].

Christ says to man, You are mine. I have bought you. You are now only a rough stone, but if you will place yourself in my hands, I will polish you, and the luster with which you shall shine will bring honor to my name. No man shall pluck you out of my hand. I will make you my peculiar treasure. On my coronation day, you will be a jewel in my crown of rejoicing. [Cf: The Review and Herald 12-19-07 para. 18] p. 213, Para. 3, [1907MS].

The divine Worker spends little time on worthless material. Only the precious jewels does he polish after the similitude of a palace, cutting away all the rough edges. This process is severe and trying; it hurts human pride. Christ cuts deep into the experience that man in his self-sufficiency has regarded as complete, and takes away self-uplifting from the character. He cuts away the surplus surface, and putting the stone to the polishing wheel, presses it close, that all roughness may be worn away. Then, holding the jewel up to the light, the Master sees in it a reflection of himself, and he pronounces it worthy of a place in his casket. [Cf: The Review and Herald 12-19-07 para. 19] p. 213, Para. 4, [1907MS].

"In that day, saith the Lord of hosts, will I take thee, . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." Blessed be the experience, however severe, that gives new value to the stone, and causes it to shine with living brightness. Mrs. E. G. White. [Cf: The Review and Herald 12-19-07 para. 20] p. 213, Para. 5,

[1907MS].

Stirring were the times during which Israel worked by faith to restore the temple of Jerusalem. Through the messages delivered by Haggai and Zechariah, the people were roused to put forth every possible effort to build. As they labored, they were sadly harassed by the Samaritans and others who feared not God. [Cf: The Review and Herald 12-26-07 para. 1] p. 213, Para. 6, [1907MS].

The enemies of the faithful builders devised many discouraging hindrances. The provincial officers of the Medo-Persian realm visited the returned exiles, and requested them to state the name of the one who had commanded them to rebuild. If the Jews at that time had not been trusting the Lord for guidance, this inquiry made by men high in authority might have resulted disastrously to the builders. "But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius." The officers were answered so wisely that they decided to write a letter to Darius Hystaspes, king of Medo-Persia, directing his attention to the original decree made by Cyrus, commanding that the house of God at Jerusalem be builded, and that the expenses for the same be paid from the king's treasury. [Cf: The Review and Herald 12-26-07 para. 2] p. 214, Para. 1, [1907MS].

Darius searched for this decree, and found it, whereupon he directed those who had made inquiry, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. [Cf: The Review and Herald 12-26-07 para. 3] p. 214, Para. 2, [1907MS].

"Moreover," Darius declared, "I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king, and of his sons." [Cf: The Review and Herald 12-26-07 para. 4] p. 214, Para. 3, [1907MS].

The king further decreed that most severe penalties be meted out on any who should in any wise alter the decree; and he closed with the remarkable statement: "*The God that hath caused his name to dwell there* destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed." [Cf: The Review and Herald 12-26-07 para. 5] p. 214, Para. 4, [1907MS].

Thus the Lord, in his providence, prepared the way for an early completion of the temple. But for months before this decree was made, the Israelites had kept on working by faith, "the prophets of God helping them." [Cf: The Review and Herald 12-26-07 para. 6] p. 214, Para. 5, [1907MS].

Just two months after Haggai's last recorded message was delivered,

Zechariah had a most encouraging series of visions regarding the work of God in the earth. These messages, written out in the first six chapters of the book of Zechariah, were given in the form of parables and symbols. They came at a time of great uncertainty and anxiety, when it seemed as if the permission granted the Jews to rebuild was to be withdrawn. The future appeared very dark. God saw that his people were in need of being sustained and cheered by a revelation of his infinite compassion and love. His testimonies at this time were of peculiar significance to the men who were advancing in the name of the God of Israel. [Cf: The Review and Herald 12-26-07 para. 7] p. 214, Para. 6, [1907MS].

After an introductory view of the nations having universal dominion in the earth, Zechariah hears "the angel of the Lord" inquiring, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these threescore and ten years? And the Lord answered the angel that talked with me," Zechariah declares, "with good words and comfortable words. [Cf: The Review and Herald 12-26-07 para. 8] p. 215, Para. 1, [1907MS].

"So the angel that communed with me said unto me, Cry thou, saying, Thus saith the Lord of hosts: I am jealous for Jerusalem and for Zion with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. [Cf: The Review and Herald 12-26-07 para. 9] p. 215, Para. 2, [1907MS].

"Therefore thus saith the Lord: I am returned to Jerusalem with mercies: my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem." [Cf: The Review and Herald 12-26-07 para. 10] p. 215, Para. 3, [1907MS].

The prophet is now directed to cry out saying, "Thus saith the Lord of hosts: My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." [Cf: The Review and Herald 12-26-07 para. 11] p. 215, Para. 4, [1907MS].

Next the prophet sees the powers that had "scattered Judah, Israel, and Jerusalem," symbolized by "four horns." Immediately afterward he sees "four carpenters," representing the agencies used by the Lord in restoring his people and the house of his worship, as decreed by Cyrus and his successors, as well as by God himself. [Cf: The Review and Herald 12-26-07 para. 12] p. 215, Para. 5, [1907MS].

"I lifted up mine eyes again," says Zechariah, "and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein: for I, saith the Lord, will be unto her a wall of fire around about, and will be the glory in the midst of her." [Cf: The Review and Herald 12-26-07 para. 13] p. 215, Para. 6, [1907MS].

God had commanded that Jerusalem be rebuilt, and the measuring of the

city was a symbol that he would give comfort and strength to his afflicted ones. His protecting care, they were assured, would be like "a wall of fire round about." O, how compassionate is our Heavenly Father! What comfort and hope there are in his promises! [Cf: The Review and Herald 12-26-07 para. 14] p. 215, Para. 7, [1907MS].

The prophet is now inspired with an earnest message to the children of Israel who are still in Babylon, the land of their captivity. At the time the decree of Cyrus was given, nearly a score of years before, only a comparatively small number, a mere "remnant," had returned to Judea. By far the greater portion had failed of discerning the opening providence of God, as revealed in the decree of King Cyrus. They had chosen to remain behind, in a heathen land, rather than to return to Jerusalem. [Cf: The Review and Herald 12-26-07 para. 15] p. 215, Para. 8, [1907MS].

And now, many years later, the Lord was preparing the way for these thousands who had lingered, to return. A chain of circumstances was rapidly leading to the confirmation of the decree of Cyrus and the issuance of a second decree by Darius Hystaspes. The Lord foresaw the troublous times that would soon follow in the reign of Xerxes--the Ahasuerus of the book of Esther. And so, in a time of special favor and opportunity, the message was given through Zechariah:-- [Cf: The Review and Herald 12-26-07 para. 16] p. 216, Para. 1, [1907MS].

"Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. *Deliver thyself, O Zion, that dwellest with the daughter of Babylon.* For thus saith the Lord of hosts: After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For, behold I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me." [Cf: The Review and Herald 12-26-07 para. 17] p. 216, Para. 2, [1907MS].

How sad it is to contemplate that this touching appeal met with so little response! Had this entreaty to flee from Babylon been heeded, how different might have been the condition of the Jews in the trying times of Mordecai and Esther! [Cf: The Review and Herald 12-26-07 para. 18] p. 216, Para. 3, [1907MS].

The Lord's purposes for his people have ever been the same. He desires to bestow on the children of men the riches of an eternal inheritance. His kingdom is an everlasting kingdom. When those who choose to become obedient subjects of the Most High are finally saved in the kingdom of glory, God's purpose for mankind will have been fulfilled. [Cf: The Review and Herald 12-26-07 para. 19] p. 216, Para. 4, [1907MS].

To us who are praying and longing for the coming of this most glorious kingdom, as well as to the children of Israel in the days of Zechariah, are spoken the words: "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his

holy habitation." Mrs. E. G. White. [Cf: The Review and Herald 12-26-07 para. 20] p. 216, Para. 5, [1907MS].

We are laborers together with God. We must have spiritual workers; not only workers who labor in the pulpit for the churches, but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for the souls who need help; but hours are spent in preaching that had better be devoted to personal, house-to-house labor. In the spirit of Christ, with a heart all aglow with His love, seek to win those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. "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." But many souls have had no personal labor. Words of kindly instruction in the application of scriptures have not been spoken to them. [Cf: Australasian Union Conference Record 02-25-07 para. 01] p. 216, Para. 6, [1907MS].

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake; and in order for this spirit to live, the members of the church must be laborers together with God. It is time that unselfish, consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families. Come close to your brethren; seek for them, help them; come close to the hearts as one touched with the feelings of their infirmities. Thus we may achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God. [Cf: Australasian Union Conference Record 02-25-07 para. 02] p. 217, Para. 1, [1907MS].

Pastors and churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "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." "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, 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 this portion with the hypocrites: there shall be weeping and gnashing of teeth."

[Cf: Australasian Union Conference Record 02-25-07 para. 03] p. 217, Para. 2, [1907MS].

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity, in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. [Cf: Australasian Union Conference Record 02-25-07 para. 04] p. 217, Para. 3, [1907MS].

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" [Cf: Australasian Union Conference Record 02-25-07 para. 05] p. 217, Para. 4, [1907MS].

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His children. Whose children, then, are you?--Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth and by co-operating with God, all the improvement your talents would have made if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate: and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You have a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pleaded with you. By being lifted up on the cross, Christ sought to draw you to Himself. But your stubborn will would not yield to His invitations. His appeals were resisted. You are stewards, notwithstanding: but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities? [Cf: Australasian Union Conference Record 02-25-07 para. 06] p. 217, Para. 5, [1907MS].

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required in stewards, that a man be found faithful." He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability: and if he is faithful, God will give him wisdom, and increase his talents. [Cf: Australasian Union Conference Record 02-25-07 para. 07] p. 218,

Para. 1, [1907MS].

To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it by use, to two. Then by working humbly, trustingly you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. They are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them. [Cf: Australasian Union Conference Record 02-25-07 para. 08] p. 218, Para. 2, [1907MS].

Let every church-member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own heart that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and His righteousness. Inquire seriously, Am I faithful? First be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until, tried and searched of God, you will be approved of Him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by His might in the inner man, you will be accepted as a vessel unto honor. Mrs. E. G. White. [Cf: Australasian Union Conference Record 02-25-07 para. 09] p. 218, Para. 3, [1907MS].

Dear Brethren and Sisters.--In the night season I was speaking to assemblies of our people in Australasia. I now wish to say to you with my pen that which, if it were possible, I would gladly say with my voice. [Cf: Australasian Union Conference Record 03-11-07 para. 01] p. 218, Para. 4, [1907MS].

The Lord calls your attention to His Word. "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 truth will triumph gloriously. Let the churches begin to do the work that the Lord has given them,--the work of opening the Scriptures to those who are in darkness. My brethren and sisters, there are souls in your neighborhood, who, if they were judiciously labored for, would be converted. Efforts must be made for those who do not understand the Word. Let those who profess to believe the truth become partakers of the divine nature, and then they will see that the fields are ripe for the work that all can do whose souls are prepared by living the Word. I entreat you to begin to work for those who are unconverted. Let the beams of light shining upon your own pathway shine upon the pathway of others. Think of how much truth you can give them by presenting a plain "Thus saith the Lord." [Cf: Australasian Union Conference Record 03-11-07 para. 02] p. 218, Para. 5, [1907MS].

"Ye sent unto John," Christ said, "and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He

hath sent, Him ye believe not. Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come unto Me, that ye might have life." [Cf: Australasian Union Conference Record 03-11-07 para. 03] p. 218, Para. 6, [1907MS].

There are many in our churches to whom these words are applicable, "Ye will not come unto Me, that ye might have life." I am charged to present this chapter, the fifth of John, to our churches. Unless those who have had such great light, shall awake from their sleep, and keep their lamps burning, they will slumber until they will at last find that their lamps are without oil. Now, now, without delay, let our people improve the opportunity to arise and shine. Let them take the Bible, and on their knees before God confess their sins of neglect. Let every other consideration become secondary. Earthly, common business is of little consequence compared with eternal interests. [Cf: Australasian Union Conference Record 03-11-07 para. 04] p. 219, Para. 1, [1907MS].

Awake, ye sleeping virgins, and trim your lamps. With the Bible in your hands, go to your neighbors with the message of present truth. In the spirit of deep repentance confess your past neglect in the assembly of God's people, as they meet to worship God. Then the Lord will pardon your transgressions and forgive your sin. If you feel that you have not the ability nor the knowledge that are needed in order to present the truth to others, read your neglected Bible, and seek for an understanding of the truth as it is in Jesus. Many have not developed a Christlike character in the daily life and conversation. They have not lived for the Lord Jesus and for Him alone, daily gaining a fitness to unite with those who have overcome by the blood of the Lamb and the word of their testimony. There are many church-members who have not cherished love and respect for one another. Let the members of our churches in Australasia now obtain oil for their vessels with their lamps,--the holy oil of experience gained by developing Christlike traits of character. [Cf: Australasian Union Conference Record 03-11-07 para. 05] p. 219, Para. 2, [1907MS].

Before it is forever too late, study the Scriptures with prayer. Let all church-members cease to speak the language of condemnation, and begin to work intelligently to obtain the pearl of great price,--the meekness and lowliness of Him who took humanity upon Himself that human beings might be partakers of the divine nature. Let there be heard no unkind comments about others. Let each one remember that his own case needs to be cured by a practice of the precepts found in the Word of God. Let no soul exalt himself or herself. Let not one word be spoken to disparage others. Seek instead to speak words that will bring courage and hope to those who are perishing out of Christ. [Cf: Australasian Union Conference Record 03-11-07 para. 06] p. 219, Para. 3, [1907MS].

Let fathers and mothers seek together for the truths found in the Word of God. Let them clothe their speech with the language of a converted soul, and then, with great earnestness and love, encircle their children with the influence of truly sanctified hearts. The Scriptures are to be to them the bread of life, and their great lesson book. [Cf: Australasian Union Conference Record 03-11-07 para. 07] p. 219, Para. 4, [1907MS].

May the Lord help you to understand His Word. If you will heed and practise this Word, you will become partakers of the divine nature, having escaped the corruption that is in the world through lust. Let our ministers and teachers seek knowledge from the one true source. Let them seek the Lord with much prayer, earnestly searching His Word to find the hidden treasure. Now, just now, is the golden opportunity to understand the truths of the Word, and let this opportunity be improved by all. Let the book of Daniel be read, and its instruction heeded. [Cf: Australasian Union Conference Record 03-11-07 para. 08] p. 219, Para. 5, [1907MS].

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." [Cf: Australasian Union Conference Record 03-11-07 para. 09] p. 220, Para. 1, [1907MS].

Daniel is to-day standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Cf: Australasian Union Conference Record 03-11-07 para. 10] p. 220, Para. 2, [1907MS].

These words present the work that we are to do in these last days. We are not one-half awake. We have not the power that is essential to the doing of the work that must be done. We must come into life, come into union. Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. There must be no quarrelling. It is too late to engage with Satan in his work of blinding eyes. It is too late to give heed to seducing spirits and doctrines of devils. [Cf: Australasian Union Conference Record 03-11-07 para. 11] p. 220, Para. 3, [1907MS].

I am instructed to say that when the Holy Spirit gives tongue and utterance, we shall see a work done similar to that done on the day of Pentecost. The representatives of Christ will work intelligently. There will not be found one man here and another there seeking to tear down and destroy. [Cf: Australasian Union Conference Record 03-11-07 para. 12] p. 220, Para. 4, [1907MS].

"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, 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." Ellen G. White. *Sanitarium, California, January 17, 1907*. [Cf: Australasian Union Conference Record 03-11-07 para. 13] p. 220, Para. 5, [1907MS].

Elder O. A. Olsen and his Fellow-Workers:--My Dear Brethren,--We feel an intense interest in the work in Australia. I give thanks to our Heavenly Father for the encouraging news received from that field in the last mail, especially the good report concerning the building up of the office of publication at Warburton. The removal of this work from Melbourne was in accordance with the will of the Lord. Now let the work grow, and let there be the strongest union possible among the workers, heart cemented to heart. In order that this union may exist, let your hearts be joined together in Christ Jesus. A great love for Christ will keep brother in union with his brother. All will be filled with a helpful desire to be laborers together with God. We need less of self and more of Christ. Faith, living faith in Christ, is to be a growing principle, filling us with determination to obey the Word. [Cf: Australasian Union Conference Record 03-18-07 para. 01] p. 220, Para. 6, [1907MS].

I saw One standing in the midst of you, saying with clear voice and deep fervor:-- [Cf: Australasian Union Conference Record 03-18-07 para. 02] p. 221, Para. 1, [1907MS].

"Press together, press together. Love Christ with all the heart, with all the soul, with all your strength, with all your mind; and your neighbor as yourself. This do, and ye shall live." [Cf: Australasian Union Conference Record 03-18-07 para. 03] p. 221, Para. 2, [1907MS].

"A new commandment I give unto you," Christ said to His disciples, "that ye love one another; as I have loved you, that ye also love one another." The disciples did not then understand the love that Christ had for them, but after they had witnessed the scenes of His humiliation and death, they understood more fully the depths of His marvelous love. [Cf: Australasian Union Conference Record 03-18-07 para. 04] p. 221, Para. 3, [1907MS].

What shameful humiliation the Redeemer suffered. Priests and rulers, scoffing at Him and mocking Him as He hung on the cross, said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." [Cf: Australasian Union Conference Record 03-18-07 para. 05] p. 221, Para. 4, [1907MS].

Those who spoke these sneering words did not remember that the Old Testament Scriptures foretold that this would take place. In the fifty-third chapter of Isaiah the prophet says: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." [Cf: Australasian Union Conference Record 03-18-07 para. 06] p. 221, Para. 5, [1907MS].

Brethren, the angels of God are in our world, and Satanic agencies are here also. I am permitted to see the inclination of certain ones to follow their own strong traits of character. If they refuse to yoke up with others who have had a long experience in the work, they will become blinded by self-confidence, not discerning between the false and the true. It is not safe that such ones should stand in the position of leaders, to follow their own judgment and plans. [Cf: Australasian Union Conference Record 03-18-07 para. 07] p. 221, Para. 6, [1907MS].

It is those who accept the warnings and cautions given them, who will walk in safe paths. Let not men yield to the burning desire to become great leaders, or to desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ. These need counsel from the One who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Cf: Australasian Union Conference Record 03-18-07 para. 08] p. 221, Para. 7, [1907MS].

In every church bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. And the Lord will say, "Take My yoke upon you, and learn of Me." It is our privilege to learn of Jesus. But when men, full of self-confidence, think that it is their place to give counsel, instead of desiring to be counselled by their experienced brethren, they will listen to voices that will lead them in strange paths. "My sheep," saith Christ, "hear My voice, and follow Me; but a stranger will they not follow." Would that every minister realized the solemn responsibility resting upon him to carry the work forward without blemish. The instruction given me is, "Speak the words of Christ, 'Take My yoke upon you, and follow Me.'" [Cf: Australasian Union Conference Record 03-18-07 para. 09] p. 222, Para. 1, [1907MS].

I have a warning for our churches in Australia. If Elder Mccullagh had followed the cautions and warnings that God gave him, if he had followed the way of the Lord, and had not gone for advice and counsel to those who were strong in their own way, but not in the way of God, linking up with them, he would to-day be with us. Many times the Lord abundantly blessed him; many times did the Lord give him evidence as to the right path for his feet to follow; but he thought that he ought to be the head man, and he walked where Christ did not lead. He took a course contrary to the light given him by God, and to-day the result stands revealed. [Cf: Australasian Union Conference Record 03-18-07 para. 10] p. 222, Para. 2, [1907MS].

The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors. [Cf: Australasian Union Conference Record 03-18-07 para. 11] p. 222, Para. 3, [1907MS].

Christ taught His disciples that they needed to press out into fields

where nothing had been done. At one time they urged Him to eat, saying: "Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together....I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." [Cf: Australasian Union Conference Record 03-18-07 para. 12] p. 222, Para. 4, [1907MS].

There is stern, earnest work to be done. The pioneers in our work put forth untiring effort. Let all now take hold and act as if they were preparing for a great harvest. Let them do all in their power to enlighten blind eyes. Let them go forth to work with the Bible in their hands, and may the Lord give them a true, peaceable spirit. I beseech our church members not to lose precious time in confusing and hindering the work of the Lord. [Cf: Australasian Union Conference Record 03-18-07 para. 13] p. 222, Para. 5, [1907MS].

Read the fifth chapter of John. The whole chapter is full of instruction that we all need. "Then answered Jesus and said unto them, ... The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel." [Cf: Australasian Union Conference Record 03-18-07 para. 14] p. 222, Para. 6, [1907MS].

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Ellen G. White. *Sanitarium, California, January 17, 1907*. [Cf: Australasian Union Conference Record 03-18-07 para. 15] p. 223, Para. 1, [1907MS].

I wish to say that all over the fields, there is not among the laborers that humiliation of soul, that sanctification of the Spirit of God, that there should be. Of what use is it for us to say that we have the grace of Christ unless this grace is revealed in the daily life, in the thoughts, the words, and the actions? [Cf: Australasian Union Conference Record 03-25-07 para. 01] p. 223, Para. 2, [1907MS].

Our only hope is to remember that we are little children--God's little children. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." We are inclined to exalt self. But God wants no self-exaltation in His work. He wants us to labor in simplicity and humility, as His little children, learning daily of Him. We must bring His Word into the practical life. We talk the truth, we preach the truth, but we do not live the truth. [Cf: Australasian Union Conference Record 03-25-07 para. 02] p. 223, Para. 3, [1907MS].

The light given me is that we are to study more than we do the instruction given to Moses by God after He had proclaimed the law from Sinai. The ten commandments were spoken by God Himself, and were then

written on tables of stone, to be preserved till the judgment should take place. After the giving of the law, God gave Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake. [Cf: Australasian Union Conference Record 03-25-07 para. 03] p. 223, Para. 4, [1907MS].

In the day of judgment we shall be asked whether we have lived in harmony with these specifications. It is because we do not carry out these specifications in all our dealings, in our institutions, our families, and in our individual lives, at all times, and in all places, that we do not make greater advancement. It is by the directions that God has given that we shall be judged at the last day. [Cf: Australasian Union Conference Record 03-25-07 para. 04] p. 223, Para. 5, [1907MS].

Have we studied these specifications? I heard them one night some weeks ago. It seemed as if they were being given to Israel, and there was the same solemnity that there was when they were given. I thought, This is given to me that I may tell our people that we must study these specifications. When the directions that God has given are followed, our institutions will be pure and clean, free from all selfishness and covetousness. The tenderness of Christ will come in. His love will fill our hearts. A sense of God's goodness will make us weep, and sing, and praise God. Then we shall be living channels of light, prepared to do His will. [Cf: Australasian Union Conference Record 03-25-07 para. 05] p. 223, Para. 6, [1907MS].

We do not make enough of Deuteronomy and Exodus. These books record the dealings of God with Israel. God took the Israelites from slavery, and led them through the wilderness to the promised land. They had almost reached the end of their journey. Spies were sent over the Jordan to view the land, and bring back a report. [Cf: Australasian Union Conference Record 03-25-07 para. 06] p. 223, Para. 7, [1907MS].

God had shown his people what He would be to them, and what He would do for them. He had destroyed their enemies before them. Nevertheless, when the spies returned from their search, they came with hearts filled with unbelief. They enlarged upon the difficulties and dangers before the Israelites should they undertake the conquest of Canaan. They saw that the cities were walled and very great, and the people who dwelt there were strong, and it would be impossible to conquer them. "And all the congregation lifted up their voice, and cried; and the people wept that night." They gave way to cruel, wicked unbelief, and cried, and murmured, and found fault. They accused not only Moses, but God Himself, of deception, in promising them a land which they were not able to possess, and they went so far as to appoint a captain to lead them back to the land of their suffering and bondage from which they had been delivered by the strong arm of Omnipotence. [Cf: Australasian Union Conference Record 03-25-07 para. 07] p. 224, Para. 1, [1907MS].

In their rebellion the people exclaimed, "Would God we had died in the wilderness." Their prayer was granted. God declared that for forty years Israel was to wander in the wilderness, and that there, all who had left Egypt, from twenty years old and upward, would die. [Cf: Australasian Union Conference Record 03-25-07 para. 08] p. 224, Para. 2, [1907MS].

Moses also had his trial. God chose him to deliver Israel. He had been trained as a general, and he thought that it was by force that he was to deliver the people. One day, seeing an Egyptian smiting an Israelite, he killed the Egyptian. Then he fled to Arabia, and for forty years he kept sheep. There his pride and self-sufficiency were swept away. He became patient, reverent, humble, "very meek, above all the men which were upon the face of the earth." [Cf: Australasian Union Conference Record 03-25-07 para. 09] p. 224, Para. 3, [1907MS].

We need to learn the lesson of humility and meekness. And we need to learn to help one another all that we possibly can. When we see one whose soul is in peril, let us be very careful that we do not drive him farther from Christ. Let us speak and act as God's little children, not as men who would kill. [Cf: Australasian Union Conference Record 03-25-07 para. 10] p. 224, Para. 4, [1907MS].

Do not cherish self-sufficiency. Walk humbly before God. "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding." "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: Australasian Union Conference Record 03-25-07 para. 11] p. 224, Para. 5, [1907MS].

It is because of the experiences through which I passed last night that I am led to say these things. It means everything to us whether we are sanctified to God, body, soul, and spirit; whether we are channels through which He can communicate His life and light. [Cf: Australasian Union Conference Record 03-25-07 para. 12] p. 224, Para. 6, [1907MS].

When, after Moses' time of trial and preparation was over, he was once more told to go and deliver Israel, he was self-distrustful, slow of speech, timid. "Who am I," he said, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He pleaded as an excuse a lack of ready speech. He had been the general of the armies of Israel, and he certainly knew how to speak. But he was afraid that he would bring self into his work. [Cf: Australasian Union Conference Record 03-25-07 para. 13] p. 224, Para. 7, [1907MS].

We cannot guard too carefully against self-exaltation. We are to stand where we know that God is speaking to us. Only in this position are we safe. The Lord wants us to stand where we are sanctified and purified, wholly consecrated to His service. Unless we stand in this position we cannot offer Him acceptable service. We need to realize more fully than we do the preciousness of human souls. [Cf: Australasian Union Conference Record 03-25-07 para. 14] p. 225, Para. 1, [1907MS].

God wants us to learn what it means to be temples of the Lord. When we learn this, His saving grace will come to us, and the terrible dissension that is doing so much to weaken our efforts, will not longer be seen among us. [Cf: Australasian Union Conference Record 03-25-07 para. 15] p. 225, Para. 2, [1907MS].

Think of these words; pray over them. Come to the Lord as little children. Plead with Him for His salvation. If we receive His salvation into our hearts, His power will be with us, and success will crown our efforts. [Cf: Australasian Union Conference Record 03-25-07 para. 16]

p. 225, Para. 3, [1907MS].

O, there is so much for us to learn. We must make advancement. God has a controversy with us. Many of us have left our first love. We have grown cold and indifferent. Let us not act in such a way that God will have to manifest the wrath that he is loath to manifest. He restrains Himself. The omnipotent One places Himself under the control of Omnipotence. God watches over His weak, erring, tempted children for their good. The punishment He sends them is for their good. He wants them to be saved, and that is why He sends His judgments. He desires them to learn to exercise the compassion that those who are saved must exercise. [Cf: Australasian Union Conference Record 03-25-07 para. 17] p. 225, Para. 4, [1907MS].

Let us co-operate with God. The Word says: "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." "Ye are God's husbandry; ye are God's building." He wants you to co-operate with Him in cleansing the heart of all evil. He says that if we obey Him, He will make us a holy nation, a royal priesthood, and will give us the victory over our enemies. Mrs. E. G. White. [Cf: Australasian Union Conference Record 03-25-07 para. 18] p. 225, Para. 5, [1907MS].

To the Members of the Australasian Churches:--I am charged with a message to our churches in Australasia: Without thorough purification of the life, without meekness and humbleness of mind, the professing followers of Christ can not honor Him before the world. If the graces of Christ are not revealed in their lives, they can never be admitted to the heavenly mansions He has gone to prepare for those who love Him and keep His commandments. [Cf: Australasian Union Conference Record 04-29-07 para. 01] p. 225, Para. 6, [1907MS].

There are among our church members many who, while professing to walk in the ways of the Lord, are bringing into their profession the ways and habits of unconverted self, and these are spoiling their characters. So much that is frivolous is brought into the home and church life, that the Spirit of Christ is grieved. There are entire families among us who, unless they arouse from their sleepy indifference, will be lost, for they are not converted daily; they do not understand the divine science of true godliness, and therefore they are not vessels that the Master can use. They have allowed Satan to have the guidance and control of their words and actions, and they do not realize how much harm they have done to souls by their self-exaltation. They have hurt the heart of Christ by hurting those who are the purchase of His blood. I am bidden to say to those unconverted professors, Dig deep, and lay your foundation solidly upon the rock Christ Jesus. It is not enough for us to talk of the higher life. Our daily course of action is to be an interpretation to others of what the higher life means. [Cf: Australasian Union Conference Record 04-29-07 para. 02] p. 225, Para. 7, [1907MS].

Unless painstaking efforts are made, every new revival will bring into the church, converts whose conversion is a spurious one, who have a form of godliness without the power. Earnest educational work needs to be done for these souls, that they may know what it means to be a Christian; for unless the foundation is laid in faith and practice of the truth, storm and tempest, beating upon the house, will cause it to

fall. The character of such is like a bowing wall and a tottering fence. [Cf: Australasian Union Conference Record 04-29-07 para. 03] p. 226, Para. 1, [1907MS].

I am impressed to urge upon our church members the need of building for Christ Jesus. The form of godliness without a true reformation is like a house built on a sandy foundation. Build upon Jesus Christ; He is the one sure foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." His strength of character is sufficient for you. In Christ, the Word of God gives you the right of way to spiritual blessing; but it is a way of self-denial and self-sacrifice; it is a way of self-control and self-discipline. The character of Christ may become your character; His spirit, your spirit. [Cf: Australasian Union Conference Record 04-29-07 para. 04] p. 226, Para. 2, [1907MS].

Our ministering brethren need to arouse to their duty of impressing this truth on the minds of the people, and to urge them to make sure work for eternity. The future eternal life of each individual depends, not on words, not on profession, but on earnest works. We need to make decided efforts in order to keep the heart with all diligence, while looking to Jesus as the Author and Finisher of our faith. We need to watch over an unruly tongue; we need to watch for opportunities to do good as Jesus did. Ministers of the gospel, preach Christ. Bring His heavenly grace into your lives and thoughts. Be truthful, and ever keep under the discipline of the Word of God. We must be saved in God's appointed way. We must lean upon His counsel, and unite in His works. A penitent heart is always sensitive. Teach every individual who claims to be the child of God, that a well built character will always be after the divine pattern. [Cf: Australasian Union Conference Record 04-29-07 para. 05] p. 226, Para. 3, [1907MS].

"I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth; for Thou hast magnified Thy word above all Thy name. In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth. Yea, they shall sing in the ways of the Lord. Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off. Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hands against the wrath of mine enemies, and Thy right hand shall save me. The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands." [Cf: Australasian Union Conference Record 04-29-07 para. 06] p. 226, Para. 4, [1907MS].

I am bidden to say that all who wash their robes and make them white in the blood of the Lamb, will have severe trials to meet. In trial we are to stand firm, seeking to honor the One who gave His precious life to redeem us. In our work we shall have to encounter a strong under-current of resistance. Genuine conversion, a renewed heart, will keep us sweet under trial, and will teach us to reveal divine grace in our lives. Those who in the day of final reckoning receive from the lips of Christ the words of welcome to the city of God, will be those who have stayed converted under trying circumstances. With prayer and watchfulness we are individually to overcome by the blood of the Lamb and the word of our testimony. [Cf: Australasian Union Conference

Record 04-29-07 para. 07] p. 226, Para. 5, [1907MS].

I have been referred by the Spirit of God to the many encouragements given to us in the Psalms. If more of our ministers were filled with soul-longings for God, His people would take hold of these encouragements, and thanksgiving and praise would flow from human lips. Encouragement and hope would come to many souls who are now weary and discouraged. If our people would realize the possibilities that lie in increased faith and prayer, there would be a decided change in our churches. Those who are now downcast and worried, would be lifted up from their discouragements, and would rejoice in the Lord. Brethren and sisters, let us show that we have a living hope, that our service is a living service. Ellen G. White. *Sanitarium, California, March 5, 1907*. [Cf: Australasian Union Conference Record 04-29-07 para. 08] p. 227, Para. 1, [1907MS].

The disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings. [Cf: Australasian Union Conference Record 05-06-07 para. 01] p. 227, Para. 2, [1907MS].

The lower lights must be kept burning. Jesus is the great light which lights up every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The great Source of all light is constantly shining, and those who will catch His rays, and will reflect them upon others, will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; He is the light of the world. Take hold of His strength by faith and make peace with Him. Shall you talk of your weakness?--No; no: for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer. [Cf: Australasian Union Conference Record 05-06-07 para. 02] p. 227, Para. 3, [1907MS].

Christ said to His disciples, "Ye are the light of the world." As the sun goes forth in the heavens to fill the world with brightness, so must the followers of Christ shed the light of truth upon those who are groping in the darkness of error and superstition. But Christ's followers have no light of themselves. It is the light of heaven that falls upon them, which is to be reflected by them to the world. Jesus speaks through clay. Let men beware how they slight or reject the words of His representatives, for in so doing they are rejecting Christ. [Cf: Australasian Union Conference Record 05-06-07 para. 03] p. 227, Para. 4, [1907MS].

A great responsibility rests upon the professed followers of Jesus. If

they present to the world self instead of Christ, they will have a fearful account to render at the day of final reckoning. But none need thus to fail. Our compassionate Redeemer has provided for us the help we need. He is waiting to kindle in every heart that will receive His words such love as He alone can inspire. He will impute His own righteousness to the sincere penitent, and will fit him to become a witness for Christ. [Cf: Australasian Union Conference Record 05-06-07 para. 04] p. 227, Para. 5, [1907MS].

Those who have experienced the new birth have but entered upon the Christian life. To such are addressed the words of the apostle, "As ye have received the Lord Jesus Christ so walk ye in Him." In the storm of opposition, the whirlwind of strife that we are called to meet, it is sometimes hard to maintain the patience and gentleness of Christ, hard to meet the railing accusation with words of Scripture truth. But such must be the Christian's course. God has promised grace for every trial. By patient endurance we may become strong, by failure we may learn success, and through apparent defeat we may conquer. [Cf: Australasian Union Conference Record 05-06-07 para. 05] p. 228, Para. 1, [1907MS].

Let not those be discouraged who are sorely tried and tempted, and who feel that they have not the strength to cope single-handed with the power of evil. God asks you to become co-laborers with Him. You need not wait for great opportunities nor ask for extraordinary talents. Use the ability that you now have. Do not weary yourself with anxiety about the success of your efforts, but quietly, faithfully, do what you can, leaving the result with God. Though surrounded by the darkness of unbelief, you may let your daily life be a light to the world, a living testimony to the power of divine grace. The influence of that testimony will widen and deepen, so long as you are connected with the God of wisdom and power. Be assured that your memorial is written above, and in the day of God some at least among the redeemed will call you blessed. Mrs. E. G. White. [Cf: Australasian Union Conference Record 05-06-07 para. 06] p. 228, Para. 2, [1907MS].

Dear Brethren and Sisters,--Scene after scene has been opened before me, and I long to present to the people the instruction that has been given to me for them. The words were spoken: A great work in spiritual lines is to be done for the Lord's people without delay, else the enemy will deceive souls to their ruin. [Cf: Australasian Union Conference Record 10-07-07 para. 01] p. 228, Para. 3, [1907MS].

Every church member needs to feel the converting power of God upon heart and mind; then spiritual development will be experienced. Christ has for every true believer grace sufficient to make him a son of God. Angels are working in behalf of God's people, that Satan may not gain the victory over them. [Cf: Australasian Union Conference Record 10-07-07 para. 02] p. 228, Para. 4, [1907MS].

It is Christian sanctification that is wanting in the so-called Christian world. Love for Christ, expressed in word and deed, will bind His followers together in bonds of perfect union. And in a special sense the love of God will be bestowed upon those who are one with Christ and the Father. [Cf: Australasian Union Conference Record 10-07-07 para. 03] p. 228, Para. 5, [1907MS].

The richest blessings will rest upon the humble worker. He who comes

to the Lord in simple trust, will learn how to uplift the Saviour before men. Practical Christianity is the revealing in word and action the will of God. How is the world to know on whose side we stand unless we make it known? "By their fruits," Christ said, "ye shall know them." "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." [Cf: Australasian Union Conference Record 10-07-07 para. 04] p. 228, Para. 6, [1907MS].

The Lord is in earnest with His people. They are to have a more sacred sense of their accountability before God to teach the truth. The time has come when we should make decided reformations in our homes, when every family that has heard the message of truth should practice in their lives every principle of the truth. The wonderful mercy and grace and power of God has made it possible for the members of every family to become the sons and daughters of God. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Cf: Australasian Union Conference Record 10-07-07 para. 05] p. 228, Para. 7, [1907MS].

It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Why is our gratitude so limited? It is only as a ripple on the surface compared with the great tide of love that flows to us from the Father. [Cf: Australasian Union Conference Record 10-07-07 para. 06] p. 229, Para. 1, [1907MS].

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God". [Cf: Australasian Union Conference Record 10-07-07 para. 07] p. 229, Para. 2, [1907MS].

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." [Cf: Australasian Union Conference Record 10-07-07 para. 08] p. 229, Para. 3, [1907MS].

Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus. [Cf: Australasian Union Conference Record 10-07-07 para. 09] p. 229, Para. 4, [1907MS].

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your

life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. [Cf: Australasian Union Conference Record 10-07-07 para. 10] p. 229, Para. 5, [1907MS].

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." [Cf: Australasian Union Conference Record 10-07-07 para. 11] p. 229, Para. 6, [1907MS].

Study the whole of this chapter of Colossians carefully and prayerfully. Bear in mind that they are addressed who have been buried by baptism in the name of the Father and the Son and the Holy Ghost. If you will ever remember that you are dead to worldly interests and attractions, and have risen to seek those things which are above, these heavenly powers are pledged to give you power to walk with Him in newness of life. [Cf: Australasian Union Conference Record 10-07-07 para. 12] p. 230, Para. 1, [1907MS].

In the eighth and ninth verses are presented the fruits that must not appear in the lives of those who have entered into this covenant relation with God. These are the fruits of the unregenerate heart; and they must not appear; for "ye are dead, and your life is hid with Christ in God." The fruits of righteousness appear when the soul lives to fulfil his solemn vow to God. [Cf: Australasian Union Conference Record 10-07-07 para. 13] p. 230, Para. 2, [1907MS].

It is the duty of every believer to fulfil faithfully his baptismal vows. If earnest perseverance and diligence are needed in order to attain success in temporal matters, how much more important that we make earnest efforts to obtain the heavenly treasure! [Cf: Australasian Union Conference Record 10-07-07 para. 14] p. 230, Para. 3, [1907MS].

There is far too little of self-denial and self-sacrifice among those who claim church fellowship; far too little confession of sin. Church members need to be reconverted, and sanctified in soul, body, and spirit, if they would increase in faith, and grow in grace. But an unsanctified course of action has so long been followed that the church

should now be alarmed. The power of the Holy Spirit, so much needed on the human heart, is not felt. Many who profess to receive and believe the Word of God are deceived; they are not practising the truth. They are not following on to know the Lord, that they may know that His going forth is prepared as the morning. [Cf: Australasian Union Conference Record 10-07-07 para. 15] p. 230, Para. 4, [1907MS].

I am made sad when I see how much of the Lord's money is spent for dress and selfish indulgence,--money that God designed should be spent in saving souls who are perishing in ignorance of the truth and of God. Those who are thus tempted to extravagance and selfish indulgence should consider the words of Christ, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. [Cf: Australasian Union Conference Record 10-07-07 para. 16] p. 230, Para. 5, [1907MS].

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." [Cf: Australasian Union Conference Record 10-07-07 para. 17] p. 230, Para. 6, [1907MS].

We have such a limited faith. Many of our church members need to be reconverted. They need to cultivate faith in God. Fervent prayer, offered in humility of heart, will be heard and answered. The desire expressed for a sanctified and purified heart, a refined and noble character, will bring the aid of the Holy Spirit to the petitioner. "If two of you shall agree on earth as touching anything that they shall ask," Christ says, "it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." "Ask, and it shall be given you." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" [Cf: Australasian Union Conference Record 10-07-07 para. 18] p. 231, Para. 1, [1907MS].

I am instructed to say to those who profess to be Christians, but who are not doing the works of Christ: you are yet in the gall of bitterness, and in the bonds of iniquity, as verily as are the children of the wicked one. You are doing his works as verily as are they. God bids you now to come to repentance. Let your hearts be broken before God; confess your sins and be converted. Let there be humility of heart in seeking the Lord, and sincerity of purpose in carrying out His works. Angels of God will rejoice when ministers and people take up this work of repentance before God. [Cf: Australasian Union Conference Record 10-07-07 para. 19] p. 231, Para. 2, [1907MS].

Some who profess to be converted have never yet felt the converting power of the Spirit of God. Oh, that a reformation might be worked in heart and mind and life, and that every church member might become one with Christ as He is one with the Father. Christ is knocking at the doors of your hearts for entrance. He 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." Yet many who hear Him knock, shut closer the door of the heart, and the voice of Christ pleads in vain. [Cf: Australasian Union Conference Record 10-07-07 para. 20] p. 231, Para. 3, [1907MS].

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." [Cf: Australasian Union Conference Record 10-07-07 para. 21] p. 231, Para. 4, [1907MS].

We see from these words the necessity of sacredly cherishing every ray of light that the Lord Jesus sends to His church on the earth. The efficiency of any church depends upon its entire consecration. The church is not to conform to any one man's mind or judgment or will, or depart in the slightest particular from the teachings of the Word. [Cf: Australasian Union Conference Record 10-07-07 para. 22] p. 231, Para. 5, [1907MS].

At this period of time a special work is to be done for the individual members of the church. With the Bible in your hands, you are to search the Scriptures with an earnest determination to know the words of Christ. "Search the Scriptures," the Saviour said, "for in them ye think ye have eternal life; and they are they which testify of Me." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." [Cf: Australasian Union Conference Record 10-07-07 para. 23] p. 231, Para. 6, [1907MS].

No man is left in uncertainty in his Christian experience and in his labors. The eye of God is upon every child of His who seeks to serve Him with humility of heart. There is a "well done" for every follower of Christ who witnesses for God before a world lying in wickedness. Every day we seek with sincere heart to follow the directions of the Word of God, and to become a laborer together with Him in the salvation of souls, there is written for us in the book of heaven the words, "Well done, thou good and faithful servant." [Cf: Australasian Union Conference Record 10-07-07 para. 24] p. 232, Para. 1, [1907MS].

The professing follower of Christ is to overcome every selfish trait of character. By well-doing he is to form a correct pattern, and testify in his life to the character of Christ and to God's unselfish love to the human race. In words of mercy and love and sympathy, by showing kindness on the right hand and on the left, he is to repeat the works of Christ. Christ came to the earth to give to men the pattern of the perfect character that all must obtain who would be welcomed to the

future heavenly world. He found His pleasure in unwearied works for the good of men; His object in coming to our world was to leave an example of what the human character must become in order to be fitted for the society of heaven. [Cf: Australasian Union Conference Record 10-07-07 para. 25] p. 232, Para. 2, [1907MS].

The Holy Spirit leaves no member of the church to develop a character that is without comeliness. He claims for every man and woman the privilege of becoming a child of light, an influence for righteousness, an example of a Christlike life. This is God's way of helping the church. Satan is working in every way to thwart the purpose of God, and God desires that His professing people shall make no mistakes, but that every move may be a right move. The Head of the church on earth requires the members of the church to surrender their will to the will of God, in willing obedience. God has united the agencies of the church on earth with the church in heaven. [Cf: Australasian Union Conference Record 10-07-07 para. 26] p. 232, Para. 3, [1907MS].

The subject of missions is to be under divine supervision. God's church on earth is to be the bearer of light to the world. "Ye are the light of the world," He says. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Ellen G. White. [Cf: Australasian Union Conference Record 10-07-07 para. 27] p. 232, Para. 4, [1907MS].

To the Lay-Members in Every Church: Dear Brethren and Sisters,--After His resurrection from the dead, Jesus "appeared unto the eleven as they sat at meat," and said unto them, "Go ye 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 shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Cf: Australasian Union Conference Record 10-14-07 para. 01] p. 232, Para. 5, [1907MS].

Matthew's record of the great commission is: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Cf: Australasian Union Conference Record 10-14-07 para. 02] p. 232, Para. 6, [1907MS].

There is no limit to the missionary work to be done in fulfilling this commission, and yet because of a lack of faith on the part of God's people, the work has often come almost to a standstill. The lack of any record of work accomplished in some lands testifies to the fact that many of those who have claimed to believe the truth have not revealed their faith by their works. If God's people had possessed the true missionary spirit, the lands lying in darkness would ere this have been enlightened by their self-sacrificing labors. Our publications would have been multiplied, and this literature circulated, and the message

of truth would have gone forth with no uncertain sound. This message which God bids us carry to all parts of the world, is His last message of mercy to a perishing race. [Cf: Australasian Union Conference Record 10-14-07 para. 03] p. 233, Para. 1, [1907MS].

The prayer that David offered for a preparation of heart in order to do acceptable service for God, should be the prayer of every believer to-day. He said: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise. For Thou desirest not sacrifice: else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise. . . . Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering: then shall they offer bullocks upon Thine altar." [Cf: Australasian Union Conference Record 10-14-07 para. 04] p. 233, Para. 2, [1907MS].

There are many large cities still unworked. In every church in our land, believers should engage in earnest seasons of prayer for the guidance of the Holy Spirit, that they may be directed to the best places to plant the seeds of truth. I have been shown that angels of heaven are waiting for the co-operation of human instrumentalities in the work of bringing this precious truth before the notice of the world. Will not our churches arouse and seek the Lord in their homes, and then take up whatever line of work they see needs to be done? The Lord Jesus knows the needs of His children, and He will qualify them to do the work He appoints them to do. His professing people need to study the Word, study how they can best introduce the truth in places where it has not yet been carried. [Cf: Australasian Union Conference Record 10-14-07 para. 05] p. 233, Para. 3, [1907MS].

God's Word plainly declares that He has given to every man his work. Each should study carefully and prayerfully to know what that work is. All heaven is interested in the work of saving souls, and the angels of God will go before every worker who will take up the work of giving the knowledge of His Word to the world. [Cf: Australasian Union Conference Record 10-14-07 para. 06] p. 233, Para. 4, [1907MS].

Christ is to be our example in all things. The record we have of His labors for men is to teach us our duty toward our fellow-beings. Of His labors for those outside his own city, we read: "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. [Cf: Australasian Union Conference Record 10-14-07 para. 07] p. 233, Para. 5, [1907MS].

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. [Cf: Australasian Union Conference Record

10-14-07 para. 08] p. 234, Para. 1, [1907MS].

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." [Cf: Australasian Union Conference Record 10-14-07 para. 09] p. 234, Para. 2, [1907MS].

Christ gave to these disciples the education they needed for their work of ministry. The Jewish schools were no place for them to learn of Christ. Taking them directly from their fishing boats, the Master united them with Him in His work. When the great Teacher addressed the multitudes, the disciples were close beside Him learning the lessons that He taught to the crowds. Then after the public effort was made, the Saviour took them aside with Him, and explained more definitely the nature of the truths He was seeking to impart. [Cf: Australasian Union Conference Record 10-14-07 para. 10] p. 234, Para. 3, [1907MS].

A similar work will be done for us in giving the last message to the world. Angels of God will go with us, Christ will be our chief Teacher, and right ways will be opened before us. Never are we to lose sight of our commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." In order to follow this divine instruction, there needs to be thorough consecration to God. The heart of the worker must seek wisdom from God; he must make God his dependence, and improve every advantage given him. [Cf: Australasian Union Conference Record 10-14-07 para. 11] p. 234, Para. 4, [1907MS].

How thankful we should be for the encouragement that is given us to bring all our perplexities and difficulties to One who is abundantly able to remove them; to seek counsel of One who is mighty in counsel. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [Cf: Australasian Union Conference Record 10-14-07 para. 12] p. 234, Para. 5, [1907MS].

God calls upon His people now to consecrate all their powers to His service. He would have every household become a home-church. When those who profess to believe His truth become truly converted, they will have words to speak to all; and their zeal for His cause will make them Christlike in purpose and action: true zeal is always tempered with meekness and lowliness of heart. The work of God has no need of the manifestation of an overbearing and dictatorial spirit. He has placed no man in the position to dictate the course of a fellow-worker. None are to place themselves under the guidance of human beings; for God has not ordained this. He bids us look to One and depend upon One who understands our needs, and is able to supply them from His abundant fullness. [Cf: Australasian Union Conference Record 10-14-07 para. 13] p. 234, Para. 6, [1907MS].

"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." [Cf: Australasian Union Conference Record 10-14-07 para. 14] p. 235, Para. 1, [1907MS].

"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. . . Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." [Cf: Australasian Union Conference Record 10-14-07 para. 15] p. 235, Para. 2, [1907MS].

As laborers together with God, we should never neglect the precious privilege of prayer. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Let us present our petition for grace and counsel, and plead that light be given us, that we may understand the Word. Let us pray for wisdom, that we may know how to communicate that Word for the encouragement of others. Let us often study the seventeenth chapter of John, wherein is recorded the wonderful prayer of Christ to His Heavenly Father. Here we can learn how to pray and to bring ourselves into right relation to God. [Cf: Australasian Union Conference Record 10-14-07 para. 16] p. 235, Para. 3, [1907MS].

The signs that foretell the second coming of Christ are fast fulfilling. Shall the people be left in ignorance of the great event before them, and have to meet the awful day unprepared? God so loved the world that He gave His only begotten Son that whosoever would receive Him might not perish, but have everlasting life. Heaven has made a complete offering for the salvation of the world. Shall those who profess to love God and keep His commandments be indifferent to the souls of men?--No; no; they cannot be. [Cf: Australasian Union Conference Record 10-14-07 para. 17] p. 235, Para. 4, [1907MS].

With untiring zeal, those who have received the light of present truth should go forth to give this light to those who sit in darkness. With consecrated efforts, by self-denial and self-sacrifice, they are to labor in the strength of the God of Israel. This message is to be carried to foreign lands; it is to be given to the cities and towns of our own country. The weary and heavy-laden are longing for the message of truth that will give them rest and peace in Christ. Who will carry the message to those who have never heard it? Who will seek the joy and glory of God by drawing sinners to the feet of Him Who gave His life a sacrifice for every soul? Who will lift up the Saviour before men as "the Lamb of God, which taketh away the sin of the world"? Ellen G. White. *Sanitarium, Cal., June 20, 1907*. [Cf: Australasian Union Conference Record 10-14-07 para. 18] p. 235, Para. 5, [1907MS].

To Ministering Brethren: There is great and increasing need that those who minister in word and doctrine should be learners in the school of Christ. The influence of the one who preaches the Word should be an influence that will lead souls to seek eternal life. [Cf: Australasian Union Conference Record 12-30-07 para. 01] p. 236, Para. 1, [1907MS].

In these last days many influences will arise to draw the worker from standing firmly for a "Thus saith the Lord." Men who themselves have departed from the faith, will seek to draw the workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for the past fifty years. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith. [Cf: Australasian Union Conference Record 12-30-07 para. 02] p. 236, Para. 2, [1907MS].

The Saviour has given the promise of His presence to all who labor in the spirit of true service. "All power is given unto Me in heaven and in earth," He says; "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." As you present the Word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when He will not be near you by His Holy Spirit. He is in every meeting that is held in His name. His promise is given for as long as time shall last. [Cf: Australasian Union Conference Record 12-30-07 para. 03] p. 236, Para. 3, [1907MS].

Be careful messengers. Do not be anxious to hear and accept new theories; for often they are such as should never be presented before any congregation. Speak no boastful, self-exalting words. Let the Word of God come forth from lips that are sanctified by the truth. Every minister is to preach the truth as it is in Jesus. He should be assured of that which he affirms, and should handle the Word of God under the direction of the Holy Spirit of God. Walk and work carefully before God, my brethren, that no soul may be led into deception by your example. It had been better for you never to have been born, than that you should lead one soul astray. [Cf: Australasian Union Conference Record 12-30-07 para. 04] p. 236, Para. 4, [1907MS].

Those who profess to be servants of God need to make diligent work for the obtaining of that life where sin and sickness and sorrow can not enter. They are to be instant in season and out of season. [Cf: Australasian Union Conference Record 12-30-07 para. 05] p. 236, Para. 5, [1907MS].

God is calling for reformers who will speak strong, uplifting words from our pulpits. It is when men speak their own words in their own strength, instead of preaching the Word of God in the power of the Spirit, that they are hurt and offended when their words are not received with enthusiasm. It is then that they are tempted to speak

words that will arouse a spirit of bitterness and opposition in their hearts. My brethren, be advised. Such words are not to come from the lips of Christ's ambassadors. Sanctified lips will speak words that reform, but do not exasperate. The truth is to be presented in the meekness and love of Christ. [Cf: Australasian Union Conference Record 12-30-07 para. 06] p. 236, Para. 6, [1907MS].

I heard the words spoken: "Prepare to meet thy God." If you will learn of Jesus, you will possess a power that will take hold of hearts. You will speak words that will be a savor of life unto life. Shake off the worldly spirit that would take possession of our people. Pray, O pray; and believe that the fervent prayer of a righteous man availeth much. [Cf: Australasian Union Conference Record 12-30-07 para. 07] p. 237, Para. 1, [1907MS].

If the minister's lips are touched with a live coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to Him in effectual, fervent prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?" Mrs. E. G. White. *October 21, 1907*. [Cf: Australasian Union Conference Record 12-30-07 para. 08] p. 237, Para. 2, [1907MS].

With the passing of another year, we have come to the time when a general call is being made for an offering to be taken up in all our churches, Sabbath, October 5, for the support of our colored work in the Southern States. [Cf: Atlantic Union Gleaner 09-25-07 para. 01] p. 237, Para. 3, [1907MS].

One of the most important branches of this work is the establishment and maintenance of mission schools. The great need for this educational work has often been plainly pointed out. There are few more in need of the elevating influence of the truths of God's word, than are the majority of the colored people in the South. They must be taught to read the Scriptures for themselves, and to understand what they read. [Cf: Atlantic Union Gleaner 09-25-07 para. 02] p. 237, Para. 4, [1907MS].

We can not pass by lightly, as a matter of minor importance, our duty toward the negro race. God has made man his brother's keeper, and will hold him responsible for this great trust. He has taken man into union with himself, and has planned that men shall labor in harmony with him. He has provided the system of beneficence, that man, whom he has made in his image, may be self-denying in character, like him whose infinite nature is love. He has appointed man as his almoner, to distribute the blessings he has given him. [Cf: Atlantic Union Gleaner 09-25-07 para. 03] p. 237, Para. 5, [1907MS].

"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." God has done for our good all that a kind heavenly Father could do. He appeals to humanity whether he has failed in a single instance

to do all that he could do for the highest interests of man. "Judge, I pray you, between me and my vineyard. What could I have done more to my vineyard, that I have not done in it?" [Cf: Atlantic Union Gleaner 09-25-07 para. 04] p. 237, Para. 6, [1907MS].

We can show our appreciation of God's merciful dealing with us in no better way than by giving liberally for the support of his cause in the earth. In the system of beneficence enjoined upon the Jews, they were required to bring to the Lord either the first-fruits of all his gifts, whether in the increase of their flocks and herds, or in the produce of their fields, orchards, or vineyards; or they were to redeem it by substituting an equivalent. How changed the order of things in our day! The Lord's requirements and claims, if they receive any attention, are often left till the last. Yet our work needs tenfold more means than was needed by the Jews. The great commission given to the apostles was to go throughout the world and preach the gospel. This shows the extension of the work, and the increased responsibility resting upon the followers of Christ in our day. [Cf: Atlantic Union Gleaner 09-25-07 para. 05] p. 237, Para. 7, [1907MS].

God is not dependent upon man for the support of his cause. He could have sent means direct from heaven to supply his treasury, if his providence had seen that this was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world, without the agency of man. He might have written the truth upon the heavens, and let that declare his requirements to the world in living characters. God is not dependent upon any man's gold or silver. He says, "Every beast of the forest is mine, and the cattle upon a thousand hills." "If I were hungry, I would not tell thee; for the world is mine, and the fulness thereof." Whatever necessity there is for our agency in the advancement of the cause of God, he has purposely arranged for our good. He has honored us by making us coworkers with him. He has ordained that there should be a necessity for the cooperation of men, that they may keep in exercise their benevolence. [Cf: Atlantic Union Gleaner 09-25-07 para. 06] p. 238, Para. 1, [1907MS].

What I have said in the past should be repeated. The colored people deserve more from the hands of the white people than they have received. There are thousands who have minds capable of cultivation and uplifting. With proper labor, many who have been looked upon as hopeless will become educators of their race. Let our people arouse, and redeem the past. The obligation to work for the colored people rests heavily upon us. Shall we not try to repair, as far as lies in our power, the injury that in the past has been done these people? Shall not the number of missionaries in the South be multiplied? This field lies at our very doors, and in it there is a great work to be done for the Master. This work must be done now, while the angels continue to hold the four winds. There is no time to lose. [Cf: Atlantic Union Gleaner 09-25-07 para. 07] p. 238, Para. 2, [1907MS].

The Lord calls upon his people to make offerings of self-denial. Let us give up something that we intended to purchase for personal comfort and pleasure. Let us teach our children to deny self, and become the Lord's helping hands in dispensing his blessings. If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God. Let us send

in our offerings with thanksgiving, and with prayer that the Lord will bless the gifts, and multiply them as he did the food given to the five thousand. If we use the very best facilities we have, the power of God will enable us to reach the multitudes that are starving for the bread of life. Mrs. E. G. White. [Cf: Atlantic Union Gleaner 09-25-07 para. 08] p. 238, Para. 3, [1907MS].

In the first chapter of second Peter is given instruction of special value to those who desire to attain the highest success in the Christian life. [Cf: Canadian Union Messenger 09-03-07 para. 01] p. 238, Para. 4, [1907MS].

The apostle Peter, in writing to those "that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ, declares: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." [Cf: Canadian Union Messenger 09-03-07 para. 02] p. 238, Para. 5, [1907MS].

This scripture will bear much study. "Through the knowledge of God, and of Jesus our Lord," grace and peace are to be multiplied unto us. We grow in grace in proportion as we advance in a knowledge of heavenly things. [Cf: Canadian Union Messenger 09-03-07 para. 03] p. 239, Para. 1, [1907MS].

My dear young Christian friends, it is your privilege to gain a knowledge of God and of his Word. Daily you may grow in grace and in a knowledge of the truth. And as you add grace to grace, God promises to multiply his mercies unto you. But there is an earnest work for you to do, as laborers together with God, if you would perfect a Christian character. Influences for evil are so prevalent in the world, that we can not hope to attain perfection in our own strength. Only as we co-operate with God, shall we be able to advance. Abundant provision has been made for us to lay hold on divine strength. The apostle declares: "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." [Cf: Canadian Union Messenger 09-03-07 para. 04] p. 239, Para. 2, [1907MS].

The Saviour, during his life on the earth, was tempted in all points like as we are, yet without sin. In him the weakness of humanity was united with the strength of divinity. Because he experienced the temptations of humanity, he knows how to succor all who are tempted; because his humanity was united with divinity, every young man, every young woman, who chooses to follow in his footsteps, may be a partaker of the divine nature, and escape the corruption that is in the world through lust. [Cf: Canadian Union Messenger 09-03-07 para. 05] p. 239, Para. 3, [1907MS].

The high and holy privilege of overcoming as Jesus overcame, through power imparted from above, is given to those who conscientiously do all in their power to co-operate with the Source of their strength. When

sorely tempted, Christ made use of his knowledge of Scripture. He met Satan with the words, "It is written." And so the apostle exhorts us, as followers of Christ:-- [Cf: Canadian Union Messenger 09-03-07 para. 06] p. 239, Para. 4, [1907MS].

"Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness: and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [Cf: Canadian Union Messenger 09-03-07 para. 07] p. 239, Para. 5, [1907MS].

We can not be too diligent in studying God's Word; for this is the foundation of our faith. And yet, sad to say, many fail on this very point, so vital to all Christian growth. To some, the Word of God is an unknown Book. [Cf: Canadian Union Messenger 09-03-07 para. 08] p. 240, Para. 1, [1907MS].

We are living in an age when reading matter is abundant and cheap. The perfecting of the printing-press has made possible the rapid multiplication of the printed page. This was intended by the Lord to be a blessing to the world; but it has been perverted by many a curse. A steady stream of trashy literature is pouring forth from hundreds of presses, and is flooding the world like a great, desolating tidal-wave, sweeping before it everything that has not been firmly anchored to the truth of God's Word. Much of this trashy reading-matter is published in an attractive form, and finds its way readily into thousands upon thousands of homes. Those whose principles are not firmly fixed, are often allured by the inviting pages, and the result is liable to be a distinct spiritual loss. The mind is filled with sentiments and scenes originated by the enemy of our souls; God and his truth are too often lost sight of, and his name is dishonored by those who claim to be his children. [Cf: Canadian Union Messenger 09-03-07 para. 09] p. 240, Para. 2, [1907MS].

My dear youth, you can not afford to imperil your souls by heeding the voice of the tempter when he presents before you an alluring story to read. Is it not your desire that "an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ? Then flee from the tempter. Give Satan no chance to harass you continually with temptation to read novels and story-magazines. [Cf: Canadian Union Messenger 09-03-07 para. 10] p. 240, Para. 3, [1907MS].

In apostolic times, those who were converted at Ephesus brought together their magical books, and burned them up. I would that all the cheap, trashy literature in every home might be burned up! You can not do better, my dear young friends, than to burn everything that would tempt you to indulge in the reading of fictitious stories. Turn from this cheap literature, to that which will give you spiritual strength. Partake of the bread of life,--the Word of the living God. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." [Cf: Canadian Union Messenger 09-03-07 para. 11] p. 240, Para. 4, [1907MS].

To us, as well as his disciples of old, Jesus has declared: "He that

believeth on Me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die, I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. [Cf: Canadian Union Messenger 09-03-07 para. 12] p. 240, Para. 5, [1907MS].

"Verily, verily, I say unto you, Except ye eat the-flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh My blood, hath eternal life: and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. [Cf: Canadian Union Messenger 09-03-07 para. 13] p. 241, Para. 1, [1907MS].

"Many therefore of his disciples, when they had heard this, said, This is an hard saying, who can hear it?" Jesus then explained that he had spoken with reference to the importance of the Scriptures. "It is the Spirit that quickeneth," He declared; "the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." [Cf: Canadian Union Messenger 09-03-07 para. 14] p. 241, Para. 2, [1907MS].

In the early years of the third angel's message, many of the believers were young in years, but they learned to study God's Word with prayerful earnestness; and as they grew older, they became a mighty power for good. Their knowledge of the Scriptures enabled them to labor for souls in the days of their youth and early manhood. They did not think that because they were young, they could not understand God's Word. As they wrestled with difficult passages, and sought God for understanding, light shone forth from the sacred page, and the foundation of our faith was established in their hearts. Later, when these young men met every species of error, nothing could shake their confidence. They were anchored within the vail. Their faith in the Bible was substantiated by a personal knowledge of the One who inspired the Word. [Cf: Canadian Union Messenger 09-03-07 para. 15] p. 241, Para. 3, [1907MS].

We are living in a time when every wind of doctrine is blowing, and when those who think they stand are liable to fall. We are living in a time when Satan is striving to implant seeds of skepticism and infidelity in every mind. We are living in a time when error is taught so insidiously that the faith of many is being rapidly undermined. [Cf: Canadian Union Messenger 09-03-07 para. 16] p. 241, Para. 4, [1907MS].

Oh, how much we lose by neglecting the privilege of partaking freely of the bread of life! Shall we not resolutely refuse to be ensnared by the enemy of our souls? Shall we not place beyond our reach everything that turns the mind away from the truths that God desires us to learn? Let us seek to become familiar with the books that clearly outline the truths for this time. Let us make a careful study of the fundamental principles of the message that is being proclaimed by God's children throughout the world. Let us keep informed regarding the progress of this message. A most solemn work is now in progress,--the work of warning an impenitent world of the judgment-day, and of the soon coming of our Saviour in the clouds of heaven. God desires that every child of his shall have a part to act in this great work. Let us come up to the help of the Lord, to the help of the Lord against the mighty. [Cf:

Canadian Union Messenger 09-03-07 para. 17] p. 241, Para. 5, [1907MS].

"If these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." May it never be said of us that we were so blind in this life that we could never see beyond the enjoyment of the pleasures of sin for a season! [Cf: Canadian Union Messenger 09-03-07 para. 18] p. 242, Para. 1, [1907MS].

With the apostle Peter, I would say; "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." And with the apostle, dear youth, I would lift my voice in earnest exhortation to you to "give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [Cf: Canadian Union Messenger 09-03-07 para. 19] p. 242, Para. 2, [1907MS].

To our workers among the colored people, and especially to those who are teaching the children and the youth, I would say, Hold fast. Do not lose courage. We shall all be tried, to see of what material we are made. Work with an eye single to the glory of God. Labor to uplift and ennoble your students. They will be what you make them, largely. Teach them that their souls can be made clean in the blood of the Lamb. Hold up before them the hope that they can be Christians in thought, in word, in deed. Thus souls will be won to Christ. Tell them, oh, tell them of the love of Jesus, who taketh away the sin of the world. [Cf: The Gospel Herald 10-01-07 para. 01] p. 242, Para. 3, [1907MS].

Keep ever before your students the thought that they are in school to be fitted to act their part in helping others to prepare for a place in the family above. The Lord desires them to act kindly and courteously, because they are members of his family. Keep this before them always. Doing this, you cannot speak harshly to them, neither can you be coarse or rough, because this would not harmonize with the Bible principles that you are trying to teach them. [Cf: The Gospel Herald 10-01-07 para. 02] p. 242, Para. 4, [1907MS].

Teachers, keep heaven and the Saviour before your students. Impress their minds with the thought that they must do their very best; for God's eye is upon them. This teaching you may certainly class as a branch of higher education. [Cf: The Gospel Herald 10-01-07 para. 03] p. 242, Para. 5, [1907MS].

Teachers are to bring into the schoolroom a softening, subduing influence. In their daily habits they are to be an example of propriety. In their dress they are always to be neat and tidy. Children are naturally quick to imitate; and as they see habits of order and cleanliness, industry and Christian integrity, exemplified in the daily life of their teacher, their own lives will be powerfully influenced for good. Excellent results will appear. [Cf: The Gospel Herald 10-01-07 para. 04] p. 242, Para. 6, [1907MS].

The work done in the Huntsville school is to be an object-lesson of

what can be done for the colored youth and children in every school, small or large, in providing advantages and surroundings that will tend to uplift and ennoble those who attend. The Huntsville school is to be a place where the standard is kept high. The teachers must be filled with a determination to teach the students, in connection with book-knowledge, practical lessons of neatness and refinement. Nothing coarse or slovenly is to be allowed in the dress of the students. Their deportment is to be above reproach. They are to be taught to be neat in their habits. And in all that pertains to the premises of the school, both inside the various buildings, and on the school-grounds and the farm, an object-lesson of orderliness and thrift is to be taught. [Cf: The Gospel Herald 10-01-07 para. 05] p. 243, Para. 1, [1907MS].

The Huntsville school is to exert a far-reaching influence for good. To the teachers in this school I am instructed to say, Encourage the students. Inspire them with the hope that they can work successfully for the Master. And as you labor, remember that your school is to be an example of what all other colored schools should be, with respect to carefulness of deportment and thoroughness of work. [Cf: The Gospel Herald 10-01-07 para. 06] p. 243, Para. 2, [1907MS].

In the smaller schools for colored pupils, there are promising youth who can be trained to enter the field as teachers. As these attend school, let them see that their teachers have confidence that they will become workers who will fill their appointed places in God's great plan. And let efforts be made to give those who have done faithful work, an opportunity to secure further training, if need be, at Huntsville. [Cf: The Gospel Herald 10-01-07 para. 07] p. 243, Para. 3, [1907MS].

Men and women from the colored race are to be educated to work as missionaries for their own people. This education and training is to be given them within their own borders. They are to be taught line upon line, precept upon precept: here a little, and there a little. This will require patient, earnest, persevering, judicious effort. But such effort is richly rewarded. [Cf: The Gospel Herald 10-01-07 para. 08] p. 243, Para. 4, [1907MS].

Schools for colored children and youth are to be established in many different places in the Southern field. I am deeply interested in the maintenance of these schools. I have often spoken on the importance of this work. I desire to do my part in helping this branch of the Lord's cause in the Southern field. And I am calling upon my brethren and sisters in America to act their part. I am pleading with them to show by their works a firm faith in the power of God to gather out from the Southland a people who shall be a praise to his name, and who shall finally unite with the redeemed from among men in singing the song of Moses and the Lamb. Ellen G. White. [Cf: The Gospel Herald 10-01-07 para. 09] p. 243, Para. 5, [1907MS].

God has given me words to speak to His people in these last days. Time is short, and God has a special work for each to do. All are to employ their God-given talents as the Spirit of God shall direct them. [Cf: North Pacific Union Gleaner 12-04-07 para.] p. 243, Para. 6, [1907MS].

The preaching of the word is one of the means by which God designs to

bring light and evidence to the world; it must be done in such a way that those who listen will not be repulsed by any coarseness or lack of refinement in the messenger. A sweetness of disposition and humility of mind are to be revealed by those whom God employs to give a knowledge of Himself. [Cf: North Pacific Union Gleaner 12-04-07 para. 02] p. 243, Para. 7, [1907MS].

Divine power has given us all things that pertain to life and godliness, through the knowledge of Him who has called us to glory and virtue. We all, with open face, beholding as in a glass the glory of the Lord, may be changed into the same image, from glory to glory, even as by the Spirit of the Lord. This is a process of knowledge that will broaden the mind, impact spiritual excellence and give to the character the comeliness and perfection that was seen in the character of Christ. Those who faithfully study the words of Christ and His methods of labor, will learn to present the truth in a way that will yield definite and lasting results for good. [Cf: North Pacific Union Gleaner 12-04-07 para. 03] p. 244, Para. 1, [1907MS].

I am bidden to speak words of encouragement to those who are preparing themselves for service in the cause of God. When compassed with difficulties, remember that there is One who is infinite in wisdom, who will be your help. Bring your perplexities to the One who understands all your difficulties. If you will seek His wisdom, instead of relying upon the judgment and knowledge of human beings, the help that He has promised will surely be given you. [Cf: North Pacific Union Gleaner 12-04-07 para. 04] p. 244, Para. 2, [1907MS].

The parting words of the Saviour to His disciples should speak encouragement to every servant of God till the close of time. "The eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them. And when they saw Him they worshipped Him; but some doubted. And Jesus came and spake unto them saying, All power is given unto Me in heaven and in earth; go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: North Pacific Union Gleaner 12-04-07 para. 05] p. 244, Para. 3, [1907MS].

What greater assurance than this can we ask? We have the Lord's positive assurance that while we instruct others, He will be with us to be our Instructor. Those who work for God will meet with discouragement, but the promise is always theirs, "Lo, I am with you always, even unto the end of the world." God will give a most wonderful experience to those who will say, "I believe Thy promise; I will not fail nor become discouraged." [Cf: North Pacific Union Gleaner 12-04-07 para. 06] p. 244, Para. 4, [1907MS].

The Lord has a work for women as well as for men to do. They can accomplish a good work for God, if they will learn first in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess His spirit. They must walk even as He walked purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus. [Cf: North Pacific Union Gleaner 12-04-07 para. 07] p. 244, Para. 5, [1907MS].

Paul in his letters to the churches makes mention of women who were laborers with him in the gospel. Writing to the Romans, he says: "I commend unto you Phoebe our sister, which is a servant of the church which is at Cenchrea; that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succorer of many, and of myself also. Greet Aquila and Priscilla, my helpers in Christ Jesus: who have for my sake laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house. Salute my well-beloved Epaphroditus, who is the first-fruits of Achaia unto Christ." [Cf: North Pacific Union Gleaner 12-04-07 para. 08] p. 244, Para. 6, [1907MS].

"Greet Mary, who bestowed much labor on us. Salute Adronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Greet Amplias, my beloved in the Lord. . . . Salute Tryphena and Tryphosa who labor in the Lord." [Cf: North Pacific Union Gleaner 12-04-07 para. 09] p. 245, Para. 1, [1907MS].

Again, to the Philippian church the apostle writes: "Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved. I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord. I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow-laborers, whose names are in the book of life. Rejoice in the Lord always, and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. [Cf: North Pacific Union Gleaner 12-04-07 para. 10] p. 245, Para. 2, [1907MS].

"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, or if there be any praise, think on these things." [Cf: North Pacific Union Gleaner 12-04-07 para. 11] p. 245, Para. 3, [1907MS].

It is not only upon those who preach the word that God has placed the responsibility of seeking to save sinners. He has given this work to all. 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 unto the life of Christ are ordained to work for the salvation of their fellow-men. The same, longing 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 work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom. Mrs. E. G. White. [Cf: North Pacific Union Gleaner 12-04-07 para. 12] p. 245, Para. 4, [1907MS].

There is a great and increasing need that those who minister in word and doctrine should be learners in the school of Christ. The influence

of the one who preaches the word should be an influence that will lead souls to seek eternal life. [Cf: North Pacific Union Gleaner 12-11-07 para. 01] p. 245, Para. 5, [1907MS].

In these last days many influences will arise to draw the worker from standing firmly for a "Thus saith the Lord." Men who themselves have departed from the faith will seek to draw workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for the past fifty years. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith. [Cf: North Pacific Union Gleaner 12-11-07 para. 02] p. 245, Para. 6, [1907MS].

The Saviour has given the promise of his presence to all who labor in the spirit of true service. "All power is given unto me in heaven and in earth," he says; "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 whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." As you present the word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when he will not be near you by his Holy Spirit. He is in every meeting that is held in his name. His promise is given for as long as time shall last. [Cf: North Pacific Union Gleaner 12-11-07 para. 03] p. 246, Para. 1, [1907MS].

Be careful messengers. Do not be anxious to hear and accept new theories, for often they are such as should never be presented before any congregation. Speak no boastful, self-exalting words. Let the Word of God come forth from lips that are sanctified by the truth. Every minister is to preach the truth as it is in Jesus. He should be assured of that which he affirms, and should handle the Word of God under the direction of the Holy Spirit of God. Walk and work carefully before God, my brethren, that no soul may be led into deception by your example. It had been better for you never to have been born, than that you should lead one soul astray. [Cf: North Pacific Union Gleaner 12-11-07 para. 04] p. 246, Para. 2, [1907MS].

Those who profess to be servants of God need to make diligent work for the obtaining of that life where sin and sickness and sorrow can not enter. They are to be instant in season and out of season. [Cf: North Pacific Union Gleaner 12-11-07 para. 05] p. 246, Para. 3, [1907MS].

God is calling for reformers who will speak strong, uplifting words from our pulpits. It is when men speak their own words in their own strength, instead of preaching the Word of God in the power of the Spirit, that they are hurt and offended when their words are not received with enthusiasm. It is then that they are tempted to speak words that will arouse a spirit of bitterness and opposition in their hearts. My brethren, be advised. Such words are not to come from the lips of Christ's ambassadors. Sanctified lips will speak words that reform, but do not exasperate. The truth is to be presented in the meekness and love of Christ. [Cf: North Pacific Union Gleaner 12-11-07

para. 06] p. 246, Para. 4, [1907MS].

I heard the words spoken: Prepare to meet thy God. If you will learn of Jesus, you will possess a power that will take hold of hearts. You will speak words that will be a savor of life unto life. Shake off the worldly spirit that would take possession of our people. Pray, O pray; and believe that the fervent prayer of a righteous man availeth much. [Cf: North Pacific Union Gleaner 12-11-07 para. 07] p. 246, Para. 5, [1907MS].

If the minister's lips are touched with a live coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to him in effectual, fervent prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given to him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "what must I do to be saved?" Mrs. E. G. White. [Cf: North Pacific Union Gleaner 12-11-07 para. 08] p. 246, Para. 6, [1907MS].

Those who teach the Word need not feel that they must search up some new and intricate subject to present to the churches. The most profitable subjects that can be presented are those that Christ dwelt upon when teaching his disciples and the multitudes that daily followed him. The common people heard him gladly. [Cf: North Pacific Union Gleaner 12-18-07 para. 01] p. 247, Para. 1, [1907MS].

When our ministers seek to present something that is new and strange to the common people, they are not following the custom of Christ. Sometimes the things they endeavor to present they do not themselves understand, and they lead minds away from the path of truth and righteousness. Self, self! When will self die, and when shall we learn what it means to follow in the footsteps of Jesus? [Cf: North Pacific Union Gleaner 12-18-07 para. 02] p. 247, Para. 2, [1907MS].

Let us as ministers and teachers study the sermons of Christ, and by prayerful effort learn to comprehend the very spirit of these discourses. They are to be presented so that the common people can understand them. Let us study over and over again the fourteenth to the seventeenth chapters of John. The last sermons of Christ, and his last prayer for his disciples, contain precious instruction, the treasures of which, study as we may, we can never exhaust. [Cf: North Pacific Union Gleaner 12-18-07 para. 03] p. 247, Para. 3, [1907MS].

The work to be done in our churches should begin with our leaders. When they humble their souls before God, when they confess their sins and become truly converted, their lives will reveal the transformation within. Selfishness will be emptied from their hearts, self-confidence will die, the disposition to dominate and control will disappear. [Cf: North Pacific Union Gleaner 12-18-07 para. 04] p. 247, Para. 4, [1907MS].

"Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he

shall be like the heath in the desert, and shall not see when good cometh." [Cf: North Pacific Union Gleaner 12-18-07 para. 05] p. 247, Para. 5, [1907MS].

This is a representation of the man who does not humble his heart before the Lord, and give up his will to the will of God. This man has lost his discernment, and can not be trusted. And because he has rejected the warnings of God, he has greatly hindered the work of the Lord. He shall "inhabit the parched places of the wilderness, in a salt land and not inhabited." [Cf: North Pacific Union Gleaner 12-18-07 para. 06] p. 247, Para. 6, [1907MS].

Another class is represented in the next words of the prophet: "Blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." [Cf: North Pacific Union Gleaner 12-18-07 para. 07] p. 247, Para. 7, [1907MS].

The prophet continues: "O Lord, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from thee shall be written in the earth, because they have forsaken thee, the fountain of living waters. Heal me, O Lord; and I shall be healed; save me, and I shall be saved: for thou art my praise. [Cf: North Pacific Union Gleaner 12-18-07 para. 08] p. 247, Para. 8, [1907MS].

"Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow thee; neither have I desired the woeful day; thou knowest; that which came out of my lips was right before thee. Be not a terror unto me: thou art my hope in the day of evil. Let them be confounded that persecute me, and let me not be confounded: let them be dismayed, but let not me be dismayed; bring upon them the days of evil, and destroy them with double destruction." [Cf: North Pacific Union Gleaner 12-18-07 para. 09] p. 248, Para. 1, [1907MS].

We need to understand these Old Testament figures and representations. Let us give them earnest consideration. We are slow to realize that these things foretold by the Lord's servants have been fulfilled, and are being fulfilled in our present history. [Cf: North Pacific Union Gleaner 12-18-07 para. 10] p. 248, Para. 2, [1907MS].

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of his plans. My ministering brethren, I bid you seek counsel from God. Seek him with the whole heart, and "whatsoever he saith unto you, do." Mrs. E. G. White. [Cf: North Pacific Union Gleaner 12-18-07 para. 11] p. 248, Para. 3, [1907MS].

I am instructed to say to our brethren in South Dakota and elsewhere, the work of God is advancing and will soon be finished. Let not the cause of Present Truth be hindered by unbelief. The Lord desires the people in the new and prosperous states to do a work that will glorify his name. [Cf: Northern Union Reaper 04-16-07 para. 01] p. 248, Para.

4, [1907MS].

All our blessings, temporal as well as spiritual, come from God. The money you possess is the Lord's, left to you to further his cause in the earth. There should be no withholding from the Lord of his goods. [Cf: Northern Union Reaper 04-16-07 para. 02] p. 248, Para. 5, [1907MS].

Let not those who have made pledges to carry on the work of God repent of their vows, and withhold that which they have given. Those who take upon themselves the responsibility of annulling a pledge that has been made to God, are assuming to do that for which they will not care to account in the day of final reckoning. The counsel of men who would at this time advise that means be withheld from the cause of God and invested in other enterprises, should be rejected; for the Lord says to you, "Lay up your treasures in heaven." "Invest your means to advance my work, to open new fields, that the light of present truth may shine to all parts of the world." [Cf: Northern Union Reaper 04-16-07 para. 03] p. 248, Para. 6, [1907MS].

How munificent was the gift that God gave to the human race. He "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Lord Jesus gave his life for the world, that man might have a perfect example. Laying off his royal robe and kingly crown, he came to earth as a man. He was tempted in all points as man is tempted, but not once did he fail to follow the path he had chosen. He was kept by the power of God, upheld by the One who will be the Helper of all who love him and keep his commandments. [Cf: Northern Union Reaper 04-16-07 para. 04] p. 249, Para. 1, [1907MS].

Christ lived the simple life of a poor man's son, and thus became acquainted with the childhood life of the poor. And when, during his ministry, children were brought to him that he might bless them, he thought of his mother, who gave him birth, and honored the mother of these children, blessing them and their children also. Christ gave himself to a life of humiliation and poverty, that he might be able, from childhood to manhood, to leave to all an example of what life should mean to every member of the human family. [Cf: Northern Union Reaper 04-16-07 para. 05] p. 249, Para. 2, [1907MS].

All who have become children of God are to do all in their power to seek and save the lost sheep. They are to make use of every possible means to give sinners the word of life and the saving grace of Christ. Believers in the truth are ever to remember the sacrifice that Christ made in order that he might, in taking humanity, be an example to all human beings. Our church members are to follow his example of self-denial and sacrifice, seeking and saving the lost souls perishing in unbelief and sin. Everywhere they are to give the truth to those ready to perish, explaining the Word of God. [Cf: Northern Union Reaper 04-16-07 para. 06] p. 249, Para. 3, [1907MS].

Why is it that so very few of our churches have a genuine desire to practice the self-denial that Christ practised? Study the sixth chapter of Matthew. I am bidden to give the warning, "In such an hour as ye think not, the Son of Man cometh." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is there will your heart be also." [Cf: Northern Union Reaper 04-16-07 para. 07] p. 250, Para. 1, [1907MS].

Will not our churches become converted to this way of caring for their treasure? Is the Lord's word to be disregarded by his professing people? Shall the people who call themselves by his name give a message and exert an influence directly contrary to a "Thus saith the Lord?" The Lord entrusts us with means that we may be his helping hand as the work advances and help is needed for new fields. [Cf: Northern Union Reaper 04-16-07 para. 08] p. 250, Para. 2, [1907MS].

Each soul in every family is on probation. We are to regard our probationary time as belonging to Christ. Our time, our opportunities are to be regarded as exceedingly valuable. Our thoughts are to dwell on the things written in the Scriptures. Unless we, as Christ's blood bought subjects, show in our characters the virtues of his life, we cannot be saved. The only way in which we can gain salvation is through accepting Christ as the Redeemer of the world, and the only hope of the sinner. [Cf: Northern Union Reaper 04-16-07 para. 09] p. 250, Para. 3, [1907MS].

Imagined self-excellence is nothing. Christ is our life. It is his virtue that must be brought into the life of his followers. Self, and every vestige of selfishness, must die. The life that Christ lived in our world is the example of what every man and woman must become in order to be saved. [Cf: Northern Union Reaper 04-16-07 para. 10] p. 250, Para. 4, [1907MS].

From the moment that Christ became a public teacher, he regarded the world as his field, and sought to become it life and light. Today through his word, he presents himself to the human family as their highest good. All who claim to be Christians are to represent him in a Christian [Cf: Northern Union Reaper 04-16-07 para. 11] p. 251, Para. 1, [1907MS].

We are to work as we have never worked before. We are to seek every opportunity of drawing souls to Christ. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, tho unseen, are working to destroy human life. If our life is hid with Christ in God, we shall see of his grace and salvation. Christ is coming to establish his kingdom in the earth. Let our tongues be sanctified, and used to glorify him. As a people we need to be reconverted, and our lives sanctified to declare the truth as it is in Jesus. [Cf: New York Indicator 06-12-07 para. 01] p. 251, Para. 2, [1907MS].

As we engage in the work of distributing our publications, we can, from warm and throbbing hearts, speak of a Saviour's love. God alone has the power to forgive sins. If we do not deliver this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are to be published in our papers. The Lord calls upon all of us to seek to save perishing souls. [Cf: New York Indicator 06-12-07 para. 02] p. 251, Para. 3, [1907MS].

We do not realize how cunningly Satan is at work to deceive, if possible, the very elect. Now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. We need to arouse to our duties. If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive lesson. It was thus our Saviour preached the gospel in the highways and by ways; and, as he preached, the little group that listened to his words would swell into a great company. [Cf: New York Indicator 06-12-07 para. 03] p. 251, Para. 4, [1907MS].

"Be instant in season, out of season." We are to make opportunities for presenting the truth. Christians are to be workers together with Christ. They are to engage in many lines of evangelistic work. [Cf: New York Indicator 06-12-07 para. 04] p. 251, Para. 5, [1907MS].

After his resurrection, Jesus spake to his disciples, saying, "All power is given unto me in heaven and 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: New York Indicator 06-12-07 para. 05] p. 252, Para. 1, [1907MS].

Just now, when people are thinking seriously, literature on 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: New York Indicator 06-12-07 para. 06] p. 252, Para. 2, [1907MS].

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: New York Indicator 06-12-07 para. 07] p. 252, Para. 3, [1907MS].

Brethren and sisters, will you put on the Christian armor? "Your feet shod with the preparation 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 shall 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. Mrs. E. G. White. *Fernando, Cal., April 21, 1907.* [Cf: New York Indicator 06-12-07 para. 08] p. 252, Para. 4, [1907MS].

The commission that Christ gave to His disciples was not merely for the building up of His cause in a few places. Every nation in the earth was to have the light of sacred truth. The churches that have not by Christian zeal and activity been light-bearers to some needy part of the Lord's vineyard, have failed to fulfill the commission of Christ. [Cf: Pacific Union Recorder 07-18-07 para. 01] p. 252, Para. 5,

[1907MS].

Consider the work that our churches in America have done to extend the knowledge of the truth in foreign fields. Has not this promoted the work of the message in our country? Has it not lent power and influence to the cause of present truth at home? Had the money and labor that has been given to the cause in other lands been confined to the work in the home land, would not the church have lost materially in spiritual life? [Cf: Pacific Union Recorder 07-18-07 para. 02] p. 252, Para. 6, [1907MS].

God has been honored by the work that has been done for the people in distant lands. We must increase our liberalities to missions. And while we increase our labor and our gifts for foreign fields, we must not neglect the work that needs to be done at home. [Cf: Pacific Union Recorder 07-18-07 para. 03] p. 253, Para. 1, [1907MS].

The message is given to us at this time, Act your part in your home field. There is a decided work to be done in all our cities and towns. Had the churches labored faithfully for the cities and towns in which they are located, a great work would have been done in bringing the message of present truth before the people of all nationalities in America, and multitudes would have accepted the truth, and with the burden of communicating the light they had received to their countrymen, they would have gone forth as missionaries to their home fields. Thus thousands would have been reached that are yet unwarned, and the foreign fields that now have so few workers would have hundreds of laborers engaged in teaching the truths of the third angel's message. [Cf: Pacific Union Recorder 07-18-07 para. 04] p. 253, Para. 2, [1907MS].

The Lord designed that the cities of America should be thoroughly warned, that her people, gathered here from many nations, should be converted to carry the message of warning to all the world. Had the commission of Christ been accepted in all its fulness by the people of God, a great and noble work would be accomplished that is still to be done. Commercial interests would have been made of secondary importance. The command, "Go ye into all the world," would have closed the door of selfish indulgence, and needless expenditure of means for dress and adornments. The Lord would have opened the way for the truth to extend to all the world. [Cf: Pacific Union Recorder 07-18-07 para. 05] p. 253, Para. 3, [1907MS].

Our field is the world. Repeat it again and again. Our field is the world. We rejoice for those who have made a willing offering of their property to the Lord. We encourage all to help with their means in the cause of God. Christians who are fully awake to the needs of the work, will not spend the Lord's money needlessly. They will consider the great missionary field to be worked, and viewing their obligations in the light of the cross of Calvary, they will consider no sacrifice too great to make for Him who gave His life for the life of the world. [Cf: Pacific Union Recorder 07-18-07 para. 06] p. 253, Para. 4, [1907MS].

The Lord is calling upon His people to take up different lines of missionary work. Those who are in the highways and the hedges are to hear the saving gospel message. Church-members are to do evangelistic work in the homes of their friends and neighbors who have not received

full evidence of the truth. The presentation of the truth in love and sympathy, from house to house, is in harmony with the instruction that Christ gave to His disciples when He sent them out on their first missionary tour. By songs of praise to God, by humble, heartfelt prayers, by a simple presentation of Bible 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: Pacific Union Recorder 07-18-07 para. 07] p. 253, Para. 5, [1907MS].

All who surrender themselves to God in unselfish service for humanity are in cooperation with the Lord of glory. This thought sweetens all toil, it braces the will, it nerves the spirit for whatever may befall. Working with unselfish heart, ennobled by being partakers of Christ's sufferings, sharing His sympathies, they help to swell the tide of His joy, and bring honor and praise to His exalted name. [Cf: Pacific Union Recorder 07-18-07 para. 08] p. 253, Para. 6, [1907MS].

Precious are God's promises to those who minister in His name. He says, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Thou shalt "call, and the Lord shall answer; thou shalt cry, and He will say, Here am I." Thy light shall "rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Ellen G. White. *Sanitarium, Cal., June 18, 1907*. [Cf: Pacific Union Recorder 07-18-07 para. 09] p. 254, Para. 1, [1907MS].

To the church in Corinth, Paul wrote: [Cf: Pacific Union Recorder 10-31-07 para. 01] p. 254, Para. 2, [1907MS].

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power they were willing of themselves; praying us with much entreaty that we should receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord and unto us by the will of God." [Cf: Pacific Union Recorder 10-31-07 para. 02] p. 254, Para. 3, [1907MS].

At the time of this writing, the apostle was on a journey, one object of which was to collect means for the relief of the poor saints at Jerusalem. He had established in the Corinthian church, as also in Galatia, a system of weekly offerings, and had enjoined upon Titus, in his visits to the churches, to give special attention to the forwarding of this benevolent enterprise. [Cf: Pacific Union Recorder 10-31-07 para. 03] p. 254, Para. 4, [1907MS].

The brethren in Macedonia were very poor. In receiving the gospel, they had placed themselves under persecution and oppression. With some, every advantage was denied them because of their faith. Because of their poverty and their trials, they knew how to sympathize with those who were in need. In their poverty, they gave so liberally that the

brethren were surprised at the amount raised. [Cf: Pacific Union Recorder 10-31-07 para. 04] p. 254, Para. 5, [1907MS].

The reason for their liberality was that they had in their hearts the love of the truth. They themselves had tasted of suffering. Trusting in the Lord, they had been comforted, and their hearts went out in sympathy to their brethren in need. They were willing to deprive themselves of goods and of money, that they might relieve the suffering saints in the church at Jerusalem. [Cf: Pacific Union Recorder 10-31-07 para. 05] p. 254, Para. 6, [1907MS].

Not only was Paul actuated by a desire to relieve the sufferings of his Jewish brethren, but also by the hope that the tangible expression of the love and sympathy of the Gentile converts would soften the bitter feelings cherished toward them by many of the believers in Judea. Notwithstanding the poverty of the brethren in Macedonia, they joined readily in the apostle's plan, and urged him to accept their bounty for the needy Christians at Jerusalem. They had the utmost confidence in his integrity and judgment, and considered him the proper person to take charge of their gifts. [Cf: Pacific Union Recorder 10-31-07 para. 06] p. 254, Para. 7, [1907MS].

The brethren in Macedonia experienced the truth of the words of Christ, "It is more blessed to give than to receive." They felt that the cause of Christ was one everywhere. They, therefore, in their poverty, felt called out to help other churches more needy than themselves. This spirit of unsectional liberality should characterize the churches of to-day. They should continually keep the burden on their souls for the advancement of the cause of God in any and every place. [Cf: Pacific Union Recorder 10-31-07 para. 07] p. 255, Para. 1, [1907MS].

Titus had visited the churches in Macedonia. So successful had he been in calling forth the liberality of the brethren there, that Paul desired, as he wrote to the Corinthians, that as he had begun, so he would also finish in them the same grace also. [Cf: Pacific Union Recorder 10-31-07 para. 08] p. 255, Para. 2, [1907MS].

"Therefore," he continues, "as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." [Cf: Pacific Union Recorder 10-31-07 para. 09] p. 255, Para. 3, [1907MS].

Here benevolence is placed by the side of faith, love, and Christian diligence. Those who think that they can be good Christians, and yet close their ears and hearts to the calls of God for their liberalities, are in a fearful deception. There are those who abound in professions of great love for the truth, and, so far as words are concerned, have an interest to see the truth advance, but who do nothing for its advancement. The faith of such is dead; not being made perfect by works. The Lord never made such a mistake as to convert a soul, and leave it under the power of covetousness. [Cf: Pacific Union Recorder 10-31-07 para. 10] p. 255, Para. 4, [1907MS].

In appealing to the brethren at Corinth to give liberally, Paul reminds them of the great sacrifice made in their behalf by the Lord Jesus Christ: [Cf: Pacific Union Recorder 10-31-07 para. 11] p. 255,

Para. 5, [1907MS].

"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: Pacific Union Recorder 10-31-07 para. 12] p. 255, Para. 6, [1907MS].

"And herein I give my advice," Paul continues, "for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." [Cf: Pacific Union Recorder 10-31-07 para. 13] p. 255, Para. 7, [1907MS].

Paul had brought to the attention of the church in Corinth, the liberal example of the brethren in Macedonia, where, though they were exceedingly poor, they had with thankfulness and willingness contributed in response to the appeals for help. In this, however, he did not desire to lay an unduly heavy burden upon them. [Cf: Pacific Union Recorder 10-31-07 para. 14] p. 255, Para. 8, [1907MS].

"For I mean not that other men be eased and ye burdened," he declares, "but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality: as it is written. He that had gathered much had nothing over; and he that had gathered little had no lack." [Cf: Pacific Union Recorder 10-31-07 para. 15] p. 255, Para. 9, [1907MS].

In his journey to Corinth, Titus was accompanied by another brother who was highly esteemed among all the churches. Still another who had labored diligently with the apostle was sent to accompany these brethren. Concerning these laborers the apostle wrote: [Cf: Pacific Union Recorder 10-31-07 para. 16] p. 256, Para. 1, [1907MS].

"Thanks be to God which put the same earnest care into the heart of Titus for you. For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you. And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: avoiding this that no man should blame us in this abundance which is administered by us; providing for honest things, not only in the sight of the Lord, but also in the sight of men. [Cf: Pacific Union Recorder 10-31-07 para. 17] p. 256, Para. 2, [1907MS].

"And we have sent with them our brother whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you." [Cf: Pacific Union Recorder 10-31-07 para. 18] p. 256, Para. 3, [1907MS].

In the following words Paul commends to the Corinthian church these brethren who had so willingly undertaken a difficult task: [Cf: Pacific Union Recorder 10-31-07 para. 19] p. 256, Para. 4, [1907MS].

"Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf." Mrs. E. G. White. [Cf: Pacific Union Recorder 10-31-07 para. 20] p. 256, Para. 5, [1907MS].

Paul's testimony was accepted as of great weight, because of the many revelations he had received. He knew better than did many others the necessities of the various places. But he was unwilling to take personal charge of the raising of the contribution for the relief of the saints at Jerusalem. He had been largely instrumental in causing it to be raised, but, lest any should find occasions to speak evil, Titus and his companions made the journey to Corinth; for there was no safe way of transporting money at that time. [Cf: Pacific Union Recorder 11-14-07 para. 01] p. 256, Para. 6, [1907MS].

The apostle refers to the fact that a year before, a gift had been pledged; but there had been no realization of this pledge. The apostle now had an efficient helper whom he could send out to the churches reminding them of their pledges, lest they should fail to carry out their good resolutions. It was essential for the repute of the church that they should now make good the promise they had made a year before. [Cf: Pacific Union Recorder 11-14-07 para. 02] p. 256, Para. 7, [1907MS].

"For as touching the ministering to the saints," the apostle continues, "it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready; lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness. But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." [Cf: Pacific Union Recorder 11-14-07 para. 03] p. 256, Para. 8, [1907MS].

"God loveth a cheerful giver," and those who love Him will give freely and cheerfully when by so doing they can advance His cause and promote His glory. The Lord never requires His people to offer more than they are able, but according to their ability He is pleased to accept and bless their thank-offerings. Let willing obedience and pure love bind upon the altar every offering that is made to God; for with such sacrifices He is well pleased. [Cf: Pacific Union Recorder 11-14-07 para. 04] p. 257, Para. 1, [1907MS].

"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; (as it is written, He hath dispersed abroad: he hath given to the poor: his righteousness remaineth forever. Now He that ministereth seed to

the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [Cf: Pacific Union Recorder 11-14-07 para. 05] p. 257, Para. 2, [1907MS].

Many exceeding great and precious promises has the Lord made to the liberal: [Cf: Pacific Union Recorder 11-14-07 para. 06] p. 257, Para. 3, [1907MS].

"Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and Thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; Thou wilt make all his bed in his sickness." [Cf: Pacific Union Recorder 11-14-07 para. 07] p. 257, Para. 4, [1907MS].

"Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Cf: Pacific Union Recorder 11-14-07 para. 08] p. 257, Para. 5, [1907MS].

"There is that scattereth, and yet increaseth; . . . the liberal soul shall be made fat: and he that watereth shall be watered also himself." [Cf: Pacific Union Recorder 11-14-07 para. 09] p. 257, Para. 6, [1907MS].

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." [Cf: Pacific Union Recorder 11-14-07 para. 10] p. 257, Para. 7, [1907MS].

"He that hath a bountiful eye shall be blessed; for He giveth of his bread to the poor." [Cf: Pacific Union Recorder 11-14-07 para. 11] p. 257, Para. 8, [1907MS].

"The liberal deviseth liberal things; and by liberal things shall he stand." [Cf: Pacific Union Recorder 11-14-07 para. 12] p. 257, Para. 9, [1907MS].

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." [Cf: Pacific Union Recorder 11-14-07 para. 13] p. 257, Para. 10, [1907MS].

"For the administration of this service, not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after you for the exceeding grace of God in you. Thanks be unto God for His unspeakable gift." [Cf: Pacific Union Recorder 11-14-07 para. 14] p. 258, Para. 1, [1907MS].

There are some who are liberal with their gifts, and these gifts call forth the grateful praise of those who through them are given a knowledge of the gospel. The givers become the subject of the prayers

of those who receive the benefit of the offerings made. [Cf: Pacific Union Recorder 11-14-07 para. 15] p. 258, Para. 2, [1907MS].

The Spirit of God is grieved when those church-members who have means withhold the offerings that would help the work to be carried forward rapidly and extensively. Will not our church-members become intelligent in regard to the needs of the missionary fields, and respond to the efforts that are being made to secure help for those workers who are laboring in difficult places? Who with Paul will seek to stir up the churches to a spirit of liberality for these needy fields? Not only in the South but in many places the work is hard to carry, and the workers are compelled, as it were, to make brick without straw. [Cf: Pacific Union Recorder 11-14-07 para. 16] p. 258, Para. 3, [1907MS].

To all our people I bear the message: If we will be sanctified, soul, body, and spirit, to do the will of the Lord, He will walk in our midst as a light from heaven. Let there be a breaking up of every selfish method of labor, and let each help the other, as one great converted brotherhood. Mrs. E. G. White. [Cf: Pacific Union Recorder 11-14-07 para. 17] p. 258, Para. 4, [1907MS].

[The following Testimony was written in 1902, and was addressed to Elder Irwin, who was in Australia at the time.] [Cf: Report of Progress 12-03-07 para. 01] p. 258, Para. 5, [1907MS].

I will try to answer your question as to what you should do in the case of Sunday laws being enforced. [Cf: Report of Progress 12-03-07 para. 02] p. 258, Para. 6, [1907MS].

The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was, that when the people were moved by a power from beneath to enforce Sunday observance. Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort. [Cf: Report of Progress 12-03-07 para. 03] p. 258, Para. 7, [1907MS].

To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you law-breakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance. [Cf: Report of Progress 12-03-07 para. 04] p. 258, Para. 8, [1907MS].

When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people, and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws. [Cf: Report of Progress 12-03-07 para. 05] p. 259, Para. 1, [1907MS].

When a man, white or black, is arrested for Sunday breaking, he is placed at a great disadvantage. He is humiliated. And it is well-nigh hopeless for him to obtain a fair trial. Often when Sabbath-keepers in the Southern states are arrested for working on Sunday, they are sent to the chain-gang, where they are forced to work on the Sabbath. The Lord does not command them to place themselves where they are obliged to dishonor his holy rest-day. [Cf: Report of Progress 12-03-07 para. 06] p. 259, Para. 2, [1907MS].

Our churches should understand the methods to be used in avoiding this difficulty. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love. Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls. [Cf: Report of Progress 12-03-07 para. 07] p. 259, Para. 3, [1907MS].

Let the teachers in our schools devote Sunday to missionary effort. I was instructed that they would thus be able to defeat the purposes of the enemy. Let the teachers take the students with them to hold meetings for those who know not the truth. Thus they will accomplish much more than they could in any other way. [Cf: Report of Progress 12-03-07 para. 08] p. 259, Para. 4, [1907MS].

The law for the observance of the first day of the week is the production of apostate Christendom. Sunday is the child of the papacy, exalted by the Christian world above the sacred day of God's rest. In no case are God's people to pay homage to it. But I wish them to understand that they are not doing God's will by braving opposition when he wishes them to avoid it. Thus they create prejudice so bitter that it is impossible for the truth to be proclaimed. Make no demonstrations on Sunday in defiance of the law. If this is done in one place, and you are humiliated, the same thing will be done in another place. We can use Sunday as a day on which to carry forward work that will tell on the side of Christ. We are to do our best, working with all meekness and lowliness. [Cf: Report of Progress 12-03-07 para. 09] p. 260, Para. 1, [1907MS].

Many things that do not appear in a correct light will be made plain in the day of the Lord; but the question of forgiveness needs not to be interpreted. If a brother errs, forgive him if he asks you. If he is not humble enough to ask, forgive him in your heart, and express your forgiveness in words and actions. Then the weight of his sin will not in any degree rest on you. [Cf: The Southern Review 01-01-07 para. 01] p. 260, Para. 2, [1907MS].

If thy brother "trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." And we are not only to forgive seven times, but until seventy times seven. Just as often as God forgives us, we are to forgive one another--"considering thyself," Paul cautions, "lest thou also be tempted." [Cf: The Southern Review 01-01-07 para. 02] p. 260, Para. 3, [1907MS].

There is never a time when it is right for you or me to say, "I will not forgive my brother; I will not walk in harmony with him." He who does this places himself in opposition to the teachings of Christ. If your brother does you an injustice ignorantly, and then holds out the hand of fellowship, saying, "If I have erred and have done you an injury, forgive me," and you draw away from him, refusing to forgive, you turn away from the great Counselor, and need yourself to repent and be forgiven. [Cf: The Southern Review 01-01-07 para. 03] p. 260, Para. 4, [1907MS].

If your brother injures you knowingly, and afterward repents, saying, "Forgive me," it is not for you to refuse to forgive because you do not think that he feels humble enough, and does not mean what he says. You have no right to judge him, for you cannot read the heart. [Cf: The Southern Review 01-01-07 para. 04] p. 260, Para. 5, [1907MS].

One man is never to say to another, "When I see that you have reformed, then I will forgive you." This is in accordance with human nature, but it is not God's plan. By showing that you do not desire fellowship with your brother, you not only hurt his soul and your own, but you wound and bruise the heart of Christ. [Cf: The Southern Review 01-01-07 para. 05] p. 260, Para. 6, [1907MS].

Little heed is paid to the instruction Christ has given. His people come to him in prayer, asking favors, while at the same time they are cherishing hatred against their brother, not only thinking, but speaking evil of him. God cannot bless them; for they refuse to put out of the way that which causes discord and variance. They would not appreciate the blessing of God, should he give it to them as they desire. [Cf: The Southern Review 01-01-07 para. 06] p. 261, Para. 1, [1907MS].

Christ points his followers to the path of self-sacrifice and self-surrender. How much better it would be if they would humble themselves under the mighty hand of God, seeking to remove everything that hinders pure, loving fellowship. Those who do this not only help themselves, but help their brethren and sisters, clearing away the cloud of misunderstanding which Satan [Cf: The Southern Review 01-01-07 para. 07] p. 261, Para. 2, [1907MS].

My brethren and sisters, prepare the way, that you may come to God and be forgiven. It is not your brother's sin you are to confess, but your own. In doing this, you are making straight paths for his feet, and softened and subdued, he will fall on the Rock, and be broken. And the Lord will look with pleasure on the offering brought to him. [Cf: The Southern Review 01-01-07 para. 08] p. 261, Para. 3, [1907MS].

Study the Saviour's words: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case"-- whatever your position--"enter into the kingdom of heaven." The righteousness of the scribes and Pharisees was of a selfish character, consisting of external forms. The righteousness which God requires is internal. The heart must be purified, else Christ cannot be enthroned there: then the life must be conformed to the will of God. [Cf: The Southern Review 01-01-07 para. 09] p. 261, Para. 4, [1907MS].

It is no marvel that the church is not vivified by the Holy Spirit's power. Men and women are setting aside the instruction Christ has given. Anger and covetousness are gaining the victory, and the soul temple is full of wickedness, so that there is no room for Christ. Men, unheeding the words of the Saviour, follow their own perverse ways. They take themselves into their own hands, rejecting reproofs and warnings, until the candlestick is moved out of its place, and spiritual discernment is confused by human ideas. Men set the law of God aside to follow the light of their own imagination. [Cf: The Southern Review 01-01-07 para. 10] p. 261, Para. 5, [1907MS].

All who love Jesus will search the Scriptures, that they may know and do his will. In God alone is our strength. In quietness and forbearance we shall conquer. Those who reveal the patience of Christ will obtain deliverance. They will share in the triumph of their Master. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Mrs. E. G. White. [Cf: The Southern Review 01-01-07 para. 11] p. 261, Para. 6, [1907MS].

"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: The Southern Review 01-01-07 para. 01] p. 261, Para. 7, [1907MS].

"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: The Southern Review 01-01-07 para. 02] p. 262, Para. 1, [1907MS].

God saw everything that he had made, and "behold, it was very good. And the evening and the morning were the sixth day." "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work." [Cf: The Southern Review 01-08-07 para. 01] p. 262, Para. 2, [1907MS].

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever." [Cf: The Southern Review 01-08-07 para. 02] p. 262, Para. 3, [1907MS].

God gave the Sabbath to his people to be a continual sign of his love and mercy and of their obedience. As he rested on this day and was refreshed, so he desired his people to rest and be refreshed. It was to be a constant reminder to them that they were included in his covenant of grace. Throughout your generations, he said, the Sabbath is to be my sign, my pledge, to you that I am the Lord that doth sanctify you, that I have chosen you and set you apart as my peculiar people. And as you keep the Sabbath holy, you will bear testimony to the nations of the earth that you are my chosen people. [Cf: The Southern Review 01-08-07

para. 03] p. 262, Para. 4, [1907MS].

During their bondage in Egypt, the children of Israel lost their knowledge of the true Sabbath, and with it their knowledge of the Creator. God called his people out of Egypt, and in the wilderness gave them his law, the expression of his character and authority. From Mount Sinai he spoke the commandments in an audible voice, and then wrote them with his own finger on tables of stone, thus denoting their enduring character. In this law God declared, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." [Cf: The Southern Review 01-08-07 para. 04] p. 262, Para. 5, [1907MS].

Before the law was given from Sinai, God wrought a miracle each week to impress the people with the sanctity of the Sabbath. He rained manna from heaven for their food, and each day they gathered this manna, but on the sixth day they gathered twice as much as usual, according to the directions of Moses. [Cf: The Southern Review 01-08-07 para. 05] p. 262, Para. 6, [1907MS].

"And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan." Thus for forty years God worked each week a miracle before his people, to show them that his Sabbath was a sacred day. [Cf: The Southern Review 01-08-07 para. 06] p. 262, Para. 7, [1907MS].

The children of Israel were erecting the tabernacle in the wilderness, and haste was necessary; but the word came to them: "Verily my Sabbaths ye shall keep." Though the work on the tabernacle must be carried forward with expedition, the Sabbath must not be employed as a working day. Even the work on the Lord's house must give way to the sacred observance of the Lord's rest-day. Thus jealous is God for the honor of his memorial of creation. [Cf: The Southern Review 01-08-07 para. 07] p. 263, Para. 1, [1907MS].

The Sabbath is a token between God and his people. It is a holy day, given by the Creator to man as a day upon which to rest, and reflect upon sacred things. God designed it to be observed through every age as a perpetual covenant. It was to be regarded as a peculiar treasure, a trust to be carefully cherished. [Cf: The Southern Review 01-08-07 para. 08] p. 263, Para. 2, [1907MS].

As we observe the Sabbath, let us remember that it is the sign which heaven has given to man that he is accepted in the Beloved; that if he is obedient, he may enter the city of God, and partake of the fruit of the tree of life. As we refrain from labor on the seventh day, we testify to the world that we are on God's side, and are striving to live in perfect conformity to his commandments. Thus we recognize as our sovereign the God who made the world in six days and rested on the seventh. [Cf: The Southern Review 01-08-07 para. 09] p. 263, Para. 3, [1907MS].

The Sabbath is the clasp which unites God and his people. But the Sabbath command has been broken. God's holy day has been desecrated.

The Sabbath has been torn from its place by the man of sin, and a common working day has been exalted in its stead. In the fifty-eighth chapter of Isaiah is outlined the work God's people are to do. A breach has been made in the law, and this breach is to be repaired. The true Sabbath is to be restored to its rightful position as God's rest-day. The law is to be magnified and made honorable. [Cf: The Southern Review 01-08-07 para. 10] p. 263, Para. 4, [1907MS].

To those who do this work the Lord says, "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father, for the mouth of the Lord hath spoken it." Mrs. E. G. White. [Cf: The Southern Review 01-08-07 para. 11] p. 263, Para. 5, [1907MS].

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 cannot estimate how great an influence would have gone forth from Washington in favor of the truth, had a sanitarium been established there twenty years ago. Above all places, this place should be worked. Satan is working there with all his might." [Cf: The Southern Review 01-08-07 para. 01] p. 263, Para. 6, [1907MS].

"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: The Southern Review 01-08-07 para. 02] p. 263, Para. 7, [1907MS].

"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: The Southern Review 01-08-07 para. 03] p. 264, Para. 1, [1907MS].

"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."-- Mrs. E. G. White in letter written Oct. 14, 1903. J. S. Washburn. [Cf: The Southern Review 01-08-07 para. 04] p. 264, Para. 2, [1907MS].

The end is fast approaching, and many of our churches are asleep. Let all now make it their chief business to serve the Lord. God has entrusted to his people the talent of means, some more and some less than others. With many the possession of wealth has proved a snare. In their desire to follow the fashions of the world, they have lost their zeal for the truth, and they are in peril of losing eternal life. In proportion as God has prospered them, men should return to him of the goods he has entrusted to their stewardship. [Cf: The Southern Review 01-15-07 para. 01] p. 264, Para. 3, [1907MS].

As members of the Lord's family we have a decided work to do. We must carefully examine our hearts to see if we are truly converted to God's service. Are we entirely free from worldly habits, ideas, and customs that are abhorrent to God? [Cf: The Southern Review 01-15-07 para. 02] p. 264, Para. 4, [1907MS].

An Important Event. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." [Cf: The Southern Review 01-15-07 para. 03] p. 264, Para. 5, [1907MS].

Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent efforts, they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away sin, among God's people on earth. [Cf: The Southern Review 01-15-07 para. 04] p. 264, Para. 6, [1907MS].

Robbing God. "Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?" [Cf: The Southern Review 01-15-07 para. 05] p. 265, Para. 1, [1907MS].

The Lord reveals to his people their special sin. "Will a man rob God?" he asks. "Yet ye have robbed me." Still the convicted of sin, the disobedient, inquire, "Wherein have we robbed thee?" [Cf: The Southern Review 01-15-07 para. 06] p. 265, Para. 2, [1907MS].

Definite indeed is the Lord's answer: "In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you

blessed; for ye shall be a delightsome land, saith the Lord." [Cf: The Southern Review 01-15-07 para. 07] p. 265, Para. 3, [1907MS].

Here are important matters for our consideration. Read carefully the charge that God makes against those who have not fulfilled the conditions of their agreement with him. In his mercy, the Lord has bestowed rich bounties upon his people, and many have selfishly withheld from him the money for which he called. Let all carefully examine into their business relations with their Creator. Those who will not hesitate to deal treacherously with their Maker will certainly not hesitate to deal treacherously with their fellow-men. [Cf: The Southern Review 01-15-07 para. 08] p. 265, Para. 4, [1907MS].

I desire to impress upon all our people that God regards the withholding of tithes and offerings as robbery. We are merely stewards of God. We do not own the money that passes into our hands. In its disbursement we are to be co-laborers with Christ. [Cf: The Southern Review 01-15-07 para. 09] p. 265, Para. 5, [1907MS].

We should feel an intense interest in the advancement of the work of God. This work has already grown to large proportions, but it is to advance still more rapidly. We need many more laborers, and there must be with all a spirit of self-denial, in order to provide facilities for the carrying forward of the message into new fields. In many places the work has been greatly retarded because of the scarcity of means. The rebuke of God will rest upon those who do not come up to his help. [Cf: The Southern Review 01-15-07 para. 10] p. 265, Para. 6, [1907MS].

In the Southern field a beginning has been made, but there is still a great work to be done for all classes. We now call upon all who love Christ to help with their means the work of God in this needy field. [Cf: The Southern Review 01-15-07 para. 11] p. 265, Para. 7, [1907MS].

Laborers Needed. There should be among us an army of people who are prepared to open the Scriptures to many who are perishing in their sins. Let spiritually-minded men and women take hold of this work where they are. As they find opportunity, let them pray for those for whom they labor. All classes are to be reached. Poverty need not hinder any one from coming to Jesus. We should manifest a decided interest for those who are more wealthy, and endeavor to lead them to lay up their treasure in the heavens, an enduring substance, that will never perish. [Cf: The Southern Review 01-15-07 para. 12] p. 265, Para. 8, [1907MS].

Let our church-members take up such work where they are, and let all unite in sustaining the work in the regions beyond. Wonderful progress has already been seen, but we still have an exceedingly large work before us, a work that calls for self-denial and cross-bearing. [Cf: The Southern Review 01-15-07 para. 13] p. 266, Para. 1, [1907MS].

The Lord's Treasury Should Be Supplied. As we close the year 1906, I plead with my brethren and sisters to make their record right with God, and to be faithful in rendering to him his own in tithes and offerings. May God help each one to act his part in the work of saving souls. [Cf: The Southern Review 01-15-07 para. 14] p. 266, Para. 2, [1907MS].

In the Lord's treasury there should be sufficient means to give an adequate support to those who devote their time to the work of saving

souls. Their just wages should not be begrudged them. Those who are willing to labor for the Master should not be allowed to lack for the necessities of life. They should be enabled to live comfortably, and also to have enough so that they can make donations to the cause of God; for it frequently happens that they are expected to take the lead in making offerings. [Cf: The Southern Review 01-15-07 para. 15] p. 266, Para. 3, [1907MS].

In the great work of warning the world, those who have the truth in the heart, and are sanctified through the truth, will act their assigned part. They will be faithful in the payment of tithes and offerings. Every church-member is bound by covenant relation with God to deny himself of every extravagant outlay of means. Let not the want of economy in the home life render us unable to act our part in strengthening the work already established, and in entering new territory. [Cf: The Southern Review 01-15-07 para. 16] p. 266, Para. 4, [1907MS].

Schools and sanitariums are to be established. These should be located out of the cities. Students should be fitted to engage in various lines of God's work. We have been greatly favored in securing land and buildings suitable for sanitarium work, at prices far below the original cost. Through the work done in these institutions, we may reach all classes, high and low. The work in behalf of the sick and suffering was ordained of God. [Cf: The Southern Review 01-15-07 para. 17] p. 266, Para. 5, [1907MS].

Following in Christ's Footsteps. Christ's chief work was in the preaching of the gospel to the poor. He chose to minister to the needy, the ignorant. In simplicity he opened before them the blessings they might receive, and thus he awakened their soul's hunger for the truth, the bread of life. Christ's life is an example to all his followers. It is the duty of every one who has learned the way of life to teach others what it means to believe in the word of God. [Cf: The Southern Review 01-15-07 para. 18] p. 266, Para. 6, [1907MS].

There are many in the shadow of death, who need to be instructed in the truths of the gospel. Nearly the whole world is lying in wickedness, yet we have words of hope for those who sit in darkness. [Cf: The Southern Review 01-15-07 para. 19] p. 266, Para. 7, [1907MS].

"The land of Zabulon and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand." [Cf: The Southern Review 01-15-07 para. 20] p. 266, Para. 8, [1907MS].

From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude; and then he proclaimed to them the truths of the gospel. [Cf: The Southern Review 01-15-07 para. 21] p. 267, Para. 1, [1907MS].

"And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make

you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father mending their nets; and he called them. And they immediately left the ship and their father, and followed him. [Cf: The Southern Review 01-15-07 para. 22] p. 267, Para. 2, [1907MS].

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." [Cf: The Southern Review 01-15-07 para. 23] p. 267, Para. 3, [1907MS].

Christians are not only to give freely of their means to sustain the Lord's work; wherever they are, they are to labor disinterestedly for souls. They themselves are to be sanctified through the truth, to be purified and cleansed from all pride and selfishness. Then they will be prepared to meet their solemn obligations to God, and to enlighten the minds of others who are in darkness regarding Bible truth. Not one thousandth part of what should be done is being done by those who understand the plan of salvation. Every true Christian is so to represent the plan of salvation in his own consistent life, and in his unselfish efforts in behalf of others, that no one to whom he has access may say, "No man careth for my soul." Ellen G. White. *Sanitarium, Cal., Dec. 6, 1906.* [Cf: The Southern Review 01-15-07 para. 24] p. 267, Para. 4, [1907MS].

In his word the Lord has shown what man may become if connected with the Source of all wisdom. The soul of every one is precious. All heaven is interested in the plan of salvation, and its power is waiting our demand. We may choose wisely, and through Christ become more precious in the sight of God than the golden wedge of Ophir, or we may become as sounding brass and a tinkling cymbal; but if we do degenerate, we shall lose heaven with all its riches. [Cf: The Southern Review 02-05-07 para. 01] p. 267, Para. 5, [1907MS].

Character cannot be bought with gold; it cannot come to us by accident. Character is attained by individual effort, aided by the grace of Christ. It is formed by hard, stern battles with self. Conflict after conflict must be urged against hereditary tendencies. [Cf: The Southern Review 02-05-07 para. 02] p. 267, Para. 6, [1907MS].

If the character is left to be molded as chance may direct, it will become deformed and unlovely. In every one there are weak points, and Satan takes advantage of these. Temptations will thicken about the pathway; but the Lord will help those who ask him in sincerity. Then stand fast in the strength of Jesus. Swerve not from the right to gain favor or to avoid difficulty. Christians can afford to be straightforward, and firm as a rock to principle; and all the excellence of character we attain will be gained by moving in this straight line. [Cf: The Southern Review 02-05-07 para. 03] p. 267, Para. 7, [1907MS].

Be kind and considerate of others; but at the same time be frank and sincere, for the Lord despises dissembling. The standard of the world is not the criterion for the Christian: God and the right should be his motto. Truthfulness and frankness should be cherished. He should deal honestly and righteously in this present evil world. [Cf: The Southern Review 02-05-07 para. 04] p. 268, Para. 1, [1907MS].

We can go through the world but once; we cannot come back to rectify mistakes; therefore every move should be made with godly fear and careful consideration. Honesty and policy will not harmonize; either truth and honesty will triumph, or policy will prevail, and honesty cease to direct. The two principles cannot act together; they can never be in agreement. [Cf: The Southern Review 02-05-07 para. 05] p. 268, Para. 2, [1907MS].

These things will bear thoughtful consideration, close, critical examination. We are in the investigative judgment, and the work for the time is solemn heart-searching. The duty devolves upon every one to consider, to watch, and to pray. You are not bidden by the Lord to examine your neighbor's heart. Let your investigative powers be put to work to discover what is in your own heart, the defects in your own character, the work to be done in your own home. [Cf: The Southern Review 02-05-07 para. 06] p. 268, Para. 3, [1907MS].

The proving time has come, and angels are watching the development of character. How many, since they have professed Christ, have changed for the better? My brother, my sister, are you becoming more and more like Jesus, who is pure, undefiled, holy? Can your associates see in you the likeness of Christ? Can they see that you maintain in your dress, in your conversation, in your daily life, the simplicity of your Master? [Cf: The Southern Review 02-05-07 para. 07] p. 268, Para. 4, [1907MS].

The ambition of every soul should be to make straight his paths, that the feet of others may not be led astray. But the anxiety with many is to shape their course to be admired of men. What value can Christians place on the praise and flattery of men who have no reverence for God nor love for his truth? The honor received from such persons is of no worth. We should not aim to receive the applause of the world, but to honor Him who is worthy of the heart's best and holiest affections. This is a worthy ambition, and it brings the highest reward; for God has promised, "Them that honor me I will honor." [Cf: The Southern Review 02-05-07 para. 08] p. 268, Para. 5, [1907MS].

O how much the Spirit of Christ is needed by every one who has any interest or acts any part in the work of God. God would have every one make the most of his talents and opportunities, putting them to a wise use, with an eye single to his glory. But self must not gain the mastery. Hide yourself in Jesus, and let him appear as "the One altogether lovely," the chiefest among ten thousand. [Cf: The Southern Review 02-05-07 para. 09] p. 268, Para. 6, [1907MS].

It is the duty and privilege of all to use reason as far as man's finite faculties can go; but there is a limit to man's resources. There are many things that can never be reasoned out by the strongest intellect, or discerned by the most penetrating mind. Philosophy cannot determine the ways and works of God; the human mind cannot measure

infinity. Jehovah is the fountain of all wisdom, of all truth, of all knowledge. There are high attainments that man can reach in this life through the wisdom that God imparts; but there is an infinity beyond that will be the study and the joy of the saints throughout eternal ages. Man can now only linger on the border of that vast expanse, and let imagination take its flight. Finite man cannot fathom the deep things of God; for spiritual things are spiritually discerned. The human mind cannot comprehend the wisdom and power of God. Mrs. E. G. White. [Cf: The Southern Review 02-05-07 para. 10] p. 268, Para. 7, [1907MS].

All should endeavor to realize the shortness of time, and the solemnity and importance of the period in which we live. There is no time now to be spent in serving self, and in acquiring property for ourselves and our children. A change is to take place; a new order of things is to begin. The heavens are to be rolled together as a scroll; and then shall appear "the Son of man coming in the clouds with power and great glory." For "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." [Cf: The Southern Review 02-12-07 para. 01] p. 269, Para. 1, [1907MS].

Then it is that "the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman," will receive as their works have been. Solemn hour, when the servants are reckoned with, and recompense is awarded to all. There will be no second trial. Probation will close forever. [Cf: The Southern Review 02-12-07 para. 02] p. 269, Para. 2, [1907MS].

All unbelief in regard to the claims of God's law here ceases; for it is by this standard that all are judged. Every eye then sees God, and every soul realizes what has proved his ruin. It is then seen and acknowledged that God's law governs all created intelligences. There are none to question the authority of the great Lawgiver. Scoffers no longer say, "Where is the promise of his coming?" neither do they wonder that a peculiar people believed in, and waited for, their Lord's appearing. His coming is the greatest event in the world's history; and those who have had respect to all his commandments, are then classed among the loyal and true, and rewarded with eternal life. [Cf: The Southern Review 02-12-07 para. 03] p. 269, Para. 3, [1907MS].

Shall we not all be aroused before probation closes, to see that fidelity to Christ in this life will meet with a sure reward when he shall give to every man according as his works have been? The Lord plainly tells what he thinks of those who sit at ease, leaving others to do the work assigned them. They are represented by the slothful man in the parable of the ten talents. "I was afraid," he says, "and went and hid thy talent in the earth." [Cf: The Southern Review 02-12-07 para. 04] p. 269, Para. 4, [1907MS].

And why did the delinquent do this? Here is his answer: "I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." The Lord replies, "Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest thou not my money into the bank, that at my coming I might have received mine own with usury?" [Cf: The

Southern Review 02-12-07 para. 05] p. 269, Para. 5, [1907MS].

Then the sentence is pronounced: "Take the talent from him;" take away all my gifts and endowments, and all his opportunities for usefulness. For a time I lent him talents, and gave him opportunity to use them to my glory. He saw others at work, and might have joined them, and done much good; but he had no love for me or my service, and his life was spent in serving self. This indolent servant now sees that God's claims cannot be set aside with impunity. [Cf: The Southern Review 02-12-07 para. 06] p. 269, Para. 6, [1907MS].

All have received talents, and all can use them in the service of the Master; but many choose to put skill, tact, perseverance, and energy into their business transactions. Too little is said to stir up these non-workers; but if anything is said, many pay no attention. The Lord Jesus is about to "be revealed in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." But men neglect all the claims of Jehovah, disregard his holy law, disappoint his expectations in everything, and yet they feel that they are not the ones who will be punished at Christ's coming. How terrible is the self-deception of those souls who are at ease in Zion. They believe everything in God's word that flatters their self-love, but they heed not the warnings and denunciations that make them uncomfortable. Like the Jews, many mistake the enjoyment of their privileges for the benefit they should derive from them. [Cf: The Southern Review 02-12-07 para. 07] p. 270, Para. 1, [1907MS].

It is a great step heavenward, not only to see and love the truth, but to carry it out in the daily life. How changed will a man become under its sanctifying influence! "Wherefore if any man be in Christ, he is a new creature; behold, all things are become new." His words and deportment are such that it can in truth be said of him that he is a partaker of "the divine nature, having escaped the corruption that is in the world through lust." [Cf: The Southern Review 02-12-07 para. 08] p. 270, Para. 2, [1907MS].

As long as probation lasts, there will be work to do for the Master. In the church burden-bearers are needed--not those who are trying to occupy the highest position, but those who are humble, earnest workers for Jesus. Fathers and mothers in Israel are everywhere needed, those who will honor God in their families, in the church, among unbelievers, and wherever they are. Think of different ones for whom you can manifest an interest, and in the fear of God make personal efforts to reach them. As long as, keeping self out of sight, and with heart filled with love, you labor to seek and to save that which was lost, the rich blessing of God will attend you. [Cf: The Southern Review 02-12-07 para. 09] p. 270, Para. 3, [1907MS].

May the converting power of God come upon the churches, that they may feel a burden for souls, for the souls for whom Christ died, and seek to save them before the day of God's wrath breaks over the world. Mrs. E. G. White. [Cf: The Southern Review 02-12-07 para. 10] p. 270, Para. 4, [1907MS].

The voice of the long-suffering Saviour invites us, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." To the needy, the fainting, those who are bowed down with burden and care and

perplexity, the invitation is, Come. It is Christ's glory to encircle us in the arms of his mercy and love, and bind up our wounds. He will sympathize with those who need sympathy, and strengthen those who need strength. [Cf: The Southern Review 02-19-07 para. 01] p. 270, Para. 5, [1907MS].

There is life and peace and joy in Jesus Christ. He is the sinner's friend. In him there is power and glory and strength for all. If we believe that this power and glory are ours, and comply with the conditions laid down in his word, we shall be strong in the strength of the Mighty One. [Cf: The Southern Review 02-19-07 para. 02] p. 270, Para. 6, [1907MS].

But many professed Christians are well represented by the vine that is trailing upon the ground, and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "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: The Southern Review 02-19-07 para. 03] p. 270, Para. 7, [1907MS].

There are conditions to meet if we would be blessed and honored by God. God has the first and highest claims upon his people. Set your affections upon him and upon heavenly things. Your tendrils must be severed from everything earthly. You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. It is impossible for you to unite with those who are corrupt, and still remain pure. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" [Cf: The Southern Review 02-19-07 para. 04] p. 271, Para. 1, [1907MS].

Will separation from the world, in obedience to the divine command, unfit us for the work the Lord has left us? Will it hinder us from doing good to those around us?--No; the firmer hold we have on heaven, the greater will be our power for usefulness. We should study the Pattern, that the spirit which dwelt in Christ may dwell in us. The Saviour was not found among the exalted and honorable of the world. He did not spend his time among those who were seeking their ease and pleasure. He worked to help those who needed help, to save the lost and perishing, to lift up the bowed down, to break the yoke of oppression from those in bondage, to heal the afflicted, and to speak words of sympathy and consolation to the distressed and sorrowing. [Cf: The Southern Review 02-19-07 para. 05] p. 271, Para. 2, [1907MS].

We are required to follow the Master's example. The more we partake of the spirit of Christ, the more we shall seek to do for our fellow men. We shall bless the needy and comfort the distressed. Filled with a love for perishing souls, we shall find our delight in following the footsteps of the Majesty of heaven. [Cf: The Southern Review 02-19-07 para. 06] p. 271, Para. 3, [1907MS].

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word--separation from the world? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and

prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. [Cf: The Southern Review 02-19-07 para. 07] p. 271, Para. 4, [1907MS].

All our actions are affected by our religious experience. If our experience is founded in God; if we are daily tasting the power of the world to come, and have the fellowship of the Spirit; if each day we hold with a firmer grasp the higher life, principles that are holy and elevating will be inwrought in us, and it will be as natural for us to seek purity and holiness and separation from the world, as it is for the angels of glory to execute the mission of love assigned them. Every one who enters the pearly gates of the city of God will be a doer of the word. He will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. [Cf: The Southern Review 02-19-07 para. 08] p. 271, Para. 5, [1907MS].

Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Cf: The Southern Review 02-19-07 para. 09] p. 271, Para. 6, [1907MS].

Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. [Cf: The Southern Review 02-19-07 para. 10] p. 272, Para. 1, [1907MS].

If we would not commit sin, we must shun its very beginnings. Every emotion, every desire, must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. By faith and prayer all may meet the requirements of the gospel. None can be forced to transgress. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim this very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and he will help in every time of temptation. Those who hunger and thirst for righteousness will be filled. Mrs. E. G. White. [Cf: The Southern Review 02-19-07 para. 11] p. 272, Para. 2, [1907MS].

Then drew near unto him all the publicans and sinners for to hear him. And the scribes and Pharisees murmured, saying, This Man receiveth sinners, and eateth with them." The Jewish leaders prided themselves on being God's chosen people; but they were full of selfishness and pride. When Christ came to them, they refused to receive him, because he did not flatter their pride nor indorse their opinions. They turned from him with scorn because he received publicans and sinners. By his ministry of mercy and compassion, Christ rebuked all pride and

selfishness; therefore the Jews would have none of him. They were angry that the works they did to be seen of men did not awe or charm the great Teacher, or draw from him one word of approval. They flattered themselves, but Christ did not flatter them. He spoke against all vanity and pride as abhorrent to the Most High. It is the prayers of the humble and contrite that are heard and answered. God declares that he knows the proud afar off, but he says, "To this man will I look, even to him that is of an humble and contrite heart." [Cf: The Southern Review 03-05-07 para. 01] p. 272, Para. 3, [1907MS].

The Pharisees could not bear to see the publicans following Christ and listening to his teaching with an interest that their teaching had never received. Hatred against the Saviour filled their hearts, and they said bitterly, "This Man receiveth sinners and eateth with them," implying that he chose these as his associates and was insensible to their wickedness. [Cf: The Southern Review 03-05-07 para. 02] p. 272, Para. 4, [1907MS].

To this reproach Christ replied with the parable of the lost sheep. "What man of you," he said, "having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost." [Cf: The Southern Review 03-05-07 para. 03] p. 272, Para. 5, [1907MS].

The loss of the sheep makes it necessary for the shepherd, at any cost, to seek for it. "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" Christ asked. The sheep has wandered from the fold, and the shepherd leaves the rest that he may seek for the lost one. It must be found, however dark the night or severe the tempest. At each step the shepherd calls the lost sheep by name, until in the distance he hears its faint and dying cry. In crevices and among the tangled briars he searches, until he finds it. Then carefully rescuing it from its peril, he places it on his shoulders, and goes home with rejoicing. [Cf: The Southern Review 03-05-07 para. 04] p. 272, Para. 6, [1907MS].

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." By making this gift to save perishing souls, God has shown the value he places on human beings. Then should any one, high, or low, rich or poor, be treated with contempt? Satan has made it his study to lay the temple of God in ruins, to obliterate the image of God in man. And by yielding to sin, men have become defiled and corrupted. Christ came, clothing his divinity with humanity, that he might touch humanity, without extinguishing it by divinity. He came to save the lost sheep. He became a servant that by loving service he might uplift the lowly. [Cf: The Southern Review 03-05-07 para. 05] p. 273, Para. 1, [1907MS].

More than eighteen hundred years ago Christ walked on this earth, a man among men, yet a God. Hear what he said, "I am come to seek and to save that which was lost." A solemn duty rests upon every one who believes in Christ to go outside the church and seek in every way to save souls. To be a Christian means to be Christlike, and upon all

Christians rests the duty of working as Christ worked. [Cf: The Southern Review 03-05-07 para. 06] p. 273, Para. 2, [1907MS].

Christ came to this world to represent the character of God as expressed in his law, and in human nature he lived that law. So our lives are to be spent in doing God's will. We have been made repositories of sacred truth; but this truth is of no value to us unless it is practiced in the daily life. Christians are to do thorough work. Instead of expending their time and means in working for those who already have been blessed with so many opportunities and privileges that they do not know how to appreciate them, let God's workers go into places where the truth has not been heard. Let earnest zeal and fervent piety be manifested in behalf of those who are in the darkness of error. Of those who work in this way Christ says, "Ye are laborers together with God." "Ye are the light of the world." "Ye are the salt of the earth." "Ye are my witnesses." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Cf: The Southern Review 03-05-07 para. 07] p. 273, Para. 3, [1907MS].

We are to exert a saving influence over those who are without God and without hope in the world. The pathway to the city of refuge is to be kept free from the rubbish of selfishness and sin. Those who profess to be following the Lamb of God are to take every stumbling-block out of the way. But too often those who claim to believe the truth lay stumbling-blocks in the way of others. They say that they know Christ, but in works they deny him. By their trifling conduct they hurt those they might have helped. They sin against God and lie against the truth, imperilling their own souls and leading others astray. [Cf: The Southern Review 03-05-07 para. 08] p. 273, Para. 4, [1907MS].

"Walk in wisdom toward them that are without, redeeming the time, because the days are evil." God's people are to be lights, shining amid the moral darkness of the world. By a godly life they are to show that the truth exerts an ennobling influence over them. Mrs. E. G. White. [Cf: The Southern Review 03-05-07 para. 09] p. 273, Para. 5, [1907MS].

We are laborers together with God." Brethren and sisters, remember that it was your sins that made the cross of Calvary necessary, and that through Christ's sacrifice there, it is possible for you to live a new, transformed life. When you accepted Christ as your Saviour, you pledged yourselves to unite with him in an earnest, unwearying effort to seek to save the lost. You are to hold every power you possess as a precious trust to be used in God's service and to save souls. [Cf: The Southern Review 03-12-07 para. 01] p. 273, Para. 6, [1907MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." At an immense cost, probation has been granted to human beings. At the day of judgment there will come to the lost a full realization of the meaning of the sacrifice made on Calvary. They will see what they have lost by refusing to be loyal. They will think of the high, pure association it was their privilege to gain. But it is too late! The last call has been made. The wail is heard, "The harvest is past, the summer is ended, and we are not saved." [Cf: The Southern Review 03-12-07 para. 02] p. 274, Para. 1, [1907MS].

The world is to see God in his followers. Life and immortality are brought to light through those who are one with Christ. It is our privilege to have the Spirit that is the wisdom of heaven. Those who have the Spirit, in whatever position they may be, the highest or the lowest place of service, will reveal in their lives the power of Christ's grace. [Cf: The Southern Review 03-12-07 para. 03] p. 274, Para. 2, [1907MS].

Truth alone is to be our watchword. Self is to be hidden. Christ alone is to appear, full of grace and truth. [Cf: The Southern Review 03-12-07 para. 04] p. 274, Para. 3, [1907MS].

We have only a little longer time in which to prepare for eternity. May the Lord open the closed eyes of his people, and quicken their dulled senses, that they may realize that the gospel is the power of God unto salvation to them that believe. I desire if possible to impress upon the hearts of Christians the importance of giving so pure and righteous a representation of God that the world shall see him in his beauty. I desire them to be so filled with the Spirit that dwells in him that the world shall have no power to divert them from the work of presenting to men the wonderful possibilities before every soul who receives Christ. My heart is so full of this matter that sleep departs from my eyes and slumber from my eyelids. [Cf: The Southern Review 03-12-07 para. 05] p. 274, Para. 4, [1907MS].

Each worker, while preserving his individuality, should seek to labor in harmony with every other worker. Each is to be united with his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he must have in order to be a strength to the work. Each may receive light from the Source of light. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." [Cf: The Southern Review 03-12-07 para. 06] p. 274, Para. 5, [1907MS].

All are to do their best. All are to keep looking to their Leader, studying the lessons he has given in his guidance of his people from the beginning. The experiences of Abraham, of Moses, of Daniel, contain lessons of great value to us at this time. [Cf: The Southern Review 03-12-07 para. 07] p. 274, Para. 6, [1907MS].

Those whom God chooses as his workers are not always talented, in the estimation of the world. Sometimes he selects unlearned men. These have a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing his compassion and love, and ascribing all the glory to him whom they love and serve. [Cf: The Southern Review 03-12-07 para. 08] p. 274, Para. 7, [1907MS].

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice his virtues; for their life is assimilated to his. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek: for they shall inherit the earth." [Cf: The Southern Review 03-12-07 para. 09] p. 275, Para. 1, [1907MS].

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear his inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in his chain of service. And it is his desire that every human instrumentality engaged in work for him shall be recognized, however small may be the work he does. [Cf: The Southern Review 03-12-07 para. 10] p. 275, Para. 2, [1907MS].

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by him because they have felt it an honor to minister to those for whom he gave his life. Mrs. E. G. White. [Cf: The Southern Review 03-12-07 para. 11] p. 275, Para. 3, [1907MS].

Self-exaltation is a dangerous element. It tarnishes everything it touches. It is the offspring of pride, and it works so ingeniously that, unless guarded against, it will take possession of the thoughts and control the actions. The Laodicean message must be proclaimed with power; for now it is especially applicable. Now, more than ever before, are seen pride, worldly ambition, self-exaltation, double-dealing, hypocrisy, and deception. Many are speaking great swelling words of vanity, saying, "I am rich, and increased with goods, and have need of nothing." Yet they are miserable, and poor, and blind, and naked. [Cf: The Southern Review 04-16-07 para. 01] p. 275, Para. 4, [1907MS].

There are some who sincerely desire to serve God, and who in true penitence seek that they may find him. But there are also others who go on frowardly in their own way. The Lord says to them, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Let those who name the name of God search their hearts to see whether they be in the faith. Let them search the word carefully, reviewing the experience of God's ancient people. [Cf: The Southern Review 04-16-07 para. 02] p. 275, Para. 5, [1907MS].

"An angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you. And ye shall make no league with the inhabitants of this land; ye shall throw down their altars; but ye have not obeyed my voice: why have ye done this? Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides,

and their gods shall be a snare unto you. And it came to pass, when the Angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice, and wept. And they called the name of that place Bochim; and they sacrificed there unto the Lord." [Cf: The Southern Review 04-16-07 para. 03] p. 275, Para. 6, [1907MS].

The people bowed before God in contrition and repentance. They offered sacrifice, and confessed to God and to one another. The sacrifices they offered would have been of no value if they had not shown true repentance. Their contrition was genuine. The grace of Christ wrought in their hearts as [Cf: The Southern Review 04-16-07 para. 04] p. 276, Para. 1, [1907MS].

The revival was genuine. It wrought a reformation among the people. They remained true to the covenant they had made. The people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen the great works of the Lord. Their sins were repented of and forgiven, but the seed of evil had been sown, and it sprang up to bear fruit. Joshua's life of steadfast integrity closed. His voice was no longer heard in reproof and warning. One by one the faithful sentinels who had crossed the Jordan laid off their armor. A new generation came upon the scene of action. The people departed from God. Their worship was mingled with erroneous principles and ambitious pride. [Cf: The Southern Review 04-16-07 para. 05] p. 276, Para. 2, [1907MS].

"And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died: that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it, or not." [Cf: The Southern Review 04-16-07 para. 06] p. 276, Para. 3, [1907MS].

The multitudes who were fed by Christ thought they loved him, until he told them that they cared more for the bread that perishes than for the bread of eternal life. The rich young ruler thought he loved the Saviour. He had listened to the gracious words that fell from his lips, and had seen his wonderful works. But when the Saviour said, "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me," he went away sorrowful, clinging to his idol. He loved his riches more than he loved Christ. Simon the Pharisee thought he loved Jesus, until he found that the Saviour did not esteem him as highly as he did a poor, sorrowful, repentant woman. [Cf: The Southern Review 04-16-07 para. 07] p. 276, Para. 4, [1907MS].

With the Christian self-love, self-interest, must perish. There must be union with Christ. When on earth, he bound men to his heart by ties of love and devotion. He inspired hope and trust. He revealed in himself man's true ideal, and awakened a desire for its attainment; but he said no word to gratify curiosity or awaken selfish ambition. Mrs. E. G. White. [Cf: The Southern Review 04-16-07 para. 08] p. 276, Para.

5, [1907MS].

Sanitarium, Cal., March 8, 1907.--I address the members of all our churches. We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. [Cf: The Southern Review 04-16-07 para. 01] p. 276, Para. 6, [1907MS].

God is calling for men who will consecrate themselves to the work of soul-saving. Those who desire to be regarded by God as liberal should devote mind and heart--the entire being--to his service. When we begin to comprehend what a sacrifice Christ made in order to save a perishing world, there will be seen a mighty wrestling to save souls. O, that all our churches might see and realize the infinite sacrifice of Christ! [Cf: The Southern Review 04-16-07 para. 02] p. 277, Para. 1, [1907MS].

As a people, we have been benumbed. Matters of but little importance have been brought in to absorb much means and precious talent. There are some whose hearts are responsive to the calls of God. But some are investing capital in enterprises that give no results in the salvation of souls. Such enterprises are snares of the enemy. [Cf: The Southern Review 04-16-07 para. 03] p. 277, Para. 2, [1907MS].

The great enemy of souls would be pleased if we were kept busy with things of but little importance, and so should lose our present opportunities for labor. We need now to awake out of sleep, and to labor earnestly to warn those in the highways and in the byways. Soon the work will be finished, and now is our time to labor with intense energy and untiring industry. [Cf: The Southern Review 04-16-07 para. 04] p. 277, Para. 3, [1907MS].

The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that he has entrusted to us. We must give this message quickly, line upon line, precept upon precept. Men will soon be forced to great decisions, and it is our duty to see that they are given an opportunity to understand the truth, that they may take their stand intelligently on the right side. The Lord calls upon his people to labor,--labor earnestly and wisely,--while probation lingers. [Cf: The Southern Review 04-16-07 para. 05] p. 277, Para. 4, [1907MS].

Among the members of our churches, there should be more house-to-house labor in giving Bible readings and distributing literature. A Christian character can be symmetrically and completely formed, only when the human agent regards it as a privilege to work interestedly in the proclamation of the truth, and to sustain the cause of God with means. The treasury must not be allowed to become empty, when there are such urgent calls for help from every part of the world. [Cf: The Southern Review 04-16-07 para. 06] p. 277, Para. 5, [1907MS].

Every church-member should cherish the spirit of sacrifice. In every home there should be taught lessons of self-denial. Fathers and mothers, teach your children to economize. Encourage them to save their pennies for missionary work. Christ is our example. For our sake he became poor, that we through his poverty might be made rich. He taught that all his followers should unite in love and unity to work as he worked, to sacrifice as he sacrificed, to partake of his sufferings,

that they may be partakers of his glory. [Cf: The Southern Review 04-16-07 para. 07] p. 277, Para. 6, [1907MS].

The Lord now calls upon the members of the Seventh-day Adventist church in every locality to consecrate themselves to him, and to do their very best, according to their circumstances, to assist in his work. By their liberality in making gifts and offerings, he desires them to reveal their appreciation of his blessings, and their gratitude for his mercy. [Cf: The Southern Review 04-16-07 para. 08] p. 277, Para. 7, [1907MS].

My dear brethren and sisters, all the money we have is the Lord's. I now appeal to you, in the name of the Lord, to unite in carrying to successful completion enterprises that have been undertaken in the counsel of God, and that are waiting for their portion of the \$150,000 fund which has been called for by the General Conference Committee. [Cf: The Southern Review 04-16-07 para. 09] p. 278, Para. 1, [1907MS].

Let not the work on the Nashville Sanitarium and the Takoma Park Sanitarium be hindered for lack of means. Let not the work of rebuilding at Huntsville be made difficult and burdensome because the necessary means is withheld. Let not those who are struggling to build up the other enterprises, great and small, that are needing the promised aid, become disheartened because we are slow to unite in making up the fund that is asked for. Let all our people arise, and see what they can do. Let them show that there is unity and strength among Seventh-day Adventists. [Cf: The Southern Review 04-16-07 para. 10] p. 278, Para. 2, [1907MS].

In the providence of God, some may gather more wealth than do others. The Lord blesses them with health, with tact and skill, that they may receive of his goods and bestow upon others. The possession of means brings a test of character. All have a responsibility according to that which they have received; and from those who possess wealth, the Lord looks for bountiful gifts. To those who desire to be baptized with the Holy Ghost, I would say, Take up the work of God where you are, and with your gifts help the work in places nigh and afar off. [Cf: The Southern Review 04-16-07 para. 11] p. 278, Para. 3, [1907MS].

My dear brethren and sisters, let us every one make a covenant with God by sincere self-denial and self-sacrifice, that we may help in extending the truth to many places. The Lord will certainly bless all who do his will without murmuring or complaining. Mrs. E. G. White. [Cf: The Southern Review 04-16-07 para. 12] p. 278, Para. 4, [1907MS].

Many see much to admire in the life of Christ. But true love for him can never dwell in the heart of the self-righteous. Not to see our own deformity is not to see the beauty of Christ's character. When we are fully awake to our own sinfulness, we shall appreciate Christ. The more humble are our views of ourselves, the more clearly we shall see the spotless character of Jesus. He who says, "I am holy, I am sinless," is self-deceived. Some have said this, and some even dare to say, "I am Christ." To entertain such a thought is blasphemy. [Cf: The Southern Review 04-23-07 para. 01] p. 278, Para. 5, [1907MS].

Not to see the marked contrast between Christ and ourselves is not to know ourselves. He who does not abhor himself can not understand the

meaning of redemption. To be redeemed means to cease from sin. No heart that is stirred to rebellion against the law of God has any union with Christ, who died to vindicate the law and exalt it before all nations, tongues, and peoples. Pharisaic self-complacency and bold assumptions of holiness are abundant. There are many who do not see themselves in the light of the law of God. They do not loathe selfishness; therefore they are selfish. Their souls are spotted and defiled. Yet with sin-stained lips they say, "I am holy. Jesus teaches me that the law of God is a yoke of bondage. Those who say that we must keep the law have fallen from grace." [Cf: The Southern Review 04-23-07 para. 02] p. 278, Para. 6, [1907MS].

Christ says, "Blessed are they that do his commandments." The heavenly benediction is pronounced upon those who keep the law. "They shall have right to the tree of life," the Saviour declares, "and shall enter in through the gates into the city." [Cf: The Southern Review 04-23-07 para. 03] p. 279, Para. 1, [1907MS].

We must decide for ourselves whether or not these words will be spoken to us. A right decision will be revealed by action in harmony with the law of God. But we cannot possibly keep the commandments without the help of Christ. He alone can save us, by cleansing us from all sin. He does not save us by the law; but neither will he save us in disobedience to the law. [Cf: The Southern Review 04-23-07 para. 04] p. 279, Para. 2, [1907MS].

Christ draws us to himself because he has been lifted upon the cross of Calvary. He came to the world with the accumulated love of eternity. Sweeping away the exactions which had encumbered the law of God, he showed that the law is a law of love, an expression of the Divine Goodness. He showed that in obedience to its principles is involved the happiness of mankind, and with it the stability, the very foundation and framework, of human society. [Cf: The Southern Review 04-23-07 para. 05] p. 279, Para. 3, [1907MS].

The degree of our love for God depends upon the clearness and fulness of our conviction of sin. "By the law is the knowledge of sin." But so far is it from making arbitrary requirements, that it is given to men as a hedge, a shield. Whoever accepts its principles is preserved from evil. Fidelity to God involves fidelity to man. Thus the law not only points out sin, but it guards the rights, the individuality, of every human being. It restrains the superior from oppression, and the subordinate from disobedience. It insures man's well-being, both for this world and the world to come. To the obedient it is the pledge of eternal life; for it expresses the principles that endure forever. [Cf: The Southern Review 04-23-07 para. 06] p. 279, Para. 4, [1907MS].

In his work of redemption God is infinitely wise and just and good; and the more we see of the perils to which we have been exposed by sin, the more grateful we shall be for the deliverance he has wrought. But his plan for the redemption of the human race is not comprehended by the wisest of this earth. They may think and reason to the utmost of their ability; but they know almost nothing of the mysteries of the God who holds supervision over the universe. [Cf: The Southern Review 04-23-07 para. 07] p. 279, Para. 5, [1907MS].

God has worlds upon worlds that are obedient to his law. These worlds

are conducted with reference to the glory of the Creator. As these inhabitants see the great price that has been paid to ransom man, they are filled with amazement. With intense interest they watch the controversy between Christ and Satan; and as this controversy progresses, and the glory of God shines brighter and brighter, they give praise to God. [Cf: The Southern Review 04-23-07 para. 08] p. 279, Para. 6, [1907MS].

And yet, because finite men can discern a little of God's marvelous power, they take the glory that belongs to the Creator. Oh, that the veil could be removed, and they could see beyond their wisdom! Every mouth would cease its boasting, and men would see the greatness of the plans of God. [Cf: The Southern Review 04-23-07 para. 09] p. 279, Para. 7, [1907MS].

God intends that to the earnest seeker the truths of his word shall be ever unfolding. The mysteries it contains are not such because God has sought to conceal truth; the inability to understand is not in his purpose, but in our inability to understand. But it is impossible for any human mind to exhaust even one truth or promise of the Bible. One catches the glory from one point of view, and another from another point; yet we can discern only gleamings. The full radiance is beyond our vision. It will take eternity to unfold it all. Mrs. E. G. White. [Cf: The Southern Review 04-23-07 para. 10] p. 280, Para. 1, [1907MS].

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. . . . Be ye therefore ready also; for the Son of man cometh at an hour when ye think not." [Cf: The Southern Review 05-21-07 para. 01] p. 280, Para. 2, [1907MS].

We are here warned not to defraud our souls of the privileges that the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch vigilantly for the coming of the Lord. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," is the apostle's exhortation. Every moment is to be faithfully employed. [Cf: The Southern Review 05-21-07 para. 02] p. 280, Para. 3, [1907MS].

The apostle says, "It is God that worketh in you both to will and to do of his good pleasure." Thus plainly is it stated that, co-operating with God, we are to work out our own salvation. And in this life of faith and devotion, "he that shall endure to the end, the same shall be saved." [Cf: The Southern Review 05-21-07 para. 03] p. 280, Para. 4, [1907MS].

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had

not only an intelligent knowledge of the truth, but through the grace of Christ their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. And while the foolish virgins awoke to find their lamps burning dimly or going out in the darkness, the wise virgins, their lamps burning brightly, entered the festal hall; and the doors were shut. [Cf: The Southern Review 05-21-07 para. 04] p. 280, Para. 5, [1907MS].

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me," writes Zechariah, "came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven lamps to the seven pipes, which are upon the top thereof. . . . Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Cf: The Southern Review 05-21-07 para. 05] p. 280, Para. 6, [1907MS].

By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the message of God's Spirit, the agencies of evil would have entire control over men. [Cf: The Southern Review 05-21-07 para. 06] p. 281, Para. 1, [1907MS].

When the call shall come, "Behold, the Bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not in themselves the power to obtain the oil, and their lives are wrecked. But if God's Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. The golden oil will be given to us. [Cf: The Southern Review 05-21-07 para. 07] p. 281, Para. 2, [1907MS].

Now is the time to prepare for the coming of our Lord. Readiness to meet him cannot be obtained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting and watching, combined with earnest work. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. All they have and are is consecrated to the Master's service. Thus they prepare to meet their Lord; and when he comes, they will say, with joy, "This is our God; we have waited for him, and he will save us. . . . We will be glad and rejoice in his salvation." Mrs. E. G. White. [Cf: The Southern Review 05-21-07 para. 08] p. 281, Para. 3, [1907MS].

In no way can Christ's disciples be cleansed but by obedience to the truth. The apostle Paul writes: "Christ also 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." And Peter writes: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." [Cf: The Southern Review 06-11-07 para. 01] p. 281, Para. 4, [1907MS].

As the branch derives its nourishment from the vine, so all who are truly converted draw spiritual vitality from Christ. "Verily, verily, I say unto you," he declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever. . . . [Cf: The Southern Review 06-11-07 para. 02] p. 281, Para. 5, [1907MS].

"Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." [Cf: The Southern Review 06-11-07 para. 03] p. 282, Para. 1, [1907MS].

Thus Christ presents the false union with himself in contrast with the true. Those who have not a living connection with Christ may to outward appearance be in fellowship with him. Their names may be enrolled on the church books, but they are not members of his body. They do not bear fruit to the glory of God. "Ye shall know them by their fruits," Christ said. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." [Cf: The Southern Review 06-11-07 para. 04] p. 282, Para. 2, [1907MS].

Christ has provided means whereby our whole life may be an unbroken communion with himself; but the sense of Christ's abiding presence can come only through living faith. There must be a personal consecration

to him. Self must be hid with Christ in God; then the grace received will be constantly imparted as a grateful offering to God. In this union Christ identifies himself with man before God and the heavenly universe. "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." Our sins are reckoned to Christ. His righteousness is imputed to us, and we are made the righteousness of God in him. Because of his atoning sacrifice, our prayers go up to the Father, laden with the fragrance of Christ's character, and, one with Christ, we are accepted in the Beloved. [Cf: The Southern Review 06-11-07 para. 05] p. 282, Para. 3, [1907MS].

Christ's connection with his believing people is illustrated by the parable of the vine and its branches as by no other. We should study the lesson, that we may know what the parent stock is to the branch, and in what light the Lord regards those who believe and abide in Christ. Let all contemplate the completeness it is their privilege to have, and ask themselves the question, Is my will merged in Christ's will? Is the fulness and richness of the Living Vine--his goodness, his mercy, his compassion and love--seen in my life and character? [Cf: The Southern Review 06-11-07 para. 06] p. 282, Para. 4, [1907MS].

A blessing and a power will attend the labors of those who are thus joined to Christ by a living faith. They will experience a higher culture of mind and heart. Selfishness will be overcome. Their prayers will be more fervent. The quickening, sanctifying influence of the Holy Spirit will be poured out upon them, and they will be brought nearer to the kingdom of heaven. Mrs. E. G. White. [Cf: The Southern Review 06-11-07 para. 07] p. 282, Para. 5, [1907MS].

This is life eternal," Christ prayed, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." There is in this prayer a greatness that no human language can express. Thousands upon thousands long for a knowledge of God. Some have a partial knowledge of him, but not the fulness of knowledge. Others, filled with unrest, long for something that they have not. [Cf: The Southern Review 06-18-07 para. 01] p. 283, Para. 1, [1907MS].

Christ longed to help and save the perishing, and he expressed his longing in the words, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors." [Cf: The Southern Review 06-18-07 para. 02] p. 283, Para. 2, [1907MS].

The labor for which Christ saw there was so much need was harvesting. Harvesters are few. The work of gathering in the grain takes tact and skill, that none be lost. Winnowers of souls are needed in every place where the standard of truth, on which is inscribed the commandments of God and the faith of Jesus, has been uplifted. [Cf: The Southern Review 06-18-07 para. 03] p. 283, Para. 3, [1907MS].

"The harvest truly is great, but the laborers are few." When Christ made this statement, there were scribes and Pharisees, priests and

rulers, in every city and town in the land. But the Saviour saw that these teachers were wholly unfitted to minister to the spiritual needs of the people. "Ye know not the Scriptures, neither the power of God," he said to them. Ye teach for doctrine the commandments of men. [Cf: The Southern Review 06-18-07 para. 04] p. 283, Para. 4, [1907MS].

To every one God has committed a work. Each one is invited to take Christ's yoke and learn of him. Intensity is needed in the work of seeking to save those who are perishing out of Christ. Satan is intense in his efforts to deceive souls and gather them under his banner of apostasy and rebellion, and his helpers are without number. [Cf: The Southern Review 06-18-07 para. 05] p. 283, Para. 5, [1907MS].

The Lord has a great work to be done. He has decisive battles to be fought, and he calls upon young men and women to fight for him, to consecrate themselves to his work. "I have written unto you, young men, "John says, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.... 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 Southern Review 06-18-07 para. 06] p. 283, Para. 6, [1907MS].

And the apostle Paul wrote: "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 stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Cf: The Southern Review 06-18-07 para. 07] p. 283, Para. 7, [1907MS].

It is God who implants his Spirit in the hearts of young men, leading them to fight for him against great odds. Thus he inspired Paul of Tarsus, who fought with all his intrusted capabilities for heaven's revealed truth, against apostates who ought to have upheld him. God's servants will have to-day to meet the same difficulties that Paul met. But Christ left the ninety and nine that he might seek and save the one lost sheep, and can we be justified in doing less? [Cf: The Southern Review 06-18-07 para. 08] p. 284, Para. 1, [1907MS].

Sound an alarm throughout the length and breadth of the land. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. Having heard the solemn warning of the third angel, we are debtors to others, to impart the truth to them. [Cf: The Southern Review 06-18-07 para. 09] p. 284, Para. 2, [1907MS].

We have no time to lose. The end is near. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. The powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now

asleep, as a wolf taking his prey. God help us to give the warning now while we may, and with our eyes fixed on Jesus our Leader, press on to victory. Mrs. E. G. White. [Cf: The Southern Review 06-18-07 para. 10] p. 284, Para. 3, [1907MS].

Jesus, the author and finisher of our faith, lived not to please himself. Without humbling himself to the death of the cross, he could not have borne the penalty of transgression, and so he left heaven, and took his place in the ranks of fallen beings, enduring, for our sakes, suffering and abuse. [Cf: The Southern Review 09-24-07 para. 01] p. 284, Para. 4, [1907MS].

It must have been a very severe ordeal for our Saviour to lay aside his royal robe and kingly crown, and clothe his divinity with humanity, coming to this world as a little child, to live a life of obedience in behalf of the sinful race. Lest we should make a mistake in regard to what the redeemed must be, he came to give in his life a revelation of the character God requires of his children. He came that we might have an example of what human nature may become by receiving him as a perfect Saviour. He came to show us that we may be Christlike. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Cf: The Southern Review 09-24-07 para. 02] p. 284, Para. 5, [1907MS].

Before the foundation of the world was laid, the plan of redemption was devised. In heaven a mysterious voice was heard saying, "Sacrifice and offering thou wouldst not, but a body hast thou prepared me. . . . Lo, I come to do thy will, O God;" "yea, thy law is within my heart." [Cf: The Southern Review 09-24-07 para. 03] p. 284, Para. 6, [1907MS].

Think you not that Christ suffered loneliness of spirit, as, unrecognized and unhonored, he lived in the world that he himself had made? Who is he? Ask Isaiah. He will tell you:-- [Cf: The Southern Review 09-24-07 para. 04] p. 284, Para. 7, [1907MS].

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." [Cf: The Southern Review 09-24-07 para. 05] p. 284, Para. 8, [1907MS].

Ask him who was sent to announce his coming:-- [Cf: The Southern Review 09-24-07 para. 06] p. 285, Para. 1, [1907MS].

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . I indeed baptize you with water . . . but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." [Cf: The Southern Review 09-24-07 para. 07] p. 285, Para. 2, [1907MS].

Ask John, the beloved disciple. [Cf: The Southern Review 09-24-07 para. 08] p. 285, Para. 3, [1907MS].

"In the beginning was the Word," he declares, "and the Word was with

God, and the Word was God. . . . In him was life, and the life was the light of men. . . . And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [Cf: The Southern Review 09-24-07 para. 09] p. 285, Para. 4, [1907MS].

We turn to Peter, and he declares of his Master,-- [Cf: The Southern Review 09-24-07 para. 10] p. 285, Para. 5, [1907MS].

"Thou art Christ, the Son of the living God." [Cf: The Southern Review 09-24-07 para. 11] p. 285, Para. 6, [1907MS].

We ask Christ himself who he is, and he replies,-- [Cf: The Southern Review 09-24-07 para. 12] p. 285, Para. 7, [1907MS].

"Before Abraham was, I AM." "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father." [Cf: The Southern Review 09-24-07 para. 13] p. 285, Para. 8, [1907MS].

We ask Paul, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?" [Cf: The Southern Review 09-24-07 para. 14] p. 285, Para. 9, [1907MS].

With strength and assurance comes the answer, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [Cf: The Southern Review 09-24-07 para. 15] p. 285, Para. 10, [1907MS].

"Being in the form of God, he thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." [Cf: The Southern Review 09-24-07 para. 16] p. 285, Para. 11, [1907MS].

In him "we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." [Cf: The Southern Review 09-24-07 para. 17] p. 286, Para. 1, [1907MS].

Jesus is our great Exemplar, and in his life and death he taught the strictest obedience. He died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man not utterly perish. If we are true servants of God, we shall follow our Saviour's example, and there will be no question in our minds whether or not we shall obey the divine law of ten commandments. Mrs. E. G.

White. [Cf: The Southern Review 09-24-07 para. 18] p. 286, Para. 2, [1907MS].

This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." The Lord is our divine Creditor, and he has made us promises through the prophet Malachi that are very plain, positive, and important. It means very much to us whether or not we are rendering to him his own. He allows his stewards a certain portion for their own use, and if they will trade upon that which he claims, he will divinely bless the means in their hands. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." [Cf: The Southern Review 10-01-07 para. 01] p. 286, Para. 3, [1907MS].

The only plan which the gospel has marked out for sustaining the work of God is one that leaves the support of his cause to the honor of men. With an eye single to the glory of God, men are to give to him the proportion which he has required. Viewing the cross of Calvary, looking upon the world's Redeemer, who for our sake became poor, that we through his poverty might be made rich, we shall feel that we are not to lay up for ourselves treasures on the earth, but to lay up treasures in the bank of heaven, which will never suspend payment nor fail. The Lord has given Jesus to our world, and the question is, What can we give back to God in gifts and offerings to show our appreciation of his love? "Freely ye have received, freely give." [Cf: The Southern Review 10-01-07 para. 02] p. 286, Para. 4, [1907MS].

How much more eager will every faithful steward be to enlarge the proportion of gifts to be placed in the Lord's treasure-house, than to decrease his offering one jot or tittle. Whom is he serving? For whom is he preparing an offering?--For the One upon whom he is dependent for every good thing which he enjoys. Those who are recipients of his grace, who contemplate the cross of Calvary, will not question concerning the proportion to be given, but will feel that the richest offering is all too meager, all disproportionate to the great gift of the only begotten Son of the infinite God. Through self-denial, the poorest will find ways of obtaining something to give back to God. [Cf: The Southern Review 10-01-07 para. 03] p. 286, Para. 5, [1907MS].

Were the thousand channels of selfishness cut off that now exist, and the means directed in the right channel, there would be a large revenue flowing into the Lord's treasury. No one can practice real benevolence without practicing genuine self-denial. Self-denial and the cross lie directly in the path of every Christian who is truly following Christ. Jesus says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Will every soul consider the fact that Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be, for the sake of him who has given his life for the life of the world? [Cf: The Southern

Review 10-01-07 para. 04] p. 287, Para. 1, [1907MS].

Christians who view Christ upon the cross, are bound by their obligation to God because of the infinite gift of his Son, to withhold nothing which they possess, however dear it may be to them. If they possess anything that can be employed to draw any soul, no matter how rich, or no matter how poor, to the Lamb of God who taketh away the sins of the world, they are to use it freely for this purpose. The Lord employs human agents to be co-workers with him in the salvation of sinners. [Cf: The Southern Review 10-01-07 para. 05] p. 287, Para. 2, [1907MS].

The joy set before Christ, the joy which sustained him in all his sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master. In view of what Christ has done for us, and what he has suffered for sinners, we should, out of pure, disinterested love for souls, imitate his example by sacrificing our own pleasure and convenience for their good. In so doing we please God, and manifest our love and devotion to him as his servants. And he that is faithful to the end will reap the overcomer's sure reward. Mrs. E. G. White. [Cf: The Southern Review 10-01-07 para. 06] p. 287, Para. 3, [1907MS].

John writes: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Cf: The Southern Review 10-08-07 para. 01] p. 287, Para. 4, [1907MS].

The words of this scripture are to be fulfilled. Soon the last test is to come to all the inhabitants of the earth. At that time prompt decisions will be made. Those who have been convicted under the presentation of the word, will range themselves under the blood-stained banner of Prince Emmanuel. They will see and understand as never before that they have missed many, many opportunities for serving God. They will realize that they have not worked as zealously as they should to seek and save the lost, to snatch them, as it were, out of the fire. [Cf: The Southern Review 10-08-07 para. 02] p. 287, Para. 5, [1907MS].

Soon the inhabitants of the world are to be arraigned before the judgment-seat of God, to answer for the deeds done in the body; and "Prepare to meet thy God" is the message we are everywhere to proclaim. The trumpet must give a certain sound. Clearly and distinctly the warning is to ring out, "Babylon the great is fallen, is fallen. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Cf: The Southern Review 10-08-07 para. 03] p. 287, Para. 6, [1907MS].

Our work has been marked out by our Heavenly Father. Taking our

Bibles, we are to go forth to warn the world. We are to be God's helping hand in saving souls. We are to be channels through which his love can flow to the perishing. A realization of the greatness of the work in which we have the privilege of taking part, ennobles and sanctifies the true worker. He is filled with the faith that works by love and purifies the soul. Nothing is drudgery to the one who submits to the will of God. "Doing it as unto the Lord" is the thought that throws a charm over the work that God gives him to do. [Cf: The Southern Review 10-08-07 para. 04] p. 288, Para. 1, [1907MS].

The Lord's servants are to be "not slothful in business; fervent in spirit; serving the Lord." Listlessness and inefficiency are not piety. When we realize that we are working for God, we shall have a higher sense of the sacredness of spiritual service than we have ever had. This realization will put persevering energy into the discharge of every duty. True religion is intensely practical. In the saving of souls nothing but earnest, whole-hearted labor will avail. We are to make our every-day duties acts of devotion, constantly increasing in usefulness because we look at our work in the light of eternity. [Cf: The Southern Review 10-08-07 para. 05] p. 288, Para. 2, [1907MS].

Only a little longer will the voice of mercy be heard; only a little longer will the gracious invitation be given, "If any man thirst, let him come unto me, and drink." God sends his warning message to people everywhere. Let his people work so harmoniously, so earnestly, that all will take knowledge of them that they have been with Jesus. Let them speak the words of "truth and soberness," words of reason and good sense. [Cf: The Southern Review 10-08-07 para. 06] p. 288, Para. 3, [1907MS].

Do you, dear reader, realize your responsibility? Are you doing this work that God has given you to do? Is the love of Christ abiding in your heart, softening and subduing your words? Do you seek for the Holy Spirit's power, humbling yourself before God? Have you surrendered yourself to him for purification and sanctification? Do you pray earnestly for the heavenly power that alone can quell the quick-rising anger and check the hasty words? Have you put away all self-seeking? Are you doing your work faithfully? Do you give such evidence that you are working with Christ that no one can justly question the worth of your labor? [Cf: The Southern Review 10-08-07 para. 07] p. 288, Para. 4, [1907MS].

Draw your power from the highest Authority, the Lord Jesus Christ. He will aid you in your efforts to save those who are out of the fold. Remember that you are working for God, not for man. Plead earnestly for the power of God. Show a constantly increasing devotion to his service, and leave with him the measurement of your work. Mrs. E. G. White. [Cf: The Southern Review 10-08-07 para. 08] p. 288, Para. 5, [1907MS].

The Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt. But when the poor, condemned sinner was lying under the curse of the Father's broken law, Jesus so loved him that he gave himself for the transgressor. [Cf: The Southern Review 10-22-07 para. 01] p. 288, Para. 6, [1907MS].

That he might accomplish his purpose of love, he became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Cf: The Southern Review 10-22-07 para. 02] p. 289, Para. 1, [1907MS].

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." [Cf: The Southern Review 10-22-07 para. 03] p. 289, Para. 2, [1907MS].

Christ redeemed man by the virtue of his blood. We cannot estimate the value of this precious ransom. [Cf: The Southern Review 10-22-07 para. 04] p. 289, Para. 3, [1907MS].

Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the redeemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to himself. It is his purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires his children to reveal his character, to exert his influence, that other minds may be drawn into harmony with his mind. "As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. . . . For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Cf: The Southern Review 10-22-07 para. 05] p. 289, Para. 4, [1907MS].

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, he came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through his grace we might attain perfection. By a death of shame and suffering he paid our ransom. From the highest excellency he came, his divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of his love. [Cf: The Southern Review 10-22-07 para. 06] p. 289, Para. 5, [1907MS].

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but he bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in

the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to himself. He died as the only hope of saving those who because of sin were in the gall of bitterness. [Cf: The Southern Review 10-22-07 para. 07] p. 289, Para. 6, [1907MS].

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing himself to save fallen men. What wonderful love! [Cf: The Southern Review 10-22-07 para. 08] p. 290, Para. 1, [1907MS].

To carry this truth to the inhabitants 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: The Southern Review 10-22-07 para. 09] p. 290, Para. 2, [1907MS].

The principle illustrated by the cross is to give, give. This principle, carried out in actual benevolence and good works, is the true fruit of the Christian life. Mrs. E. G. White. [Cf: The Southern Review 10-22-07 para. 10] p. 290, Para. 3, [1907MS].

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." [Cf: The Southern Review 11-05-07 para. 01] p. 290, Para. 4, [1907MS].

True indeed are these words. Everywhere there are hearts crying out for the living God. The Lord has his representatives in all the churches, who have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has intrusted his truth. [Cf: The Southern Review 11-05-07 para. 02] p. 290, Para. 5, [1907MS].

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his countingroom, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theater and the ball-room, put eternity out of their reckoning. They are not in the procession that is moving heavenward, but are led by the great apostate, and if they continue in this path, they will with him be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the earth, and souls are going to ruin because the light of truth has not been flashed upon their pathway. [Cf: The Southern Review 11-05-07 para. 03] p. 290, Para. 6, [1907MS].

The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world that he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow men. [Cf: The Southern Review 11-05-07 para. 04] p. 290, Para. 7, [1907MS].

Now is the time for the last warning to be given. There is a special power in the presentation of truth at the present time. [Cf: The Southern Review 11-05-07 para. 05] p. 291, Para. 1, [1907MS].

The proclamation of the third angel's message is our work. We are to present the truth in regard to the Sabbath of the Lord. God's memorial of creation has been torn down and in its place there stands a false sabbath. Satan has led men to declare that this is the true Sabbath, and in the belief of this delusion millions are passing into eternity. But among many of those who ought to co-operate with him, there is a fearful lack of sympathy for souls unsaved. Unless our hearts beat in union with the heart of Christ, how can we understand the sacredness and importance of the admonition to "watch for souls as they that must give an account"? We talk of Christian missions. The sound of our voices is heard; but do we feel Christ's tender heart-longing for souls? [Cf: The Southern Review 11-05-07 para. 06] p. 291, Para. 2, [1907MS].

Who can sympathize with Christ in his distress and anguish, as with quivering lips he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not"? Who can say with Jeremiah, "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and [Cf: The Southern Review 11-05-07 para. 07] p. 291, Para. 3, [1907MS].

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time--not a moment--to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. [Cf: The Southern Review 11-05-07 para. 08] p. 291, Para. 4, [1907MS].

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and forever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home. Mrs. E. G. White. [Cf: The Southern Review 11-05-07 para. 09] p. 291, Para. 5, [1907MS].

It was the last days of the Saviour's life on earth. The crucifixion was just at hand. But Jesus taught in the temple, "and the blind and the lame came to him," and "he healed them." Now "when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased." "And they spake unto him, saying Tell us, by what authority doest thou these things? or who is he that gave thee this authority?" [Cf: The Southern Review 11-12-07 para. 01] p. 291, Para. 6, [1907MS].

Christ answered them by asking a question. "I also will ask you one thing," he said, "which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men?" [Cf: The Southern Review 11-12-07 para. 02] p. 292, Para. 1, [1907MS].

The priests and rulers were perplexed. "They reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things." [Cf: The Southern Review 11-12-07 para. 03] p. 292, Para. 2, [1907MS].

In his wonderful deeds of healing, Christ had answered the question of the priests and elders. He had given them evidence of his authority which could not be controverted. But it was not evidence that they wished. They were anxious that he should proclaim himself as possessing divine authority, that they might misapply his words, and stir up the people against him. They wished to destroy his influence and put him to death. [Cf: The Southern Review 11-12-07 para. 04] p. 292, Para. 3, [1907MS].

Christ knew that if this people could not recognize God in him, they would not believe his assurance that he was the Christ. They had seen the sick healed, and the dead raised to life. They had witnessed the resurrection of Lazarus after he had been in the grave four days. The moral supremacy of Christ was revealed in all his words, in every work of love and power, but they recognized it not. They thought to take him by guile, and cause him to speak something that they could use to his condemnation. But Christ not only evaded the issue they hoped to bring about, but turned the condemnation upon them. In the purity and self-denial of John's life, they had felt the power of God. Conviction had been sent to every soul. If they would not heed John's warning, they would not heed the words of Christ. [Cf: The Southern Review 11-12-07 para. 05] p. 292, Para. 4, [1907MS].

John had preached the coming of the Messiah. In trumpet tones the works of the forerunner of Christ had rung their ears: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the

rod of his mouth, and with the breath of his lips, shall he slay the wicked. And righteousness shall be the girdle of his loin and faithfulness the girdle of his reins. [Cf: The Southern Review 11-12-07 para. 06] p. 292, Para. 5, [1907MS].

"He 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. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." [Cf: The Southern Review 11-12-07 para. 07] p. 292, Para. 6, [1907MS].

For ages the people of Israel had been separating themselves from God, and they had lost sight of precious truths which he had committed to them. Now they refused to do the work which God had appointed them in revealing Christ to an apostate world. They professed to be anxious to know the will of God, but they rejected the evidence that Jesus was the Messiah, which was given them in such abundance. [Cf: The Southern Review 11-12-07 para. 08] p. 293, Para. 1, [1907MS].

If the rejecters of light in Christ's day had opened their hearts to the appeals of the Spirit of God, they would have sympathized with the purpose and work of Christ. They would have seen in him the antitype of all their sacrificial offerings. They would have been saved from the terrible doom pronounced upon them by the One who gave his life that they might live. Israel would have had a God to deliver them from the bondage of the Roman yoke,--a God who would have done more for them than a loving father could do for his child. Christ wept over the obdurate city, saying, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. Behold, your house is left unto you desolate." [Cf: The Southern Review 11-12-07 para. 09] p. 293, Para. 2, [1907MS].

We have before us the example of the Jewish nation, who jealously cherished their self-righteousness. They had not that faith which works by love, and purifies the soul from all defilement. [Cf: The Southern Review 11-12-07 para. 10] p. 293, Para. 3, [1907MS].

The truths of the Bible have again become obscured by custom, tradition, and false doctrine. The erroneous teachings of popular theology have made thousands of skeptics and infidels. There are errors and inconsistencies which many denounce as the teaching of the Bible, that are really false interpretations of Scripture adopted during the ages of papal darkness. Multitudes have been led to cherish an erroneous conception of God, as the Jews, misled by the errors and traditions of their time, had a false conception of Christ. "Had they known, they would not have crucified the Lord of glory." [Cf: The Southern Review 11-12-07 para. 11] p. 293, Para. 4, [1907MS].

Let those who hear the message God sends to-day beware lest they follow the example of the self-exalted Jews. It is ours to reveal to the world the true character of God. Instead of criticising the Bible, let us seek, by precept and example, to present to the world its sacred, life-giving truths, that we may "show forth the praises of Him who hath called us out of darkness into his marvelous light." Mrs. E. G. White. [Cf: The Southern Review 11-12-07 para. 12] p. 293, Para. 5, [1907MS].

"I am the vine, ye are the branches," Christ says; "he that abideth in me, and I in him, the same bringeth forth much fruit; for severed from me ye can do nothing." John 15:5, margin. The Jews had always regarded the vine as the most noble of plants, and a type of all that was excellent and fruitful. When Christ was about to take leave of his disciples, he gave them this cherished plant as a beautiful emblem of his relation to believers. He had been presenting before them the close union with himself by which they could maintain spiritual life when his presence was withdrawn. To impress this truth upon their minds, he illustrated it by using the vine as its most appropriate and striking symbol. [Cf: The Southern Review 12-17-07 para. 01] p. 293, Para. 6, [1907MS].

Can we conceive a closer, more intimate relation to Christ than is set forth in the words, "I am the vine, ye are the branches"? The fibers of the branch are almost identical with those of the vine. The communication of life, strength, and fruitfulness from the trunk to the branches is unobstructed and constant. Thus the root sends its nourishment through the branch. Such is the true believer's relation to Christ. He abides in Christ, and draws his nourishment from him. [Cf: The Southern Review 12-17-07 para. 02] p. 294, Para. 1, [1907MS].

All Christ's followers have as deep an interest in this lesson of the vine and its branches as had the disciples who listened to his words. In the apostasy, man alienated himself from God. The separation is wide and fearful; the power of evil is so identified with human nature that no man can overcome, except by union with Christ. But Christ has made provision again to connect us with himself, and through this union we receive moral and spiritual life and power. [Cf: The Southern Review 12-17-07 para. 03] p. 294, Para. 2, [1907MS].

A connection with Christ can be established only by the exercise of a personal, living faith. When this intimacy of connection and communion is formed, our sins are laid upon Christ, and his righteousness is imputed unto us. He was made sin for us, that we might be made the righteousness of God in him. We have access to God through him; we are accepted in the Beloved. Such a union is enduring; every other union must perish. [Cf: The Southern Review 12-17-07 para. 04] p. 294, Para. 3, [1907MS].

"Severed from me ye can do nothing," Christ said. The branch cannot live separated from the vine; no more can we except we abide in Christ. "If a man abide not in me," Christ says, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." But "he that abideth in me," "the same bringeth forth much fruit." We shall bring forth the fruit of righteousness, fruit that will bless men and honor and glorify God. [Cf: The Southern Review

12-17-07 para. 05] p. 294, Para. 4, [1907MS].

Christ is ever seeking to present before his followers the privileges that are offered to sinful, feeble humanity. He would teach them that only through him can it be restored to healthful growth. We are to bear in mind that the branches in the True Vine are the believers who are brought into oneness by connection with the Vine. [Cf: The Southern Review 12-17-07 para. 06] p. 294, Para. 5, [1907MS].

The connection of the branches with one another and with the Vine constitutes them a unity, but this does not mean uniformity in everything. Unity in diversity is a principle that pervades the whole creation. While there is an individuality and variety in nature, there is a oneness in their diversity; for all things receive their usefulness and beauty from the same source. The great Master Artist writes his name on all his created works, from the loftiest cedar of Lebanon to the hyssop upon the wall. They all declare his handiwork, from the lofty mountain and the grand ocean to the tiniest shell upon the seashore. [Cf: The Southern Review 12-17-07 para. 07] p. 294, Para. 6, [1907MS].

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by his will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and he reveals himself as the great Reservoir of all that is essential for each separate life. [Cf: The Southern Review 12-17-07 para. 08] p. 294, Para. 7, [1907MS].

Christian unity consists in the branches being in the same parent stock, the vitalizing power of the center supporting the grafts that have united with the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of his spiritual life. Faith must increase by exercise. All who live near to God will have a realization of what Jesus is to them and they to Jesus. As communion with God is making its impress upon the soul, and shining out in the countenance as an illuminating light, the steadfast principles of Christ's holy character will be reflected in humanity. Mrs. E. G. White. [Cf: The Southern Review 12-17-07 para. 09] p. 295, Para. 1, [1907MS].

Whereunto shall we liken the kingdom of God? "said Christ," or with what comparison shall we compare it?" Christ found the kingdoms of the world corrupt. After Satan was expelled from heaven, he erected his standard of rebellion on this earth, and sought by every means to win men to it. In order the more successfully to gain the allegiance of the world, he put on the garb of religion. By familiar intercourse, through his agents, with the inhabitants of the world, he worked to extend his power, that the contagion of evil might be wide-spread. His purpose was

to establish a kingdom which would be governed by his own laws, and carried on with his own resources, independent of God; and so well did he succeed that when Christ came to the world to establish a kingdom, he looked upon the governments of men, and said, "Whereunto shall we liken the kingdom of God?" Nothing in civil society afforded him a comparison. The poor and needy, instead of being protected, were oppressed. The world had cast aside that class of people most needing care and attention; even the most earnest religionists among the Jews, filled with pride and prejudice, neglected them, and some among them even frowned upon their existence. [Cf: The Southern Review 12-24-07 para. 01] p. 295, Para. 2, [1907MS].

In striking contrast to the wrong and oppression so universally practiced were the mission and work of Christ. Earthly kingdoms are established and upheld by physical force, but this was not to be the foundation of the Messiah's kingdom. In the establishment of his government no carnal weapons were to be used, no coercion practiced; no attempt would be made to force the consciences of men. These are the principles used by the prince of darkness for the government of his kingdom. His agents are actively at work, seeking in their human independence to enact laws which are in direct contrast to Christ's mercy and loving-kindness. [Cf: The Southern Review 12-24-07 para. 02] p. 295, Para. 3, [1907MS].

Prophecy has plainly stated the nature of Christ's kingdom. He planned a government which would use no force; his subjects would know no oppression. The symbols of earthly governments are wild beasts, but in the kingdom of Christ, men are called upon to behold, not a ferocious beast, but the Lamb of God. Not as a fierce tyrant did he come, but as the Son of man; not to conquer the nations by his iron power, but "to preach good tidings unto the meek;" "to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;" "to comfort all that mourn." He came as the divine Restorer, bringing to oppressed and down-trodden humanity the rich and abundant grace of Heaven, that by the power of his righteousness, man, fallen and degraded though he was, might be a partaker of divinity. [Cf: The Southern Review 12-24-07 para. 03] p. 295, Para. 4, [1907MS].

In the eyes of the world, Christ was peculiar in some things. Ever a friend of those who most needed his protection, he comforted the needy, and befriended those shunned by the proud and exclusive Jews. The forsaken ones felt his protection, and the convicted, repentant soul was clothed with his salvation. And he required of his subjects that they give aid and protection to the oppressed. No soul that bears the image of God is to be placed at the footstool of human power. The greatest possible kindness and freedom are to be granted to the purchase of the blood of Christ. Over and over again in his teaching, Christ presented the value of true humility, showing how necessary it is that we exercise helpfulness, compassion, and love toward one another. [Cf: The Southern Review 12-24-07 para. 04] p. 296, Para. 1, [1907MS].

Professed Christians of to-day have the example of Christ before them, but do they follow it? Often, by the hardness of their hearts, they make it manifest that they do not belong to the kingdom of Christ. Too many educate themselves to censure and condemn, repulsing with harsh, stinging words those who may seek their help. But cold-hearted

worldliness excludes the love of Jesus from the heart. We can cooperate with Christ in the upbuilding of his kingdom only by being sanctified by his Spirit. We must use no force, take up no weapons to compel obedience; for to do this would be to exhibit the same spirit revealed by the enemies of Christ. [Cf: The Southern Review 12-24-07 para. 05] p. 296, Para. 2, [1907MS].

Christ taught that his church is a spiritual kingdom. He himself, "the Prince of peace," is the head of his church. In his person humanity, inhabited by divinity, was represented to the world. The great end of his mission was to be a sin-offering for the world, that by the shedding of blood an atonement might be made for the whole race of men. With a heart ever touched with the feelings of our infirmities, an ear ever open to the cry of suffering humanity, a hand ever ready to save the discouraged and despairing, Jesus, our Saviour, "went about doing good." His words inspired hope; his precepts awakened men to faith, and caused them to put their trust in him. [Cf: The Southern Review 12-24-07 para. 06] p. 296, Para. 3, [1907MS].

Before man can belong to the kingdom of Christ, his character must be purified from sin and sanctified by the grace of Christ. He must become a member of Christ's body, receiving nourishment from him as the branches of the vine derive their strength from the parent stalk. And all who are members of the kingdom of Christ will represent him in character and disposition. Who are thus working out their lives in the service of Christ? All such will sit with him on his throne. But all who exalt themselves, all who oppress their fellow men in any wise, do this to Jesus Christ; for every soul has been purchased at an infinite price, and through faith in Christ is capable of receiving immortality, to live through the eternal ages. [Cf: The Southern Review 12-24-07 para. 07] p. 296, Para. 4, [1907MS].

How long God will bear with the heartless indifference shown in the treatment of men toward their fellow men, we cannot determine. But "whatsoever a man soweth, that shall he also reap." If men sow deeds of love and compassion, words of comfort, hope, and encouragement, they will reap that which they have sown. [Cf: The Southern Review 12-24-07 para. 08] p. 296, Para. 5, [1907MS].

Christ came to put down wickedness and oppression, and establish a kingdom of righteousness in this world. And his purpose will yet be carried out. The prophet says of him, "He shall not fail nor be discouraged till he have set judgment in the earth." Then "a King shall reign in righteousness." His kingdom will embrace the whole earth, "and of the increase of his government and peace there shall be no end." "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun." Mrs. E. G. White. [Cf: The Southern Review 12-24-07 para. 09] p. 296, Para. 6, [1907MS].

"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. 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: The Youth's Instructor 01-01-07 para. 01] p.

297, Para. 1, [1907MS].

This exhortation is addressed especially to the young. Their youth does not excuse them from responsibility. They are strong, and are not worn down with the cares and the weight of years; their affections are ardent, and if they withdraw them from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honor, and immortality. [Cf: The Youth's Instructor 01-01-07 para. 02] p. 297, Para. 2, [1907MS].

It is an alarming fact that the love of the world predominates in the minds of the young as a class. Many conduct themselves as if the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in the world merely for their own amusement, to be gratified with a continual round of excitement. They find their pleasures in the world, and in the things of the world, and are strangers to the Father and the graces of his Spirit. Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. God is dishonored by the frivolity and the empty, vain talking and laughing that characterize the life of many of our youth. [Cf: The Youth's Instructor 01-01-07 para. 03] p. 297, Para. 3, [1907MS].

I have seen Satan as a wily, vigilant foe, intent upon leading the youth to follow a course of action entirely contrary to that which God would approve. The enemy well knows that there is no class who can do as much good as young men and young women consecrated to God's service. He makes special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavoring to show that these amusements are harmless, innocent, and even important for health. He presents the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colors, he arrays the world with its pleasures before the youth. But the pleasures of earth will soon come to an end, and that which is sown must also be reaped. Are personal attractions, ability, or talents too valuable to devote to God, the author of our being, him who watches over us every moment? Are our qualifications too precious to devote to God? [Cf: The Youth's Instructor 01-01-07 para. 04] p. 297, Para. 4, [1907MS].

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the Word of God, giving themselves to meditation and prayer. They will find that their spare moments can not be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace." [Cf: The Youth's Instructor 01-01-07 para. 05] p. 297, Para. 5, [1907MS].

Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober minded. In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: The Youth's Instructor 01-01-07 para. 06] p. 297, Para. 6, [1907MS].

I entreat the youth, for their souls' sake, to heed the exhortation of

the apostle. All these gracious instructions, warnings, and reproofs will be either a savor of life unto life or of death unto death. [Cf: The Youth's Instructor 01-01-07 para. 07] p. 298, Para. 1, [1907MS].

The young are naturally inclined to feel that not much responsibility, caretaking, or burden bearing is expected of them. But upon everyone rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determined to give his service the first place in their lives? Who will be burden bearers? [Cf: The Youth's Instructor 01-01-07 para. 08] p. 298, Para. 2, [1907MS].

"Remember now thy Creator in the days of thy youth." Jesus desires the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into noble manhood and womanhood, notwithstanding the moral pollution that abounds, that corrupts so many of the youth at an early age. They may be free in Christ; the children of light, not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. They need not remain in indolence, making no effort to overcome wrong habits or to improve the conduct. The sincerity of their prayers will be proved by the vigor of the effort they make to obey God's commands. At every step they may renounce evil habits and associations, believing that the Lord, by the power of his Spirit, will give them strength to overcome. [Cf: The Youth's Instructor 01-01-07 para. 09] p. 298, Para. 3, [1907MS].

Individual, constant, united efforts will be rewarded by success. Those who desire to do a great deal of good in our world must be willing to do it in God's way, by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything. [Cf: The Youth's Instructor 01-01-07 para. 10] p. 298, Para. 4, [1907MS].

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for the youth a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are instant in season and out of season. [Cf: The Youth's Instructor 01-01-07 para. 11] p. 298, Para. 5, [1907MS].

The youth can do good in laboring to save souls. God holds them accountable for the use they make of the talents entrusted to them. Let those who claim to be sons and daughters of God aim at a high standard. Let them use every faculty God has given them. [Cf: The Youth's Instructor 01-01-07 para. 12] p. 298, Para. 6, [1907MS].

The youth who are consecrated to God sway a mighty influence for good. Preachers or laymen advanced in years, can not have one half the influence for good upon the young that the youth, if devoted to God, can have upon their associates. They ought ever to remember that upon them rests the solemn responsibility of doing all they can to save

their fellow mortals, even at a sacrifice of pleasure and natural desires. Their time, their means, their influence, all that they have and are should be consecrated to God. [Cf: The Youth's Instructor 01-01-07 para. 13] p. 298, Para. 7, [1907MS].

Those who have really tasted the sweets of redeeming love will not, can not, rest, until all with whom they associate are made acquainted with the plan of salvation. The young should inquire, "Lord, what wilt thou have me to do? How can I honor and glorify thy name upon the earth?" [Cf: The Youth's Instructor 01-01-07 para. 14] p. 299, Para. 1, [1907MS].

Souls are perishing all around us, and what are you doing, my young friends, to win souls to Christ? O that you would use your powers of mind in seeking to approach sinners, so that you might win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and eternal life! One gem in your crown, to shine forever and ever! But you may be able, by the grace of Christ, to win more than one from sin to holiness, and your reward will be great in the kingdom of heaven. Through the prophet Daniel the Lord declares that those who turn many to righteousness shall shine as the stars forever and ever. [Cf: The Youth's Instructor 01-01-07 para. 15] p. 299, Para. 2, [1907MS].

Upon the youth there rests grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God given opportunities. This will be looked upon as treason against God, a failure to work for the good of humanity. [Cf: The Youth's Instructor 01-01-07 para. 16] p. 299, Para. 3, [1907MS].

What are you doing, dear youth, to make known to others how important it is to take the Word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the Word of God that men can be saved? If you will do what you can, you will be a blessing to others. As you labor according to the best of your ability, ways and opportunities will open before you to do more. [Cf: The Youth's Instructor 01-01-07 para. 17] p. 299, Para. 4, [1907MS].

Upon us God has bestowed great and precious gifts. He has given us light and a knowledge of his will, so that we need not err or walk in darkness. To be weighed in the balances and found wanting in the day of final settlement and rewards will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names? [Cf: The Youth's Instructor 01-01-07 para. 18] p. 299, Para. 5, [1907MS].

There is no happiness or safety except in the fear of the Lord. My dear young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and he will stand up for you in the day of God's judgment. Mrs. E. G. White. [Cf: The Youth's Instructor 01-01-07 para. 19] p. 299, Para. 6, [1907MS].

Now, as never before, the great and wonderful work of this message is to be carried on. Our periodicals are to be distributed by men and women in all stations and walks in life. *Young and old are to act a part.* We have, as it were, been asleep regarding this matter. Let every one professing the name of Christ act a part in sending forth the message, "The end of all things is at hand, prepare to meet thy God." Our publications should go everywhere. The circulation of our periodicals should be greatly increased. [Cf: The Youth's Instructor 08-20-07 para. 01] p. 299, Para. 7, [1907MS].

It is our duty now to employ every possible means to help in the proclamation of the truth. We are to work as we have never worked before. *The Lord is coming very soon, and we are entering into scenes of calamity.* Satanic agencies, though unseen, are working to destroy human life. Now is our time to work with vigilance. Our books and papers are to be brought to the notice of the people; *the gospel of present truth is to be given to our cities without delay.* We need to arouse to our duties. [Cf: The Youth's Instructor 08-20-07 para. 02] p. 300, Para. 1, [1907MS].

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. God's judgments are abroad in the land. Now is our opportunity to make known the truth to them. [Cf: The Youth's Instructor 08-20-07 para. 03] p. 300, Para. 2, [1907MS].

The Lord is soon coming. In fire, in flood and earthquake, he is warning the inhabitants of this earth of his soon approach. *We have no time to lose.* We must make more determined efforts to lead the people of the world to see that the time of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing is to be circulated everywhere. [Cf: The Youth's Instructor 08-20-07 para. 04] p. 300, Para. 3, [1907MS].

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: The Youth's Instructor 08-20-07 para. 05] p. 300, Para. 4, [1907MS].

Much might be said to the young people regarding their privilege to help the cause of God by learning lessons of economy and self-denial. Many think that they must indulge in this pleasure and that, and in order to do this, they accustom themselves to live up to the full extent of their income. God wants us to do better in this respect. We sin against ourselves when we are satisfied with enough to eat and drink and wear. God has something higher than this before us. When we are willing to put away our selfish desires, and give the powers of

heart and mind to the work of the cause of God, heavenly agencies will cooperate with us, making us a blessing to humanity. [Cf: The Youth's Instructor 09-10-07 para. 01] p. 300, Para. 5, [1907MS].

Even though he may be poor, the youth who is industrious and economical can save a little for the cause of God. When I was only twelve years old, I knew what it was to economize. With my sister I learned a trade, and although we would earn only twenty-five cents a day, from this sum we were able to save a little to give to missions. We saved little by little until we had thirty dollars. Then when the message of the Lord's soon coming came to us, with a call for men and means, we felt it a privilege to hand over the thirty dollars to father, asking him to invest it in tracts and pamphlets to send the message to those who were in darkness. [Cf: The Youth's Instructor 09-10-07 para. 02] p. 300, Para. 6, [1907MS].

It is the duty of all who touch the work of God to learn economy in the use of time and money. Those who indulge in idleness reveal that they attach little importance to the glorious truths committed to us. They need to be educated in habits of industry, and to learn to work with an eye single to the glory of God. [Cf: The Youth's Instructor 09-10-07 para. 03] p. 300, Para. 7, [1907MS].

Deny Self and Improve Talent.--Those who have not good judgment in the use of time and money, should advise with those who have had experience. With the money that we had earned at our trade, my sister and I provided ourselves with clothes. We would hand our money to mother, saying, "Buy, so that after we have paid for our clothing, there will be something left to give for missionary work." And she would do this, thus encouraging in us a missionary spirit. [Cf: The Youth's Instructor 09-10-07 para. 04] p. 301, Para. 1, [1907MS].

The giving that is the fruit of self-denial, is a wonderful help to the giver. It imparts an education that enables us more fully to comprehend the work of Him who went about doing good, relieving the suffering, and supplying the needs of the destitute. The Saviour lived not to please himself. In his life there was no trace of selfishness. Though in a world that he himself had created, he claimed no part of it as his home. "Foxes have holes, and the birds of the air have nests," he said; "but the Son of man hath not where to lay his head." [Cf: The Youth's Instructor 09-10-07 para. 05] p. 301, Para. 2, [1907MS].

If we make the best use of our talents, the Spirit of God will continually lead us to greater efficiency. To the man who had faithfully traded with his talents the Lord said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The one-talented man was also expected to do his best. Had he traded with his lord's goods, the Lord would have multiplied the talent. [Cf: The Youth's Instructor 09-10-07 para. 06] p. 301, Para. 3, [1907MS].

To every man God has given his work, "according to his several ability." God has the measure of our ability, and knows just what to lay upon us. Of the one who is found faithful, the command is given, Entrust him with greater responsibility. If he proves faithful to that trust, the word is given again, Trust him with still more. Thus through the grace of Christ he grows to the full measure of a man in Christ

Jesus. [Cf: The Youth's Instructor 09-10-07 para. 07] p. 301, Para. 4, [1907MS].

Have you only one talent? Put it out to the exchangers, by wise investment increasing it to two. Do with your might what your hands find to do. Use your talent so wisely that it will fulfil its appointed mission. It will be worth everything to you to hear the words spoken to you at last, "Well done." But only to those who have done well, will the "Well done" be spoken. [Cf: The Youth's Instructor 09-10-07 para. 08] p. 301, Para. 5, [1907MS].

No Time to Lose.--Young men and women, you have no time to lose. Seek earnestly to bring solid timbers into your character building. We beseech you for Christ's sake to be faithful. Seek to redeem the time. Consecrate yourselves every day to the service of God, and you will find that you do not need many holidays to spend in idleness, nor much money to spend in self-gratification. Heaven is watching for those who are seeking to improve and to become molded to the likeness of Christ. When the human agent submits to Christ, the Holy Spirit will accomplish a great work for him. [Cf: The Youth's Instructor 09-10-07 para. 09] p. 301, Para. 6, [1907MS].

Every true, self-sacrificing worker for God is willing to spend and be spent for the sake of others. Christ says, "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." By earnest, thoughtful efforts to help where help is needed, the true Christian shows his love for God and for his fellow beings. He may lose his life in service; but when Christ comes to gather his jewels to himself, he will find it again. Ellen G. White. [Cf: The Youth's Instructor 09-10-07 para. 10] p. 301, Para. 7, [1907MS].

No young man or woman could be more sorely tempted than were Daniel and his companions. To these four Hebrew youth were apportioned wine and meat from the king's table. But they chose to be temperate. They saw that perils were on every side, and that if they resisted temptation, they must make most decided efforts on their part, and trust the results with God. The youth who desire to stand as Daniel stood must exert their spiritual powers to the very utmost, cooperating with God, and trusting wholly in the strength that he has promised to all who come to him in humble obedience. [Cf: The Youth's Instructor 09-24-07 para. 01] p. 302, Para. 1, [1907MS].

There is a constant warfare to be maintained between virtue and vice. The discordant elements of the one, and the pure principles of the other, are at work, striving for the mastery. Satan is approaching every soul with some form of temptation on the point of indulgence of appetite. Intemperance is fearfully prevalent. Look where we will, we behold this evil fondly cherished. In spite of the efforts made to control it, intemperance is on the increase. We can not be too earnest in seeking to hinder its progress, to raise the fallen, and to shield the weak from temptation. With our feeble human hands we can do but little, but we have an unfailing Helper. We must not forget that the arm of Christ can reach to the very depths of human woe and degradation. He can give us help to conquer even the terrible demon of intemperance. [Cf: The Youth's Instructor 09-24-07 para. 02] p. 302, Para. 2, [1907MS].

Our Youth and Intemperance.--There is no class of persons capable of accomplishing more in the warfare against intemperance than are God fearing youth. In this age the young men in our cities should unite as an army, firmly and decidedly to set themselves against every form of selfish, health destroying indulgence. What a power they might be for good! How many they might save from becoming demoralized in the halls and gardens fitted up with music and other attractions to allure the youth! Intemperance and profanity and licentiousness are sisters. Let every God fearing youth gird on the armor and press to the front. Put your names on every temperance pledge presented. Thus you lend your influence in favor of signing the pledge, and induce others to sign it. Let no weak excuse deter you from taking this step. Work for the good of your own souls and for the good of others. [Cf: The Youth's Instructor 09-24-07 para. 03] p. 302, Para. 3, [1907MS].

The young men and women who claim to believe the truth for this time can please Jesus only by uniting in an effort to meet the evils that have, with seductive influence, crept in upon society. They should do all they can to stay the tide of intemperance now spreading with demoralizing power over the land. Realizing that intemperance has open, avowed supporters, those who honor God take their position firmly against the tide of evil by which both men and women are being swiftly carried to perdition. [Cf: The Youth's Instructor 09-24-07 para. 04] p. 302, Para. 4, [1907MS].

The followers of Jesus will never be ashamed to practise temperance in all things. Then why should any young man blush with shame to refuse the wine cup or the foaming mug of beer? A refusal to indulge perverted appetite is an honorable act. The sin is unmanly; to indulge in injurious habits of eating and drinking is weak, cowardly, debasing; but to deny perverted appetite is strong, brave, noble. In the Babylonian court, Daniel was surrounded by allurements to sin, but by the help of Christ he maintained his integrity. He who can not resist temptation, when every facility for overcoming has been placed within his reach, is not registered in the books of heaven as a man. [Cf: The Youth's Instructor 09-24-07 para. 05] p. 302, Para. 5, [1907MS].

Dare to be a Daniel. Dare to stand alone. Have courage to do the right. A cowardly and silent reserve before evil associates, while you listen to their devices, makes you one with them. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters." [Cf: The Youth's Instructor 09-24-07 para. 06] p. 303, Para. 1, [1907MS].

Moral Courage Required.--At all times and on all occasions it requires moral courage to adhere to the principles of strict temperance. We may expect that by following such a course we shall surprise those who do not totally abstain from all stimulants; but how are we to carry on the work of reform if we conform to the injurious habits and practises of those with whom we associate? [Cf: The Youth's Instructor 09-24-07 para. 07] p. 303, Para. 2, [1907MS].

The holy intelligences of heaven watch the conflict going on between the tempter and the tempted. If the tempted turn from temptation, and in the strength of Jesus conquer, angels rejoice; for Satan has lost in

the conflict. In our behalf, Christ, when weakened and suffering on account of hunger, fought the battle against appetite, and conquered Satan. In the name and strength of Jesus every youth may conquer the enemy today on the point of perverted appetite. My dear young friends, advance step by step, until all your habits shall be in harmony with the laws of life and health. He who overcame in the wilderness of temptation declares: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Mrs. E. G. White. [Cf: The Youth's Instructor 09-24-07 para. 08] p. 303, Para. 3, [1907MS].

From age to age the heroes of faith have been marked by their fidelity to God; and they have been brought conspicuously before the world that their light might shine to those in darkness. Daniel and his three companions are illustrious examples of Christian heroism and devotion to principle. A brief account of the life of these four Hebrews is left on record for the encouragement of those who are brought into temptation and trial. From their experience in the court of Babylon, we may learn what God will do for those who serve him with full purpose of heart. [Cf: The Youth's Instructor 10-29-07 para. 01] p. 303, Para. 4, [1907MS].

In the reign of Jehoiakim, Nebuchadnezzar besieged Jerusalem, and carried away "all the princes, and all the mighty men of valor, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land." [Cf: The Youth's Instructor 10-29-07 para. 02] p. 303, Para. 5, [1907MS].

After his return from the conquest of the Israelites, Nebuchadnezzar" spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel, and of the king's seed, and of the princes; children in whom was no blemish, but well favored, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans." [Cf: The Youth's Instructor 10-29-07 para. 03] p. 303, Para. 6, [1907MS].

Among those chosen from the captives of Judah were Daniel, Hananiah, Mishael, and Azariah, "unto whom the prince of the eunuchs gave names: for he gave unto Daniel the name of Beltshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego." The Babylonian officer had an object in thus changing the names of the Hebrew youth. Anciently the name of a child stood for his character, and the names given to these children were characteristic of what it was expected they would become. They were young in years, and this change in their names it was believed would make an impression on their minds. In a little while, it was hoped, their former religion would be forgotten, and they would become in character and purpose like the Chaldean youth about them. [Cf: The Youth's Instructor 10-29-07 para. 04] p. 303, Para. 7, [1907MS].

That they might be fully prepared for their life at court, according to Oriental custom, these youth were to be taught the learning of the Chaldeans, and for three years they were to be subjected to a thorough course of physical and intellectual discipline. They were not only to be admitted to the royal palace, but it was also provided that they should eat of the meat and drink of the wine that came from the king's

table. They were appointed "a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king." In all this the king thought that he was showing them great honor, and was securing for them the best physical and mental development. [Cf: The Youth's Instructor 10-29-07 para. 05] p. 304, Para. 1, [1907MS].

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." [Cf: The Youth's Instructor 10-29-07 para. 06] p. 304, Para. 2, [1907MS].

In purposing that he would not eat the food that the king had provided, Daniel did not desire to be singular; but he was determined to be true to God. As a true Hebrew, he could not eat the meat nor drink the wine. In the food provided for the king's table, were swine's flesh and other foods which were proclaimed unclean by the law given to Moses. Again, a portion of the food, and also of the wine, was set apart as an offering to the false gods of Babylon. According to the religious ideas of the day, this act consecrated the whole to the heathen gods. Daniel and his three brethren thought that if they should not actually partake of the king's bounty, a mere pretense of eating the food and drinking the wine, where such idolatry was practised, would be a denial of their faith. To do this would be to implicate themselves with heathenism, and to dishonor the law of God. [Cf: The Youth's Instructor 10-29-07 para. 07] p. 304, Para. 3, [1907MS].

What They Might Have Thought.--Daniel and his companions might have taken the position that because their food and drink was of the king's appointment, it was their duty to partake of it. But they did not do this. As they were brought to the test, they placed themselves fully on the side of truth and righteousness. By earnest prayer and study of the Scriptures, they were prepared to act intelligently in the matter. Flesh meat had not composed their diet in the past, and they determined that it should not come into their diet in the future. From the fate of the sons of Aaron, they knew that the use of wine would confuse their senses, that the indulgence of appetite would becloud their powers of discernment; and as wine had been prohibited to all who should engage in the service of God, they resolved that they would not partake of it. They would not defile themselves with the portion of the king's meat, nor with the wine which he drank. [Cf: The Youth's Instructor 10-29-07 para. 08] p. 304, Para. 4, [1907MS].

The faithful youth knew not what would be the result of their decision; but though they realized that it might cost them their lives, they resolved to keep the path of strict temperance in the courts of the licentious city of Babylon. [Cf: The Youth's Instructor 10-29-07 para. 09] p. 304, Para. 5, [1907MS].

Daniel and his companions are illustrations of what the young men of today can be. Earnest, whole souled, these youth would be true to principle at any cost. During the early years of his captivity, Daniel was passing through an ordeal that was to familiarize him with courtly grandeur, with hypocrisy, and with paganism. A strange school indeed to fit him for a life of sobriety, industry, and faithfulness! And yet he lived uncorrupted by this atmosphere of evil. [Cf: The Youth's Instructor 10-29-07 para. 10] p. 304, Para. 6, [1907MS].

What to Do with Temptation.--To those who will do as these youth did, close the door to temptation, deny appetite, and place themselves in right relation to God, the Lord will manifest himself. It is the privilege of the youth today to have principles so firm that the most powerful temptations will not draw them from their allegiance. The company they keep, the principles they adopt, the habits they form, will settle the question of their usefulness in this life, and of their future eternal interests, with a certainty that is infallible. [Cf: The Youth's Instructor 10-29-07 para. 11] p. 305, Para. 1, [1907MS].

There is also a lesson for us to learn in the demand the king of Babylon made for perfection in the youth who should stand in his courts. They must be without blemish, well favored, skilful in wisdom, cunning in knowledge, and understanding science. If an idolatrous king should demand such excellence in those who were to stand before him, should not those who have a knowledge of the true God reach perfection of character and capability in his service? Those who expect one day to stand before the throne of the God of gods and Lord of kings, should live each day in such a way that the approval of God can rest upon them. They should seek daily to remove the blemishes in character that lead to sin, and bring into their lives the perfection of character that all must reveal who have a part in the kingdom of heaven. [Cf: The Youth's Instructor 10-29-07 para. 12] p. 305, Para. 2, [1907MS].

Character will always be tested. If Christ dwells in us, day by day and year by year, we shall grow into a noble heroism. This is our allotted task, but it can not be accomplished without help from Jesus, without resolute decision, unwavering purpose, continual watchfulness, and unceasing prayer. Each has a personal battle to fight; each must win his way through struggles and discouragements. Those who decline the struggle, lose the strength and joy of victory. No one, not even God, can make our characters noble or our lives useful unless we make the effort necessary on our part. We must put features of beauty into our lives. We must seek to expel the unlovely traits, while God works in us to will and to do of his good pleasure. Ellen G. White. [Cf: The Youth's Instructor 10-29-07 para. 13] p. 305, Para. 3, [1907MS].

To carry out his purpose not to defile himself with the king's food, Daniel made request of the prince of the eunuchs for a simpler diet. "Now God had brought Daniel into favor and tender love with the prince of the eunuchs." This officer saw in Daniel good traits of character. He saw that he was striving to be kind and helpful, that his words were respectful and courteous, and his manner possessed the grace of modesty and meekness. It was the good behavior of the youth that gained for him the favor and love of the prince. [Cf: The Youth's Instructor 11-12-07 para. 01] p. 305, Para. 4, [1907MS].

But the prince of the eunuchs hesitated to grant the request of Daniel, fearing that such rigid abstinence as he proposed would cause the Hebrews to become less ruddy in health than those who ate of the king's dainties. He said to Daniel, "I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king." [Cf: The Youth's Instructor 11-12-07 para. 02] p. 305, Para. 5, [1907MS].

But it was not the luxuries of the king that would give to these youth a clear countenance and bright eye. It was the consciousness of having the approval of God. And Daniel knew that if he and his companions were permitted to adopt a simple diet, by the time they were called to appear before the king, the advantages of health reform would be apparent in their physical health. [Cf: The Youth's Instructor 11-12-07 para. 03] p. 305, Para. 6, [1907MS].

Daniel pleaded for a ten days' trial. "Prove thy servants, I beseech thee, ten days," he said; "and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days." [Cf: The Youth's Instructor 11-12-07 para. 04] p. 306, Para. 1, [1907MS].

When they preferred their request, the Hebrew youth knew the seriousness of their position, and by earnest prayer they braced themselves for duty and for trial. Severe criticism was passed upon them by their companions; they had to meet ridicule and abuse; but sneers could not weaken their piety. With watchfulness and prayer they guarded every avenue of temptation. They had learned the principles of true service. They were captives, lonely, and in peril; but they were in possession of a treasure of priceless worth, unbending integrity. They feared to do wrong. [Cf: The Youth's Instructor 11-12-07 para. 05] p. 306, Para. 2, [1907MS].

"And at the end of the ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat. Thus Melzar took away the portion of their meat, and of the wine that they should drink; and gave them pulse." The simple pulse and water, which they at first requested, was thereafter the food of Daniel and his companions. [Cf: The Youth's Instructor 11-12-07 para. 06] p. 306, Para. 3, [1907MS].

From the experience of these Hebrew children, we can learn the precious lesson that the Lord watches over those who place themselves in right relation to him and to his requirements. God regarded with approval the firmness and self-denial of these youth, and his blessing attended them. In Daniel and his companions we have an instance of the triumph of principles over temptation and indulgence of appetite. It shows us that through religious principles young men may triumph over the lusts of the flesh, and remain true to God's requirements, even though it costs them great sacrifice. [Cf: The Youth's Instructor 11-12-07 para. 07] p. 306, Para. 4, [1907MS].

What young men and women need is Christian heroism. God's Word declares that he that ruleth his spirit is better than he that taketh a city. To rule the spirit means to keep self under discipline. The youth must not suppose that they can go on living careless and indulgent lives, seeking no preparation for the kingdom of God, and yet in time of trial be able to stand firm for the truth. They need to seek earnestly to bring into their lives the perfection that is seen in the life of the Saviour, so that when Christ shall come, they will be prepared to enter in through the gates into the city of God. God's abounding love and presence in the heart will give the power of self-control, and will mold and fashion the mind and character. The grace of

Christ in the life will direct the aims and purposes and capabilities into channels that will give moral and spiritual power--power which the youth will not have to leave in this world, but which they can carry with them into the future life and retain through the eternal ages. Mrs. E. G. White. [Cf: The Youth's Instructor 11-12-07 para. 08] p. 306, Para. 5, [1907MS].

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Cf: The Youth's Instructor 12-31-07 para. 01] p. 306, Para. 6, [1907MS].

God always honors the right. The most promising youth from all the lands subdued by the great conqueror had been gathered at Babylon; yet among them all, the Hebrew captives were without a rival. The erect form, the elastic step, the fair countenance, the undimmed senses, the untainted breath, all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws. [Cf: The Youth's Instructor 12-31-07 para. 02] p. 307, Para. 1, [1907MS].

During the past three years the youthful Hebrews had been gaining other wisdom than the learning of the Chaldeans; God had been giving them a knowledge of himself. They had placed themselves in right relation to God, and he could trust them with a deep knowledge of eternal truths. [Cf: The Youth's Instructor 12-31-07 para. 03] p. 307, Para. 2, [1907MS].

The habits and understanding of the youth who were not instructed by God were in accord with the knowledge that comes from idolatrous practises, and that leaves God out of its reckoning. Daniel and his companions, from the first of their experience in the king's court, were gaining a clearer comprehension, a sounder and more accurate judgment, than all the wise men of the kingdom of Babylon. They placed themselves where God could bless them. They followed rules of life that would give them strength of intellect and would gain for them the greatest possible benefit from the study of God's Word. [Cf: The Youth's Instructor 12-31-07 para. 04] p. 307, Para. 3, [1907MS].

While faithful to his duties in the king's court, Daniel so faithfully maintained his loyalty to God, that God could honor him as his messenger to the Babylonian monarch. It was to Daniel that Nebuchadnezzar, unable to get help from his wise men, turned for an account of his forgotten dream, and an interpretation of it. Daniel and his companions sought the Lord, and to Daniel was revealed the dream and its meaning. And when he had related to the king the vision God had shown him, Nebuchadnezzar said, "Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." [Cf: The Youth's Instructor 12-31-07 para. 05] p. 307, Para. 4, [1907MS].

The history of Daniel and his companions has been recorded on the pages of the Inspired Word for the benefit of the youth in all succeeding ages. What men have done, men may do. If the youth will make the unreserved surrender of the will that Daniel made, God will help them as he helped Daniel. If they will appreciate the opportunities he gives for growing in understanding of him, he will give them wisdom and knowledge, and will fill their hearts with unselfishness. He will put into their minds thoughts that will inspire them with hope and courage as they seek to bring others under the sway of the Prince of Peace. They will have the cooperation of God and the angels. They will work out with carefulness the sum of their salvation, God working in them to will and to do of his good pleasure. [Cf: The Youth's Instructor 12-31-07 para. 06] p. 307, Para. 5, [1907MS].

As Daniel studied the Word of God, his understanding became ever clearer; and as he comprehended its ennobling principles, he purposed in his heart to form a character that God could approve. He could not foresee the result of his determination to be true to God in the courts of Babylon; but he resolved that even at the loss of all things, he would preserve his integrity. And the Lord fulfilled to him the word that he has pledged, "Them that honor me I will honor." [Cf: The Youth's Instructor 12-31-07 para. 07] p. 307, Para. 6, [1907MS].

There is wonderful encouragement in the story of Daniel for the youth who today are striving to gain knowledge. In his Word the Lord has left his children a divine instructor that will never disappoint those who seek its direction with a sincere heart. Its teachings will give a strength of character and mental development that no other book can impart. Let the student make the Word of God the chief book of study, giving all other branches of learning a secondary place. And as the heart is opened to the entrance of the Word, light from the throne of God will shine into the soul. The Word, cherished in the heart, will yield to the student a treasure of knowledge that is priceless. Its ennobling principles will stamp the character with honesty and truthfulness, temperance and integrity. Mrs. E. G. White. [Cf: The Youth's Instructor 12-31-07 para. 08] p. 308, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 361 para. 01] p. 308, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 361 para. 02] p. 308, Para. 3, [1907MS].

"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: Sermons and Talks, Volume 1 p. 361 para. 03] p. 308, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 361 para. 04] p. 308, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 362 para. 01] p. 308, Para. 6, [1907MS].

"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: Sermons and Talks, Volume 1 p. 362 para. 02] p. 308, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 362 para. 03] p. 309, Para. 1, [1907MS].

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 anew 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: Sermons and Talks, Volume 1 p. 362 para. 04] p. 309, Para. 2, [1907MS].

The apostle continues: [verses 8 and 9 quoted]. [Cf: Sermons and Talks, Volume 1 p. 363 para. 01] p. 309, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 363 para. 02] p. 309, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 363 para. 03] p. 309, Para. 5, [1907MS].

[Romans 15:8-10, quoted.] [Cf: Sermons and Talks, Volume 1 p. 363 para. 04] p. 309, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 363 para. 05] p. 309, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 364 para. 01] p. 309, Para. 8, [1907MS].

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: Sermons and Talks, Volume 1 p. 364 para. 02] p. 310, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 364 para. 03] p. 310, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 365 para. 01] p. 310, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 365 para. 02] p. 310, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 366 para. 01] p. 310, Para. 5, [1907MS].

"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: Sermons and Talks, Volume 1 p. 366 para. 02] p. 311, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 366 para. 03] p. 311, Para. 2, [1907MS].

"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: Sermons and Talks, Volume 1 p. 366 para. 04] p. 311, Para. 3, [1907MS].

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. [Cf: Sermons and Talks, Volume 1 p. 366 para. 05] p. 311, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 367 para. 01] p. 311, Para. 5, [1907MS].

"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: Sermons and Talks, Volume 1 p. 367 para. 02] p. 311, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 367 para. 03] p. 311, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 368 para. 01] p. 311, Para. 8, [1907MS].

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: Sermons and Talks, Volume 1 p. 368 para. 02] p. 312, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 368 para. 03] p. 312, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 369 para. 01] p. 312, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 369 para. 02] p. 312, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 369 para. 03] p. 312, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 369 para. 04] p. 312, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 370 para. 01] p. 313, Para. 1, [1907MS].

Again, we read: "I have therefore whereof I may glory through Jesus Christ in those things which pertain to God" [verse 17]. [Cf: Sermons and Talks, Volume 1 p. 370 para. 02] p. 313, Para. 2, [1907MS].

"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: Sermons and Talks, Volume 1 p. 370 para. 03] p. 313, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 371 para. 01] p. 313, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 371 para. 02] p. 313, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 371 para. 03] p. 313, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 372 para. 01] p. 314, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 372 para. 02] p. 314, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 372 para. 03] p. 314, Para. 3, [1907MS].

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 come. 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: Sermons and Talks, Volume 1 p. 373 para. 01] p. 314, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 373 para. 02] p. 314, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 373 para. 03] p. 314, Para. 6, [1907MS].

[Verses 18-26, quoted.] p. 315, Para. 1, [1907MS].

p. 315, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 374 para. 02] p. 315, Para. 2, [1907MS].

Respecting this contribution, Paul declared of the Gentiles: [verses 27, 28, quoted]. [Cf: Sermons and Talks, Volume 1 p. 374 para. 03] p. 315, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 374 para. 04] p. 315, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 375 para. 01] p. 315, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 375 para. 02] p. 315, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 376 para. 01] p. 316, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 376 para. 02] p. 316, Para. 2, [1907MS].

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:

Sermons and Talks, Volume 1 p. 377 para. 01] p. 316, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 377 para. 02] p. 316, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 377 para. 03] p. 316, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 377 para. 04] p. 316, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 378 para. 01] p. 317, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 378 para. 02] p. 317, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 379 para. 01] p. 317, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 379 para. 02] p. 317, Para. 4, [1907MS].

(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: Sermons and Talks, Volume 1 p. 379 para. 03] p. 317, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 379 para. 04] p. 317, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 380 para. 01] p. 318, Para. 1, [1907MS].

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 reversion in the midst of us, and that souls may be brought to humble themselves before Thee, and to be reconverted. [Cf: Sermons and Talks, Volume 1 p. 380 para. 02] p. 318, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 381 para. 01] p. 318, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 381 para. 02] p. 318, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 381 para. 03] p. 318, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 382 para. 01] p. 318, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 382 para. 02] p. 318, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 382 para. 03] p. 319, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 383 para. 01] p. 319, Para. 2, [1907MS].

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: Sermons and Talks, Volume 1 p. 383 para. 02] p. 319, Para. 3, [1907MS].

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: Sermons and Talks, Volume 1 p. 383 para. 03] p. 319, Para. 4, [1907MS].

As the congregation arose, Sister White said: "Let us sing, 'Jesus Lover of My Soul.' Sing it with all your heart." [Cf: Sermons and

Talks, Volume 1 p. 384 para. 01] p. 319, Para. 5, [1907MS].

Benediction. (MR 900.25) [Cf: Sermons and Talks, Volume 1 p. 384 para. 02] p. 319, Para. 6, [1907MS].

Part One: Exhortation to Faithfulness--In 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 watchmen. [Cf: Sermons and Talks, Volume 1 p. 385 para. 01] p. 319, Para. 7, [1907MS].

[Ezekiel 33:1-11 quoted.] [Cf: Sermons and Talks, Volume 1 p. 385 para. 02] p. 320, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 385 para. 03] p. 320, Para. 2, [1907MS].

[Ezekiel 24:6,7,9,10,12-24 quoted.] [Cf: Sermons and Talks, Volume 1 p. 385 para. 04] p. 320, Para. 3, [1907MS].

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 purposes 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: Sermons and Talks, Volume 1 p. 385 para. 05] p. 320, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 386 para. 01] p. 320, Para. 5, [1907MS].

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: Sermons and Talks, Volume 1 p. 386 para. 02] p. 320, Para. 6, [1907MS].

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: Sermons and Talks, Volume 1 p. 386 para. 03] p. 320, Para. 7, [1907MS].

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: Sermons and Talks, Volume 1 p. 386 para. 04] p. 320, Para. 8, [1907MS].

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 opportunities 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: Sermons and Talks, Volume 1 p. 387 para. 01] p. 321, Para. 1, [1907MS].

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: Sermons and Talks, Volume 1 p. 387 para. 02] p. 321, Para. 2, [1907MS].

Any man who seeks to present 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 connection with the Holy Place, that for many days I could not speak of it. [Cf: Sermons and Talks, Volume 1 p. 387 para. 03] p. 321, Para. 3, [1907MS].

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 these 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: Sermons and Talks, Volume 1 p. 388 para. 01] p. 321, Para. 4, [1907MS].

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: Sermons and Talks, Volume 1 p. 388 para. 02] p. 321, Para. 5, [1907MS].

Part Two: Warning Against Rebellion--Ezekiel again writes: [Ezekiel 28:1-26, quoted.] [Cf: Sermons and Talks, Volume 1 p. 388 para. 03] p. 321, Para. 6, [1907MS].

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: "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" [Isa. 14:13, 14]. 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 alone 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: Sermons and Talks, Volume 1 p. 388 para. 04] p. 321, Para. 7, [1907MS].

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers 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: Sermons and Talks, Volume 1 p. 389 para. 01] p. 322, Para. 1, [1907MS].

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. [Cf: Sermons and Talks, Volume 1 p. 389 para. 02] p. 322, Para. 2, [1907MS].

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 to 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: Sermons and Talks, Volume 1 p. 390 para. 01] p. 322, Para. 3, [1907MS].

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 firstfruits 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 fullness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal." Christ declared, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" [John 17:3]. [Cf: Sermons and Talks, Volume 1 p. 390 para. 02] p. 322, Para. 4, [1907MS].

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.--Manuscript 125, 1907. (Written from Sanitarium, Calif., July 4, 1907; designated "to be read in Battle Creek, Oakland, Chicago, and other large churches.") (MR 900.21) [Cf: Sermons and Talks, Volume 1 p. 391 para. 01] p. 322, Para. 5, [1907MS].

[By Mrs. E. G. White, St. Helena Camp Meeting, June 27, 1907.]
"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" [Heb. 12:1]. [Cf: Sermons and Talks, Volume 2 p. 286 para. 01] p. 323, Para. 1, [1907MS].

The weights that are here referred to are the evil habits and practices we have formed by following our own natural dispositions. Who are the witnesses? They are those spoken of in the previous chapter,

those who have breasted the evils and difficulties in their way, and who in the name of the Lord have braced themselves successfully against the opposing forces of evil. They were sustained and strengthened, and the Lord held them by His hand. [Cf: Sermons and Talks, Volume 2 p. 286 para. 02] p. 323, Para. 2, [1907MS].

There are other witnesses. All about us are those who are watching us closely, to see how we who profess a belief in the truth conduct ourselves. At all times and in all places, so far as possible, we must magnify the truth before the world. [Cf: Sermons and Talks, Volume 2 p. 286 para. 03] p. 323, Para. 3, [1907MS].

Now "let us lay aside every weight." Let us divorce ourselves from our own evil dispositions. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." We are not to stand still. We must advance, advance, and still advance. [Cf: Sermons and Talks, Volume 2 p. 286 para. 04] p. 323, Para. 4, [1907MS].

"Looking unto Jesus, the Author and Finisher of our faith." Thank the Lord that He is both the Author and also the Finisher of our faith. "Who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God" [Heb.12:2]. [Cf: Sermons and Talks, Volume 2 p. 286 para. 05] p. 323, Para. 5, [1907MS].

There is a joy and a cross set before each one of you. You may think the cross is hard to bear, but remember that there is a joy before you. You need not feel, if a little cloud passes before your mind, that God has forsaken you. Take your Bible, turn right to the Psalms, and read of how we are to praise the Lord at all times. "I will bless the Lord at all times: His praise shall continually be in my mouth" [Ps. 34:1]. God is full of mercy. All He wants for you is that you will open the door of your heart and let Him come in and sanctify your heart and your mind. [Cf: Sermons and Talks, Volume 2 p. 286 para. 06] p. 324, Para. 1, [1907MS].

Christ is presented before us as our example. He "endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" [Heb 12:2-7]. [Cf: Sermons and Talks, Volume 2 p. 286 para. 07] p. 324, Para. 2, [1907MS].

There is a great work before us, and each individual has a special part to act. We shall not all have the very same line of service, but if we will commit our ways fully unto the Lord, He will direct our paths. Oh, that there were hundreds more of consecrated young people! God wants a large army of earnest, consecrated youth to gird on the armor, and to fight manfully the battles of the Lord. There is a work for each one to do. [Cf: Sermons and Talks, Volume 2 p. 287 para. 01]

p. 324, Para. 3, [1907MS].

If you will only follow on to know the Lord, and do His bidding, you will know by your experience that God will suggest thoughts to you as you attempt to speak words to those who are around you, to restrain them from doing wrong, and to point out to them the way of life. It is your privilege to tell them of the Word of the living God, and to counsel them in kindness and in love. Never get impatient, even if their requirements may seem unreasonable, but thank the Lord with heart and soul and voice that you have the privilege of becoming a child of God, and heir of heaven. "Rejoice in the Lord always," and through His grace you may overcome one difficulty after another. Such an experience will strengthen your faith, that you may believe that it is possible for you to be an overcomer. [Cf: Sermons and Talks, Volume 2 p. 287 para. 02] p. 325, Para. 1, [1907MS].

There are young people in this place for whom I have felt a great burden. I have talked with them. I have said to them, "God has designed that you should become members of the royal family, children of the heavenly King. In the name of the Lord you may perfect Christian characters. You are members of Christ's body. He died for you, and He has in heaven a crown laid up for you, if you will be an overcomer." [Cf: Sermons and Talks, Volume 2 p. 287 para. 03] p. 325, Para. 2, [1907MS].

But some for whom I have been burdened have placed themselves in positions where it was difficult for them to keep the love of the truth. They formed associations with other youth who in their words and actions manifested objectionable traits of character. They lost a sense of what God requires of them, and what He longs to do for them. Oh, if they had but followed on to know the Lord, they might have known that His going forth was prepared as the morning. I tried to encourage them. But when such ones form companionship with others who give themselves up to cheap conversation, and who indulge in smoking and in liquor drinking, they are lost unless they repent and become converted. [Cf: Sermons and Talks, Volume 2 p. 287 para. 04] p. 325, Para. 3, [1907MS].

"Make straight paths for your feet, lest that which is lame be turned out of the way" [Heb. 12:13]. We cannot realize how powerful for good or for evil is our influence upon those with whom we associate. Let us be careful that there be not found on our garments in the day of judgment the blood of precious souls. [Cf: Sermons and Talks, Volume 2 p. 288 para. 01] p. 326, Para. 1, [1907MS].

We hope that there are some here in this congregation who will believe in Jesus Christ, who will be buried with Him in the watery grave. Let them remember that their baptism is a semblance of death to the world, to its fashions, its customs, and its evil practices. They are to be dead to the world, but alive unto God. In Him there is for us the power of life. [Cf: Sermons and Talks, Volume 2 p. 288 para. 02] p. 326, Para. 2, [1907MS].

In whose name are we baptized? In the name of the Father, and of the Son, and of the Holy Ghost--the three highest powers in the heavenly courts. They pledge themselves in our behalf. We may claim the strength and the victory that they may give us as we stand before the world, not

to ape its fashions, not to study the fashion books, but to walk humbly with our God. "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" [Col. 3:3]. Then do not dishonor your Saviour by lightness, or trifling, or by seeking for the things of the world. [Cf: Sermons and Talks, Volume 2 p. 288 para. 03] p. 326, Para. 3, [1907MS].

My dear young friends, you may maintain the simplicity of true Godliness. You may follow on to know the Lord, that His going forth is prepared as the morning. You may know that He is your Helper. You will have an increase of light and joy and hope and consolation in Jesus Christ, as you commit the keeping of your souls to the heavenly powers, and become separated from corrupt worldly influences. [Cf: Sermons and Talks, Volume 2 p. 288 para. 04] p. 326, Para. 4, [1907MS].

To make straight paths for our feet, this is our work. "Let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith." He will be with us every day as we advance in the narrow path, and through the straight gate that leads to life everlasting. He will be your Helper and your Strength. Let us praise Him more. We all have received very much for which to praise Him. Then let us talk much of Him, and let us love Him. [Cf: Sermons and Talks, Volume 2 p. 288 para. 05] p. 327, Para. 1, [1907MS].

Here are younger children. Christ loves you. When the mothers brought the little children to Jesus that He might place His hands on them in blessing, the disciples were going to send them away. The Master was giving important lessons to the people, and the disciples thought He should not be disturbed. Jesus heard their words. Said He, "Forbid them not." "Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of heaven" [Luke 18:16]. [Cf: Sermons and Talks, Volume 2 p. 288 para. 06] p. 327, Para. 2, [1907MS].

I feel a deep interest in every one of these little children, and we hope that you will all treat them very tenderly. In the family, let those who are older be patient and kind to their younger brothers and sisters. They may help to educate the little ones in a knowledge of the Bible. Do not put the vim into your voice when you speak to them. Put in the blessedness that comes from doing right, from pleasing the Lord. [Cf: Sermons and Talks, Volume 2 p. 289 para. 01] p. 327, Para. 3, [1907MS].

Young ladies, you may greatly lighten the burdens and prolong the life of your mother, if you will relieve her from the care of many of the home duties. This will be more profitable than merely to be able to play the piano, or to dress in the latest fashion, that you may "act the lady." [Cf: Sermons and Talks, Volume 2 p. 289 para. 02] p. 327, Para. 4, [1907MS].

If you will continually seek help of the Lord, you will not, when you come to the evening season of prayer, feel that you must repent of harsh or discouraging words, and unkind actions during the day. Take right hold of Christ by a living faith, and then encourage the younger children. They will do wrong sometimes, and they may get into mischief, but do not become discouraged. Shield them so far as possible from temptation, and encourage them to obey the Lord. [Cf: Sermons and

Talks, Volume 2 p. 289 para. 03] p. 328, Para. 1, [1907MS].

"Bless the Lord, O my soul, and all that is within me bless His holy name," that there are so many youth before me. Let us plead with the Lord in the home, and in the church, that we may be of good courage, and may go forward step by step, onward and upward toward heaven. [Cf: Sermons and Talks, Volume 2 p. 289 para. 04] p. 328, Para. 2, [1907MS].

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight through Jesus Christ; to whom be glory for ever and ever. Amen" [Heb. 13:20, 21].--Ms. 61, 1907. [Cf: Sermons and Talks, Volume 2 p. 289 para. 05] p. 328, Para. 3, [1907MS].

[An address by Mrs. E G. White at the dedicatory service of the new hospital building, St. Helena Sanitarium, October 20, 1907.] "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" [Rev. 22:1]. [Cf: Sermons and Talks, Volume 2 p. 290 para. 01] p. 328, Para. 4, [1907MS].

Thank God for this! The great reason why we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are 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" [verse 3]. [Cf: Sermons and Talks, Volume 2 p. 290 para. 02] p. 329, Para. 1, [1907MS].

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene. [Cf: Sermons and Talks, Volume 2 p. 290 para. 03] p. 329, Para. 2, [1907MS].

Our object in choosing this location, when we were establishing the first sanitarium for the Pacific Coast, was that we might be away from the confusion of the cities. In harmony with the light given me, I am urging people to come out from the great centers of population. Our cities are increasing in wickedness, and it is becoming more and more evident that those who remain in them unnecessarily, do so at the peril of their souls' salvation. [Cf: Sermons and Talks, Volume 2 p. 290 para. 04] p. 329, Para. 3, [1907MS].

But in this place where we have met today, the very surroundings exert an influence in calling us to higher and purer lives. Here we have been able to gather in many, and they have been greatly benefited by a wise application of the means that God has provided for aiding in the

recovery of the sick. We are thankful that we have similar institutions in many other places. [Cf: Sermons and Talks, Volume 2 p. 290 para. 05] p. 329, Para. 4, [1907MS].

Our sanitariums are to be centers of education. Those who come to them are to be given an opportunity to learn how to overcome disease, and how to preserve the health. They may learn how to use the simple agencies that God has provided for their recovery, and become more intelligent in regard to the laws of life. [Cf: Sermons and Talks, Volume 2 p. 290 para. 06] p. 330, Para. 1, [1907MS].

Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" I have answered, "Suppose we were able to do this in all cases. How many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?" [Cf: Sermons and Talks, Volume 2 p. 291 para. 01] p. 330, Para. 2, [1907MS].

Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations. Those who come to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth. [Cf: Sermons and Talks, Volume 2 p. 291 para. 02] p. 330, Para. 3, [1907MS].

We cannot heal. We cannot change the diseased conditions of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in a God; we believe in a God who hears and answers prayer. He has said, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." [Cf: Sermons and Talks, Volume 2 p. 291 para. 03] p. 330, Para. 4, [1907MS].

God would have us turn away from the fashions and the foolishness of this world. He would have us be a blessing to the community in which we live. Every Christian should be a means of disseminating the light of God's Word. God has given us minds that we may understand, and it is our duty and our privilege to live in harmony with Him and with the laws that He has established. [Cf: Sermons and Talks, Volume 2 p. 291 para. 04] p. 331, Para. 1, [1907MS].

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever" [verses 3-5]. [Cf: Sermons and Talks, Volume 2 p. 291 para. 05] p. 331, Para. 2, [1907MS].

The apostle is writing of the city of our God. We are preparing for that city, and we desire to do all we can to help others, that they also may find an abundant entrance into the city. We ourselves desire to be right with God, and we feel an intense interest that none may work against themselves, that they may not be reckless or careless of

their health, but that their bodies may be in such a condition of health that they can fully appreciate their God-given privilege to prepare for the heavenly courts above. [Cf: Sermons and Talks, Volume 2 p. 291 para. 06] p. 331, Para. 3, [1907MS].

"And, behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city" [verses 12, 13]. [Cf: Sermons and Talks, Volume 2 p. 291 para. 07] p. 331, Para. 4, [1907MS].

Only think of the infinite sacrifice that has made this salvation possible. We should study the Word, that we may see more of its magnitude. Jesus Christ has bought us with a price. He laid aside His royal robe and His kingly crown in the heavenly courts. He clothed His divinity with humanity and came to this sin-cursed earth, that humanity might be a partaker of divinity, and, through obedience and love to God, might escape the corruption that is in the world through lust. He has thrown His arms of infinite love around humanity, and will draw unto Himself all who will come. But if some will persist in having their own way, He cannot bless them, for they will not come unto Him, that they might have life. [Cf: Sermons and Talks, Volume 2 p. 292 para. 01] p. 332, Para. 1, [1907MS].

In the chapter from which we have read, we find this invitation given: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" [verse 17]. There can be no excuse for those who lose eternal life because they have failed to respond to this gracious invitation. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" [verse 20]. [Cf: Sermons and Talks, Volume 2 p. 292 para. 02] p. 332, Para. 2, [1907MS].

This is the first opportunity I have had of seeing this new building. I am pleased with it, very much pleased with it. Here the sick can be taken outdoors, where they can breathe the pure, fresh air. It will not be necessary for them to remain constantly in rooms where they are in danger of breathing impure air. [Cf: Sermons and Talks, Volume 2 p. 292 para. 03] p. 332, Para. 3, [1907MS].

We desire that there may be connected with this institution workers who shall give line upon line, precept upon precept, in order that those who come here may be benefited and blessed, and that they may see the consistency of breaking away from rebellion against the Divine laws, and may come into harmony with the Lord God of heaven, who has made such an infinite sacrifice in their behalf. Shall we not all give to Him our heart, our mind, our service, our thoughts, all there is of us? Shall we not serve Him faithfully, and at last find entrance into the beautiful city of our God?--Ms. 115, 1907. [Cf: Sermons and Talks, Volume 2 p. 292 para. 04] p. 332, Para. 4, [1907MS].

Sanitarium, California June 3, 1907 *The Work of Christian Physicians* -
- Among Christian physicians there should ever be a striving for the maintenance of the highest order of true refinement and delicacy, a preservation of those barriers of reserve that should exist between men and women. [Cf: The Kress Collection p. 22 para. 07] p. 333, Para. 1,

[1907MS].

We are living in a time when the world is represented as in Noah's time, and as in the days of Sodom. I am constantly being shown the great dangers to which youth, and men and women who have just reached manhood and womanhood, and also men and women of mature years, are exposed, and I dare not hold my peace. There is need of greater refinement, both in thought and association. There is need of Christians being more elevated and delicate in words and deportment. [Cf: The Kress Collection p. 22 para. 08] p. 333, Para. 2, [1907MS].

The work of a physician is of that character that if there is a coarseness in his nature, it will be revealed. Therefore the physician should guard carefully his speech, and avoid all commonness in conversation. Every patient he treats is reading the traits of his character, and the tone of his morals by his action and conversation. [Cf: The Kress Collection p. 23 para. 01] p. 333, Para. 3, [1907MS].

The light given me of the Lord regarding this matter is that, as far as possible, lady physicians should have the care of lady patients, and gentlemen physicians the care of gentlemen patients. Every physician should respect the delicacy of the patients. Any unnecessary exposure of ladies before male physicians is wrong. Its influence is detrimental. [Cf: The Kress Collection p. 23 para. 02] p. 333, Para. 4, [1907MS].

Delicate treatments should not be given by male physicians to women in our institutions. Never should a lady patient be alone with a gentleman physician, either for special examination or for treatment. Let physicians be faithful in preserving delicacy and modesty under all circumstances. [Cf: The Kress Collection p. 23 para. 03] p. 333, Para. 5, [1907MS].

In our medical institutions there ought always to be women of mature age and of good experience who have been trained to give treatments to the lady patients. Women should be educated and qualified just as thoroughly as possible to become practitioners in the delicate diseases which afflict women, that their secret parts should not be exposed to the notice of men. There should be a larger number of lady physicians educated not only to act as trained nurses, but also as physicians. It is a most horrible practice, this revealing the secret parts of women to men, or men being treated by women. [Cf: The Kress Collection p. 23 para. 04] p. 333, Para. 6, [1907MS].

Women physicians should utterly refuse to look upon the secret parts of men. Women should be thoroughly educated to work for women, and men to work for men. Let men know that they must go to those of their own sex, and not apply to lady physicians. It is an insult to women, and God looks upon these things of commonness with abhorrence. [Cf: The Kress Collection p. 23 para. 05] p. 333, Para. 7, [1907MS].

While physicians are called upon to teach social purity, let them practice that delicacy which is a constant lesson in practical purity. Women may do a noble work as practicing physicians; but when men ask a lady physician to give them examinations and treatments which demand the exposure of private parts, let her refuse decidedly to do this work. [Cf: The Kress Collection p. 23 para. 06] p. 334, Para. 1,

[1907MS].

In the medical work there are dangers which the physician should understand and constantly guard against. Truly converted men are the ones who should be employed as physicians in our sanitariums. Some physicians are self-sufficient, and consider themselves able to guard their own ways; whereas, if they but knew themselves, they would feel their great need of help from above. [Cf: The Kress Collection p. 23 para. 07] p. 334, Para. 2, [1907MS].

Some medical men are unfit to act as physicians to women because of the attitude they assume toward them. They take liberties until it becomes a common thing with them to transgress the laws of chastity. Our physicians should have the highest regard for the directions given By God to His church when they were delivered from Egypt. This will keep them from becoming loose in manners and careless in regard to the laws of chastity. All who will live by the laws that God gave from Sinai may be safely trusted. [Cf: The Kress Collection p. 23 para. 08] p. 334, Para. 3, [1907MS].

It is not in harmony with the instruction given at Sinai that gentlemen physicians should do the work of midwives. The Bible speaks of women at childbirth being attended by women, and thus it ought always to be. Women should be educated and trained to act skillfully as midwives and physicians to their sex. It is just as important that a line of study be given to educate woman to deal with women's diseases as it is that there should be gentlemen thoroughly trained to act as physicians and surgeons. And the wages of the women should be proportionate to her services. She should be as much appreciated in her work as the gentleman physician is appreciated in his work. [Cf: The Kress Collection p. 24 para. 01] p. 334, Para. 4, [1907MS].

Let us educate ladies to become intelligent in the work of treating the diseases of their sex. They will sometimes need the counsel and assistance of experienced gentlemen physicians. When brought into trying places, let all be led by supreme wisdom. Let all bear in mind that they need and may have the wisdom of the Great Physician in their work. [Cf: The Kress Collection p. 24 para. 02] p. 334, Para. 5, [1907MS].

We ought to have a school where women can be educated by women physicians to do the best possible work in treating the diseases of women. [Cf: The Kress Collection p. 24 para. 03] p. 334, Para. 6, [1907MS].

Among us as a people, the medical profession should stand at its highest. Physicians should bear in mind that it is their work to fit souls as well as bodies for healthy life. Their service for God is to be thoroughly uncorrupted by an evil practice [Cf: The Kress Collection p. 24 para. 04] p. 334, Para. 7, [1907MS].

Every practitioner needs to study carefully the word of God. Read the story of the sons of Aaron in the tenth chapter of Leviticus, verses one to eleven. Here was a case where the use of wine benumbed the senses. The Lord demands that the appetites and all the habits of life of the physician be kept under strict control. While dealing with the bodies of their patients, they are to constantly remember that the eye

of God is upon all their work. [Cf: The Kress Collection p. 24 para. 05] p. 334, Para. 8, [1907MS].

The most exalted part of the physicians work is to lead the men and women under his care to see that the cause of disease lies in violation of the laws of health, and to encourage them to hold higher and holier views of life. Instruction should be given that will prove an antidote for the diseases of the soul as well as for the sicknesses of the body. Only that sanitarium will be a healthful institution where right principles are established. The physician who, knowing the remedy for the diseases of soul and body, neglects the educational part of his work, will have to give an account for his neglect in the day of judgment. Ellen G. White [Cf: The Kress Collection p. 24 para. 06] p. 335, Para. 1, [1907MS].

November 11, 1907. *Lessons for Sanitariums Workers Preparation for Trial* The burden is upon me to write that which will be a help to God's people in these closing days. A great crisis is just before us. To meet its trials and temptations, and to perform its duties, will require persevering faith. But we may triumph gloriously; not one watching, praying, believing soul will be ensnared by the enemy. [Cf: The Kress Collection p. 25 para. 01] p. 335, Para. 2, [1907MS].

Christ sought to impart special instruction to the first disciples to prepare them for the trial of faith they must endure in His rejection and crucifixion by the Jews. "The Son of man shall be betrayed into the hands of men," He said, "and they shall kill Him; and the third day He shall rise again." "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever shall save his life shall lose it; and whosoever shall lose his life for My sake shall find it. For what is a man profited if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father, with His angels; and then shall He reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom." [Cf: The Kress Collection p. 25 para. 02] p. 335, Para. 3, [1907MS].

"And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart." [Cf: The Kress Collection p. 25 para. 03] p. 335, Para. 4, [1907MS].

The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. They follow where Christ leads the way, yet they wonder why their Master should lead them up this toilsome ascent when they are weary, and when He too is in need of rest. [Cf: The Kress Collection p. 25 para. 04] p. 335, Para. 5, [1907MS].

Presently Jesus tells them that they are now to go no farther. Stepping a little aside from them, the Man of sorrows pours out His supplications with strong crying and tears. He prays for strength to bear the best in behalf of humanity. And He pours out His heart longings for His disciples, that in the hour of the power of darkness their faith may not fail. [Cf: The Kress Collection p. 25 para. 05] p. 335, Para. 6, [1907MS].

At first the disciples unite their prayers with His in sincere devotion; but after a time they are overcome with weariness, and, even while trying to retain their interest in the scene, they fall asleep. The Saviour has seen the gloom of His disciples, and has longed to lighten their grief with the [Cf: The Kress Collection p. 25 para. 06] that they may be given a manifestation of His glory that He had with the Father before the world was, that His kingdom may be revealed to human eyes, and that His disciples may be strengthened to behold it. He pleads that they may witness a manifestation of His divinity that will comfort them in the hour of His supreme agony with the knowledge that He is of a surety the Son of God, and that His shameful death is a part of the plan of redemption. [Cf: The Kress Collection p. 25 para. 06] p. 335, Para. 7, [1907MS].

The Saviour's prayer was heard. He "was transfigured before them, and His face did shine as the sun, and His raiment was white as the light. And behold there appeared unto them Moses and Elias, talking with Him." [Cf: The Kress Collection p. 25 para. 07] p. 336, Para. 1, [1907MS].

"Then answered Peter and said unto Jesus, Lord, it is good for us to be here; if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias. While he yet spake, behold a bright cloud over-shadowed them, and behold a voice out of the cloud which said, This is My beloved Son in whom I am well pleased; hear ye Him. And when the disciples heard it, they fell on their face and were sore afraid." [Cf: The Kress Collection p. 25 para. 08] p. 336, Para. 2, [1907MS].

Through being overcome with sleep, the disciples heard little of what passed between Christ and the heavenly Messengers. Failing to watch and pray, they had not received the light that God desired to give them, - a knowledge of the sufferings of Christ and the glory that should follow. They lost the blessings that might have been theirs by sharing His self-sacrifice. Slow of heart to believe were these disciples, little appreciative of the treasure with which heaven sought to enrich them. [Cf: The Kress Collection p. 26 para. 01] p. 336, Para. 3, [1907MS].

When Christ's predictions came to pass, and the disciples were brought over the ground of test and trial, they failed to endure the proving. Peter denied His Lord before His enemies. Had the disciples remained watching, they would not have lost their faith as they beheld the Son of God dying upon the cross. Amid the gloom of that terrible, trying hour, some rays of hope would have lighted up the darkness, and sustained their faith. [Cf: The Kress Collection p. 26 para. 02] p. 336, Para. 4, [1907MS].

This experience of the disciples is recorded that we may learn its lesson. It is just as essential that the people of God today bear in mind how and where they have been tested, and where their faith has failed, where they have imperiled His cause by unbelief and self-confidence. Renouncing all self-dependence, they are to trust in God to save them from dishonoring His name. [Cf: The Kress Collection p. 26 para. 03] p. 336, Para. 5, [1907MS].

God sends trials to prove who will stand faithful under temptation. He brings us into trying positions to see if we will trust in a power out

of and above ourselves. Everyone has undiscovered traits of character that must come to light through trial. God allows those who are self-sufficient to be sorely tempted, that they may understand their helplessness. He suffers the deep waters of affliction to go over our souls, in order that we may know Him and Jesus Christ whom He has sent, in order that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier. Often we enter the furnace of affliction with our souls darkened with selfishness; but if patient under the crucial test, we shall come forth reflecting the divine character. When His purpose in the affliction is accomplished "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." [Cf: The Kress Collection p. 26 para. 04] p. 336, Para. 6, [1907MS].

"Watch ye, and pray, lest ye enter into temptation." Watch against the stealthy approach of the enemy, watch against old habits and natural inclinations, lest they assert themselves; force them back, and watch. Watch the *thoughts*, watch the plans, lest they become self-centered. Watch over the souls that Christ has purchased with His own blood. Watch for opportunities to do them good. [Cf: The Kress Collection p. 26 para. 05] p. 336, Para. 7, [1907MS].

How to be Great Later the disciples were taught another lesson. On the journey through Galilee, Christ again tried to prepare their minds for the scenes before Him. He told them that He was to go up to Jerusalem to be put to death, and to rise again. The disciples did not even now comprehend His words. Although the shadow of a great sorrow fell upon them, a spirit of rivalry found a place in their hearts. They disputed among themselves which should be accounted the greatest in the kingdom. This strife they thought to conceal from Jesus, and they did not as usual, press close to His side, but loitered behind, so that He was in advance of them when they entered Capernaum. [Cf: The Kress Collection p. 26 para. 06] p. 337, Para. 1, [1907MS].

Jesus read their thoughts, and He longed to counsel and instruct them. But for this He awaited a quiet hour, when their hearts would be open to receive His words. [Cf: The Kress Collection p. 27 para. 01] p. 337, Para. 2, [1907MS].

When He reached Capernaum, and had entered a house, the disciples came to Him saying, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto Him, and set him in the midst of them and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." [Cf: The Kress Collection p. 27 para. 02] p. 337, Para. 3, [1907MS].

Very tenderly, yet with solemn emphasis, Jesus tried to correct the evil. He showed what is the principle that bears sway in the kingdom of heaven, and in what true greatness consists, as estimated by the standard of the courts above. Those who were actuated by pride or love of distinction, were thinking of themselves, and of the rewards they were to have, rather than how they were to render back to God the gifts they had received. They would have no place in the kingdom of heaven, for they were identified with the ranks of Satan. [Cf: The Kress Collection p. 27 para. 03] p. 337, Para. 4, [1907MS].

Before honor is humility. To fill a high place before men, Heaven

chooses the worker who, like John the Baptist, takes a lowly place before God. The most childlike disciple is the most efficient in labor for God. The heavenly intelligences can co-operate with him who is seeking, not to exalt self, but to save souls. He who feels most deeply his need of divine aid will plead for it; and the Holy Spirit will give to him glimpses of Jesus that will strengthen and uplift the soul. From communion with Christ he will go forth to work for those who are perishing in their sins. He is anointed for his mission; and he succeeds where many of the learned and intellectually wise would fail. [Cf: The Kress Collection p. 27 para. 04] p. 337, Para. 5, [1907MS].

The Lord has lessons for us all to learn regarding the position we should occupy toward each other and toward Him. Let no Pharisaical pride come into our ranks, but let us move humbly and wisely, putting from our hearts and minds every injurious thought and feeling. The spirit of selfishness that would lead a man to set himself above his brethren is evidence that he does not see the necessity of being a humble learner in Christ's school. The precious word of God is to be faithfully studied if God's professing people are to find a place among the redeemed. [Cf: The Kress Collection p. 27 para. 05] p. 337, Para. 6, [1907MS].

"And whosoever receiveth one such little child in my name," the Saviour continued, "receiveth Me." "And whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck and he were drowned into the depths of the sea." [Cf: The Kress Collection p. 27 para. 06] p. 338, Para. 1, [1907MS].

The "little ones" are not children in years, but those who are young in the Christian life. Those who have newly come to the faith are to be treated with love and tenderness. They are to be instructed by precept and example in the way of the truth. "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven, their angels do always behold the face of My Father which is in heaven. For the Son of man is come to seek and to save that which is lost." [Cf: The Kress Collection p. 27 para. 07] p. 338, Para. 2, [1907MS].

O, how different are the standards by which God and man measure character. God sees many temptations resisted of which the world, and even near friends, never know--temptations in the home, in the heart. He sees the soul's humility in view of its own weakness, the sincere repentance over even a thought that is evil. He sees the whole-hearted devotion to His service. He has noted the hours of hard battle with self--battle that won the victory. All this God and angels know. A book of remembrance is written for them that fear the Lord and that think upon His name. [Cf: The Kress Collection p. 28 para. 01] p. 338, Para. 3, [1907MS].

Not in our learning, not in our position, not in our numbers or our entrusted talents, not in the will of man, is to be found the secret of success. Feeling our inefficiency, we are to contemplate Christ, and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. [Cf: The Kress Collection p. 28 para. 02] p. 338, Para. 4, [1907MS].

And however short our service or humble our work, if in simple faith we follow Christ, we shall not be disappointed of the reward. That

which even the greatest and wisest cannot earn, the weakest and most humble may receive. Heaven's golden gate opens not to the self-exalted. It is not lifted up to the proud in spirit. But the everlasting portals will open wide to the trembling touch of a little child. Blessed will be the recompense of grace to those who have wrought for God in simplicity and faith and love. [Cf: The Kress Collection p. 28 para. 03] p. 338, Para. 5, [1907MS].

Care for the Erring "How think ye," the Saviour said, "if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine in the wilderness, and goeth into the mountains and seeketh that which is gone astray? And if so be that He find it, Verily I say unto you, he rejoiceth more over that sheep than over the ninety and nine which went not astray. Even so it is not the will of your Father that one of these little ones should perish." [Cf: The Kress Collection p. 28 para. 04] p. 338, Para. 6, [1907MS].

My brethren and sisters, read this whole chapter, and let its instruction tender your hearts, and help you to understand your duty toward those who need your help. In every place angels of God are watching to see what kind of spirit is exercised in behalf of souls. [Cf: The Kress Collection p. 28 para. 05] p. 338, Para. 7, [1907MS].

If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save. These erring ones may appear hard and reckless; but if they had received the advantages that others have had, they might have revealed far more nobility of soul, and greater talent for usefulness. Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity. [Cf: The Kress Collection p. 28 para. 06] p. 339, Para. 1, [1907MS].

There are many who err, and who feel their shame and folly. They look upon their mistakes and errors until they are driven almost to desperation. These souls we are not to neglect. When one has to swim against the stream, there is all the force of the current driving him back. Let a helping hand then be held out to him as was the Elder Brother's hand to the sinking Peter. Speak to him hopeful words, words that will establish confidence and awaken love. [Cf: The Kress Collection p. 28 para. 07] p. 339, Para. 2, [1907MS].

Thy brother, sick in spirit, needs thee as thou thyself hast needed a brother's love. He needs the experience of one who has been as weak as he, one who can sympathize with him and help him. The knowledge of our own weakness should help us to help another in his need. Never should we pass by one suffering soul without seeking to impart to him the comfort wherewith we ourselves are comforted of God. [Cf: The Kress Collection p. 29 para. 01] p. 339, Para. 3, [1907MS].

It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature. Tell the wanderer of an almighty hand that will hold him up, of an infinite humanity in Christ that pities him. It is not enough for him to believe in law and force, things that have no pity, and never hear the call for help. He needs to clasp a hand that is warm, to trust in a heart full of tenderness. Keep his mind stayed on the thought of a divine presence ever beside him, ever looking upon him with pitying

love. Bid him think of a Father's heart that ever grieves over sin, of a father's hand stretched out still, of a Father's voice, saying, "Let him take hold of My strength, and make peace with Me; and he shall make peace with Me." [Cf: The Kress Collection p. 29 para. 02] p. 339, Para. 4, [1907MS].

As you engage in this work you have companions unseen by human eyes. Angels of heaven were beside the Samaritan who cared for the wounded stranger. Angels from the heavenly courts stand by the side of all who do God's service in ministering to their fellow-men. And you have the co-operation of Christ Himself. He is the restorer, and as you work under His supervision, you will see great results. [Cf: The Kress Collection p. 29 para. 03] p. 339, Para. 5, [1907MS].

Physicians, nurses, and helpers, in all your dealings with the sick, let your words and actions be controlled by the Spirit of God. Precious words of comfort from the word of God may be spoken to the sick ones who come to our sanitariums, and earnest prayers be offered in their behalf. Hopeful words and cheerful countenances and helpful acts will reveal to the patients the love of God. [Cf: The Kress Collection p. 29 para. 04] p. 339, Para. 6, [1907MS].

All the religious exercises of the home life should be of a cheering and encouraging nature. The physician or nurse who is easily offended, or who cherishes a jealous or suspicious disposition, is not prepared to take responsibilities in our institutions for the sick. Such influences will counterwork the best efforts that can be made to bring in a cheering and uplifting atmosphere. Our sanitariums are to be regarded as sacred places; the spiritual interests of the patients are to be carefully watched, and any influences that should injure should be removed. The men and women who care for the sick should be truly converted; then they will speak words that will help and uplift. [Cf: The Kress Collection p. 29 para. 05] p. 340, Para. 1, [1907MS].

My fellow workers, keep your spiritual perceptions clear. Cherish the simplicity of the word of God. By the love of Jesus that is in your own hearts, draw these patients to the feet of Christ. One soul saved is of more worth in the sight of God than all the sanitarium buildings in the world. [Cf: The Kress Collection p. 29 para. 06] p. 340, Para. 2, [1907MS].

Co-operation Between Our Schools and Sanitariums I have been shown that there are decided advantages to be gained by having our schools located near our sanitariums, that the students may receive the benefits of the instruction given to the nurses, and may witness the results of faithful work done for those who need help and counsel. 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 their life have been easy-going idlers, and who have come to the sanitarium for treatment. The patient 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 Kress Collection p. 29 para. 07] p. 340,

Para. 3, [1907MS].

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, mind, 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. 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 before God, trusting in Him as the One who can make their work a success. [Cf: The Kress Collection p. 30 para. 01] p. 340, Para. 4, [1907MS].

With Singleness of Heart Christ is calling all who claim to believe in Him to reveal by their own example of self-denial and temperance in all things, the virtues of His character. He asks them, by an example of obedience to the truth, to bind souls to Him. The Saviour's example of self-denial and self-sacrifice is to be kept before the patients in the most attractive light. "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 Saviour's sacrifice, His taking human nature, His rejection by the people whom He came to bless, His uncomplaining sufferings, and especially His daily life of self-denial, are to be kept constantly before their minds. [Cf: The Kress Collection p. 30 para. 02] p. 340, Para. 5, [1907MS].

In the work of restoring the moral image of God in man, everything depends upon the conversion of every power of the being of God. The saving grace of Christ is able to accomplish this for every soul. Those who would be soul-winners must study Christ's methods of reaching souls. Satan and his agencies are seeking to keep men and women in rebellion against God and the truth. When the workers in our sanitariums realize this as they should, every possible influence for good will be brought to bear upon those who come for treatment and rest. [Cf: The Kress Collection p. 30 para. 03] p. 341, Para. 1, [1907MS].

If our institutions are rightly conducted they will be the means of bringing us in touch with the workers in the Women's Christian Temperance Union. Many of these noble souls in this organization need to learn that obedience to the fourth commandment is an experience that they need in order to perfect a Christian character. When they will yield their will to His will in this matter, God will make their efforts more effectual to the saving of soul, body, and spirit of Himself. [Cf: The Kress Collection p. 30 para. 04] p. 341, Para. 2, [1907MS].

My fellow-workers, keep on the armor of Christ's righteousness. Pleasant words, faithful attendance, a desire to relieve suffering,

will win a way for you to turn the mind to the never failing source of healing, the One who died to pay the ransom price for lost and ruined men. The enemy will press the battle to the gates, but keep the armor on. Remember that every one converted to the faith adds to our efficiency to give the truth to the world. The grace of Christ is promised us as we seek to turn souls to obedience to the commandments of God. We should be willing to undertake whatever He calls upon us to do. [Cf: The Kress Collection p. 31 para. 01] p. 341, Para. 3, [1907MS].

In the Power of the Spirit The Spirit of God is to be our efficiency in the work laid upon us. We must now move forward courageously; for we have no time to lose. Those who strive will win the victory. In His mediatorial work Christ gives to His servants the presence of the Holy Spirit. This means power and efficiency that will enable the human agent to represent Christ in the work of soul saving. [Cf: The Kress Collection p. 31 para. 02] p. 341, Para. 4, [1907MS].

God has instructed me that our workers need to experience the deep moving of the Spirit of God; many are in need of a fuller conversion. On the day of pentecost, in response to the continued prayers of the disciples, the Holy Spirit descended from heaven with the sound as of a rushing mighty wind. For ages the heavenly influences had been held in restraint; but in response to the fervent prayers of these humble men, they descended with power to co-operate with human agencies. Then what confessions came forth from human lips, what humiliation of soul was manifested. And what songs of praise and thanksgiving mingled with the voice of penitence and confession. All heaven bent to listen to the lowly seekers after God. [Cf: The Kress Collection p. 31 para. 03] p. 341, Para. 5, [1907MS].

Through the grace of Christ, and under His direction, we can accomplish a grand and far-reaching work. Through the power that the Holy Spirit will impart, we can bring souls who are now living in rebellion to God, to see their need of Christ, and, accepting the provision made for them, become laborers together with God in the work of saving others. [Cf: The Kress Collection p. 31 para. 04] p. 341, Para. 6, [1907MS].

God will withhold nothing from the soul who gives himself to Christ for service, but will give him ability to accomplish a work the results of which will be as measureless as eternity. The wounded hands of Christ are His pledge that grace sufficient will be given to every soul to work out the will of God. All power in heaven and in earth will co-operate with Him. Acting as Christ's instrumentality in the earth, day by day man becomes a partaker of the divine nature, escaping the corruption that is in the world through lust. The church on earth, having united with it the power of the church in heaven, will come off more than conqueror through the blood of the Lamb and the word of its testimony. Ellen G. White [Cf: The Kress Collection p. 31 para. 05] p. 342, Para. 1, [1907MS].

Extract from Ms. 115 '07, dated-- October 22, 1907 The great reason we have sanitariums is that these institutions may be agencies in bringing men and women to a position where they may be numbered among those who shall some day eat of the leaves of the tree of life, which are for the healing of the nations. [Cf: Paulson Collection p. 29 para. 01] p.

342, Para. 2, [1907MS].

"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." [Cf: Paulson Collection p. 29 para. 02] p. 342, Para. 3, [1907MS].

Our sanitariums are established as institutions where patients and helpers may serve God. We desire to encourage as many as possible to act their part individually in living healthfully. We desire to encourage the sick to discard the use of drugs, and to substitute the simple remedies provided by God, as they are found in water, in pure air, in exercise, and in general hygiene. [Cf: Paulson Collection p. 29 para. 03] p. 342, Para. 4, [1907MS].

Some have asked me, "Why should we have sanitariums? Why should we not, like Christ, pray for the sick, that they may be healed miraculously?" [Cf: Paulson Collection p. 30 para. 01] p. 342, Para. 5, [1907MS].

I have answered, "Suppose we were able to do this in all cases: how many would appreciate the healing? Would those who were healed become health reformers, or continue to be health destroyers?" [Cf: Paulson Collection p. 30 para. 02] p. 342, Para. 6, [1907MS].

Jesus Christ is the great healer, but He desires that by living in conformity with His laws, we may co-operate with Him in the recovery and the maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptation. Those who came to our sanitariums should be aroused to a sense of their own responsibility to work in harmony with the God of truth. [Cf: Paulson Collection p. 30 para. 03] p. 342, Para. 7, [1907MS].

We cannot heal. We cannot change the diseased condition of the body. But it is our part, as medical missionaries, as workers together with God, to use the means that He has provided. Then we should pray that God will bless these agencies. We do believe in God; we believe in a God who hears and answers prayer. He has said, "Ask, and ye shall receive, seek, and ye shall find; knock, and it shall be opened unto you." [Cf: Paulson Collection p. 30 para. 04] p. 342, Para. 8, [1907MS].

July 11, 1907 Sanitarium, California, July 2, 1907 To the Battle Creek Church -- I am urged to say to those who have had the light of the word, but who fail to walk according to the word, your failure to act upon the light is imperiling your eternal welfare. [Cf: Paulson Collection p. 71 para. 01] p. 343, Para. 1, [1907MS].

The Lord knows all about the needs and trials of His people. Through affliction He seeks to point them to heaven. There they will know no disappointment or trial or grief. [Cf: Paulson Collection p. 71 para. 02] p. 343, Para. 2, [1907MS].

In the word of God we are encouraged to study the character of the world's Redeemer. He is the pattern of every man in his work of character-building. The Son of God was tempted in all points like as we are, but He resisted every temptation. Through prayer He obtained the power to become victor in the struggle with the powers of Satan. In the

groves and mountains the Saviour spent whole nights in prayer for Himself and His disciples, and for those for whom His disciples would labor. Christ's followers are to find strength where their Master found it. [Cf: Paulson Collection p. 71 para. 03] p. 343, Para. 3, [1907MS].

The world hides a man from himself. It conceals from him his dangers by shutting out the prospect of a future life, and by constantly appealing to his human senses. By thus keeping in his mind only the interests of this life, it seeks to make him a creature of time. But fixing his eyes upon the eternal world, man sees the cross of Christ and the death of the Son of God to save a perishing world. [Cf: Paulson Collection p. 71 para. 04] p. 343, Para. 4, [1907MS].

Christ left the courts of Heaven, laid aside His kingly crown and royal robe, and came to live the life of the poor. He subjected Himself to all the temptations common to humanity, that man might look upon the Prince of Heaven, and see in Him a perfect exhibition of the conquest of sin. In all trials and temptations and trials Christ sinned not, neither was guile found in His mouth. He clothed His divinity with humanity, but in His teaching and ministry His divinity was clearly manifest. [Cf: Paulson Collection p. 71 para. 05] p. 343, Para. 5, [1907MS].

On one occasion Christ was moved to condemn: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: 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, shall be brought down to hell: for if the mighty works, which have been done in you, had been done in Sodom, it would have remained unto this day. But I say unto you, That it shall be more tolerable for the land of Sodom and in the day of judgment than for thee." (Matt. 11:21-24) [Cf: Paulson Collection p. 71 para. 06] p. 343, Para. 6, [1907MS].

Here is a wonderful statement. The cities that have had the most done for them, and yet do not yield to the evidences of truth, are rejecting the power of the Holy Spirit. They are refusing the great light shining amid their moral darkness. [Cf: Paulson Collection p. 71 para. 07] p. 344, Para. 1, [1907MS].

I am instructed that one place which will be classed with those where many mighty works have been done, and where the people have turned from light and evidence, is Battle Creek. Battle Creek has been the seat of rebellion among a people to whom the Lord has given great light and special opportunities. But the light has been discarded for the privilege of pleasing self, and of following the unsanctified will. Minds and characters that might have been moulded and fashioned after the divine similitude, have been marred and stunted by self-serving. The opportunities that God has given whereby men might secure His help and favor have been neglected. [Cf: Paulson Collection p. 71 para. 08] p. 344, Para. 2, [1907MS].

And every place that has turned from light and evidence falls under the same condemnation. Woe unto those who having received great light,

having seen manifestations of the powers of God, and having acknowledged this light and this power as from God, have turned from the light and refused to accept the evidence! To those as to the cities of Chorazin and Bethsaida, the words are spoken, "If the mighty works which were done in thee, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." [Cf: Paulson Collection p. 72 para. 01] p. 344, Para. 3, [1907MS].

If the people of these cities had accepted the message, exercised themselves unto repentance, and carried the light of truth to other cities, thousands of souls would have been converted as a result. Now Christ will take humble men, and reveal to them the great and precious truths for these last days; these He will use in carrying to completion His work in the earth. [Cf: Paulson Collection p. 72 para. 02] p. 344, Para. 4, [1907MS].

Surrounding every soul there is an influence either for or against truth and righteousness. "He that is not for Me," Christ said, " is against Me; and he that gathereth not with Me, scattereth abroad." Influence is an important talent. Used on the side of Christ, it becomes a power unto life eternal. [Cf: Paulson Collection p. 72 para. 03] p. 344, Para. 5, [1907MS].

The faculty of speech is a precious talent. Like the talent of influence, it conveys either light or darkness to those about us. Sanctified to God, it becomes the means of imparting the grace of Christ. [Cf: Paulson Collection p. 72 para. 04] p. 344, Para. 6, [1907MS].

God designs that our knowledge of the truth shall be to men a savor of life unto life. The highest employment of the powers of speech is that of imparting divine truth. Wherever the audience may be, whoever may compose that audience, Christ's witness is to speak the plain, unvarnished truth. He is to minister grace to his hearers. His words will be in harmony with the teaching of Christ. The soul who is truly converted will have his lips touched with the sacred fire of cleansing. To every individual he meets he will find an opportunity of speaking the good news of salvation. He believes; therefore he utters the sentiments of his heart. He stands as the oracle of God, speaking to men the words of life and salvation. No one will mistake his position; no one will doubt on which side he stands. He stands as Christ's witness, consecrated, set apart, to declare to others the character of the Redeemer. [Cf: Paulson Collection p. 72 para. 05] p. 344, Para. 7, [1907MS].

My brethren and sisters, Lift Him up, the risen Saviour. Lift Him up, as you plead before God in prayer. (Signed) Ellen G. White [Cf: Paulson Collection p. 72 para. 06] p. 345, Para. 1, [1907MS].

Sanitarium, California, April 17, 1907 To the Brethren in Battle Creek -- I speak to the believers in Battle Creek: Cling to the Lord with mind and heart. Give heed to the warnings that the Lord has sent, and you will not be overcome by Satan's delusions. You will have trials to meet, but if you will look to the Lord, He will be your strong tower, to which you may run and be safe. [Cf: Paulson Collection p. 77 para. 01] p. 345, Para. 2, [1907MS].

My heart aches when I consider the stubborn resistance on the part of some to the truth we have held for half a century. Night after night I can not sleep. My soul is bowed down with heavy burdens when I consider that some of my old friends, and some of my own relatives are refusing to walk in the light that God is sending by His Holy Spirit. O that the searcher of hearts would arouse these souls to realize their true condition. I call to mind the trial that Christ was called to endure when He was rejected by the members of His own family. "Neither did His own brethren believe in Him," - this must have been one of the cruelest of His many trials. [Cf: Paulson Collection p. 77 para. 02] p. 345, Para. 3, [1907MS].

May the Lord open the blind eyes, that the men who have withstood the counsels and warnings of God, and have acted as though it were a virtue to resist the instruction of the Holy Spirit, may discern their true condition. I have written to Frank Belden, and to Russel Hart, but my appeals have not moved them. They continue to reveal what manner of spirit has taken possession of them. [Cf: Paulson Collection p. 77 para. 03] p. 345, Para. 4, [1907MS].

In my dreams I seem to be pleading with the believers in Battle Creek. I am so burdened for these souls who seem determined to fight against the message sent, that I awake in the night pleading with God to open the blind eyes. [Cf: Paulson Collection p. 77 para. 04] p. 345, Para. 5, [1907MS].

I thank the Lord that there are many who can discern now, if not before, the spirit that has taken possession of those who resist the warnings of the Spirit of God. I am bidden to say to the believers in Battle Creek, Press together. Let no words be spoken to irritate or provoke. Stand firmly in the faith in which God has led us for the last fifty years. [Cf: Paulson Collection p. 77 para. 05] p. 345, Para. 6, [1907MS].

Time is passing into eternity. Many who ought to have keen perceptions are blinded by false theories and false influences. They are unready to meet the last great conflict, and they do not realize their unprepared condition. My prayer for them is: "O Thou searcher of hearts, let Thy word, which is quick and powerful and sharper than any two-edged sword, pierce to the dividing asunder of soul and spirit, and discern the thoughts and intents of the heart. Bring these souls who are in so great peril because of their lack of discernment to realize that they must cope with Satanic powers." [Cf: Paulson Collection p. 77 para. 06] p. 345, Para. 7, [1907MS].

Many are closing their hearts against the Holy Spirit of God. Many who once understood the workings of the Spirit of God, Christ does not own today. O that Christ would stir the hearts of those who have once walked in the light, but who now walk in darkness; who have once known what it meant to have the grace of God in their hearts, but who are now destitute of that grace. They have had the light of the Spirit of God, but in their blindness they have quenched [Cf: Paulson Collection p. 77 para. 07] 78. that light, and they are now under the condemnation of God. p. 346, Para. 1, [1907MS].

Who have a realization of the condition of the unbelieving world? Who are preparing their hearts to receive the impressions of the Spirit of

God? Those who receive the light and walk in the light, will have increased light. [Cf: Paulson Collection p. 78 para. 01] p. 346, Para. 2, [1907MS].

In these last days God calls for united efforts from His people. Never was there a time when there was greater need of the deep movings of the Spirit of God than now when we are called to contend with men imbued with the spirit of Satan. Those who have departed from the faith will make manifest that they were led away by seducing spirits and doctrines of devils, and that these have taken possession of the soul. [Cf: Paulson Collection p. 78 para. 02] p. 346, Para. 3, [1907MS].

What an account must be rendered to God by those who are placing themselves on Satan's side! I am praying that God will anoint their eyes with eye salve, that they may see their peril and escape from their dangerous position as quickly as possible. When these poor souls realize that they have lost time, lost experience which should have made them wise unto salvation, they will understand that they have been working on the enemy's side. Then they will ask themselves, What have I been teaching to others? What has been my testimony for truth and righteousness? How does my record stand in the books of heaven? [Cf: Paulson Collection p. 78 para. 03] p. 346, Para. 4, [1907MS].

"Then came the word of the Lord unto Jeremiah saying, Thus saith the Lord of hosts, the God of Israel; Go and tell the men of Judah and the inhabitants of Jerusalem, will ye not receive instruction hearken to my words? Saith the Lord. . . I have sent also unto you all My servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I shall give you and to your fathers, but ye have not inclined your ear, nor hearkened unto Me. . . Therefore thus saith the Lord God of hosts, the God of Israel, Behold, I will bring upon Judah and all the inhabitants of Jerusalem all the evil that I have pronounced against them; because I have spoken unto them and they have not heard; and I have called upon them, but they have not answered. [Cf: Paulson Collection p. 78 para. 04] p. 346, Para. 5, [1907MS].

"And Jeremiah said unto the house of the Rechabites, Thus saith the Lord of hosts, the God of Israel; Because ye have obeyed the commandments of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you: therefore thus saith the Lord of hosts, the God of Israel; Jonadab the Son of Rechab shall not want a man to stand before me forever." (Jer. 35:12-19) [Cf: Paulson Collection p. 78 para. 05] p. 346, Para. 6, [1907MS].

As a people we need to study this portion of sacred history: for these experiences are being brought into the lives of the people of God in these last days. A people who have had great light and every evidence of truth are turning away from the light, and following their own impulses. The instruction God has given in the record of His people in early days is not regarded. The mistakes and sins of His early people are being repeated in His people today: warnings and admonitions given in that day are not being heeded in this. Notwithstanding all the warnings that have been given, they see not their danger, but join the ranks of the enemy, and fight on his side. They choose to entertain their own ideas and to follow the suggestions of their own minds. The

Lord is greatly dishonored by their course, and he is removing His Spirit from them. "Shall I not judge them for these things," saith the Lord, "unless they repent?" [Cf: Paulson Collection p. 78 para. 06] p. 347, Para. 1, [1907MS].

In the thirty-sixth chapter of Jeremiah is recorded an act on the part of Jehoiakim, king of Judah, that our people would do well to study. "And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, that this word came unto Jeremiah from the Lord, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee, from the days of Josiah even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. Then Jeremiah called Baruch the son of Mariah: and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon the roll of a book. [Cf: Paulson Collection p. 79 para. 01] p. 347, Para. 2, [1907MS].

"And Jeremiah commanded Baruch, saying, I am shut up; I can not go into the house of the Lord: therefore go thou, and read in the roll, which thou hast written from my mouth, the words of the Lord in the ears of the people in the Lord's house upon the fasting day: and also thou shalt read them in the ears of all Judah that come out of their cities. It may be they will present their supplication before the Lord, and will return every one from his evil way: for against this people. And Baruch the son of Mariah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the Lord in the Lord's house. . . [Cf: Paulson Collection p. 79 para. 02] p. 347, Para. 3, [1907MS].

"When Michaiah the son of Gemariah, the son of Shephan, had heard out of the book all the words of the Lord, then he went down into the King's house, into the scribe's chamber: and, lo, all the princes sat there. . . . Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people. Therefore all the princes sent Jehudi. . . unto Baruch saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Meriah took the roll in his hand, and came unto them. And they said unto him, Sit down now, and read it in our ears. So Baruch read it in their ears. [Cf: Paulson Collection p. 79 para. 03] p. 347, Para. 4, [1907MS].

"Now it came to pass, when they had heard all the words, that they were afraid, both one and other, and said unto Baruch, We will surely tell the king all these words. And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth? Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote them with ink in the book. Then said the princes unto Baruch, Go, hide thee, thou and Jeremiah; and let no man know where ye be. [Cf: Paulson Collection p. 79 para. 04] p. 348, Para. 1, [1907MS].

"And they went into the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside

the king. [Cf: Paulson Collection p. 79 para. 05] p. 348, Para. 2, [1907MS].

"Now the king sat in the winter house in the ninth month, and there was a fire on the hearth burning before him. And it came to pass when Jehudi had read three or four pages, he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was upon the hearth. Yet they were not afraid, nor rent their garments; neither the king, nor any of his servants that heard all these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them." (Jer. 36:1-25) [Cf: Paulson Collection p. 80 para. 01] p. 348, Para. 3, [1907MS].

Some in the experience of the past few years have virtually repeated the act of king Jehoiakim in burning the messages of the Spirit of God. But today as of old these messages of warning have been repeated. [Cf: Paulson Collection p. 80 para. 02] p. 348, Para. 4, [1907MS].

"Then the word of the Lord came to Jeremiah, after that the king burned the roll, and the words which Baruch spake at the mouth of Jeremiah, saying, Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned. And thou shalt say to Jehoiakim king of Judah, Thus saith the Lord; Thou hast burned this roll saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast? Therefore thus saith the Lord of Jehoiakim king of Judah; He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; but they hearkened not." (Jer. 36:27-31) [Cf: Paulson Collection p. 80 para. 03] p. 348, Para. 5, [1907MS].

The Lord has been trifled with by his people. The time that should have been devoted to repentance and reform has been spent in criticism and in following man-formed opinions and ideas. A terrible influence for evil is exerted when men turn from the right way to follow selfish devisings. Satan is playing the game of life for the souls of men, and he is gaining victory. We can learn from a study of King Jehoiakim's example what men will do when they pass the boundary line. We see it in the persecution and suffering that Christ endured at the hands of wicked men. We see it in the treatment that the Lord's faithful servants in every age have received. (Signed) Ellen G. White [Cf: Paulson Collection p. 80 para. 04] p. 348, Para. 6, [1907MS].

May 17, 1907-6- Paradise Valley Sanitarium National City, Calif., May 6, 1907 Elder M. N. Campbell And G. A. Amadon Dear Brethren: I am now visiting the Paradise Valley Sanitarium. Since I came here last Wednesday I have spoken twice to the workers in the institution, and to the church in San Diego Sabbath morning and Sunday afternoon. [Cf: Paulson Collection p. 117 para. 01] p. 349, Para. 1, [1907MS].

Wherever I go I try to emphasize the fact that our success in missionary effort is dependent upon the character we manifest. The

truth of the word of God, obeyed, and carried out in earnest action, after the divine pattern, will bring sure results. But if we yield to worldly influences, there will be a decline of Christian zeal and devotion, and a corresponding failure to win souls to the truth. [Cf: Paulson Collection p. 117 para. 02] p. 349, Para. 2, [1907MS].

The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders. There must be action and reaction. The work of educating our youth must be maintained and increased. They are to be taught to reach higher and still higher, pressing toward the standard of genuine Christian education. [Cf: Paulson Collection p. 117 para. 03] p. 349, Para. 3, [1907MS].

While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground. Remembering that the fear of the Lord is the beginning of wisdom, we are to labor earnestly ever praying that the saving grace of God will instruct us at every step. We must ever seek to ascertain the will of the Lord, and to walk in harmony with it. Let us follow on to know the Lord, whom to know aright is life eternal. [Cf: Paulson Collection p. 117 para. 04] p. 349, Para. 4, [1907MS].

The Lord is giving me strength for my labors in Southern California. I am trusting Him for strength to speak to our people in Redlands and Riverside and San Bernardino. Never have I felt more deeply the necessity of keeping the way of the Lord, and of doing His will at all times. Wherever I speak to our people, I tell them that now is the time to do a thorough work for eternity. We must be humble, yet trustful. We must make use of every talent the Lord gives us. [Cf: Paulson Collection p. 117 para. 05] p. 349, Para. 5, [1907MS].

We have been blessed with great and precious light from the word of God, and we should study how we can make the very best use of this light. Individually we are on test and trial. God is watching to see how we use His great blessings. [Cf: Paulson Collection p. 117 para. 06] p. 349, Para. 6, [1907MS].

What can we say to arouse our people to use their entrusted talents to honor and glorify God. Property is of real value only as it is used in the carrying forward of the Lord's work. The world's greatest need is consecrated effort in labor for the conversion of souls. Thousands upon thousands are perishing without a knowledge of the truth. My soul is sometimes stirred to its very depths, as I see the terrible picture. I prize the truth that we now hold sacred, and I would urge upon all our people that they seek to bring every thought into subjection to Christ, that all their powers may be employed in the work of saving souls. [Cf: Paulson Collection p. 117 para. 07] p. 349, Para. 7, [1907MS].

There should be no sleeping now. It is time to awake, and to watch for souls as they that must give an account. As members of the church of Christ, we must do His will on earth. [Cf: Paulson Collection p. 118 para. 01] p. 350, Para. 1, [1907MS].

Let those who desire to be refreshed in mind and instructed in the truth, study the history of the early church during and immediately following the day of Pentecost. Study carefully in the book of Acts the

experiences of Paul and the other apostles; for God's people in our day must pass through similar experiences. [Cf: Paulson Collection p. 118 para. 02] p. 350, Para. 2, [1907MS].

Those who have held the beginning of their confidence firm unto the end are to bear their living testimony, and their words will have a convincing power upon the people, and many will turn to the Lord. Some will be imprisoned because they refuse to desecrate the Sabbath of the Lord. As the world becomes more imbued with the spirit of the enemy, there will be a very much more vehement opposition to the Word. [Cf: Paulson Collection p. 118 para. 03] p. 350, Para. 3, [1907MS].

Will our churches now arise, and awake to the situation? The representatives of Christ are to carry a burden for souls. Every nation, and kindred, and tongue, and people, is to hear the last message of mercy to a fallen world. When our churches shall arouse from their drowsy stupor they will have a better understanding of Bible truth, and they will be ready to devote their money to the cause of God, and to give themselves in earnest labor under the guidance of the Holy Spirit. God's people are His agents, appointed to proclaim the truth in all parts of the world. The heavenly agencies will act their part, and we must cooperate with them. Behold Christ, our Pattern, how He travailed in soul for the salvation of men. [Cf: Paulson Collection p. 118 para. 04] p. 350, Para. 4, [1907MS].

By their indifference many church members have grieved the Holy Spirit of God. In Christ's stead they are to beseech others to become reconciled to God. Heavenly agencies stand ready to cooperate with those who engage in the work of the Lord. The Holy Spirit is waiting to unite in sympathy with every true believer, and to make him a laborer together with God. Let no means be neglected that will advance the work to be done. There must be no self-exaltation, and far more prayer. [Cf: Paulson Collection p. 118 para. 05] p. 350, Para. 5, [1907MS].

Make Christ all in all, and He will give dignity to your work; His mind will guide you, and you will be sanctified by His truth. Acknowledge Him as your Redeemer, and you become one with Him, even as He is one with the Father. [Cf: Paulson Collection p. 118 para. 06] p. 350, Para. 6, [1907MS].

Christ has taught us to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven." This opens to us a height to which we are to attain by steady progression and continual advancement. If all would do unto others as they would that others should do to them, it would be an indication of a converted world. Upon this principle the Christian is to build. We are to ascend a ladder of progress whose top reaches unto heaven. [Cf: Paulson Collection p. 118 para. 07] p. 350, Para. 7, [1907MS].

Every church member is to be engaged in active service for the Master. "Why stand ye here all the day idle?" asks the Master. "Go work today in My vineyard. Work while it is day; for the night cometh in which no man can work." "Ye are My witnesses, saith the Lord." Can we comprehend it? We are Christ's property, bought with a price even the precious blood of Christ. (Matt.21:28; John 9:4; Isa.43:10) [Cf: Paulson Collection p. 119 para. 01] p. 351, Para. 1, [1907MS].

Now is our period of stewardship. We are training on our Lord's goods. Our means, our speech, our influence, all are talents to be used in the Master's service, to be multiplied by wise investment. We must increase our capabilities. If God has entrusted us with three talents, He will not accept of two in return. If we have but one talent, but with it gain yet another, we shall have a position and a place in Christ's service, and will finally hear the blessed words of commendation and approval from the lips of our Saviour. [Cf: Paulson Collection p. 119 para. 02] p. 351, Para. 2, [1907MS].

What a terrible mistake for a professed Christian to devote to himself all his time and means and energies! All are to deny themselves, that they may follow Christ. Many souls have not refrained from accepting martyrdom for the sake of Christ. For them is the blessed promise, "He that loseth his life for My sake shall save it unto life eternal." (Matt.10:39) [Cf: Paulson Collection p. 119 para. 03] (Signed) Ellen G. White [Cf: Paulson Collection p. 119 para. 03] p. 351, Para. 3, [1907MS].

April 3, 1907-6- C.116. Sanitarium, Napa Co., Cal., March 23, 1907
Elder M. N. Campbell -- Battle Creek, Mich. Dear Brother: We have received and read the interesting letters from you and Brother Amadon. We feel deeply grieved at the course that Frank Belden has pursued. That my nephew should urge his unsanctified opinions in such a persistent manner causes me much sorrow of heart. This is a repetition of the way in which he conducted himself when he had plans of his own to carry at the Review and Herald office. His actions reveal the spirit that controls him. I feel sorry for him beyond anything that I can express, and I ask you to pity him and to pray for him. His mother was my sister, and a sincere, devoted Christian. [Cf: Paulson Collection p. 119 para. 04] p. 351, Para. 4, [1907MS].

There have been presented before me scenes that often occurred in the Review and Herald office when Frank Belden had some plan that he desired to carry out. He would determinedly stand up and with a loud voice continue to talk until he had fully presented his ambitious plans before his brethren; and I am sorry to say that very often these plans were adopted. He did more than any other one man in the office to bring in wrong sentiments and carry out his own plans. These plans, when afterward brought to bear upon himself, he did not find so agreeable. I feel sad when I think of the record he must meet of impetuous action and the surrender of those principles that his uncle James White and I have ever striven to maintain. Frank Belden has excellent talent, and had he walked humbly with his God, the Lord would have used him to His name's glory. [Cf: Paulson Collection p. 119 para. 05] p. 351, Para. 5, [1907MS].

In the Saviour's life is given us a pattern of the character we are to attain. He met the severest temptations of an obstinate foe, and in spite of powerful and sorcerous delusions, made His path plain. [Cf: Paulson Collection p. 120 para. 01] p. 352, Para. 1, [1907MS].

The simplicity of the work of the Messiah gave unmistakable evidence of His mission. He swept away the errors that existed in the religious world with a confidence and tact that could not be gainsaid. He would have truth stand out clear and free from every error with which Satan would try to enshroud it. He presented heaven-born principles so

clearly before the minds of the people, that the way to heaven was made clear and plain, and he who missed the way had no excuse. [Cf: Paulson Collection p. 120 para. 02] p. 352, Para. 2, [1907MS].

To the forerunner of Christ was given the message, "Repent ye for the kingdom of heaven is at hand." The work of the herald of Christ was a continuous effort to destroy the popular delusion concerning the coming Messiah, and to show that repentance and forsaking of sin are necessary preparations for the coming kingdom. This work constituted the preparation for the establishment of the true church. [Cf: Paulson Collection p. 120 para. 03] p. 352, Para. 3, [1907MS].

On coming to the temple at the opening of His ministry, Christ repaired to the temple, and found His Father's house desecrated by worldly traffic. He drove out from the temple courts the buyers and the sellers, and the priests and rulers. He "poured out the changers' money, and overthrew the tables, and said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise." The money taken by the dealers for the sacrificial offerings was robbery of the people; and they had made the house of God a den of thieves, and with a stern rebuke Christ exposed their extortionate traffic. [Cf: Paulson Collection p. 120 para. 04] p. 352, Para. 4, [1907MS].

By expelling the worldly traffickers who were profaning sacred things, Christ would impress upon those who were to compose His church on earth that name and position weigh as nothing in the scale with virtue and purity of character, with honesty and righteous dealing. [Cf: Paulson Collection p. 120 para. 05] p. 352, Para. 5, [1907MS].

What excuse will be rendered to God by those who, having had every advantage of the knowledge of the precious truth for this time, disregard the word of God and go contrary to His expressed will, violating the principles of the divine law so definitely stated? [Cf: Paulson Collection p. 120 para. 06] p. 352, Para. 6, [1907MS].

I feel more sorry than I can express that my own nephew should so boldly place himself in opposition to all the light that has been given. He has steadily pursued his own way for so long, and has expressed his own opinions so often, that he now ridicules truth, and discards that which once he respected. I have had presented distinctly before me the past, present, and future of those who have thus departed from the faith. [Cf: Paulson Collection p. 121 para. 01] p. 352, Para. 7, [1907MS].

I was instructed to write out the truth as it was revealed to me, and point by point give it to the people. I have done this, and still there is much to present that the truth may be made simple and plain. The work God has given me to do is to stand firmly and intelligently for that which I know to be truth. That which I have given to the people was given in the purpose of God, to strengthen the believers, that they might not be led away by seducing spirits and doctrines of devils. [Cf: Paulson Collection p. 121 para. 02] p. 353, Para. 1, [1907MS].

I have no appeals to make to those who have once stood firmly for the truth, but who have now departed from the faith and refuse a "Thus saith the Lord." My books contain the light that God has given me, and

they are my argument. Those who having believed their testimony in the past, now cast it aside, will have no excuse to render for their course; for today as then the light shines clearly, declaring what is truth. [Cf: Paulson Collection p. 121 para. 03] p. 353, Para. 2, [1907MS].

There is much more that I wish to write to our people, but what I shall write will only be a confirmation of the messages given in the past. I shall be called once more to give the light to those who are departing from the faith, giving heed to seducing spirits, and moving in strange paths. But the Lord has shown me that all that can be given to these souls is but a repetition and confirmation of the truths that have already been placed impressively before them. Not one principle of the truths we have held in the past can be denied. [Cf: Paulson Collection p. 121 para. 04] p. 353, Para. 3, [1907MS].

The men in Battle Creek who are taking their position against the warnings of the Spirit of God, have received message after message, but with some there has been no change. O that they would make a covenant with God, and humble their hearts before Him! O that they would repent of the time they have lost in taking up a work that God has not given them to do! O that Frank Belden would see his mistakes and repent! [Cf: Paulson Collection p. 121 para. 05] p. 353, Para. 4, [1907MS].

Who will give evidence that they want to know the will of God concerning them? Who are willing to receive the message of the Lord which has been coming to them through His servant to point out their errors? O that these men would see themselves as the Lord sees them. They have an earnest work to do in repenting before God of the harm they have done to themselves and others. [Cf: Paulson Collection p. 121 para. 06] p. 353, Para. 5, [1907MS].

The prophet Isaiah in the fifty-eighth chapter of that book delineates the case of these men. They need to repent and afflict their souls before God. Now is their time to contemplate the Saviour's life of humiliation and His death of suffering. The cross of Christ was needed to bring salvation within our reach, and to make our redemption certain. "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) (Signed) Ellen G. White [Cf: Paulson Collection p. 122 para. 01] p. 353, Para. 6, [1907MS].

Some are acting the part of Aaron, to help on the work of apostasy. They have been weighed in the balances, and have been found wanting. Men are spoiling their record, and are proving that they are not to be trusted, but that they will betray the interests of the cause of God, making them the sport of sinners. The messages of heavenly origin that God has sent to his people, to prepare them to stand in the last days, they have sneered at and scorned. But the evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy and bracing themselves against the message of God. - *Testimony to members of the B. C. Church, October 24, 1907.* - [Cf: Paulson Collection p. 139 para. 03] p. 354, Para. 1, [1907MS].

Sanitarium Post Office, Napa County, California February 12, 1907 To the Workers in the Paradise Valley Sanitarium Dear Brethren and

Sisters: The past night has been one of wakefulness and prayer. I am anxious to understand the ways of the Lord, and to know what words I should speak to those who are in charge of the Paradise Valley Sanitarium. [Cf: Paulson Collection p. 226 para. 02] p. 354, Para. 2, [1907MS].

I heard One of authority speaking to a company of workers, including every one who has a part to act in the sanitarium. These were the words he said: [Cf: Paulson Collection p. 226 para. 03] p. 354, Para. 3, [1907MS].

"Let not your hearts be troubled; ye believe in God believe also in Me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." [Cf: Paulson Collection p. 226 para. 04] p. 354, Para. 4, [1907MS].

When Jesus spoke these words to His disciples, he was about to leave them. He had just given them a portion of His parting address, and in that he had foretold the work of Judas in betraying his Lord for thirty pieces of silver. When Judas left the presence of Christ to perform this terrible work, Jesus said to His disciples, "Now is the Son of Man glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightaway glorify Him. Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [Cf: Paulson Collection p. 226 para. 05] p. 354, Para. 5, [1907MS].

"Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go thou canst not follow Me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied Me thrice." [Cf: Paulson Collection p. 227 para. 01] p. 354, Para. 6, [1907MS].

The workers in our sanitariums should understand that each has an individual work. Each should realize his duty to keep his soul and body under discipline to the great Physician, who gave His life to rescue us from the control of a powerful foe. After He had burst the fetters of the tomb, He said to His disciples, "I am the resurrection and the life." And before he ascended to heaven, He declared, "All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Paulson Collection p. 227 para. 02] p. 355, Para. 1, [1907MS].

Here is your work. Teach the sick. Proclaim the gospel to them, persuading them to become Christ's disciples. The Father, the Son, and the Holy Spirit are pledged to be with you in every emergency. Act as Christians, having divine orders. God is to be trusted, believed,

obeyed. His character is to be represented in every household. [Cf: Paulson Collection p. 227 para. 03] p. 355, Para. 2, [1907MS].

A wonderful responsibility rests upon those connected with the sanitariums established in His name for the treatment of the sick. This is to be done without the use of poisonous drugs. Those who become workers in the sanitarium are to believe the words of Christ, "Lo I am with you always, even unto the end of the world." Those who have the fear of God in the heart will cultivate a sweet disposition. Forbearance and courtesy will be manifested in the life. Duties will be faithfully discharged and in a way that will not leave a disagreeable impression on the minds of the sick of the well. [Cf: Paulson Collection p. 227 para. 04] p. 355, Para. 3, [1907MS].

In order to maintain a right influence, the workers must reveal that they are one in sentiment. Do not let it be seen that there is disunion among the helpers. [Cf: Paulson Collection p. 227 para. 05] p. 355, Para. 4, [1907MS].

If you have any care of the sick, act tenderly, kindly, faithfully, that you may have a converting influence upon them. You have need of the grace of Christ in order to properly represent the service of Christ. And as you present the grace of truth in true, disinterested service, angels will be present to sustain you. The Comforter will be with you to fulfill the promise of the Saviour, "Lo, I am with you always, even unto the end of the world." [Cf: Paulson Collection p. 227 para. 06] p. 355, Para. 5, [1907MS].

I have a charge to give, a message to bear to our sanitarium workers. Keep your souls in purity. Do a work that will have a winning influence on those placed in your charge. You can speak often to the sick of the great Physician, who can heal the diseases of the body as verily as He heals [Cf: Paulson Collection p. 227 para. 07] the sickness of the soul. Pray with the sick, and try to lead them to see in Christ, their Healer. Tell them that if they will look to Him in faith, He will say to them, "Thy sins be forgiven thee." It means very much to the sick to learn this lesson. [Cf: Paulson Collection p. 226 para. 02] p. 355, Para. 6, [1907MS].

National City, California May 7, 1907 Elder J. E. White Dear Son Edson: In many places I see great need for the investment of means in the cause of God. Next week I expect to return to Loma Linda, and while there I will do what I can to help forward the work in the surrounding cities. I desire to invest some means in the work in these places. I hope to find opportunity to speak to our people in that locality, and to arouse them to a sense of their responsibility to hold up the light of truth. If, before I leave Loma Linda, I can see the right work begun, I shall not feel pressed as a cart beneath sheaves, after I return home. [Cf: Paulson Collection p. 228 para. 01] p. 356, Para. 1, [1907MS].

Mrs. Dr. Starr has been doing a good work in San Bernardino. She has been giving education in health principles, and has found access to many fine homes. I hope to strengthen her hands, and give her encouragement to continue the work in Redlands and Riverside. [Cf: Paulson Collection p. 228 para. 02] p. 356, Para. 2, [1907MS].

Loma Linda, California May 19, 1907 An Open Letter Dear Brethren and Sisters: The Lord has greatly blessed our people in Southern California, in enabling them to secure at very low cost valuable sanitarium properties. Through the institutions that are established here, the Lord desires to reach a class that can be reached in no other way. Therefore I would urge upon our people to whom the Lord has entrusted the talent of means, that they make loans and gifts to place these institutions in a position where they can do without embarrassment the work that will be to the honor and glory of God. [Cf: Paulson Collection p. 228 para. 03] p. 356, Para. 3, [1907MS].

For forty thousand dollars our brethren secured at Loma Linda buildings and land that cost originally one hundred and fifty thousand dollars. These buildings were furnished completely, far more elegantly than we would have furnished them. [Cf: Paulson Collection p. 228 para. 04] p. 356, Para. 4, [1907MS].

The Lord has worked wonderfully in bringing us into possession of this place. Here is a center from which light is to shine into the surrounding cities of Redlands, Riverside, San Bernardino, Colton, and other places near by. [Cf: Paulson Collection p. 229 para. 01] p. 356, Para. 5, [1907MS].

It has been found necessary to provide additional bathroom facilities at Loma Linda, and to make some changes to adapt the building to sanitarium work. An elevator is greatly needed, and a small bakery should be added. We are in need of means to accomplish that which must be done, and we pray the Lord to put it into the heart of our brethren and sisters to help in this time of necessity. [Cf: Paulson Collection p. 229 para. 02] p. 356, Para. 6, [1907MS].

For years the Lord has instructed us that we should have a sanitarium in the vicinity of San Diego, where many thousands of tourists come every year. A valuable property was secured at National City at a very small part of its original cost. There is an important work to be done in caring for the sick, and in reaching many with the light of truth. At the Paradise Valley Sanitarium also it was found necessary to add to the original building, and obligation have been made that must soon be met. The Lord has blessed this institution, and some have been converted to the truth as the result of the work already done. [Cf: Paulson Collection p. 229 para. 03] p. 357, Para. 1, [1907MS].

At Glendale, a few miles from Los Angeles, we purchased a sanitarium at about one fourth its real value. This institution is at the present time full of patients. It is well-equipped for work, and is in a position of influence. Its need is not so pressing as that of the sanitariums at Loma Linda and National City. [Cf: Paulson Collection p. 229 para. 04] p. 357, Para. 2, [1907MS].

The establishment of these three institutions has brought a heavy financial burden to our people in Southern California. Yet they have cheerfully responded to the calls for means that have been made. Brother Burden, Dr. White, and others connected with these sanitariums have invested all they could spare, that the work might not be hindered. [Cf: Paulson Collection p. 229 para. 05] p. 357, Para. 3, [1907MS].

We have none too many sanitariums. There is need for every one that has been established. In these institutions we are endeavoring to carry the work earnestly and solidly. in harmony with the instruction the Lord has given in regard to sanitarium work. They are to stand as a means of teaching the truth in these great centers of tourist resort. [Cf: Paulson Collection p. 229 para. 06] p. 357, Para. 4, [1907MS].

At our request, Brother Burden is going East to attend some of our camp meetings, where he may come in contact with many of our brethren and sisters, and lay before them the opportunities for assisting these important branches of the Lord's work. We unite in asking those who have means to spare, to consider the matter of investing some of their money in these institutions, thus helping to provide necessary facilities, that a thorough work may be done in caring for the sick who are coming to Southern California in search of health. [Cf: Paulson Collection p. 229 para. 07] p. 357, Para. 5, [1907MS].

May the Lord give ability to help, and a willing mind. [Cf: Paulson Collection p. 230 para. 01] p. 357, Para. 6, [1907MS].

Sanitarium, Glendale, California May 20, 1907 Dear Brother and Sister Haskell: We left home on our visit to Southern California April 18. On our way to San Diego, we stopped off at Fernando, and we spent a few days at Loma Linda. At the Paradise Valley Sanitarium we found a very small patronage. Twice I spoke to the helpers and guests. On Sabbath and Sunday, May 4 and 5, I spoke to the church in San Diego. I bore a very plain testimony. Sunday afternoon, I followed an earnest appeal with a prayer. This was followed by a social meeting at which some confessions were made. . . . [Cf: Paulson Collection p. 230 para. 02] p. 357, Para. 7, [1907MS].

I remained at Loma Linda nearly a week, during which time I spoke to the students twice. Sabbath afternoon I spoke to a large number who had assembled from the surrounding churches. The meeting was held on the lawn. Among those present were some who have recently begun the observance of the Sabbath in Redlands, where Elder Hare and Elder Whitehead have been conducting a series of meetings. [Cf: Paulson Collection p. 230 para. 03] p. 358, Para. 1, [1907MS].

Seats were arranged under the pepper trees at the back of the sanitarium. It was an interesting occasion. The Lord blessed me in speaking from the fifty-eighth chapter of Isaiah. Before I closed, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God. [Cf: Paulson Collection p. 230 para. 04] p. 358, Para. 2, [1907MS].

In the evening, Brother Nichols came to my room, his face aglow with happiness, and said, "I want to tell you what your words today have accomplished. A sister came to Brother Burden, and gave him ten dollars, and a gentleman has offered to lend him a thousand dollars for a year without interest." I thank the Lord for this response. [Cf: Paulson Collection p. 230 para. 05] p. 358, Para. 3, [1907MS].

From Brother Burden I learned that the one who had offered to lend him a thousand dollars is a patient who had been in the sanitarium for some

time. He had a serious stomach difficulty, and for some time his life was hanging in the balance. The crisis safely passed, he has begun to study the truth, and is deeply interested. [Cf: Paulson Collection p. 230 para. 06] p. 358, Para. 4, [1907MS].

After the morning service, a lunch was provided by the sanitarium, on the lawn, for the visitors. Brother Burden felt that the sanitarium would not be a loser by doing this, and I agreed with him; for I remember the experiences we have had in the past in making similar provision. Such actions are sometimes the means of sowing seed in the hearts of those who are inquiring after truth. [Cf: Paulson Collection p. 230 para. 07] p. 358, Para. 5, [1907MS].

In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope he may labor for a time in this needy field. Now is a favorable time to work Redlands. The Woman's Christian Temperance Union recently held an important convention in Redlands, and Dr. Starr attended their meetings. She was introduced to the convention, and by invitation spoke to them on the subject of healthful dress. She was well received, and has received many invitations to give lectures at various places. We trust that the Lord will open the way before her, that she may be a help in removing the prejudice of some, that they may be willing to listen to the truth. [Cf: Paulson Collection p. 231 para. 01] p. 358, Para. 6, [1907MS].

W. 392 '07 Paradise Valley Sanitarium National City, California
December 1, 1907 Elder and Mrs. J. E. White Dear Children: I thank the Lord that He has sustained me on this journey. I have done much important writing. On Sabbath a week ago, and again last Sabbath, I spoke in the church at San Diego. [Cf: Paulson Collection p. 257 para. 02] p. 359, Para. 1, [1907MS].

I am hoping and praying that I may understand my duty. It seems to me that I must remain in this section of the country until after Elder Haskell arrives, and then I may not be able to leave for some weeks to come. An important work has been begun in the vicinity of Riverside. The third year class of students at Loma Linda went over to Riverside a few weeks ago, and did their first practical work in canvassing for "Ministry of Healing." There were eight in the class, and their object in visiting the homes of the people was more to become acquainted and to talk of the work at Loma Linda, than it was to sell books for profit. However, in the course of their conversation, they would usually introduce "Ministry of Healing," tell the story of the book, and then offer to sell it as a volume that contained the principles taught in the school at Loma Linda. In this way, about seventy copies of the book were placed in the homes of the people, in a little over one week; and the students made many, many friends for the work at Loma Linda. Wherever they went, they sought to leave a good impression. We believe they did a good work. They were wide awake, and full of courage in the Lord, and seem to have met with success. [Cf: Paulson Collection p. 257 para. 03] p. 359, Para. 2, [1907MS].

The second year class will undertake a similar work soon, while the third year class continue their studies at Loma Linda. Later on, it is hoped that some members of the first year class can go out. Thus each of the several students in the school will assist in working Riverside. I suppose you have seen that place. It is a grand city, and the

managers of the Loma Linda school are seeking to gain a foothold there by introducing, first, the "Ministry of Healing." Afterward, they will send out students with "Christ's Object Lessons." They will earnestly endeavor to handle these books wisely. [Cf: Paulson Collection p. 258 para. 01] p. 359, Para. 3, [1907MS].

A similar work is to be carried on in other places besides Riverside. We are all praying that the Lord may abundantly bless these first working forces going out from the school. It means much to our Loma Linda training school and sanitarium, not only with regard to the good impression that they hope to make on the minds of the people, but in a financial way as well. Many new students have come in, and considerable money will be needed to care for them all, and at the same time keep up the other running expenses of the school and sanitarium. At Loma Linda there are now over a hundred under training for medical missionary work. [Cf: Paulson Collection p. 258 para. 02] p. 359, Para. 4, [1907MS].

Oh, how anxious I am to have a small press in operation at Loma Linda, so as to print the discourses that shall be given in the surrounding cities! I have mentioned the matter to Brother Henry W. Kellogg; for he has a special interest in this line of work. We need a small press for printing notices, and for bringing out in printed form, for use in surrounding cities, discourses that will be given from time to time. Now is our time to work. We expect to connect with the W. C. T. U. in some lines of service. [Cf: Paulson Collection p. 258 para. 03] p. 360, Para. 1, [1907MS].

I cannot feel free to return to St. Helena until I see the work fully in running order. The Lord has given light that these cities in the San Bernardino Valley should be worked. The time has come to do this work, and we are to have wise managing forces to carry the work forward intelligently. [Cf: Paulson Collection p. 258 para. 04] p. 360, Para. 2, [1907MS].

There never was a time when we needed more to encourage faith, than at the present time; for these are perplexities on the right hand and on the left. [Cf: Paulson Collection p. 258 para. 05] p. 360, Para. 3, [1907MS].

H.-358-'07 Loma Linda, California November 3, 1907 Dear Brother and Sister Haskell: We thank you for your letters, and for the news that they contain. . . [Cf: Paulson Collection p. 274 para. 01] p. 360, Para. 4, [1907MS].

For more than a year the light has been coming to me that here at Loma Linda we should have a school of the highest order, and that the very best talent should be obtained, in order to prepare young men and young women for medical missionary work. This work we are desirous of seeing accomplished. It should not be necessary for students to be placed under the influence of teachers who do not obey the law of God. [Cf: Paulson Collection p. 274 para. 02] p. 360, Para. 5, [1907MS].

I wish that you might have been present at this meeting. I think it would be well for you to be here as soon as possible. The instruction you might give would just now be very timely. You should be here with us to help in molding and fashioning the work. We are all doing the

best we can to take advanced steps in the right direction. [Cf: Paulson Collection p. 274 para. 03] p. 360, Para. 6, [1907MS].

There should be a different mold placed upon the work in this Southern California Conference. The president of this field has not had the experience that one should have who occupies such an important position. He seems to be unable to understand the Lord's plans for the carrying forward of the work. [Cf: Paulson Collection p. 274 para. 04] p. 360, Para. 7, [1907MS].

A man lives unto God when he continually recognizes Him as a present Helper. When there is a recognition of the Lord Jesus Christ, there will be a holy fear lest he shall make mistakes. The soul will be drawn out continually in earnest prayer as he realizes his need. As he draws night unto God, God will draw night unto him, the love of God will be kindled in his heart, and he will be able to speak the words of God. The language of the heart will then be, "Whom have I in heaven but Thee, and who on earth do I desire besides Thee?" [Cf: Paulson Collection p. 274 para. 05] p. 361, Para. 1, [1907MS].

We must give evidence of a spiritual relationship to God, in all our ways acknowledging Him. Others will be able to detect Christ as all and in all. When we have the fear of the Lord ever before us, our experience will not be tame and spiritless. Christ formed within will be the hope of glory. [Cf: Paulson Collection p. 275 para. 01] p. 361, Para. 2, [1907MS].

The fear of the Lord is the beginning of wisdom. In Him there is a hope that "maketh not ashamed." The joy of the Lord will break forth from lips that are sanctified. We must now receive rich experiences in the service of God. [Cf: Paulson Collection p. 275 para. 02] p. 361, Para. 3, [1907MS].

Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His holy name." Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done. Let not the heart remain cold and dull and unimpressive. [Cf: Paulson Collection p. 275 para. 03] p. 361, Para. 4, [1907MS].

There are some who think that in matters of practical Christianity, they have a superior intelligence. Whether or not this is so, will be demonstrated by the life actions. Are they self centered, or are they moved by the Holy Spirit of truth and righteousness? Religion is to become a living, active principle. The one all absorbing motive of the true Christian is to give an expression of the goodness and love of Christ. [Cf: Paulson Collection p. 275 para. 04] p. 361, Para. 5, [1907MS].

We need you here, Brother Haskell, to exert your influence against the presumption of men who feel that their brethren must ask permission of them, before engaging in the Lord's service where and in the manner that He indicates. Such presumption should find no place in the cause of God. We hope that there may be such changes here that the work of the Lord may move on more smoothly. . . [Cf: Paulson Collection p. 275 para. 05] p. 361, Para. 6, [1907MS].

The Lord sends His messages to correct the erring, however highly they may regard themselves. He asks that they submit their judgment to His control. Every soul must be under discipline to God. To occupy an exalted position is not always evidence that the Lord has placed an individual in that position. It is the works, not position, that testify to the value of a man. Hereditary traits of character need to be overcome. A man cannot safely be entrusted with the control of others, unless he himself is under the sanctification of the Holy Spirit. [Cf: Paulson Collection p. 275 para. 06] p. 362, Para. 1, [1907MS].

In the spirit of meekness and lowliness of heart, all methods and plans should be submitted to wise counsellors for their prayerful consideration and their endorsement. Otherwise, a restless, speculative energy and ambition may make an evil mark upon the cause of God, and subvert and hinder the very work that the Lord has declared should be done in this Conference. [Cf: Paulson Collection p. 275 para. 07] p. 362, Para. 2, [1907MS].

In order that the great work of sanctification that needs to be carried forward in the churches of Southern California, may be accomplished, the minds and wills of our ministers, and physicians, and teachers should be united, their hearts blending in one spirit to give the trumpet a certain sound. Let every voice proclaim distinctly the third angel's message. In word and act let those who are proclaiming the message, reveal that they are numbered among those "that keep the commandments of God, and the faith of Jesus." [Cf: Paulson Collection p. 276 para. 01] p. 362, Para. 3, [1907MS].

If this had been done faithfully, with the word of the living God as the great lesson book, the third angel's message would have gone with greater power. Had all God's ministers, as faithful stewards of the grace of God, called upon the world to hear the last note of warning, giving the trumpet a certain sound, thousands more might have been converted, and added their voices in proclaiming the message to the world. In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God. [Cf: Paulson Collection p. 276 para. 02] p. 362, Para. 4, [1907MS].

Satan is working to fill minds with the spirit of ambition and of commercialism. Those whose minds are thus diverted, will lose their opportunity of giving the last message to the world. [Cf: Paulson Collection p. 276 para. 03] p. 362, Para. 5, [1907MS].

If a faithful work had been done during the last few years that have gone into eternity, thousands of souls would now be found with Bibles in their hands, reading the Word of God, and praying for light and guidance. Many of these would be engaged in the work of hunting for souls, and fitting up a people to stand in the great day of God. But some who ought to be missionaries, are filled with the spirit of commercialism, and with an ambition to secure for themselves certain advantages. The truth becomes to them a dead letter, not practiced nor obeyed. [Cf: Paulson Collection p. 276 para. 04] p. 362, Para. 6, [1907MS].

Jehovah is the true God. Let Him be feared and revered. [Cf: Paulson Collection p. 276 para. 05] p. 363, Para. 1, [1907MS].

MS.-73 August 15, 1907 Jehovah Is Our King -- God has revealed many things to me which He has bidden me give to His people by pen and voice. Through this message of the Holy Spirit, God's people are given sacred instruction concerning their duty to God and to their fellow-men. [Cf: Paulson Collection p. 276 para. 06] p. 363, Para. 2, [1907MS].

A strange thing has come into our churches. Men who are placed in positions of responsibility that they might be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this, to another, Do that, and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld. [Cf: Paulson Collection p. 277 para. 01] p. 363, Para. 3, [1907MS].

It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow workers to seek his counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position, and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow man, and it is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator. [Cf: Paulson Collection p. 277 para. 02] p. 363, Para. 4, [1907MS].

A Constant Peril For years there has been a growing tendency for men placed in positions of responsibility to Lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the privilege to counsel with God regarding their duty. This order of things must be changed. There must be a reform. Men who have not a rich measure of that wisdom which cometh from above, should not be called to serve in positions where their influence means so much to church members. [Cf: Paulson Collection p. 277 para. 03] p. 363, Para. 5, [1907MS].

In my earlier experience in the message I was called to meet this evil. During my labors in Europe and Australia, and again at the San Jose camp meeting I had to bear my testimony of warning against it, because souls were being taught to look to man for wisdom, instead of looking to God who is our wisdom, our sanctification, and our righteousness. Recently the same message has again been given me, more definite and decisive, because there has been a deeper offence to the Spirit of God. [Cf: Paulson Collection p. 277 para. 04] p. 363, Para. 6, [1907MS].

An Exalted Privilege God is the teacher of His people. All who humble their hearts before Him, will be taught of God. "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." The Lord wants every church member to pray earnestly for wisdom, that he may know what the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to

God. It is written, "Draw nigh to God, and He will draw nigh to you."
[Cf: Paulson Collection p. 277 para. 05] p. 364, Para. 1, [1907MS].

Through His servant Isaiah God is calling His church to appreciate her exalted privilege in having the wisdom of the infinite at her demand: "O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with a string hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." (Isa. 40:12-17, 28-31) [Cf: Paulson Collection p. 278 para. 01] p. 364, Para. 2, [1907MS].

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people, and these chapters should be prayerfully studied. God does not here instruct His people to turn away from Him and look to finite man for wisdom. (Isa. 44:21-23; 45:21-25) [Cf: Paulson Collection p. 278 para. 02] p. 364, Para. 3, [1907MS].

I wrote this fully because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble in heart, and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, "and who are jealous for His glory. [Cf: Paulson Collection p. 278 para. 03] p. 364, Para. 4, [1907MS].

God declares, "I will be glorified in My people;" but the self confident management of men has resulted in putting God aside, and accepting the devisings of men. If you allow this to continue, your faith will soon become extinct. God is in every place, beholding the conduct of the people who profess to represent the principles of His word. He asks that a change be made. He wants His people to be molded and fashioned, not after man's ideas, but after the similitude of God. I entreat of you to search the Scriptures as you have never yet searched them, that you may know the way and will of God. O that every soul might be impressed with this message, and put away the wrong! [Cf: Paulson Collection p. 278 para. 04] p. 364, Para. 5, [1907MS].

Paul's Experience -- We would do well to study carefully the first and second chapters of First Corinthians. "We preach Christ crucified," the apostle declared, "unto the Jews a stumbling block, and unto the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (1 Cor. 1:24-2:8.) -2:16 [Cf: Paulson Collection p. 279 para. 01] p. 365, Para. 1, [1907MS].

Read also the third chapter of this book, and study and pray over these words. As a people of our faith and practice need to be energized by the Holy Spirit. No ruling power, that would compel men to obey the dictates of the finite mind, should be exercised. "Cease ye from man,

whose breath is in his nostrils," the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and man, so that there is not a seeing of Him who is invisible. [Cf: Paulson Collection p. 279 para. 02] p. 365, Para. 2, [1907MS].

In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character; and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom, he will escape the corruptions that are in the world through list. Day by day he will learn more fully how to carry his infirmities to the One who has promised to be a very present help in every time of need. [Cf: Paulson Collection p. 279 para. 03] p. 365, Para. 3, [1907MS].

This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies, and to lead some to depend on human judgment and to follow the control of human minds. This influence is diverting the mind from God, and God forbids that any such experience should deepen and grow in our ranks as Seventh-day Adventists. Our petitions are to reach higher than erring man, to God. . . God does not confine Himself to one place or person. He looks down from heaven upon the children of men; He sees their perplexities, and is acquainted with the circumstances of every issue of life. He understands His own work upon the human heart, and He needs not that any man should direct the workings of His Spirit. [Cf: Paulson Collection p. 279 para. 04] p. 365, Para. 4, [1907MS].

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hear us, we know that we have the petitions that we desire of Him." God has appointed the angels that do His will to respond to the prayers of the meek of the earth, and to guide His ministers with counsel and judgment. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God's faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God. [Cf: Paulson Collection p. 279 para. 05] p. 365, Para. 5, [1907MS].

B-200. August 29, 1907 Dear Brother and Sister Burden: I have been very anxious to learn something of the meetings you have been holding. W. C. White has written us no particulars. I would be glad if you would bear in mind that I am intensely interested in this meeting, and desire to know about it. Has it meant victory or defeat? [Cf: Paulson Collection p. 280 para. 01] p. 366, Para. 1, [1907MS].

One night this week, I think it was Sunday, I did not sleep any through the entire night; and again on Wednesday I had a wakeful night. I slept for a short time before three o'clock. While I lay awake, I spent the time in prayer that God would give to His people sanctified and converted minds, that individually they might comprehend their

duty, and learn to reveal the power of the truth in sound speech that cannot be condemned. [Cf: Paulson Collection p. 280 para. 02] p. 366, Para. 2, [1907MS].

The talent of speech is a precious talent. The riches of the grace of Christ which He is every ready to bestow upon us, we are to impart in true, hopeful words. "Rejoice in the Lord always, and again I say, Rejoice." If we would guard our words, so that nothing but kindness shall escape our lips, we will give evidence that we are preparing to become members of the heavenly family! In words and works we shall show forth the praise of Him who has called us out of darkness into His marvelous light. O what a reformative influence would go forth if we as a people would value at its true worth the talent of speech and its influence upon human minds. [Cf: Paulson Collection p. 280 para. 03] p. 366, Para. 3, [1907MS].

The Sabbath meetings, the morning and evening worship in the home, the services held in the chapel, all should be vitalized by the Spirit of Christ. Each member of the Sanitarium family confess Christ openly and with gladness, expressing the joy and comfort and hope that is written in the soul. Christ is to be set forth as the chiefest among ten thousand, the one altogether lovely. He is to be set forth as the Giver of every good and perfect gift. the one in whom our hopes of eternal life are centered. If we would do this, all narrowness must be set aside, and we must call into exercise the love of Christ. The joy we experience in this love will be a blessing to others. [Cf: Paulson Collection p. 280 para. 04] p. 366, Para. 4, [1907MS].

I am bidden to say to the sanitarium family, let your social meetings, and all your religious exercises be characterized by a deep earnestness and a joy that expresses the love of God in the soul. Such meetings will be profitable to all; for they will bind heart to heart. Let there be earnest seasons of prayer; for prayer will give strength to the religious experience. Confess Christ openly and bravely, and manifest at all times the meekness of Christ. [Cf: Paulson Collection p. 280 para. 05] p. 366, Para. 5, [1907MS].

The Lord would have the family of workers at Loma Linda channels of light. If we will keep the heart and mind opened heavenward, cherishing the comfort of His grace in the heart, the presence of Christ will be revealed. Let earnestness and zeal come into your lives. Make no backward movements. The Lord is our Helper, our Guide, our Shield, our exceeding great Reward. Do not allow levity to come into your experience, but cultivate cheerfulness; for this is an excellent grace. We cannot afford to be unmindful of our words and deportment. [Cf: Paulson Collection p. 281 para. 01] p. 367, Para. 1, [1907MS].

During the past night I seemed to be standing before a large congregation, speaking to the people the words of life. I long to understand more perfectly about this meeting that was presented to me. I seemed to hear the sweet melody of praise to God, and expressions of gratitude were coming from souls that were the recipients of the grace of Christ. The voice of praise and thanksgiving was heard, and countenances were aglow with the light of the love of God. It seemed that angels' voices united with those in the meeting who were offering praise to God. [Cf: Paulson Collection p. 281 para. 02] p. 367, Para. 2, [1907MS].

My father was a very cheerful Christian. No doleful testimony was ever suffered to go forth from his lips. When those about him were giving doleful testimonies, his voice would be heard, "What doth much increase the store? When I thank Him, He gives me more." [Cf: Paulson Collection p. 281 para. 03] p. 367, Para. 3, [1907MS].

We all have very much to be thankful for; let us open our lips in praise and thanksgiving to God. Let us come nearer to the Lord Jesus, and acknowledge our daily obligations to Him. He has made it possible for us to secure for ourselves a very happy life even in this world of sin, and holds out the hope of being continually in His presence in the kingdom He is preparing for His people. Should not these thoughts call forth from us praise and thanksgiving? May the Lord bless you, and bless the samitarium family, is my prayer. [Cf: Paulson Collection p. 281 para. 04] p. 367, Para. 4, [1907MS].

September 19, 1907 In Humility and Faith -- Special instruction has been given me for God's people, for perilous times are upon us. In the world, destruction and violence are increasing. In the church man power is gaining the ascendancy; those who have been chosen to occupy positions of trust think it their prerogative to rule. [Cf: Paulson Collection p. 281 para. 05] p. 367, Para. 5, [1907MS].

Men whom the Lord calls to important positions in His work are to cultivate a humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling, but to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God. [Cf: Paulson Collection p. 282 para. 01] p. 367, Para. 6, [1907MS].

To our brethren in Southern California I bear this message: The president of your conference has the lesson to learn that he is not to endeavor to rule his fellow laborers who have occupied positions of trust under God in the work; neither is he to consider himself capable of carrying all things after his own ideas. He has thought that it was his right to rule in every branch of the conference work, and this has led him to judge and criticize fellow laborers who were better able than he to do the work. He must first rule himself before he can hope to rule others wisely, or to plan wisely for the advancement of the work. Position will not give to any man an all-round education. [Cf: Paulson Collection p. 282 para. 02] p. 368, Para. 1, [1907MS].

Because of the importance of the work in Southern California, and the perplexities which now surround it, there should be selected no less than five men of wisdom and experience to consult with the presidents of the local and union conferences regarding general plans and policies. The Lord is not well pleased with the disposition some have manifested to rule those of more experience than themselves. By this course of action, some have revealed that they are not qualified to fill the important positions which they occupy. Any human being who spreads himself out to large proportions, and who seeks to have the control of his fellows, proves himself to be a dangerous man to be entrusted with religious responsibilities. [Cf: Paulson Collection p. 282 para. 03] p. 368, Para. 2, [1907MS].

Upon the Union Conference President should rest the greater responsibilities, and I am instructed that he needs other helpers to advise him in his work. He should not cling to the idea that unless money is in hand no move should be made that calls for the investment of means. If in our past experience we had always followed this method, we would often have lost special advantages, such as we gained in the purchase of the Fernando School property, and in the purchase of the sanitarium properties at Paradise Valley, and Loma Linda. [Cf: Paulson Collection p. 282 para. 04] p. 368, Para. 3, [1907MS].

To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan. In the up building of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move forward in faith. Often He brings them into strait and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of His servants ascend to Him in earnest faith, that he opens the way before them, and brings them out into a large place. [Cf: Paulson Collection p. 282 para. 05] p. 368, Para. 4, [1907MS].

The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow His instructions in the most difficult experiences. "Go forward," is the command of God to His people. [Cf: Paulson Collection p. 283 para. 01] p. 369, Para. 1, [1907MS].

Faith and cheerful obedience are needed to bring the Lord's designs to pass. When He points out the necessity of establishing the work in places where it will have influence, the people are to walk and work by faith. By their godly conversation, their humility, their prayers and earnest efforts, they should strive to bring the people to appreciate the good work that the Lord has established among them. It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks. [Cf: Paulson Collection p. 283 para. 02] p. 369, Para. 2, [1907MS].

The working of private interests for the gaining of personal ends is one thing. In this men may follow their own judgment. But the carrying forward of the Lord's work in the earth is entirely another matter. When He designs that a certain property should be secured for the advancement of His cause and the building up of His work, whether it be for sanitarium or school work, or for any other branch, He will make the doing of that work possible, if those who have experience will show their faith and trust in His purposes, and will move forward promptly to secure the advantages He points out. While we are not to seek to wrest property from any man, yet when advantages are offered, we should be wide awake to see the advantage, that we may make plans for the upbuilding of the work. And when we have done this, we should exert every energy to secure the free will offerings of God;s people for the support of these new plans. [Cf: Paulson Collection p. 283 para. 03] p. 369, Para. 3, [1907MS].

Often the Lord sees that His workers are in doubt as to what they

should do. At such times, if they will put their confidence in Him, He will reveal to them His will. God's work is now to advance rapidly, and if His people will respond to His call, He will make them the possessors of property willing to donate of their means, and thus make it possible for His work to be accomplished in the earth. "Faith is the substance of things hoped for, the evidence of things not seen." Faith is the word of God will place His people in the possession of property which will enable them to work the large cities that are waiting for the message of truth. [Cf: Paulson Collection p. 283 para. 04] p. 369, Para. 4, [1907MS].

The cold, formal, unbelieving way in which some of the laborers to their work is a deep offense to the Spirit of God. The apostle Paul says, "Do all things with out murmurings and disputings: that ye may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered on the sacrifice and service of your faith, I joy and rejoice with you all." [Cf: Paulson Collection p. 284 para. 01] p. 369, Para. 5, [1907MS].

We are to encourage in one another that living faith that Christ has made it possible for every believer to have. The work is to be carried forward as the Lord prepares the way. When he brings His people into straight places, then it is their privilege to assemble together for prayer, remembering that all things come of God. Those who have not yet shared in the trying experiences that attend the work in these last days, will soon have to pass through scenes that will severly test their confidence in God. It is at the time when His people see no way to advance, when the Red Sea is before them, and the pursuing army behind, that God bids them "Go forward." Thus He is working to test their faith. When such experiences come to you, go forward, trusting in Christ. Walk step by step in the path He marks out. Trials will come, but go forward. This will give you an experience that will strengthen your faith in God, and fit you for truest service. [Cf: Paulson Collection p. 284 para. 02] p. 370, Para. 1, [1907MS].

A deeper and wider experience in religious things is to come to God's people. Christ is our example. If through living faith and sanctified obedience to God's word, we reveal the love and grace of Christ, if we show that we have a true conception of God's guiding providence in the work, we shall carry to the world a convincing power. A high position does not give us value in the sight of God. Man is measured by his consecration and faithfulness in working out the will of God. If the remnant people of God will walk before him in humility of faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people that will be true to His commandments. Through the faith that His people exercise in Him, God will make known to the world that He is the true God, the God of Israel. [Cf: Paulson Collection p. 284 para. 03] p. 370, Para. 2, [1907MS].

"Let your conversation be as becometh the gospel of Christ," the apostle Paul exhorts, "that whether I come and see you, or else be

absent, I may hear of your affairs, that ye stand fast in one spirit; with one mind striving for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." [Cf: Paulson Collection p. 284 para. 04] p. 370, Para. 3, [1907MS].

I have been instructed to present these words to our people in Southern California. They are needed in every place, where a church is established; for a strange experience has been coming into our ranks. It is time now for men to humble their hearts before God, and to learn to work in His ways. Let those who have sought to rule their fellow workers study to know what manner of spirit they are of. They should seek the Lord by fasting and prayer, and in humility of soul. Christ in His earthly life gave an example that all can safely follow. He appreciates His flock and he wants no power set over them that will restrict their freedom in His service. He has never placed man as a ruler over His heritage. True Bible religion will lead to self control, not to control of one another. As a people we need a larger measure of the Holy Spirit, that we may bear the solemn message that God has given us without exaltation. [Cf: Paulson Collection p. 285 para. 01] p. 370, Para. 4, [1907MS].

Brethren, keep your words of censure for your individual selves. Teach the flock of God to look to Christ, not to erring man. Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness. Looking to Christ and following Him, He will present to the souls under His charge an example of what a living, learning Christian will be. Let God teach you His way. Inquire of Him daily to know His will. He will give unerring counsel to all who seek Him with a sincere heart. Walk worthy of the vocation wherewith you are called, praising God in your daily conversation as well as in your prayers. Thus, holding forthe the word of life, you will constrain other souls to become followers of Christ. [Cf: Paulson Collection p. 285 para. 02] p. 371, Para. 1, [1907MS].

R.-182-'07 Glendale, California May 22, 1907 Elder A. T. Robinson Dear Brother Robinson: At our request Brother Burden has consented to visit important gatherings of our people in the Middle West, and to endeavor to secure gifts or loans for some of our Southern California Sanitariums. We desire that wherever he goes, he may be given opportunity to present the word and needs of the Paradise Valley Sanitarium and the Loma Linda Sanitarium. We need help in both these places. Both at Loma Linda and at Paradise Valley it has been necessary to build additions to the main building for bathrooms. This has left us with debts that must be met shortly, and we greatly need financial assistance. [Cf: Paulson Collection p. 285 para. 03] p. 371, Para. 2, [1907MS].

At Loma Linda, a school is being conducted for the training of medical missionary evangelists, and we want this school to be of the highest order. Both the sanitarium and the school can be a help one to the other. [Cf: Paulson Collection p. 285 para. 04] p. 371, Para. 3, [1907MS].

Elder Burden has felt an earnest interest in the advancement of the

sanitarium work along right lines. He and Sister Burden have put their whole soul into an effort to make the work at Loma Linda a success. They have put into the institution all the means they could spare to keep the enterprise moving. We have the utmost confidence in the integrity of Brother Burden, and have no reason to doubt that the Lord selected him as the manager of the Loma Linda Sanitarium. [Cf: Paulson Collection p. 286 para. 01] p. 371, Para. 4, [1907MS].

Will you, Brother Robinson, assist Brother Burden in his mission in behalf of these institutions? You may introduce him to some of our loyal brethren who have means, or you may permit him to speak before gatherings of our people, and raise donations or loans in your conference. We trust that our brethren in Nebraska may be able to assist in relieving the pressure for means that exists at present in these two sanitariums that the Lord has providentially placed in our hands. [Cf: Paulson Collection p. 286 para. 02] p. 371, Para. 5, [1907MS].

B.-186-'07 Sanitarium, California May 29, 1907 Elder G. I. Butler 24th Avenue North Nashville, Tennessee My dear Brother: I received your letter, for which I thank you. I am always glad to hear from you. [Cf: Paulson Collection p. 286 para. 03] p. 372, Para. 1, [1907MS].

For nearly six weeks I have been absent from St. Helena, traveling in Southern California . . . Sabbath and Sunday, April 20 and 21, I spent at Fernando. Our school this year at Fernando has been greatly blessed. Many of the students have offered themselves for service in the Master's vinyard. On Monday I left for Loma Linda. I remained there a little over a week, and returned again to Loma Linda after a visit to Paradise Valley, San Diego, San Pasqual, and Escondido. [Cf: Paulson Collection p. 286 para. 04] p. 372, Para. 2, [1907MS].

On Sabbath, May 18, the members of several churches gathered at Loma Linda, and we held meetings under the pepper trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord helped me wonderfully. Before closing my remarks, I presented to those present the needs of the sanitarium, and expressed the desire that sufficient money be received to complete the payments on the additions that have been made to the main building. Before we purchased the property, the main building had been used mostly as a hotel, and the bathroom facilities were limited. In order to do efficient work in the sanitarium, it was necessary to make additions to the buildings already standing. Dr. White, Brother and Sister Burden, and the sisters of Sister Burden, invested in the sanitarium at Loma Linda all that they could possibly spare, but there still remains an indebtedness that must be cleared off. [Cf: Paulson Collection p. 286 para. 05] p. 372, Para. 3, [1907MS].

After the morning service, a lunch was provided by the sanitarium for the visitors, and served on the lawn. Brother Burden felt that the sanitarium would not be a loser by this entertainment, and I agreed with him; for I remember the experiences we have had in the past in making similar provision. Such acts of hospitality are sometimes the means of sowing seed in the hearts of those who are inquiring after truth. [Cf: Paulson Collection p. 287 para. 01] p. 372, Para. 4, [1907MS].

In the afternoon Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. At present he is resting somewhat on account of the condition of his own and his wife's health. After his service, the visitors left for their homes; and all were agreed that they had spent a pleasant day, and had been blessed by the discourses. [Cf: Paulson Collection p. 287 para. 02] p. 372, Para. 5, [1907MS].

After the Sabbath, Brother Nichols came to my room, his face glowing with happiness, and said, "I want to tell you what your words today have accomplished." He then told me that one sister had come to Brother Burden and given him ten dollars and that a gentleman had offered to lend him one thousand dollars for a year without interest. I felt to praise the Lord at this response. [Cf: Paulson Collection p. 287 para. 03] p. 373, Para. 1, [1907MS].

Later, Brother Burden gave me some particulars concerning this man who has loaned the money. He was brought to the sanitarium in such a distressed condition that his case was thought to be hopeless. But he was carefully treated, and the cirisi was safely passed. He is one of the most grateful patients they have had. He has become interested in the truth, and by his loan he has shown his appreciation of what has been done for him. [Cf: Paulson Collection p. 287 para. 04] p. 373, Para. 2, [1907MS].

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles, we went up to our restaurant and treatment rooms on Hill Street, and while waiting there before the service, I prayed to the Lord for strength for the work before me. [Cf: Paulson Collection p. 287 para. 05] p. 373, Para. 3, [1907MS].

At the church we found that a large crowd had gathered. Every foot of room was occupied, even the aisles being [Cf: Paulson Collection p. 287 para. 06] filled, and I was told that some were unable to find entrance to the building. Among those present were a large number not of our faith. p. 373, Para. 4, [1907MS].

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in connection with the proclamation of the law from Mt. Sinai. Never before had these Scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. As I felt my voice weakening, I paused to send a prayer to heaven for help. Then the power of the Holy Spirit strengthened me, and I knew that angels of God were by my side. At the last I became somewhat hoarse, but I felt very thankful that the Lord has permitted me to speak for so long and so distinctly. [Cf: Paulson Collection p. 288 para. 01] p. 373, Para. 5, [1907MS].

B.-276-'07 Dear Brother Burden: I have read with much interest your letter regarding the camp meeting. [Cf: Paulson Collection p. 288 para. 02] p. 373, Para. 6, [1907MS].

I have a message to bear to some who hold positions of responsibility in the Southern California Conference. They have lost from their experience that true fervor which the presence of the Holy Spirit

gives, and which would teach them to subdue self and walk humbly in the way of Christ. The responsible worker who will not become a humble follower of Christ will do great harm to the cause of God, by molding and fahsioning the experience of the conference to a common, cheap standard. The sacred work that we handle will never, if performed in a spirit of consecration, cheapen the experience of a single soul. [Cf: Paulson Collection p. 288 para. 03] p. 374, Para. 1, [1907MS].

That man is unfit to be the president of a conference or a leader among God's people, who has not broad ideas and views. It is the privilege and duty of those who bear responsibilities in the cause to become learners in Christ's school. The professed follower of Christ must not follow the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a learner of Christ's methods of work. [Cf: Paulson Collection p. 288 para. 04] p. 374, Para. 2, [1907MS].

A mistake was made in the methods that were adopted to clear the schools in California from debt. The book, "Christ's Object Lessons" was given to relieve the indebtedness of our schools. But this plan has not been presented in our schools as it should have been; the students and teachers have not been educated to take hold of this book and push its sale for the benefit of the educational work. The plan that has been followed of calling on our people to support these schools must not be continued; for this is giving to our teachers and students, and to our people in general a wrong education. They must not be so instructed that they will forget the needs of other fields outside their own. [Cf: Paulson Collection p. 288 para. 05] p. 374, Para. 3, [1907MS].

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" the necessary means would be raised for the work of our sanitariums and schools, and thus our people be left free to donate of their means for the opening of the work in new fields. If our people had engaged in the sale of these books as God purposed they should, we would now have the means to carry the work in the way the Lord designed. [Cf: Paulson Collection p. 289 para. 01] p. 374, Para. 4, [1907MS].

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has had a good circulation. And the lessons that have been learned by those who have been engaged in this work have well repaid their efforts. Our people should all be encouraged to take part in this missionary effort. Light has been given me that in every possible way instruction should be given to our people in the best methods of presenting this book to the people. We have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instruction in how to sell the Signs of the Times and other periodicals. It includes such books as "Christ's Object Lessons" and "Ministry of Healing". These are books which contain precious truths, and from which the reader can draw lessons of highest value. [Cf:

Paulson Collection p. 289 para. 02] p. 375, Para. 1, [1907MS].

At your recent camp meeting, was anyone appointed to present the interests of this line of work to our people? If this was not done, you lost a precious opportunity of placing large blessings within the reach of the people, and an opportunity of raising means for the relief of our institutions. My brother, let us encourage our people to take up this work without further delay. Let those who have had experience in the sale of health foods interest themselves in the sale of "Christ's Object Lessons" and "Ministry of Healing"; for here is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of these books. I know that every household in the land would be benefited by their presence in the home. [Cf: Paulson Collection p. 289 para. 03] p. 375, Para. 2, [1907MS].

Those who bear responsibilities in our sanitariums and schools should act wisely in this matter, encouraging all by this means to gather the money required to meet the expenses of the different institutions. We have need of workers in Southern California who have clear spiritual eyesight, men who will weigh matters wisely, and can see afar off. If our workers were more fully consecrated to the cause of God, a much more effective work would be done. [Cf: Paulson Collection p. 289 para. 04] p. 375, Para. 3, [1907MS].

God's Spirit is grieved because His people are so slow to understand that which the Lord requires of them. Our workers should present these books to our people at our large and small gatherings, and call for volunteers who will engage in the sale of them. When this work is entered into with the earnestness which the times in which we live demand, the indebtedness that now rests upon our schools and sanitariums will be wiped out, and the people who are now being called on to give of their means to support these institutions, will be free to donate their offerings to missionary work in other needy places. [Cf: Paulson Collection p. 290 para. 01] p. 375, Para. 4, [1907MS].

Great good will result by bringing these books before the women of the W.C.T.U. Invite these workers to your meetings, and give them an opportunity to become acquainted with our people. Place these books in their hands, and tell them the story of their gift to the cause and its object. Explain how by the sale of "Ministry of Healing", patients will be brought to the Sanitarium for healing who could never get there unaided, and how through this means also sanitariums will be established in places where they are needed. If our sanitariums are managed wisely by men and women who have the fear of God before them, the workers in the temperance cause will not be slow to see the advantage of this branch of the work. If you will in earnestness and faith work out the plan that God has laid down, angels of God will attend your steps, and the blessing of heaven will be upon your efforts. [Cf: Paulson Collection p. 290 para. 02] p. 376, Para. 1, [1907MS].

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our sanitarium and educational workers if they would get all the benefit that God intends shall come to them through these books. I ask you, Brother Burden, to read these words to our people, that they may learn to show the wisdom of a sound mind. The Lord gave me His Holy Spirit to enable me to write

the manuscript for this book, the Review and Herald and the Press donated the labor required to prepare it for the public; and God now calls upon our people, men and women and youth, to make the most of this gift to His cause. Let the students, under wise directors, be set to work to sell the books, and let all understand why they are engaged in this missionary enterprise. The blessing and approval of God will rest upon those who make the effort. [Cf: Paulson Collection p. 290 para. 03] p. 376, Para. 2, [1907MS].

Sanitarium, California September 30, 1907 Dr. C. C. Nicola Hinsdale, Illinois Dear Brother and Sister Nicola: Brother Burden has informed me that you have been considering again going to Loma Linda. I thank the Lord for this, for I know that Loma Linda is the place where you should go. I trust that the snare of the enemy is broken. [Cf: Paulson Collection p. 291 para. 01] p. 376, Para. 3, [1907MS].

A message has been given me for you. I am charged to say to you, Do not go to Battle Creek. You do not understand how the enemy is working to place you in opposition to the truth and the work of God. [Cf: Paulson Collection p. 291 para. 02] p. 376, Para. 4, [1907MS].

A. T. Jones, Dr. Kellogg, and Elder Tenny are all working under the same leadership. They are classing themselves with those of whom the apostle writes, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." In the case of A. T. Jones, I can see the fulfilment of the warnings that were given me regarding him. [Cf: Paulson Collection p. 291 para. 03] p. 376, Para. 5, [1907MS].

I want this message to come to you before you shall make a wrong move. I do not want you to imperil your souls. Heed the message that the Lord sends, and have nothing to do with those at Battle Creek who are opposing the messages of the Spirit of God. Clear light has been given me regarding those who are thus departing from the faith. [Cf: Paulson Collection p. 291 para. 04] p. 377, Para. 1, [1907MS].

I want you to understand that you are both in positive danger. I plead with you to break this influence that would lead you into wrong paths. It proceeds from the one who, if it were possible, would deceive the very elect. Free yourselves from the influence prevailing at Battle Creek, and place yourselves fully on the Lord's side. I do not want you to lose your souls. I beg of you to resist the devil. Make your calling and election sure. Christ gave His precious life for you. Do not let him make this sacrifice in vain. [Cf: Paulson Collection p. 291 para. 05] p. 377, Para. 2, [1907MS].

My brother and sister, this is a life and death question with you. As the Lord's messenger, I urge you to free yourselves from the snare of Satan, and place yourselves on the platform of eternal truth. I cannot let you take this step without warning you of your danger. If I should do this, I could not be clear before God. [Cf: Paulson Collection p. 291 para. 06] p. 377, Para. 3, [1907MS].

The world is fast becoming as it was before the flood. Wickedness of every description is abroad in the land. Very soon the earth will be ripe for destruction. It is time now for those who believe that Jesus is soon coming to take their stand fully on the Lord's side. I have an

earnest desire that you shall stand with God's loyal people. [Cf: Paulson Collection p. 291 para. 07] p. 377, Para. 4, [1907MS].

I believe, Brother and Sister Nicola, that you will heed these words, and decide to connect with the Loma Linda Sanitarium. Will you not write to me as soon as you receive this, and set my mind at rest? May the Lord give you His Holy Spirit to guide and direct you, is my prayer. [Cf: Paulson Collection p. 292 para. 01] p. 377, Para. 5, [1907MS].

B.312 October 2, 1907 Elder J. A. Burden Loma Linda, California Dear Brother and Sister Burden: I have just written a letter to Brother and Sister Nicola. I have sent you a copy of this. We should use every opportunity we have to save these souls. [Cf: Paulson Collection p. 292 para. 02] p. 377, Para. 6, [1907MS].

The apostle Paul writes, (Jude 3, 4, 20-23) [Cf: Paulson Collection p. 292 para. 03] p. 377, Para. 7, [1907MS].

We shall have more decided opposition to meet from those who have departed from the faith. Those who were once strong teachers, but who have forsaken the way of the Lord, will be just as strong in their opposition of the truth. There is need now that our people be educated to put their trust in God alone. They must learn that their trust is not to be placed in any human voice or arm of flesh. We need ever to keep in mind the experiences of the children of Israel, and learn the lesson that the record of their failures is intended to teach us. . . . [Cf: Paulson Collection p. 292 para. 04] p. 378, Para. 1, [1907MS].

The Lord wants you to understand your individual responsibility for the salvation of your soul. With the word of God as your guide and instructor, you are to personally work out your own salvation. You are to strive to secure eternal life, when you may dwell forever with the Lord. In studying how you may gain this, seek for that wisdom which God alone can impart. Accept the invitation, "If any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given." "My brethren," the apostle James writes, "Count it all joy. . ." James 1:2-8 [Cf: Paulson Collection p. 292 para. 05] p. 378, Para. 2, [1907MS].

There is an individual work for all to do before our labors can accomplish anything for others. Blessed is the man who endures temptation, who when he is tried, takes the word of life as his own, brings the promises to the Lord, and claims them as his. This man relies not on any human power, but on the strength of the Lord. [Cf: Paulson Collection p. 292 para. 06] p. 378, Para. 3, [1907MS].

Faith in the word of God will bring to us the fulfilment of His promises. "Whatsoever ye shall ask in My name, that will I do," the Saviour declares. "If ye shall ask anything in My name, I will do it." "And all things whatsoever ye shall ask in faith, believing, ye shall receive." When we learn to place our reliance, not on the words of man, but in God, He will make that word yea and Amen to us in Christ Jesus. [Cf: Paulson Collection p. 292 para. 07] p. 378, Para. 4, [1907MS].

Brother and Sister Burden, study the Word. You are not to go to any man to learn your duty. Take the Bible as your guide; live its

teachings. "Ask, and ye shall receive." We all need a deeper spirituality; we should each seek God for ourselves. Let us ever remember that while we seek to follow one pattern Christ Jesus, we are to maintain our individuality. [Cf: Paulson Collection p. 293 para. 01] p. 378, Para. 5, [1907MS].

(James 1:16-20) When the word of God is received and obeyed, your light will shine forth in good works. (James 1:22-27) [Cf: Paulson Collection p. 293 para. 02] p. 378, Para. 6, [1907MS].

October 22, 1907 Sanitarium, California MS. 117-'07 October 11, 1907 The Work Hindered by Lack of Faith -- How shall we obtain means for our sanitariums, is a question that must be solved. Some of our institutions are prospering; some seem to have come to a standstill; and others are running behind. As I present our perplexities to the Lord, there comes to my mind with considerable force this scripture, "Although the fig-tree shall not blossom, neither fruit be in the vine; and the labor of the olive shall fail, and the flock shall be cut off from the fold; and there shall be no herd in the stall; yet I will rejoice in the Lord, and joy in the God of my salvation." [Cf: Paulson Collection p. 293 para. 03] p. 379, Para. 1, [1907MS].

In the word of God I find these promises, "Behold, the days come, saith the Lord of Hosts, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to that which I made with their fathers when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor; for they shall all know Me, from the least of them even unto the greatest, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more." I thank the Lord for these words of comfort and encouragement. I will put my trust in the Lord, and will wait patiently for Him. He will work in our behalf, and make us to rejoice in His mercies. He will surely be the help of His people. [Cf: Paulson Collection p. 293 para. 04] p. 379, Para. 2, [1907MS].

Unbelief is finding an entrance in our churches, in our sanitariums, and in our publishing houses. There are some who have committed the error of turning away from the source of their strength to follow devices and plans of men, plans that are not after the order of the Lord; and because of this, they are weak when they should be strong. This is the reason that God has not wrought more mightily for His people. Had he done more for us, human beings would have taken to themselves the glory that should be given to God. [Cf: Paulson Collection p. 294 para. 01] p. 379, Para. 3, [1907MS].

God has a purpose in leaving men in their weakness when they turn from Him to follow the dictation of human minds. He wants them to learn where only true light and wisdom dwells. The Lord pities our weakness; he is grieved because of the error that has come in, because of the education that has been given to believers to look to men for wisdom and help. He wants his people to learn lessons of faith and trust in Him, and to stand the strength of Israel's God. [Cf: Paulson Collection

p. 294 para. 02] p. 379, Para. 4, [1907MS].

Our sanitariums should all be in running order, so that they may act their part in influencing that class of people who can be reached in no other way than by the work of the sanitarium. Our physicians are to rebuke in decided terms the sins which are the cause of sickness and disease. We have need of men who, under the inspiration of the Holy Spirit, will rebuke gambling and liquor drinking, which are such prevalent evils in these last days. We need men who will bear their message against the selfishness that is eating out the very vitals of godliness. God calls for men of faith and prayer. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." [Cf: Paulson Collection p. 294 para. 03] p. 380, Para. 1, [1907MS].

Tremendous responsibilities are ours; and men are called for who will not misinterpret their responsibilities, but will do their appointed work in a spirit of humility and in the fear of God. We should ever be afraid of a spirit that would lead us to place restrictions on the work of others, lest we hinder the advance of the message of truth. Those who have in the past allowed such a spirit to control them have sadly hurt the work. They need to repent and be converted; for the Holy Spirit can not work with them while they refuse to acknowledge His counsel and control. He cannot use the men who employ the trust He has imposed upon them as an oppressive power to close the lips that He has opened. [Cf: Paulson Collection p. 294 para. 04] p. 380, Para. 2, [1907MS].

This age demands that the servants of God be men of faith and prayer, who realize the responsibilities that rest upon them as bearers of the last message of mercy to a perishing world. "Ye are the light of the world," Christ declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many, many souls will be brought to a knowledge of the truth if intelligent labor is put forth in their behalf. [Cf: Paulson Collection p. 294 para. 05] p. 380, Para. 3, [1907MS].

360-'07 Loma Linda, California October 30, 1907 Mrs. Mabel Workman My dear granddaughter: I have just read a letter that you wrote to your father, and will now begin a letter to you. . . [Cf: Paulson Collection p. 295 para. 01] p. 380, Para. 4, [1907MS].

Last Sunday night we were on the cars, and I was unable to sleep well. The next night we spent at Loma Linda. I had a good bed, but was wakeful, and had but a short period of rest. At the early morning meeting on Tuesday, I spoke to the people. After breakfast I rode out for an hour. [Cf: Paulson Collection p. 295 para. 02] p. 380, Para. 5, [1907MS].

Tuesday afternoon I met with the stockholders of the Paradise Valley Sanitarium. Their council-meeting was held in the bowling alley. In coming out, we had to pass through the assembly room, where there was a large audience. Brother Burden asked me to stay, as they were speaking of the work of higher education that should be carried on in medical lines, but I thought it best not to do this. After I had climbed the long flight of stairs to my room on the third floor, which was the third time for that day. I found an article that I had written about a

year ago, in reference to the establishment of a school of the highest order, in which the students would not be taught to use drugs in the treatment of the sick. With this I went down stairs again, and returned to the meeting. [Cf: Paulson Collection p. 295 para. 03] p. 380, Para. 6, [1907MS].

Elder Burden was reading some extracts from letters that I had written about the school work. When he had finished I read the article I had with me, which was right to the point. It spoke of the school that should be operated here at Loma Linda. Here there are wonderful advantages for a school. The farm, the orchard, the pasture land, the large buildings, the ample grounds, the beauty, all are a great blessings. If all will now take hold intelligently of the work that should be done here, there will be success. [Cf: Paulson Collection p. 295 para. 04] p. 381, Para. 1, [1907MS].

For some weeks before this meeting, I had been feeling very poorly. But the Lord has greatly blessed me here, and for this I am very thankful. The Lord has imparted to me strength as the occasion has demanded. [Cf: Paulson Collection p. 295 para. 05] p. 381, Para. 2, [1907MS].

Thursday morning, Sara came to my room, and told me it was time to go to the early meeting. I had been writing since three o'clock. I attended the meeting, and spoke for about three-quarters of an hour, and then there was a testimony meeting. I could not hear what was said, but I was told that it was an interesting meeting. In all my talks I have tried to present Christ as our wisdom, our sanctification, and our righteousness. [Cf: Paulson Collection p. 295 para. 06] p. 381, Para. 3, [1907MS].

(343)--Sanitarium, Napa Co., Calif.--B.-56-'07--Feb. 12, 1907. The Workers in the Paradise Valley Sanitarium: Dear Brethren and Sisters: [Cf: Loma Linda Messages p. 197 para. 01] p. 381, Para. 4, [1907MS].

The past night has been one of wakefulness and prayer. I am anxious to understand the ways of the Lord, and to know what words I should speak to those who are in charge of the Paradise Valley Sanitarium. [Cf: Loma Linda Messages p. 197 para. 02] p. 381, Para. 5, [1907MS].

I heard One of authority speaking to a company of workers, including every one who has a part to act in the sanitarium. These were the words He said. [Cf: Loma Linda Messages p. 197 para. 03] p. 381, Para. 6, [1907MS].

"Let not your hearts be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." [Cf: Loma Linda Messages p. 197 para. 04] p. 381, Para. 7, [1907MS].

When Jesus spoke these words to His disciples, He was about to leave them. He had just given them a portion of His parting address, and in that He had foretold the work of Judas in betraying his Lord for thirty pieces of silver. When Judas left the presence of Christ to perform this terrible work, Jesus said to His disciples, "Now is the Son of Man

glorified, and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. Little children, yet a little while I am with you. Ye shall seek Me, and as I said unto the Jews, Whither I go ye cannot come; so now (344) I say unto you. A new commandment I give unto you, that ye love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [Cf: Loma Linda Messages p. 197 para. 05] p. 381, Para. 8, [1907MS].

"Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow Me afterwards. Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake? Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, the cock shall not crow, till thou hast denied Me thrice. [Cf: Loma Linda Messages p. 198 para. 01] p. 382, Para. 1, [1907MS].

The workers in our sanitariums should understand that each has an individual work. Each should realize his duty to keep his soul and body under discipline to the great Physician, who gave His life to rescue us from the control of a powerful foe. After He had burst the fetters of the tomb, He said to His disciples, "I am the resurrection and the life." And before He ascended to heaven, He declared, "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. 198 para. 02] p. 382, Para. 2, [1907MS].

Here is your work. Teach the sick. Proclaim the gospel to them, persuading them to become Christ's disciples. The Father, the Son, and the Holy Spirit are pledged to be with you in every emergency. Act as Christians, having divine orders. God is to be trusted, believed, obeyed. His character is to be represented in every household. [Cf: Loma Linda Messages p. 198 para. 03] p. 382, Para. 3, [1907MS].

A wonderful responsibility rests upon those connected with the sanitariums established in His name for the treatment of (345) the sick. This is to be done without the use of poisonous drugs. Those who become workers in the sanitariums are to believe the words of Christ, "Lo, I am with you alway, even unto the end of the world." Those who have the fear of God in the heart will cultivate a sweet disposition. Forbearance and courtesy will be manifested in the life. Duties will be faithfully discharged and in a way that will not leave a disagreeable impression on the minds of the sick or the well. [Cf: Loma Linda Messages p. 198 para. 04] p. 382, Para. 4, [1907MS].

In order to maintain a right influence, the workers must reveal that they are one in sentiment. Do not let it be seen that there is disunion among the helpers. [Cf: Loma Linda Messages p. 198 para. 05] p. 382, Para. 5, [1907MS].

In your care of the sick, act tenderly, kindly, faithfully, that you may have a converting influence upon them. You have need of the grace of Christ in order to properly represent the service of Christ. And as you present the grace of truth in true, disinterested service, angels

will be present to sustain you. The Comforter will be with you to fulfill the promise of the Saviour, "Lo, I am with you alway, even unto the end of the world." [Cf: Loma Linda Messages p. 198 para. 06] p. 382, Para. 6, [1907MS].

I have a charge to give, a message to bear to our sanitarium workers. Keep your souls in purity. Do a work that will have a winning influence on those placed in your charge. You can speak often to the sick of the great Physician, who can heal the diseases of the body as verily as He heals the sickness of the soul. Pray with the sick, and try to lead them to see in Christ, their healer. Tell them that if they will look to Him in faith, He will say to them, Thy sins be forgiven thee. It means very much to the sick to learn this lesson. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 198 para. 07] p. 383, Para. 1, [1907MS].

(351)--Sanitarium, Calif., Apr. 3, 1907.--B.-120-'07.--Elder J. A. Burden, Loma Linda, Sanitarium.--Dear Brother, There are some things that I desire to write to you. Do not be in haste about the health food business. There is a possibility of entering into a work that will bring gain of means but which would result in spiritual loss to the sanitarium. [Cf: Loma Linda Messages p. 201 para. 01] p. 383, Para. 2, [1907MS].

Commercial enterprises often work to a large degree counter to the purpose for which our institutions are established. They detract from the influence which God desires shall attend the work. The condition brought about is sometimes the condition in which Christ found the barren fig tree. Searching for fruit with which to satisfy His need, the Saviour found nothing but a show of leaves. In visions of the night I have seen Christ searching in our institutions for fruit, for that virtue revealed in the lives of His workers that tells in the saving of the soul unto eternal life. You have a noble work to do in praying with the sick, and in feeding their souls with the bread of life. You are to be God's medical missionary, teaching souls what it means to eat the flesh and drink the blood of the Son of God. Christ explains the meaning of these words, "The flesh profiteth nothing," He said; "the words that I speak unto you, they are spirit, and they are life." You have the ability to speak in a pleasant, intelligent, interesting way to the sick. It is your privilege to inspire them with hope and courage, and lead them to a knowledge of the truth of the word. [Cf: Loma Linda Messages p. 202 para. 01] p. 383, Para. 3, [1907MS].

(352) Many of the patients who come to the sanitarium are children in their understanding of the word. If you will take hold of these cases, and seek to lead them to the truth, One who is your righteousness will go before you, and the glory of the Lord will be your reward." [Cf: Loma Linda Messages p. 202 para. 02] p. 383, Para. 4, [1907MS].

Your mind must be a treasure house, full of good things. Keep the patients cheerful. Pleasant words of instruction may be given to them that will be a blessing to them while they are at the sanitarium; and when they return to their homes, the message of truth they have heard will be constantly repeating itself to them. We do not appreciate how far greater are the results for good when we bring cheerfulness and the joy of the Lord into our work. [Cf: Loma Linda Messages p. 202 para. 03] p. 383, Para. 5, [1907MS].

I am very desirous that you shall feel as free as possible to do this gospel work. Your strength for it, and your success in it, will depend largely on the time and strength you reserve for this work. You should not allow yourself to be overwhelmed with responsibilities, so that you cannot have the realization in your own soul that you are in the right place. [Cf: Loma Linda Messages p. 202 para. 04] p. 384, Para. 1, [1907MS].

It is necessary that you share your responsibilities with others. Those who are spiritually minded, and whom you can trust with the work should be employed to help carry out your plans. You will find that you accomplish much more in the end if you will allow others to bear burdens. Your perceptions are good, but they must be worked in order to be improved. This is also true of your fellow-workers. [Cf: Loma Linda Messages p. 202 para. 05] p. 384, Para. 2, [1907MS].

In no place in the world can our influence tell on the Lord's side with such power as in the position to which He calls us. The most useful thing we do in the service of God is to encourage the souls that are distressed, and lead them to Christ. (353) Keep the lives of the patients constantly refreshed by the example of a Christlike example. You will have success if you will be a self-denying Christian. An earnest desire to be obedient to the will of your heavenly Father will bring you to the place where you will wear Christ's yoke. Those who are great in the sight of the Lord will, like John the Baptist, have humility of heart. Then good works will follow. Your example may be such that others will wish to emulate it. Your obedience and humbleness of mind will make obedience and humility a desirable thing to those who are associated with you. [Cf: Loma Linda Messages p. 202 para. 06] p. 384, Para. 3, [1907MS].

The words of truth were so simple as Christ explained them that the disciples could comprehend them. The word of God is our spirit and life. It is the weapon by which we are to resist the attacks of Satan. Those who are much with God in prayer and consent to wear, the yoke of Christ, will be meek and lowly in heart. They will be one with Christ. [Cf: Loma Linda Messages p. 203 para. 01] p. 384, Para. 4, [1907MS].

You and your wife can be a source of help and strength to each other, and a blessing to the sanitarium. Prayer is the key that will unlock the treasure of heaven to you. Let your faith increase. Increased faith and sanctification of the spirit, will qualify you to be a wise counsellor. Words spoken in season and in the spirit of tenderness, accompanied by the silent working of the Holy Spirit, will make the right impression. Do not think that you are accomplishing nothing because you cannot see definite results for your work. You are to sow the seed, knowing not which shall prosper, this or that. [Cf: Loma Linda Messages p. 203 para. 02] p. 384, Para. 5, [1907MS].

May the Lord help and strengthen and bless you in your work, is my prayer. Ellen G. White. [Cf: Loma Linda Messages p. 203 para. 03] p. 384, Para. 6, [1907MS].

(354) W.-164-'07--National City, California, Elder J. E. White, May 7, 1907. Dear Son Edson:-- . . . In many places I see a great need for the investment of means in the cause of God. Next week I expect to return

to Loma Linda, and while there I will do what I can to help forward the work in the surrounding cities. I desire to invest some means in the work in these places. I hope to find opportunity to speak to our people in that locality, and to arouse them to a sense of their responsibility to hold up the light of truth. If, before I leave Loma Linda, I can see the right work begun, I shall not then feel pressed as a cart beneath sheaves, after I return home. [Cf: Loma Linda Messages p. 203 para. 04] p. 385, Para. 1, [1907MS].

Mrs. Dr. Starr has been doing a good work in San Bernardino. She has been giving education in health principles, and has found access to many fine homes. I hope to strengthen her hands, and given her encouragement to continue the work in Redlands and Riverside.
(Signed) Ellen G. White. [Cf: Loma Linda Messages p. 203 para. 05] p. 385, Para. 2, [1907MS].

(355) B.-174-'07.--Loma Linda, Calif., May 19, 1907. An Open Letter Dear Brethren and Sisters:--The Lord has greatly blessed our people in Southern Calif., in enabling them to secure at very low cost valuable sanitarium properties. Through the institutions that are established here, the Lord desires to reach a class that can be reached in no other way. Therefore I would urge upon our people to whom the Lord has entrusted the talent of means, that they make loans and gifts to place these institutions in a position where they can do without embarrassment the work that will be to the honor and glory of God. [Cf: Loma Linda Messages p. 204 para. 01] p. 385, Para. 3, [1907MS].

For forty thousand dollars our brethren secured at Loma Linda buildings and land that cost originally one hundred and fifty thousand dollars. These buildings were furnished completely, far more elegantly than we would have furnished them. [Cf: Loma Linda Messages p. 204 para. 02] p. 385, Para. 4, [1907MS].

The Lord has worked wonderfully in bringing us into possession of this place. Here is a center from which light is to shine into the surrounding cities of Redlands, Riverside, San Bernardino, Colton, and other places near by. [Cf: Loma Linda Messages p. 204 para. 03] p. 385, Para. 5, [1907MS].

It has been found necessary to provide additional bathroom facilities at Loma Linda, and to make some changes greatly needed, and a small bakery should be added. We are in need (356) of means to accomplish that which must be done, and we pray the Lord to put it into the heart of our brethren and sisters to help in this time of necessity. [Cf: Loma Linda Messages p. 204 para. 04] p. 385, Para. 6, [1907MS].

For years the Lord has instructed us that we should have a sanitarium in the vicinity of San Diego, where many thousands of tourists come every year. A valuable property was secured at National City at a very small part of its original cost. [Cf: Loma Linda Messages p. 204 para. 05] p. 385, Para. 7, [1907MS].

There an important work is to be done in caring for the sick, and in reaching many with the light of truth. At the Paradise Valley Sanitarium also it was found necessary to add to the original building, and obligations have been made that must soon be met. The Lord has blessed this institution, and some have been converted to the truth as

the result of the work [Cf: Loma Linda Messages p. 204 para. 06] p. 386, Para. 1, [1907MS].

At Glendale, a few miles from Los Angeles, we purchased a sanitarium at about one fourth its real value. This institution is at the present time full of patients. It is well equipped for work, and is in a position of influence. Its need is not so pressing as that of the sanitariums at Loma Linda and National City. [Cf: Loma Linda Messages p. 204 para. 07] p. 386, Para. 2, [1907MS].

The establishment of these three institutions has brought a heavy financial burden to our people in Southern Calif. Yet they have cheerfully responded to the calls for means that have been made. Brother Burden, Dr. White, and others connected with these sanitariums have invested all they could spare, that the work might not be hindered. [Cf: Loma Linda Messages p. 204 para. 08] p. 386, Para. 3, [1907MS].

We have none too many sanitariums. There is need for every one that has been established. In these institutions we are endeavoring to carry the work earnestly and solidly, in harmony with the instruction the Lord has given in regard to sanitarium work. They are to stand as a means of teaching the (357) truth in these great centers of tourist resort. [Cf: Loma Linda Messages p. 205 para. 01] p. 386, Para. 4, [1907MS].

At our request, Brother Burden is going East to attend some of our campmeetings, where he may come in contact with many of our brethren and sisters, and lay before them the opportunities for assisting these important branches of the Lord's work. We unite in asking those who have means to spare, to consider the matter of investing some of their money in these institutions, thus helping to provide necessary facilities, that a thorough work may be done in caring for the sick who are coming to S. Calif. in search of health. [Cf: Loma Linda Messages p. 205 para. 02] p. 386, Para. 5, [1907MS].

May the Lord give ability to help, and a willing mind. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 205 para. 03] p. 386, Para. 6, [1907MS].

(358) H.-176-1907.--Glendale, Calif., May 20, 1907.--Dear Brother and Sister Haskell:--We left home on our visit to S. Calif. April 18th. On our way to San Diego, we stopped off at Fernando, and we spent a few days at Loma Linda. At the Paradise Valley Sanitarium we found a very small patronage. Twice I spoke to the helpers and guests. On Sabbath and Sunday, May 4 and 5, I spoke to the church in San Diego. I bore a very plain testimony. Sunday afternoon, I followed an earnest appeal with a prayer. This was followed by a social meeting, at which some confessions were made. . . [Cf: Loma Linda Messages p. 205 para. 04] p. 386, Para. 7, [1907MS].

I remained at Loma Linda nearly a week, during which time I spoke to the students twice. Sabbath forenoon I spoke to a large number who had assembled from the surrounding churches. The meeting was held on the lawn. Among those present were some who have recently begun the observance of the Sabbath in Redlands, where Elder Hare and Elder Whitehead have been conducting a series of meetings. [Cf: Loma Linda

Messages p. 205 para. 05] p. 387, Para. 1, [1907MS].

Seats were arranged under the pepper trees at the back of the Sanitarium. It was an interesting occasion. The Lord blessed me in speaking from the fifty-eight chapter of Isaiah. Before I closed, I made a strong appeal to those who had means to help in the Lord's work, and I presented the needs of the Loma Linda Sanitarium. I urged them not to spend all their efforts merely in commercial lines, but to lay up treasure beside the throne of God. [Cf: Loma Linda Messages p. 205 para. 06] p. 387, Para. 2, [1907MS].

(359) In the evening, Brother Nichols came to my room, his face aglow with happiness, and said, "I want to tell you what your words to-day have accomplished. A sister came to Brother Burden and gave him ten dollars, and a gentleman has offered to lend him a thousand dollars for a year without interest." I thank the Lord for this response. [Cf: Loma Linda Messages p. 205 para. 07] p. 387, Para. 3, [1907MS].

From Brother Burden I learned that the one who had offered to lend him a thousand dollars is a patient who had been in the sanitarium for some time. He had a serious stomach difficulty, and for some time his life was hanging in the balance. The crisis safely passed, he has begun to study the truth, and is deeply interested. [Cf: Loma Linda Messages p. 206 para. 01] p. 387, Para. 4, [1907MS].

After the morning service, a lunch was provided by the sanitarium, on the lawn, for the visitors. Brother Burden felt that the sanitarium would not be a loser by doing this, and I agreed with him for I remember the experiences we have had in the past in making similar provision. Such actions are sometimes the means of sowing seed in the hearts of those who are inquiring after the truth. [Cf: Loma Linda Messages p. 206 para. 02] p. 387, Para. 5, [1907MS].

In the afternoon, Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope he may labor for a time in this needy field. Now is a favorable time to work Redlands. The Women's Christian Temperance Union recently held an important convention in Redlands, and Dr. Starr attended their meetings. She was introduced to the convention, and by invitation spoke to them on the subject of healthful dress. She was well received, and has received many invitations to give lectures at various places. We trust that the Lord will open the way before her, and that she may be a help in removing the prejudice of some, that they may be willing to listen to the truth. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 206 para. 03] p. 387, Para. 6, [1907MS].

(360) R.-182-'07.--Glendale, Calif., May 22, 1907.--Elder A. T. Robinson. Dear Brother Robinson:--At our request Brother Burden has consented to visit important gatherings of our people in the Middle West, and to endeavor to secure gifts or loans for some of our Southern Calif. Sanitariums. We desire that wherever he goes, he may be given opportunity to present the work and needs of the Paradise Valley and Loma Linda Sanitariums. We need help in both places. Both at Loma Linda and Paradise Valley it has been necessary to build additions to the main building for bathrooms. This had left us with debts that must be met shortly, and we greatly need financial assistance. [Cf: Loma Linda Messages p. 206 para. 04] p. 388, Para. 1, [1907MS].

At Loma Linda, a school is being conducted for the training of medical missionary evangelists, and we want this school to be of the highest order. Both the sanitarium and the school can be a help one to the other. [Cf: Loma Linda Messages p. 206 para. 05] p. 388, Para. 2, [1907MS].

Elder Burden has felt an earnest interest in the advancement of the Sanitarium work along right lines. He and Sister Burden have put their whole soul into an effort to make the work at Loma Linda a success. They have put into the institution all the means they could spare to keep the enterprise moving. We have the utmost confidence in the integrity of Brother Burden, and have no reason to doubt that the Lord selected him as the manager of the Loma Linda Sanitarium. [Cf: Loma Linda Messages p. 206 para. 06] p. 388, Para. 3, [1907MS].

(361) Will you, Brother Robinson, assist Brother Burden in his mission in behalf of these institutions? You may introduce him to some of our loyal brethren who have means, or you may permit him to speak before gatherings of our people, and raise donations or loans in your conference. We trust that our brethren in Nebraska may be able to assist in relieving the pressure for means that exists at present in these two sanitariums that the Lord has providentially placed in our hands. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 207 para. 01] p. 388, Para. 4, [1907MS].

(362) B.-186-'07.--Sanitarium, Calif., May 29, 1907. Elder G. I. Butler, 24th Ave., North Nashville, Tennessee. My dear Brother:--I received your letter, for which I thank you. I am always glad to hear from you. [Cf: Loma Linda Messages p. 207 para. 02] p. 388, Para. 5, [1907MS].

For nearly six weeks I have been absent from St. Helena, traveling in S. Calif. . . . Sabbath and Sunday, April 20 and 21, I spent at Fernando. Our school this year at Fernando has been greatly blessed. Many of the students have offered themselves for service in the Master's vineyard. On Monday I left for Loma Linda. I remained there a little over a week, and returned again to Loma Linda after a visit to Paradise Valley, San Diego, San Pascual, and Escondido. [Cf: Loma Linda Messages p. 207 para. 03] p. 388, Para. 6, [1907MS].

On Sabbath, May 18th, the members of several churches gathered at Loma Linda, and we held meetings under the pepper trees on the lawn at the back of the sanitarium. In the forenoon I spoke for one hour, and the Lord helped me wonderfully. Before closing my remarks, I presented to those present the needs of the sanitarium, and expressed the desire that sufficient money might be received to complete the payments on the additions that have been made to the main building. Before we purchased the property, the main building had been used mostly as a hotel, and the bathroom facilities were limited. In order to do efficient work in the sanitarium, it was necessary to make additions to the buildings already standing. (363) Dr. White, Brother and Sister Burden, and the sisters of Sister Burden, invested in the sanitarium at Loma Linda all that they could possibly spare, but there still remains an indebtedness that must be cleared off. [Cf: Loma Linda Messages p. 207 para. 04] p. 389, Para. 1, [1907MS].

After the morning service, a lunch was provided by the sanitarium for the visitors, and served on the lawn. Brother Burden felt that the sanitarium would not be a loser by this entertainment and I agreed with him; for I remember the experiences we have had in the past in making similar provision. Such acts of hospitality are sometimes the means of sowing seed in the hearts of those who are inquiring after truth. [Cf: Loma Linda Messages p. 207 para. 05] p. 389, Para. 2, [1907MS].

In the afternoon Elder Luther Warren gave an excellent discourse. Brother Warren is an able worker, and we hope that he may labor for a time in this needy field. At present he is resting somewhat on account of the condition of his own and his wife's health. After his service, the visitors left for their homes; and all were agreed that they had spent a pleasant day. and had been blessed by the discourses. [Cf: Loma Linda Messages p. 208 para. 01] p. 389, Para. 3, [1907MS].

After the Sabbath, Brother Nichols came to my room, his face glowing with happiness, and said, "I want to tell you what your words to-day have accomplished." He then told me that one sister had come to Brother Burden and given him ten dollars, and that a gentleman had offered to lend him one thousand dollars for a year without interest. I felt to praise the Lord at this response. [Cf: Loma Linda Messages p. 208 para. 02] p. 389, Para. 4, [1907MS].

Later, Brother Burden gave me some particulars concerning this man who has loaned the money. He was brought to the sanitarium in such a diseased condition that his case was thought to be hopeless, but he was carefully treated, and the (364) crisis was safely passed. He is one of the most grateful patients they have had. He has become interested in the truth, and by his loan he has shown his appreciation of what has been done for him. [Cf: Loma Linda Messages p. 208 para. 03] p. 389, Para. 5, [1907MS].

I had promised to speak at Los Angeles on Sunday afternoon, so it was necessary for us to hasten away by the early train from Loma Linda. We had about sixty miles to travel. On our arrival at Los Angeles, we went up to our restaurant and treatment rooms on Hill Street, and while waiting there before the service I prayed to the Lord for strength for the work before me. [Cf: Loma Linda Messages p. 208 para. 04] p. 390, Para. 1, [1907MS].

At the church we found that a large crowd had gathered. Every foot of room was occupied, even the aisles being filled, and I was told that some were unable to find entrance to the building. Among those present were a large number not of our faith. [Cf: Loma Linda Messages p. 208 para. 05] p. 390, Para. 2, [1907MS].

I presented the importance of obedience to the commandments of God, dwelling upon the instruction given in connection with the proclamation of the law from Mt. Sinai. Never before had these Scriptures appealed to me so forcibly. I spoke for a full hour, and the interest was marked throughout. As I felt my voice weakening, I paused to send a prayer to heaven for help. Then the power of the Holy Spirit strengthened me, and I knew that angels of God were by my side. At the last I became somewhat hoarse, but I felt very thankful that the Lord had permitted me to speak so long and so distinctly. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 208 para. 06] p. 390, Para. 3, [1907MS].

(370) MS-63'07--Sanitarium, June 18, 1907--July 9, 1907. Individual Responsibility--I have a message to bear to our church in every place. There is a matter that should be clearly understood by all. Every soul who claims to be a Christian is to bear the responsibility of keeping himself in harmony with the guidance of the word of God. God holds each soul accountable for following for himself the pattern given in the life of Christ, and of having a character that is cleansed and sanctified. [Cf: Loma Linda Messages p. 211 para. 01] p. 390, Para. 4, [1907MS].

I am bidden to say that the work of following the guidance and direction of men is a mistake, from beginning to end. God now calls for genuine conversion on the part of those who have taken up the work of telling other men just where they shall go and how they shall labor. No man has been delegated by God to act as a dictator to his fellow-laborers, telling them what is their duty; for this is assuming by weak and erring man that which belongs to God alone. Our brethren should refuse to accept such responsibility; for by taking such a course they are teaching men to seek the direction and guidance of man instead of the control and guidance of God. Our Christian activity is to be greatly increased, and in this work the Lord is to be the guide and counsellor of His servants. [Cf: Loma Linda Messages p. 211 para. 02] p. 390, Para. 5, [1907MS].

One great object in the mission of Christ was to establish in every believer a sense of the guiding and controlling power of God. This lesson is to be repeated again and again. No greater injury can be done to our churches than for members (371) to be taught to look to their fellowmen for guidance. And there is no man so humble in heart and so respectful of his brethren that he can safely take upon himself this work. [Cf: Loma Linda Messages p. 212 para. 01] p. 390, Para. 6, [1907MS].

The grace of humility is rare in these times; but he who possesses it will reveal the grace of Christ in word and spirit and action. We need individually to seek the Lord until we find Him, and then to follow on to know the beauty of His character. Christ invites His believing people: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." The worker who responds to this invitation will have a correct estimate of his individual duty. Ellen G. White. [Cf: Loma Linda Messages p. 212 para. 02] p. 391, Para. 1, [1907MS].

(387)--August 15, 1907 (Organization)--MS-75-'07.--Sanitarium, July 29, 1907.--God's Wisdom to be Sought--The Lord has given me a message for the laborers in the S. Calif. Conferences. The Lord Jesus wants us to believe that He is our Wisdom, and Sanctification, and Redemption. Influences are appearing among us that are decidedly opposed to the healthy development of the work which the Lord would have carried in straight lines. [Cf: Loma Linda Messages p. 220 para. 01] p. 391, Para. 2, [1907MS].

God has instructed me to say to conference presidents and to ministers. Teach every church in the Conference to look to God for an

understanding of present truth and duty. The Lord has not placed upon presidents or ministers the responsibilities of the position that He alone, as head of His church, can occupy. Church and conference organization do not give man any such responsibility. [Cf: Loma Linda Messages p. 221 para. 01] p. 391, Para. 3, [1907MS].

Listen to the words of the Saviour, "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." "My sheep hear My voice; and I know them; and they follow Me. And I give unto them eternal life; and they shall never perish; neither shall any man pluck them out of My hand." [Cf: Loma Linda Messages p. 221 para. 02] p. 391, Para. 4, [1907MS].

(388) The exercise of authority has been carried to such extremes that it is now time to call a halt; for church members are receiving a false education. A mistake has been made that should be corrected before it is too late. Those who dare to accept responsibilities that are contrary to the Gospel plan are in a dangerous place. They need to see its course of action in its true light. Their permissions and their forbiddings have fostered wrong ideas regarding the responsibility that individuals should carry, and have led believers to look to man instead of looking to God. [Cf: Loma Linda Messages p. 221 para. 03] p. 391, Para. 5, [1907MS].

Brethren, the Lord will bless you in an effort to break up this wrong influence. Ministers will become weak and unchristlike if they continue to encourage this kind of work. God is to be the strength and wisdom of His people. Man power is not to rule the church of Christ. [Cf: Loma Linda Messages p. 221 para. 04] p. 391, Para. 6, [1907MS].

A Change of Heart Needed--The men who have accepted kingly authority need to be converted; for the self-exaltation they have manifested is dishonoring to God. The word of God is to be exalted as the rule of faith and practice, for this word reveals the standard of character we are to reach and teaches us our duty to love as brethren. Its requirements are to be strictly obeyed. At this time, when God is calling every man to put away his natural and cultivated tendencies to wrong, and to rid himself of his preconceived opinions; at this time, when Satan's influences are coming into our ranks with such power, God's servants must understand the way of the Lord. The word of man is fallible, imperfect, unreliable; but the word of the Lord standeth sure, and is done in truth and uprightness. [Cf: Loma Linda Messages p. 221 para. 05] p. 392, Para. 1, [1907MS].

(389) The men bearing chief responsibility on our conference must not seek to embrace too much authority. I have been shown that men receive ideas from men, and follow their own judgment and the judgment of their fellows, and that the Lord is not always their counsellor. The work of setting up erring man to judge and dictate to their fellows is folly. When men suppose that they must watch God's laborers, and exercise over them their human judgment the sure result must be confusion and dishonor to God. [Cf: Loma Linda Messages p. 222 para. 01] p. 392, Para. 2, [1907MS].

"The sweet Psalmist of Israel said, the Spirit of the Lord spake by

me, and His word was in my tongue. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." [Cf: Loma Linda Messages p. 222 para. 02] p. 392, Para. 3, [1907MS].

The work of judgment has not been given to any minister or conference president. "Judge not," the Saviour says, "that ye be not 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, and 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." [Cf: Loma Linda Messages p. 222 para. 03] p. 392, Para. 4, [1907MS].

The God of power and glory, the Strength of Israel, is being put out of sight by man's glorification of human capabilities. A change must be brought about. There is no need of so much of man's devising. We are nearing the close of this earth's history. God says I will overturn, overturn, until man stands in his appointed place. I am the true Shepherd of My flock. The voice and judgment of man is not to be the voice (390) and judgment of My people. Church members are to be educated, line upon line, and precept upon precept, to look to God for wisdom and counsel. [Cf: Loma Linda Messages p. 222 para. 04] p. 392, Para. 5, [1907MS].

"As every man hath received the gift, even so minister the same one to another," the apostle Paul exhorts, "as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ." When the principles of the word of God are brought into the life practice of the workers, we shall have men of God's appointment. [Cf: Loma Linda Messages p. 222 para. 05] p. 393, Para. 1, [1907MS].

There are those who, had they placed themselves in a position where the Spirit of God could lead them, would have been a great help and blessing to God's people; but they have hindered the work that God purposed to do through them by taking upon themselves responsibilities which God never required them to carry. To all who have thus exalted themselves, I am bidden to say, Let the principles of the word of God find a place in your work. Let the strong traits of character, that would eclipse the attributes of mercy and love and compassion, be put away. Every principle of the word of God is to stand magnified in the life of the servant of God. Ellen G. White. The material between page 222, par. 6 and thru page 225 is not the writings of Mrs. E. G. White, but that of W. C. White, so is therefore omitted. [Cf: Loma Linda Messages p. 222 para. 06] p. 393, Para. 2, [1907MS].

(396)--N-242-'07--Sanitarium, Calif., Aug. 6, 1907.--August 7, 1907. Dr. M. Nicola, Hinsdale, Chicago, Ill.--Dear Sister Nicola:--I read your letter yesterday, and I would say in response, I want you to make straight paths for your feet. I would not have your husband placed where he will be overtaxed. This you must carefully guard against. In writing to you, I did so for the good of both yourself and your husband. Your husband must not take too many burdens upon himself, and

you can help in arranging his work, so that this shall not be. [Cf: Loma Linda Messages p. 226 para. 01] p. 393, Para. 3, [1907MS].

My sister, you and your husband need at this time the words spoken to the church in Sardis: "These things saith He that hath the seven spirits of God, and the seven stars, I know thy works. Be watchful, and strengthen the things which remain, that are ready to die, for I have not found thy works perfect before God. Remember how thou hast received and heard; and hold fast, and repent. Thou hast a few names even in Sardis which have not defiled their garments. And they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before My Father, and before His angels." It means very much to every soul at this time, what stand they shall take toward the work of God. [Cf: Loma Linda Messages p. 226 para. 02] p. 393, Para. 4, [1907MS].

My brother and sister, I would urge you not to bind yourselves up with the work of the sanitarium at Hinsdale. Chicago is not the best place for you to live. Loma Linda is the place where you should be. I ask you, for reasons which I (397) shall not now state, to accept the position at Loma Linda. Acceptable provision will be made for your children. I did not design to write you particulars. [Cf: Loma Linda Messages p. 226 para. 03] p. 393, Para. 5, [1907MS].

I ask you now to connect with the sanitarium at Loma Linda, for I cannot have you go into peril unwarned. I fear that confusion will come to you as the result of your remaining where you are. I pray that you may be led to place yourselves on the right side. I have felt deeply over your affliction, and I have seen how important it is that your faith be firmly established in a plain "Thus saith the Lord." I hold you very near to my heart, and I desire that you both shall be placed where the Lord can lead you and abundantly bless you. [Cf: Loma Linda Messages p. 226 para. 04] p. 394, Para. 1, [1907MS].

If Dr. Nicola will commit his case fully to God, to follow on to know His ways, the peace of God will come into his heart, and the light of heaven shine into his mind. We are living in perilous times, when the powers of darkness are constantly at work to overthrow our faith. "It is written" is to be our anchor. The assertions of men are of little value. Only He who makes the word of God his anchor will be secure. [Cf: Loma Linda Messages p. 226 para. 05] p. 394, Para. 2, [1907MS].

Those who would be safe teachers of the truth, must first be learners in the school of Christ. You must recognize in Christ a personal Saviour if you would lead those whom you instruct to Him. Christ invites, "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. Learning the lessons of Christ you will find rest. [Cf: Loma Linda Messages p. 226 para. 06] p. 394, Para. 3, [1907MS].

Christ is the great fountain head of all wisdom, the One who never makes a mistake. All the treasures of heaven were committed to Him that He might impart them to the persevering (398) seeker after truth. The Son of God is made unto us wisdom, and righteousness, and

sanctification and redemption. Teachers should bear in mind that He is the great standard for all teachers. Beholding Christ, and studying His teachings, you will learn to appreciate their originality, their authority, their spirituality, their tenderness, their benevolence, and their practicability. All who dig for the treasure of truth will be imbued with the spirit of Christ. By beholding Him, they will be changed into the same image. [Cf: Loma Linda Messages p. 227 para. 01] p. 394, Para. 4, [1907MS].

Those who make the word of God their counsellor, will realize the weakness of the human heart; but they will find courage in the assurance that the power of the grace of God is sufficient to subdue every unsanctified, unholy impulse. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. And when the Spirit of the Lord lifts up for His blood-bought heritage a standard against the enemy, the principles of the word of truth will bear sway in the life. Having surrendered themselves to the will of God, they reveal a faith that works by love, and purifies the soul. Ellen G. White. [Cf: Loma Linda Messages p. 227 para. 02] p. 394, Para. 5, [1907MS].

(399)--B-244-'07--Sanitarium, Calif., Aug. 8, 1907.--August 9, '07. Eld. J. A. Burden, Loma Linda, Calif.--Dear Brother and Sister: Yesterday I sent you a copy of the letter I wrote to Brother and Sister Nicola. Having written thus to them, I think I have done my duty in that respect. [Cf: Loma Linda Messages p. 227 para. 03] p. 395, Para. 1, [1907MS].

I felt that we ought to make way for them to come to the Loma Linda Sanitarium, but it was not my thought that they should be placed in charge of the training of the workers. From the light that God has given me, I know that they have had great confidence in Dr. Kellogg, and this has influenced them to some extent. Their spiritual experience is not what it should be, and the Melrose Sanitarium has not maintained the high spiritual standing that it ought. They have been carrying the work there too much as worldlings would conduct it. Our sanitariums were instituted for a special work, and God cannot prosper them unless they maintain a high standard in religious matters. The truth for these times is to be revealed in every department of the sanitarium work. [Cf: Loma Linda Messages p. 227 para. 04] p. 395, Para. 2, [1907MS].

In desiring that Brother and Sister Nicola be given an opportunity to connect with the Loma Linda Sanitarium, I have no wish that you should concede in any way to any ideas and practices that are not in harmony with the principles that God has told us must be maintained. Do not open the way for them to (400) become rulers, but give them an opportunity to be with those who teach the truth in its purity. They have been lost in the fog, and I desire that they shall be fully recovered. [Cf: Loma Linda Messages p. 228 para. 01] p. 395, Para. 3, [1907MS].

Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive, that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil, that His servants may not come under the deceptive power of Satan. The enemy is a master worker, and if God's people are not

constantly led by the Spirit of God, they will be snared and taken. [Cf: Loma Linda Messages p. 228 para. 02] p. 395, Para. 4, [1907MS].

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings, in these last days, he is linking the human mind with his own, imbuing it with his thoughts, and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women, that none but his voice will be heard. [Cf: Loma Linda Messages p. 228 para. 03] p. 395, Para. 5, [1907MS].

When Christ revealed to Peter the time of trials and suffering that was just before Him, and Peter replied, "Be it far from thee, Lord; this shall not be unto Thee," the Saviour commanded, "Get thee behind Me, Satan." Satan was speaking through Peter, making him act the part of the tempter. Satan's presence was unsuspected by Peter, but Christ could detect the presence of the deceiver, and in His rebuke to Peter He addressed the real foe. [Cf: Loma Linda Messages p. 228 para. 04] p. 395, Para. 6, [1907MS].

One occasion, speaking to the twelve, and referring to Judas, Christ declared, "One of you is a devil." Often in the days of His earthly ministry the Saviour met His adversary in human form, when Satan as an unclean spirit took possession (401) of men. Satan takes possession of the minds of men to-day. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit. [Cf: Loma Linda Messages p. 228 para. 05] p. 396, Para. 1, [1907MS].

It is not by force that Satan takes possession of the human mind. While men sleep, the enemy sows tares in the church. While men are spiritually sleeping, the enemy accomplishes his work of iniquity. It is when his subject "understandeth it not" that he catcheth away the good seed sown in the heart. When men and women are in this condition, when their spiritual life is not being constantly fed by the Spirit of God, Satan can imbue them with his spirit, and lead them to work his works. [Cf: Loma Linda Messages p. 228 para. 06] p. 396, Para. 2, [1907MS].

I will not write more on this subject at this time. But I entreat that there may be a putting away from the life every action which does not bear the approval of God. We are drawing near to the close of earth's history; the battle is growing daily more fierce. There is a day appointed when men who have bowed to the mandates of Satan will find themselves the subjects of the wrath of God, when the Judge of all the earth shall pronounce the sentence against Satan and his adherents, 'Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.' [Cf: Loma Linda Messages p. 228 para. 07] p. 396, Para. 3, [1907MS].

Now, my dear friends, we have a peculiar work before us in the case of Brother and Sister Nicola. As Christ's messengers, we have a special work to do to save these people. This is a test case. I have sent you the letter I wrote them, that you may understand how the matter stands. Ellen G. White. [Cf: Loma Linda Messages p. 229 para. 01] p. 396,

Para. 4, [1907MS].

(402) MS. 73-'07--August 15, 1907.--Jehovah is Our King--God has revealed many things to me which He has bidden me give to His people by pen and voice. Through this message of the Holy Spirit, God's people are given sacred instruction concerning their duty to God and to their fellow-men. [Cf: Loma Linda Messages p. 229 para. 02] p. 396, Para. 5, [1907MS].

A strange things has come into our churches. Men who are placed in positions of responsibility that they might be wise helpers, to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this, to another, Do that, and to another, Be sure and labor in such and such a way. There have been places where workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld. [Cf: Loma Linda Messages p. 229 para. 03] p. 396, Para. 6, [1907MS].

It is right for the workers to counsel together as brethren; but that man who endeavors to lead his fellow-workers to seek his counsel and advice regarding the details of their work, and to learn their duty from him, is in a dangerous position, and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow-man, and it is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator. [Cf: Loma Linda Messages p. 229 para. 04] p. 397, Para. 1, [1907MS].

A Constant Peril--For years there has been a growing tendency for men placed in positions of responsibility to lord it over God's heritage, thus removing from church members their keen sense of the need of divine instruction and an appreciation of the (403) privilege to counsel with God regarding their duty. This order of things may be changed. There must be a reform. Men who have not a rich measure of that wisdom which cometh from above, should not be called to serve in positions where their influence means so much to church members. [Cf: Loma Linda Messages p. 229 para. 05] p. 397, Para. 2, [1907MS].

In my earlier experience in the message I was called to meet this evil. During my labors in Europe and Australia, and again at the San Jose campmeeting I had to bear my testimony of warning against it, because souls were being taught to look to man for wisdom, instead of looking to God who is our wisdom, our sanctification, and our righteousness. Recently the same message has again been given me, more definite and decisive, because there has been a deeper offense to the Spirit of God. [Cf: Loma Linda Messages p. 230 para. 01] p. 397, Para. 3, [1907MS].

An Exalted Privilege--God is the teacher of His people. All who humble their hearts before Him, will be taught of God. "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." The Lord wants every church member to pray earnestly for wisdom, that he may know that the Lord would have him do. It is the privilege of every believer to obtain an individual experience, learning to carry his cares and perplexities to God. It is written, "Draw nigh to God, and He will draw nigh to you."

[Cf: Loma Linda Messages p. 230 para. 02] p. 397, Para. 4, [1907MS].

Through His servant Isaiah God is calling His church to appreciate her exalted privilege in having the wisdom of the Infinite at her demand: "O, Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift it up, be not afraid; say unto the cities of Judah, Behold your God: (404) Behold the Lord will come with a strong hand and His arm shall rule for Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young. (Isa.40:12-7,23-31) [Cf: Loma Linda Messages p. 230 para. 03] p. 397, Para. 5, [1907MS].

In the forty-first to the forty-fifth chapters of Isaiah, God very fully reveals His purpose for His people; and these chapters should be prayerfully studied. God does not here instruct His people to turn away from Him and look to finite man for wisdom. (Isa. 44:21-23; 45:21-25) [Cf: Loma Linda Messages p. 230 para. 04] p. 398, Para. 1, [1907MS].

I write thus fully because I have been shown that ministers and people are tempted more and more to trust in finite man for wisdom, and to make flesh their arm. To conference presidents and men in responsible places I bear this message: Break the bands and fetters that have been placed upon God's people. To you the word is spoken, "Break every yoke." Unless you cease the work of making man amenable to man, unless you become humble and yourselves learn the way of the Lord as little children, the Lord will divorce you from His work. We are to treat one another as brethren, as fellow-laborers, as men and women who are, with us, seeking for light and understanding of the way of the Lord, and who are jealous for His glory. [Cf: Loma Linda Messages p. 230 para. 05] p. 398, Para. 2, [1907MS].

God declares, "I will be glorified in My people": but the self-confident management of men has resulted in putting God aside, and accepting the devisings of men. If you allow this to continue, your faith will soon become extinct. God is in every place, beholding the conduct of the people who profess to represent the principles of His word. He asks that a change (405) be made. He wants His people to be molded and fashioned, not after man's ideas, but after the similitude of God. I entreat of you to search the Scriptures as you have never yet searched them, that you may know the way and will of God. O that every soul might be impressed with this message, and put away the wrong! [Cf: Loma Linda Messages p. 230 para. 06] p. 398, Para. 3, [1907MS].

Paul's Experience--We would do well to study carefully the first and second chapters of First Corinthians. "We preach Christ crucified," the apostle declared, "unto the Jews a stumblingblock, and unto the Greeks foolishness; but to them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." (I Cor. 1:24-28; 2:16.) [Cf: Loma Linda Messages p. 231 para. 01] p. 398, Para. 4, [1907MS].

Read also the third chapter of this book, and study and pray over these words. As a people our faith and practice need to be energized by the Holy Spirit. No ruling power, that would compel men to obey the dictates of the finite mind, should be exercised. "Cease ye from man, whose breath is in his nostrils," the Lord commands. By turning the minds of men to lean on human wisdom, we place a veil between God and

man, so that there is not a seeing of Him who is invisible. [Cf: Loma Linda Messages p. 231 para. 02] p. 398, Para. 5, [1907MS].

In our individual experience we are to be taught of God. When we seek Him with a sincere heart, we will confess to Him our defects of character; and He has promised to receive all who come to Him in humble dependence. The one who yields to the claims of God will have the abiding presence of Christ, and this companionship will be to him a very precious thing. Taking hold of divine wisdom, he will escape the corruptions that are in the world through lust. Day by day we will learn more fully how to carry his infirmities to the One who has (406) promised to be a very present help in every time of need. [Cf: Loma Linda Messages p. 231 para. 03] p. 398, Para. 6, [1907MS].

This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies, and to lead some to depend on human judgment and to follow the control of human minds. This influence is diverting the mind from God. God forbids that any such experience should deepen and grow in our ranks as Seventh-day Adventists. Our petitions are to reach higher than erring man, to God . . . God does not confine Himself to one place or person. He looks down from heaven upon the children of men, He sees their perplexities, and is acquainted with the circumstances of every issue of life. He understands His own work upon the human heart, and He needs not that any man should direct the workings of His Spirit. [Cf: Loma Linda Messages p. 231 para. 04] p. 399, Para. 1, [1907MS].

"This is the confidence that we have in Him, that if we ask anything according to His will, He heareth us. And if we know that He hears us, we know that we have the petitions that we desire of Him." God has appointed the angels that do His will to respond to the prayers of the meek of the earth, and to guide His ministers with counsel and judgement. Heavenly agencies are constantly seeking to impart grace and strength and counsel to God's faithful children, that they may act their part in the work of communicating light to the world. The wonderful sacrifice of Christ has made it possible for every man to do a special work. When the worker receives wisdom from the only true source, he will become a pure channel of light and blessing; for he will receive his capability for service in rich currents of grace and light from the throne of God. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 231 para. 05] p. 399, Para. 2, [1907MS].

(407)--MS. 77-'07--Aug. 15, 1907.--8--Extracts from Letters to Mrs. S. M. P. Henry. Showing the relation that may be sustained toward the Woman's Christian Temperance Union by Seventh-day Adventist women of ability who have influence among the members of this organization. "Sunnyside," Cooranbong, Australia, Dec. 1, 1898.--Dear Sister Henry: 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: Loma Linda Messages p. 232 para. 01] p. 399, Para. 3, [1907MS].

I thank the Lord with heart, and soul, and voice that you have been a prominent and influential member of the Woman'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 the 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 (408) of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." [Cf: Loma Linda Messages p. 232 para. 02] p. 399, Para. 4, [1907MS].

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 jet 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: Loma Linda Messages p. 232 para. 03] p. 400, Para. 1, [1907MS].

The women'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 women's work in Christian temperance lines. [Cf: Loma Linda Messages p. 233 para. 01] p. 400, Para. 2, [1907MS].

The Lord does not bid you separate from the Women'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 (409) 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: Loma Linda Messages p. 233 para. 02] p. 400, Para. 3, [1907MS].

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 these women who are willing to be taught, to live and labor intelligently and unitedly. [Cf: Loma Linda Messages p. 233 para. 03] p. 400, Para. 4, [1907MS].

(412)--MS. 91-'07--Aug. 15, 1907.--The Work to be Done for the W.C.T.U. "Sunnyside," Cooranbong, Australia, April 18, 1900.--Dear Brother ____: Light has been given me that there are those with most precious talents and capabilities in the W.C.T.U. Much time and money has been absorbed among us in ways that bring no returns. Instead of this, some of our best talent should be set at work for the W.C.T.U., not as evangelists, but as those who fully appreciate the good that has been done by this body. We should seek to gain the confidence of the workers of the W.C.T.U. by harmonizing with them as far as possible. We are to let them see and understand that the foundation of the principles of our doctrine is the Word of God. [Cf: Loma Linda Messages p. 235 para. 01] p. 400, Para. 5, [1907MS].

The necessity of working for the women of the W.C.T.U. has never been fully and squarely met. The problem has never received the consideration it ought to have received. If the workers in the W.C.T.U. can obtain the true faith, and set their feet in the right path, what a work will be done. But there is to be no driving on our part, no warfare, no use of the two-edged sword, which cuts every way. This people have been rich in good works. When the light of present truth is given them through carefully prepared methods, when the golden oil is received into the willing hearts of our workers, the treasures of truth and grace will be communicated from one to another. By the women of the W.C.T.U. the law of God is misunderstood. If they can be enlightened in (413) regard to this point, we shall see that their educated ability will do much more than it is now doing to create working forces for the advancement of truth and righteousness. [Cf: Loma Linda Messages p. 235 para. 02] p. 401, Para. 1, [1907MS].

The Lord asks us, my brother, to seek His face. The work of the Holy Spirit must be felt in our hearts. Many who are standing aloof from Seventh-day Adventists are living more in accordance with the light they have received than are many Seventh-day Adventists. This may seem strange to you, but strange things will have to be demonstrated to show the foolishness of the wisdom of those who judge others who have not seen the light. [Cf: Loma Linda Messages p. 235 para. 03] p. 401, Para. 2, [1907MS].

Much good would be done if some of the W.C.T.U. women were invited to our campmeetings to take part in the meetings by teaching our sisters how to work. While at the meeting they would be hearing and receiving as well as imparting. There is a great work to be done, and instead of presenting the features of our faith which are objectionable to unbelievers, let us say to them as Philip said to Nathanael, "Come and see." We have had great light, great knowledge, and continual instruction, yet the word is given me for many of our people, "You are weighed in the balances, and are found wanting." [Cf: Loma Linda Messages p. 235 para. 04] p. 401, Para. 3, [1907MS].

There are many ways in which we can work to reach those not of our faith. It would be well to return to the methods of presenting health and temperance that were adopted nearly thirty years ago. We need to trim our lamps and receive in them the holy oil from the two olive-

branches. When the power of the Spirit of God rests upon us, there will be a showing for our labors altogether different from that now seen. [Cf: Loma Linda Messages p. 235 para. 05] p. 401, Para. 4, [1907MS].

Let us not represent truth and the situation of things as so formidable that those belonging to the W.C.T.U. will turn away in despair. There are vital truths upon which they have (414) had very little light. They should be dealt with in tenderness, in love, and with respect for their good work. We are to guard against approaching them in such a way as to close doors whereby some, yes, many might be reached. Instead of condemning them, let us strive to reach their hearts,--not through the learned arguments of ministers, but through the wise efforts of women of influence and tact who can devote time and thought to this line of work. [Cf: Loma Linda Messages p. 236 para. 01] p. 401, Para. 5, [1907MS].

The Lord wants His people to follow other methods than to condemn wrong, even though their condemnation be just. He wants them to do something more than to hurl at their adversaries charges which do not convict, but only send those at whom they are made, farther from the truth,--charges which make those in error point to the words written, and say, "You see, it is impossible to have any union with Seventh-day Adventists, for they will give us no chance to connect with them unless we believe just as they believe." [Cf: Loma Linda Messages p. 236 para. 02] p. 402, Para. 1, [1907MS].

Let us remember that there is need of sanctified pens and sanctified tongues. When we as a people live as God would be pleased to have us live, we shall see the deep movings of His Spirit. Much will then be done for those who have never heard the truth. In our work for unbelievers we may expect to hear much that is not ordered by God. But let us remember that those who speak these words do not know any better. Let us pray for them, and approach them in discretion and with Christlike tenderness. Those who oppose the counsel of God against themselves need gentle dealing. God can at any time so move upon hearts by His Holy Spirit that they will be prepared to receive the truth and unite with His commandment-keeping people. Ellen G. White. [Cf: Loma Linda Messages p. 236 para. 03] p. 402, Para. 2, [1907MS].

(415)--MS. 79-'07--Aug. 16, '07-8--The Temperance Work--Extracts from printed Testimonies and from unpublished MSS., outlining work done thirty years ago, and in more recent years; also, the work that should be done to-day.--Soon after my husband and I returned from Calif. to Michigan in the spring of 1877, we were earnestly solicited to take part in a temperance mass-meeting, a very praiseworthy effort in progress among the better portion of the citizens of Battle Creek. This movement embraced the Battle Creek Reform Club, six hundred strong, and the W.C.T.U., two hundred and sixty strong. God, Christ, the Holy Spirit, and the Bible were familiar words with these earnest workers. Much good had already been accomplished, and the activity of the workers, the system by which they labored, and the spirit of their meetings, promised greater good in time to come. It was on the occasion of the visit of Barnum's great menagerie to this city on the 25th of June, that the ladies of the Women's Christian Temperance Union struck a telling blow for temperance and reform by organizing an immense temperance restaurant to accommodate the crowds of people who gathered in from the country to visit the menagerie, thus preventing them from

visiting the saloons and groceries, where they would be exposed to temptation. The mammoth tent, capable of holding five thousand people, used by the Michigan Conference for campmeeting purposes, was tendered (416) for the occasion. Beneath this immense canvas temple were erected fifteen or twenty tables for the accommodation of guests. [Cf: Loma Linda Messages p. 236 para. 04] p. 402, Para. 3, [1907MS].

By invitation, the Sanitarium set a large table in the center of the great pavilion, bountifully supplied with delicious fruits, grains, and vegetables. This table formed the chief attraction, and was more largely patronized than any other. Although it was more than thirty feet long, it became so crowded that it was necessary to set another about two-thirds as long which was also thronged. [Cf: Loma Linda Messages p. 237 para. 01] p. 402, Para. 4, [1907MS].

By invitation of the Committee of arrangements, Mayor Austin, W. H. Skinner, cashier of the First National Bank, and C. C. Peavey, and I spoke in the mammoth tent, Sunday evening, July 1, upon the subject of Christian Temperance. God helped me that evening; and although I spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence. (4T 274-275) [Cf: Loma Linda Messages p. 237 para. 02] p. 403, Para. 1, [1907MS].

In our public meetings in Australia, we took special pains to present clearly the fundamental principles of temperance reform. Generally, when I spoke to the people on Sunday, my theme was health and temperance. During some of the campmeetings, daily instruction was given on this subject. In several places, the interest aroused over our position on the use of stimulants and narcotics, led the friends of temperance to attend our meetings and learn more of the various doctrines of our faith. [Cf: Loma Linda Messages p. 238 para. 04] p. 403, Para. 2, [1907MS].

During a series of meetings held late in the year 1899, at Maitland, New South Wales, I was requested by the president of the Maitland branch of the W.C.T.U. to speak to them one evening. She said that they would be very glad to hear me, even if I should speak only ten minutes. I asked her if the ten minutes that she proposed for me to speak was all the time that was allowed, because sometimes the Spirit of the Lord came upon me, and I had more than a ten minutes' talk to give. "Oh," she said, "your people told me that you did not speak in the evening, and I specified ten minutes as the time, thinking that I would not get you at all if I made it longer. (419) The longer you can speak to us, the more thankful we shall be." [Cf: Loma Linda Messages p. 238 para. 05] p. 403, Para. 3, [1907MS].

I asked Mrs. Winter, the president, if it was her custom to read a portion of Scriptures at the opening of the meeting. She said that it was. I then asked for the privilege of praying, which was gladly granted. I spoke with freedom to them for an hour. Some of the women present that night afterward attended the meetings in the tent. (Unpublished MS.) [Cf: Loma Linda Messages p. 238 para. 06] p. 403, Para. 4, [1907MS].

In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life.

Thus every true reform has its place in the work of the third angel's message. Especially does the temperance reform demand our attention and support. At our campmeetings we should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. Careful attention should be given to those who are enslaved by evil habits. We must lead them to the cross of Christ. [Cf: Loma Linda Messages p. 239 para. 01] p. 403, Para. 5, [1907MS].

Our campmeetings should have the labors of medical men. These should be men of wisdom and sound judgement, men who respect the ministry of the Word, and who are not victims of unbelief. These men are the guardians of the health of the people, and they are to be recognized and respected. They should give instruction to the people in regard to the dangers of intemperance. This evil must be more boldly met in the future than it has been in the past. Ministers and doctors should set forth the evils of intemperance. Both should (420) work in the gospel with power to condemn sin and exalt righteousness. Those ministers or doctors who do not make personal appeals to the people are remiss in their duty. They fail of doing the work which God has appointed them. [Cf: Loma Linda Messages p. 239 para. 02] p. 404, Para. 1, [1907MS].

In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost. [Cf: Loma Linda Messages p. 239 para. 03] p. 404, Para. 2, [1907MS].

If the work of temperance were carried forward by us as it was begun thirty years ago; if at our campmeetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people. If we showed a zeal in proportion to the importance of the truths we are handling, we might be instrumental in rescuing hundreds, yea thousands, from ruin. [Cf: Loma Linda Messages p. 239 para. 04] p. 404, Para. 3, [1907MS].

Only eternity will reveal what has been accomplished by this kind of ministry,--how many souls, sick with doubt, and tired of worldliness and unrest, have been brought to the Great Physician, who longs to save to the uttermost all who come unto Him. Christ is a risen Saviour, and there is healing in His wings. (6T 110-111)--Ellen G. White. [Cf: Loma Linda Messages p. 239 para. 05] p. 404, Para. 4, [1907MS].

(421)--R.290-'07.--Sanitarium, Calif., Aug. 29, '07. To Elder Geo. W. Reaser and the Ministers in Southern Calif.: Dear Brother Reaser:--The Lord has revealed to me that in your work as president of the Southern Calif. conference, you are in danger of embracing too much responsibility. Some time ago the Lord showed me that if you were placed in office, you would attempt to rule in every branch of the work, but that this was not to be permitted, because you have not the judgment to deal with all lines of work and because God has chosen especially qualified workers for certain lines of His work. [Cf: Loma Linda Messages p. 240 para. 01] p. 404, Para. 5, [1907MS].

Because of a wrong comprehension of the duties of your office, the work in your field has become sadly confused in the past two years. You have accepted responsibilities that should not have been placed upon you. Because you were president of the Conference, you considered yourself to be in a certain sense the manager of the work of the Loma Linda Sanitarium, and that it was your duty to see that matters there were conducted according to your ideas. I am bidden to say to you that you are not qualified to take the control of the sanitarium work. [Cf: Loma Linda Messages p. 240 para. 02] p. 404, Para. 6, [1907MS].

Elder Burden has been given this work, and he has good helpers and advisers in the workers who are associated with him. The Lord appointed Elder Burden to the position he occupies, and he is to bear his responsibilities in that position without interference. He is fully capable of doing the work that has (422) been given him to do. The Lord has not told you to watch and criticize, and interfere with his work. He bids you, my brother, to stand out of the way. Elder Burden has proved in the past that he can do his work acceptable. He is to stand in his lot and place, exercising his God-given right to ask wisdom of Him who giveth to all men liberally and upbraideth not. [Cf: Loma Linda Messages p. 240 para. 03] p. 405, Para. 1, [1907MS].

It is a mistake for a conference to select as president one who considers that his office places unlimited power in his hands. The Lord has instructed me to tell you that you do not know when to use authority, and when to refrain from using it unwisely. You have much to learn before you can do the work of a conference president intelligently. You are to bear in mind that in the cause of God there is a chief Director, whose power and wisdom is above that of human minds. [Cf: Loma Linda Messages p. 240 para. 04] p. 405, Para. 2, [1907MS].

God will have nothing to do with the methods of working where finite men are allowed to bear rule over their fellow-men. He calls for a decided change to be made. The voice of command must no longer be heard. The Lord has, among his workers men of humility and discretion; from these should be chosen men who will conduct the work in the fear of God. [Cf: Loma Linda Messages p. 240 para. 05] p. 405, Para. 3, [1907MS].

It would be well if Elder Cottrell and at least one other worker of broad experience should be called upon to consult together and consider your plans that affect the medical work. God designs that His servants shall carry the responsibilities of that conference in a spirit of humility and dependence on Him. [Cf: Loma Linda Messages p. 240 para. 06] p. 405, Para. 4, [1907MS].

It is dangerous work to invest men with authority to judge and rule their fellow-men. Not to you nor to any other man has been given power to control the actions of God's people, and the effort to do this must be no longer continued. God has been dishonored by the education that has been given to the churches (423) in Southern Calif. in looking to one man as conscience and judgment for them. God has never authorized any man to exercise a ruling power over his fellow-workers; and those who have allowed a dictatorial spirit to come into their official work, need to experience the converting power of God upon their hearts. They have placed man where God should be. [Cf: Loma Linda Messages p. 241

para. 01] p. 405, Para. 5, [1907MS].

When men engage in labor for the souls of others, they are not to be made amenable to the will of their fellow-laborers. God is well able to direct the course of action of those who work for Him. But when His laborers, instead of calling upon Him, seek first and regard as of first importance the counsel and advice of human minds, He is dishonored. The method of sending one minister to another minister to learn his duty is a plan of working that should not be encouraged. Greater evils will result from such a course than finite and erring man can foresee. [Cf: Loma Linda Messages p. 241 para. 02] p. 405, Para. 6, [1907MS].

My brother, God lives and reigns. Let your brethren have the right of way to the footstool of Christ. Encourage them to carry their burdens to the Lord, and not to any human being. Never take the responsibility of becoming conscience for another. As brethren, you can counsel together, and pray together, and seek instruction from the source of all wisdom; but you are not to seek to direct another regarding his duty. Let all work of this character be done away. God forbids that this spirit shall again come into His work while time shall last. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 241 para. 03] p. 406, Para. 1, [1907MS].

(424)--MS-95-'07--August 29, 1907.-- *Arise Shine* A message has been given me for our people in S. Calif. God bids you, "Arise and shine." Now, just now, let every believing soul study to comprehend the words of Christ. "Ye are the light of the world." It is no time now to become weakened and discouraged. This is a time for every soul to humble his heart before God in confession of mistakes and sins, and to wait upon the Lord that His spiritual strength may be renewed. [Cf: Loma Linda Messages p. 241 para. 04] p. 406, Para. 2, [1907MS].

Day by day God's faithful, commandment-keeping people are to become better prepared to let their light shine forth amid the moral darkness of a world that is rapidly filling up its cup of apostasy, and becoming as it was in the days of Noah. Knowing the time, we are to set in operation every agency that can be employed in doing missionary work for Christ. The great aim of those who profess to believe the third angels' message, should be to bring all their powers into active service in the cause of God. [Cf: Loma Linda Messages p. 241 para. 05] p. 406, Para. 3, [1907MS].

Not all are called to engage in the same line of labor, but to every man and woman who enters the service of Christ, are given responsibilities to bear, and a special work to do. My brethren and sisters, Christ sends you this message, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." Humble your hearts before God, and seek counsel of Him who never makes a mistake. Under His guidance you will never go astray. You need to seek as you have never sought before for an understanding of the word of God. Pray that the Lord will open your understanding, and turn (425) your whole heart to the One who has bought you with an infinite price. You are Christ's purchased possession. Ask Him to tell you what He would have you do. [Cf: Loma Linda Messages p. 241 para. 06] p. 406, Para. 4, [1907MS].

Letters come to me from near and from far, asking for definite instruction in regard to individual duty. I gladly refer these inquirers to the words of Christ, spoken just before His ascension to heaven. "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo; I am with you alway, even unto the end of the world." [Cf: Loma Linda Messages p. 242 para. 01] p. 406, Para. 5, [1907MS].

Before leaving them, the Saviour outlined to His disciples the work in which they were to engage. They did not yet fully comprehend the mission to which, as the followers of Christ, they had given themselves. Then opened He their understanding, that they might understand the Scriptures, and said unto them. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." [Cf: Loma Linda Messages p. 242 para. 02] p. 407, Para. 1, [1907MS].

As the Lord's missionaries, a great work was before the disciples; but they were to be witnesses for Christ first in Jerusalem where His enemies thought to extinguish the torch of truth that had been lighted. In their cruel murder of the Saviour, and by the false reports they had circulated regarding His resurrection, they thought to remove all witness to the truth. But these falsehoods were to be met by the positive (426) testimony of the disciples. They had talked with Christ after His resurrection; they had been eyewitnesses of His ascension. [Cf: Loma Linda Messages p. 242 para. 03] p. 407, Para. 2, [1907MS].

The enemies of Christ had supposed that the disciples would be intimidated by the events that had taken place, and would give up their faith in the Messiah. They were astonished when they saw with what boldness these humble followers took up the work where Christ had laid it down. Multitudes from many parts of the world were gathered at Jerusalem at the time of the crucifixion of Christ, and these had heard the false reports regarding the Messiah. Before these multitudes the disciples, with the power of the Holy spirit resting upon them, bore witness to the truth of the words of Christ, "I am the Resurrection and the Life." The gospel message heard by these representatives of other nations, was carried by them to their homes; the scenes they had witnessed at the crucifixion of Christ and on the day of Pentecost were related; and the message of repentance and remission of sins preached in Christ's name, was carried to many places. [Cf: Loma Linda Messages p. 242 para. 04] p. 407, Para. 3, [1907MS].

In the words of the Saviour, "Go ye therefore, and teach all nations," the work of the followers of Christ in every age was outlined. There is a promise for us in His assurance, "All power is given unto Me in heaven and in earth." Brethren, shall we not take up our work, not seeking to carry burdens which the Lord has not committed to us, but doing that to which we are called, with a spirit of thoroughness, earnestness, and willingness? If we do our work faithfully, the Lord

will complete His part of the contract, fulfilling the promise of His presence, "Lo, I am with you alway, even unto the end of the world." Let us not allow our faith to waver, but putting our dependence in God, let us teach all things whatsoever He has commanded. Day by day we need to receive divine instruction. (427) I pray that every laborer may ask, and believe, and receive, the promise, "Lo, I am with you alway." [Cf: Loma Linda Messages p. 243 para. 01] p. 407, Para. 4, [1907MS].

O, how much less we are doing as a people than we should be doing! Even those in responsible positions do not realize their privileges and duties. And how weak seem my words, how inadequate to set before God's people what He requires of them. I am distressed as I see the work developing, and note how difficult it is to support the agencies appointed for the diffusion of the light of the gospel. The Lord demands more of His people than they are doing. [Cf: Loma Linda Messages p. 243 para. 02] p. 408, Para. 1, [1907MS].

The invitation is given to all, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light." [Cf: Loma Linda Messages p. 243 para. 03] p. 408, Para. 2, [1907MS].

Those who have a part in the work and cause of God should be careful that they strike no discordant notes. There are some who have been laboring in the S. Calif. Conference who need to lay off the armor for a while until they learn Christ's method of working. They need to be converted; for they give the impression to others that they consider all the other workers out of harmony with them. Thus the seeds of dissension and strife are sown. When these workers take upon them the yoke of Christ, and learn of Him who is meek and lowly in heart, they will return to God in acceptable service the talents He has lent them, and in doing this they will find rest unto their souls. They will hunger and thirst after righteousness, and their desire will be satisfied in a new and living experience. They will become daily students of the word of God; and guided by the light shining from that word, they will follow on to know the Lord, whose going forth is prepared as the morning. [Cf: Loma Linda Messages p. 243 para. 04] p. 408, Para. 3, [1907MS].

(428) No worker is to consider it his duty to administer reproof, to point out existing evils, and stop with this. Such work does not accomplish any good, but only disheartens and discourages. Plain, sensible, intelligent discourses should be preached to the churches, that will show the need of seeking the Lord in Prayer, and of opening the heart to the light of life, and that will lead church members to engage in humble work for God. To every man God has given a work; to each worker who engages in service for Him, He gives a part to act in communicating light and truth. [Cf: Loma Linda Messages p. 243 para. 05] p. 408, Para. 4, [1907MS].

The appointed leaders of our churches need themselves to seek the Lord with humble, broken hearts; then they will discern their own defects of character. They need to present their cases before the Lord, asking, what shall I do that I may comprehend my individual duty? What shall I do that I may meet the mind and will of God? And when you have asked this question, my brethren, do not yield the point until you have

surrendered soul, body, and spirit to God. Then God can stamp His image on your soul. [Cf: Loma Linda Messages p. 244 para. 01] p. 408, Para. 5, [1907MS].

God placed His church in the earth that it might be the light of the world. But the self-indulgent course of many church members, and the rising up of self to take the lines of control, have resulted in diffusing darkness rather than light. God's professing people need to seek Him in sincere sorrow of heart, because there is so little life in the church, so little effort put forth to let the light shine in good works. We are laborers together with God, "The apostle Paul declares: 'Ye are God's husbandry; ye are God's building.'" God designs that lifegiving beams shall, through the individual members of the church, shine forth to the world. Receiving that light from the Source of all light, they are to reflect that light to others. But this can be done only as (429) the church draws near to God and lives in close connection with the giver of life and light. The purity and simplicity of Christ, revealed in the lives of His humble followers will witness to the possession of genuine piety. The believer who is imbued with a true missionary spirit, will be a living epistle, known and read of all men. He is a partaker of the divine nature and therefore escapes the corruptions that are in the world through lust. [Cf: Loma Linda Messages p. 244 para. 02] p. 409, Para. 1, [1907MS].

The field is the world. Christ declares, "Go ye into all the world, and preach the gospel to every creature." My brethren you would increase your pleasure in the Lord if you would practise self-denial. If you would resolve to love God truly and keep His commandments, you would discern the duties that devolve upon you as laborers together with God. You would willingly bring Him your offerings. You would faithfully and joyfully tithe your income, that His work in home and foreign fields might be advanced. The truth would go forth from your lips in no feigned words. Your zeal and piety would be greatly increased, and the unbelieving world would see that you have been in communion with God, and have learned of Him. [Cf: Loma Linda Messages p. 244 para. 03] p. 409, Para. 2, [1907MS].

When this is your experience, no words of censure or blame will fall from your lips for those who are your fellow-workers, because you are taught of God, and are learning to speak the words of Christ. Your earnest prayers for pardon for your own defects, and for the blessing of God upon your efforts, will show that your lips have been converted. And this will touch the cold hearts of unbelievers. They will distinguish between the human and the divine. (430) [Cf: Loma Linda Messages p. 244 para. 04] p. 409, Para. 3, [1907MS].

We read that on the day of Pentecost, when the Holy Spirit descended upon the disciples, no man said that aught that he possessed was his own. All they owned was held for the advancement of the wonderful reformation. And thousands were converted in a day. When the same spirit actuates believers to-day and they give back to God His own with the same liberality, a wide and far-reaching work will be accomplished. [Cf: Loma Linda Messages p. 245 para. 01] p. 409, Para. 4, [1907MS].

The Spirit of the Lord has been working with His people, and many have given liberally for the upbuilding of the kingdom of God on the earth. Brethren, let us take hold anew, holding ourselves and all that we have

in readiness to meet the demands of the cause of God upon us. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 245 para. 02] p. 410, Para. 1, [1907MS].

(431)--B.-260-'07.--August 29, 1907.--Dear Brother and Sister Burden: I have been very anxious to learn something of the meetings you have been holding; W. C. White had written us no particulars. I should be glad if you would bear in mind that I am intensely interested in this meeting, and desire to know about it. Has it meant victory or defeat? [Cf: Loma Linda Messages p. 245 para. 03] p. 410, Para. 2, [1907MS].

One night this week, I think it was Sunday, I did not sleep any through the entire night; and again on Wednesday I had a wakeful night. I slept for a short time before three o'clock. While I lay awake, I spent the time in prayer that God would give to His people sanctified and converted minds, that individually they might comprehend their duty, and learn to reveal the power of the truth in sound speech that cannot be condemned. [Cf: Loma Linda Messages p. 245 para. 04] p. 410, Para. 3, [1907MS].

The talent of speech is a precious talent. The riches of the grace of Christ, which He is ever ready to bestow upon us, we are to impart in true, hopeful words. "Rejoice in the Lord always, and again I say, Rejoice." If we would guard our words, so that nothing but kindness shall escape our lips, we will give evidence that we are preparing to become members of the heavenly family. In words and works we shall show forth the praises of Him who has called us out of darkness into His marvelous light. O, what a reformatory influence would go forth if we as a people would value at its true worth the talent of speech and its influence upon the human souls. [Cf: Loma Linda Messages p. 245 para. 05] p. 410, Para. 4, [1907MS].

(432) The Sabbath meetings, the morning and evening worship in the home, the services held in the chapel,--all should be vitalized by the Spirit of Christ. Each member of the sanitarium family should confess Christ openly and with gladness, expressing the joy and comfort and hope that is written in the song. Christ is to be set forth as the Chiefest among ten thousand, and the One altogether lovely. He is to be set forth as the Giver of every good and perfect gift, the One in whom our hopes of eternal life are centered. If we would do this, all narrowness must be set aside, and we must call into exercise the love of Christ. The joy we experience in this love will be a blessing to others. [Cf: Loma Linda Messages p. 245 para. 06] p. 410, Para. 5, [1907MS].

I am bidden to say to the sanitarium family, Let your social meetings, and all your religious exercises be characterized by a deep earnestness and a joy that expresses the love of God in the soul. Such meetings will be profitable to all; for they will bind heart to heart. Let there be earnest seasons of prayer; for prayer will give strength to the religious experiences. Confess Christ openly and bravely, and manifest at all times the meekness of Christ. [Cf: Loma Linda Messages p. 246 para. 01] p. 410, Para. 6, [1907MS].

The Lord would have the family of workers at Loma Linda be channels of light. If we will keep the heart and mind opened heavenward, cherishing the comfort of His grace in the heart, the presence of Christ will be

revealed. Let earnestness and zeal come into your lives. Make no backward movements. The Lord is our helper, our guide, our shield, our exceeding great reward. Do not allow levity to come into your experience, but cultivate cheerfulness; for this is an excellent grace. We cannot afford to be unmindful of our words and deportment. [Cf: Loma Linda Messages p. 246 para. 02] p. 411, Para. 1, [1907MS].

During the past night I seemed to be standing before a large congregation, speaking to the people the words of life. (433) I long to understand more perfectly about this meeting that was presented to me. I seemed to hear the sweet melody of praise to God, and expressions of gratitude were coming from souls that were the recipients of the grace of Christ. The voice of praise and thanksgiving was heard, and countenances were aglow with the light of the love of God. It seemed that angel's voices united with those in the meeting who were offering praise to God. [Cf: Loma Linda Messages p. 246 para. 03] p. 411, Para. 2, [1907MS].

My father was a very cheerful Christian. No doleful testimony was ever suffered to go forth from his lips. When those about him were giving mournful testimonies, his voice would be heard, "What doth much increase the store? When I thank Him, He gives me more." [Cf: Loma Linda Messages p. 246 para. 04] p. 411, Para. 3, [1907MS].

We all have very much to be thankful for; let us open our lips in praise and thanksgiving to God. Let us come nearer to the Lord Jesus, and acknowledge our daily obligations to Him. He has made it possible for us to secure for ourselves a very happy life even in this world of sin, and holds out the hope of being continually in His presence in the kingdom He is preparing for His people. Should not these thoughts call forth from us praise and thanksgiving? May the Lord bless you, and bless the sanitarium family, is my prayer. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 246 para. 05] p. 411, Para. 4, [1907MS].

(434)--Extracts with Explanatory Notes on the Training of Medical Students. (Sept. 1907)--In all the instruction given through the Spirit of Prophecy regarding the training of medical students, the necessity of spiritual consecration and of faithfulness in Bible study is constantly emphasized. The students are directed to search the Scriptures, and to establish themselves thoroughly on all phases of the third angel's message. [Cf: Loma Linda Messages p. 247 para. 01] p. 411, Para. 5, [1907MS].

In a manuscript dated August 1885, and published in a leaflet entitled, "Counsel to Physicians and Medical Students," the spiritual side of the training of our youth is constantly kept uppermost. Note the following: MS-2a-1885 July 27, 1885. [Cf: Loma Linda Messages p. 247 para. 02] p. 411, Para. 6, [1907MS].

"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 worldling's standard in order not to be considered singular." [Cf: Loma Linda Messages p. 247 para. 03] p. 412, Para. 1, [1907MS].

This was written about ten years before the founding of the American Medical College. The perils to be met by (435) the youth in a worldly medical school were described in the following words: [Cf: Loma Linda Messages p. 247 para. 04] p. 412, Para. 2, [1907MS].

"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 out 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 escape from being contaminated. They do not come forth like Joseph and Daniel uncorrupted, firm as a rock to principles. . . [Cf: Loma Linda Messages p. 247 para. 05] p. 412, Para. 3, [1907MS].

"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 from above, (lest) they become an easy prey for the deceptive power of Satan."--And again, [Cf: Loma Linda Messages p. 247 para. 06] p. 412, Para. 4, [1907MS].

"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 in 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 (436) at times depart from the strictest rectitude; but be not deceived, be not deluded. . . Throw not open the door for the enemy to take possession of the citadel of the soul. . . [Cf: Loma Linda Messages p. 248 para. 01] p. 412, Para. 5, [1907MS].

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, practised 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: Loma Linda Messages p. 248 para.

02] p. 413, Para. 1, [1907MS].

"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 practices of the ungodly. Cling closely to your Bibles. Inquire, 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: Loma Linda Messages p. 248 para. 03] p. 413, Para. 2, [1907MS].

"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: Loma Linda Messages p. 248 para. 04] p. 413, Para. 3, [1907MS].

These words were written at a time when there was no medical school operated by Seventh-day Adventists--ten years before (437) the founding of the American Medical Missionary College; and at that time, when the only way for our youth to obtain a medical education was to enter a worldly college. Students were assured that so long as they chose to cling closely to their Bibles, and obey God, they would be kept from contamination while studying science in these medical schools. [Cf: Loma Linda Messages p. 248 para. 05] p. 413, Para. 4, [1907MS].

This instruction is very similar to that found in "Testimonies for the Church, Vol. 5, pp. 583, 584, where we read: [Cf: Loma Linda Messages p. 248 para. 06] p. 413, Para. 5, [1907MS].

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, an 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 times. 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: Loma Linda Messages p. 248 para. 07] p. 413, Para. 6, [1907MS].

About the time this was written--early in the eighties, it was also written (Testimonies for the Church, Vol. 5, pp. 446-8) that: [Cf: Loma Linda Messages p. 249 para. 01] p. 414, Para. 1, [1907MS].

"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: Loma Linda Messages p. 249 para. 02] p. 414, Para. 2, [1907MS].

(438) "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 fellowstudents 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 furnished them the means to obtain an education. Like Daniel, they have honored God, and He has kept them. . . [Cf: Loma Linda Messages p. 249 para. 03] p. 414, Para. 3, [1907MS].

"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 and earth at his command, and he can work with a wisdom and unerring precision, that the godless man can not possess." [Cf: Loma Linda Messages p. 249 para. 04] p. 414, Para. 4, [1907MS].

In a letter dated February 19, 1893, over two years before the American Medical Missionary College was established, it was stated that, K-35-1893 (similar wording) [Cf: Loma Linda Messages p. 249 para. 05] p. 414, Para. 5, [1907MS].

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, (439) can be received, now; and will bring into working order many devoted missionaries. [Cf: Loma Linda Messages p. 249 para. 06] p. 414, Para. 6, [1907MS].

In October of the same year, two years before the AMMC was opened, there was written the following: [Cf: Loma Linda Messages p. 250 para. 01] p. 414, Para. 7, [1907MS].

"God will surely advance the humble, trustful, praying whole-souled medical missionary, as He advanced Daniel and his fellows." [Cf: Loma Linda Messages p. 250 para. 02] p. 415, Para. 1, [1907MS].

A study of the Testimonies sent from Australia to Battle Creek during the time when the AMMC was being founded and placed in running order, reveals the fact that while Sister White rejoiced to know that our youth would no longer be exposed to the perils of the worldly medical schools, yet she repeatedly brought to view the importance of daily Bible Study--in connection with the study of science. [Cf: Loma Linda Messages p. 250 para. 03] p. 415, Para. 2, [1907MS].

December 1, 1895, a few weeks after the founding of the AMMC these words were written (as published in "Testimonies for the Church," Vol. 8, pp 156-7.): [Cf: Loma Linda Messages p. 250 para. 04] p. 415, Para. 3, [1907MS].

"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 comes with an earnest study of the Word of God. Let our medical missionary workers understand that the more they become acquainted with Bible history, the better prepared they will be to do their work. [Cf: Loma Linda Messages p. 250 para. 05] p. 415, Para. 4, [1907MS].

"The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as the study of the Scriptures. Nothing will so help them in gaining a knowledge of their other studies. . . [Cf: Loma Linda Messages p. 250 para. 06] p. 415, Para. 5, [1907MS].

"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, (440) 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: Loma Linda Messages p. 250 para. 07] p. 415, Para. 6, [1907MS].

"The Bible is the great lesson-book for the student in our school. . . 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: Loma Linda Messages p. 250 para. 08] p. 415, Para. 7, [1907MS].

In 1898, when God's purpose in the training of our youth for service as physicians was being lost sight of, a communication was written under date of February 3, 1898, cautioning against the tendency to separate the medical work from the evangelical line of work. Extracts from this Testimony, as printed in "Testimonies for the Church," Vol. 8, pp. 158-162, clearly point out conditions then existing: [Cf: Loma Linda Messages p. 250 para. 09] p. 415, Para. 8, [1907MS].

"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 go forth to connect with the ministers. . . [Cf: Loma Linda Messages p. 250 para. 10] p. 416, Para. 1, [1907MS].

"Those who are receiving an education in medical lines 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 student might better be educated to (441) 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: Loma Linda Messages p. 251 para. 01] p. 416, Para. 2, [1907MS].

"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: Loma Linda Messages p. 251 para. 02] p. 416, Para. 3, [1907MS].

Thus, nearly eleven years ago, and less than three years after the AMMC was founded, it was pointed out through the Spirit of Prophecy that our medical students were from time to time hearing insinuations that disparaged the church and the ministry in their estimation; and it was again urged most emphatically that the students "needed a clear knowledge of the reasons of our faith. This knowledge they must have in order to serve God acceptably." [Cf: Loma Linda Messages p. 251 para. 03] p. 416, Para. 4, [1907MS].

October 26, 1898, about nine months later than the date of the preceding communication, and just three years from the time the AMMC was founded, the following was written, as published in "Testimonies for the Church," Vol. 8, pp. 163-5. (See Vol. 8) [Cf: Loma Linda Messages p. 251 para. 04] p. 416, Para. 5, [1907MS].

At the 1901 General Conference, in an article entitled "Instructions Regarding the School Work," read before the delegates April 22, 1901, it was pointed out that our medical students were not to receive their training at the one medical college in Battle Creek. Of our schools that were introducing reforms, Sister White read: G.C.B. p. 455, 1901. [Cf: Loma Linda Messages p. 251 para. 05] p. 416, Para. 6, [1907MS].

"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 (442) at a distance from cities, where the students can do manual work. . . [Cf: Loma Linda Messages p. 251 para. 06] p. 416, Para. 7, [1907MS].

"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 and 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: Loma Linda Messages p. 251 para. 07] p. 417, Para. 1, [1907MS].

"It will take some time to get a right understanding of the matter, but just as soon as we begin to work in 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 the Spirit. When they place themselves under the direction 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: Loma Linda Messages p. 251 para. 08] p. 417, Para. 2, [1907MS].

"The Word of God is to stand at the foundation of all education. It is to be made the basis of all the schools we shall establish. Following "Thus saith the Lord," brings the schools into close connection with heavenly intelligences. 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: Loma Linda Messages p. 252 para. 01] p. 417, Para. 3, [1907MS].

"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 (443) 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: Loma Linda Messages p. 252 para. 02] p. 417, Para. 4, [1907MS].

In 1903 some very plain letters were written, warning our medical students against the danger of losing sight of the lessons of the Word, and learning instead the sophistries of the enemy. The subtleness of this danger is clearly pointed out in a letter written in October, and copied on November 5, 1903, addressed, "To Medical Students and Nurses:" B-240-'03. [Cf: Loma Linda Messages p. 252 para. 03] p. 417, Para. 5, [1907MS].

"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: Loma Linda Messages p. 252 para. 04] p. 417, Para. 6, [1907MS].

"There are teachers who do not daily bring the Word of God into their lifework. 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: Loma Linda Messages p. 252 para. 05] p. 417, Para. 7, [1907MS].

"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 we should have a clear understanding of these lessons. It would be a fearful mistake for them to neglect to 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: Loma Linda Messages p. 252 para. 06] p. 418, Para. 1, [1907MS].

"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 textbook, God will be (444) able to bestow on them rich blessings. [Cf: Loma Linda Messages p. 252 para. 07] p. 418, Para. 2, [1907MS].

"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: Loma Linda Messages p. 253 para. 01] p. 418, Para. 3, [1907MS].

"I will 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: Loma Linda Messages p. 253 para. 02] p. 418, Para. 4, [1907MS].

"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: Loma Linda Messages p. 253 para. 03] p. 418, Para. 5, [1907MS].

"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 (445) 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 lifework, 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: Loma Linda Messages p. 253 para. 04] p. 418, Para. 6, [1907MS].

"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 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: Loma Linda Messages p. 253 para. 05] p. 419, Para. 1, [1907MS].

"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: Loma Linda Messages p. 253 para. 06] p. 419, Para. 2, [1907MS].

In connection with the foregoing extracts, there was written, under date of October 17, 1903, a letter addressed, "To Our Medical Missionaries," in which is a summary of the instruction given during a long series of years regarding the training most [Cf: Loma Linda Messages p. 253 para. 07] p. 419, Para. 3, [1907MS].

"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: Loma Linda Messages p. 254 para. 01] p. 419, Para. 4, [1907MS].

"The one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the (446) 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? And earnest, diligent study of the Bible is necessary in order to gain this knowledge. [Cf: Loma Linda Messages p. 254 para. 02] p. 419, Para. 5, [1907MS].

"Many of the books piled up in the great libraries of earth confuse the mind more than they aid the understanding. Yet men spend large sums of money in the purchase of such books, and years in their study, when they have within their reach a book containing the words of Him who is the Alpha and Omega of wisdom. The time spent in a study of these books might better be spent in gaining a knowledge of Him whom to know aright is life eternal. Those only who gain this knowledge will at last hear the words, 'Ye are complete in Him.' [Cf: Loma Linda Messages p. 254 para. 03] p. 419, Para. 6, [1907MS].

Study the Bible more, and the theories of the 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: Loma Linda Messages p. 254 para. 04] p. 419, Para. 7, [1907MS].

"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: Loma Linda Messages p. 254 para. 05] p. 420, Para. 1, [1907MS].

"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 (447) flow through their souls. Here is the prescription: [Cf: Loma Linda Messages p. 254 para. 06] p. 420, Para. 2, [1907MS].

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls, for My yoke is easy and My burden is light." [Cf: Loma Linda Messages p. 254 para. 07] p. 420, Para. 3, [1907MS].

"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: Loma Linda

Messages p. 254 para. 08] p. 420, Para. 4, [1907MS].

"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. 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 traditional lore cannot supply. [Cf: Loma Linda Messages p. 255 para. 01] p. 420, Para. 5, [1907MS].

"Make the Bible the man of your counsel. Your acquaintance with it will grow rapidly if you keep your mind free from the rubbish of the world. The more the Bible is studied, the deeper will be your knowledge of God. The truths of His word will be written in your soul, making an ineffaceable impression. [Cf: Loma Linda Messages p. 255 para. 02] p. 420, Para. 6, [1907MS].

"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 is associated. He will feel a sacred responsibility to impart the knowledge that he receives. His life will (448) reveal the help and strength that he receives from communion with the Word. The sanctification of the Spirit will be seen in thought, word, and deed. All that he says and does will proclaim that God is light, and in Him is no darkness at all. Of such ones the Lord Jesus can indeed say, "Ye are laborers together with God." [Cf: Loma Linda Messages p. 255 para. 03] p. 420, Para. 7, [1907MS].

In the light of these extracts, and in the light of the fact that for the past eleven years there has been no change in the purpose of those who in 1898 were conveying to our medical students insinuations from time to time that disparage the church and the ministry," and who more recently have taught doctrines that undermine faith in the fundamental features of the third angel's message, it is not difficult to understand why of late the Lord has been counseling His people to establish several centers of medical training, where students can obtain thorough Bible instructions, and at the same time pursue a line of scientific study that will fit them to go forth into the field as physicians of the body as well as the soul. As consecrated young men and women associate daily with God-fearing teachers in these centers of training, they will be strengthened to withstand the influences that they must constantly meet while pursuing certain lines of scientific study. [Cf: Loma Linda Messages p. 255 para. 04] p. 421, Para. 1, [1907MS].

(449)--B.343-'07--Oct. 20, 1907.--Sanitarium, Calif., Sept. 2, 1907. To the Workers in Southern California:--This morning my prayers have ascended to God for spiritual grace and a clear comprehension of His will. [Cf: Loma Linda Messages p. 255 para. 05] p. 421, Para. 2, [1907MS].

I have been instructed regarding the mistake that has been made in placing men in positions of responsibility to meet emergencies which

they think it necessary to be met. [Cf: Loma Linda Messages p. 256 para. 01] p. 421, Para. 3, [1907MS].

Complaints of a grave character were made, to the effect that some of our ministers while drawing pay from the Conference were out of their place in taking the responsibility of going to various places and of spending means to pay their traveling expenses, when they had not been told to go to these places by the president of the conference. These complaints led to certain rules being laid down by which these ministers could not receive from the Conference the moneys expended, unless they had first, in taking up any line of work, gone to the Conference president to ask his consent. Thus these workers were put under the rule of their fellow minister. [Cf: Loma Linda Messages p. 256 para. 02] p. 421, Para. 4, [1907MS].

The evils that will result from the adoption of such a course are not discerned by those who favor it. But the Lord has plainly revealed to me that this is not right, and that He is greatly dishonored when ministers are instructed to go to their fellow men for permission to do the work that He has pointed out was their duty to do. [Cf: Loma Linda Messages p. 256 para. 03] p. 421, Para. 5, [1907MS].

Man is not to be made amenable to his fellow man. I am bidden to write decidedly regarding this matter. The work (450) of exalting men as rulers is a dangerous work, for it educates the workers to look to human agencies instead of looking to God, and this spoils their religious experience. Their minds are diverted from the true source of their strength. [Cf: Loma Linda Messages p. 256 para. 04] p. 421, Para. 6, [1907MS].

I have been shown that the evangelistic labors of the gospel minister are not to be directed by a fellow minister. The workers for God should inquire of Him, the fountain of wisdom, in regard to their labors. They are to follow the guidance of the Holy Spirit of God. God is able to move upon their minds, and to guide them with judgment. "The meek will He guide with judgment, and the meek will He teach His way." God will work with those who will listen to His voice. [Cf: Loma Linda Messages p. 256 para. 05] p. 422, Para. 1, [1907MS].

The word of God is to be the man of our counsel, and is to guide our experience. The lessons of the Old Testament history, if faithfully studied, will teach us how this can be. Christ, enshrouded in a pillar of cloud by day, and a pillar of fire by night, was the guide and the light of the children of Israel, in their wilderness-wandering. Here was an unerring guide. In all their experiences, God was trying to teach them obedience to their heavenly Guide, and faith in His power to deliver them. Their deliverance from affliction in Egypt, and their passage through the Red Sea, revealed to them His power to save. When they rebelled against Him, and went contrary to His will, God punished them. When they persisted in their rebellion, and were determined to have their own way, God gave them that for which they asked, and in this way showed them that that which He withheld from them He withheld for their own good. Every judgment that came as a result of their murmurings was a lesson to that vast multitude that sorrow and (451) suffering are always the result of transgression of the laws of God. [Cf: Loma Linda Messages p. 256 para. 06] p. 422, Para. 2, [1907MS].

The history of the Old Testament was recorded for the benefit of those who should live in the generations following. The lessons of the New Testament are as greatly needed. Here again Christ is the Instructor, leading His people to seek that wisdom that cometh from above, and to gain that instruction in righteousness that will mold the character after the divine similitude. Both Old and New Testament Scriptures teach the principle of obedience to the commandments of God as the terms of securing that life which measures with the life of God; for it is through obedience that we become partakers of the divine nature, and learn to escape the corruptions that are in the world through lust. Therefore its maxims are to be studied, its commands obeyed, its principles, which are more precious than gold, brought into the daily life. [Cf: Loma Linda Messages p. 257 para. 01] p. 422, Para. 3, [1907MS].

The light that has been given at this time is only a repetition of the message that was sent in the past. [Cf: Loma Linda Messages p. 257 para. 02] p. 422, Para. 4, [1907MS].

"Let every department of our work, every institution connected with our cause, be conducted on considerate, generous lines. Let every branch of the work, while maintaining its own distinctive character, seek to protect, strengthen, and build up every other branch. Men of varied abilities and characteristics are employed for carrying forward the various branches of the work. This has always been the Lord's plan. Each worker must give his own branch special efforts; but it is the privilege of each to study and labor for the health and welfare of the whole body of which he is a member. [Cf: Loma Linda Messages p. 257 para. 03] p. 422, Para. 5, [1907MS].

"Not consolidation, not rivalry, or criticism, but cooperation, is the Lord's plan for His institutions, that 'the (452) whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual measure of the working in every part,' may make 'increase of the body unto the edifying (building up) of itself in love.' [Cf: Loma Linda Messages p. 257 para. 04] p. 423, Para. 1, [1907MS].

"God desires to bring men into direct relation with Himself. In all His dealing with human beings, He recognizes the principles of personal responsibility. He seeks to encourage a sense of personal dependence, and to increase the need of personal guidance. His gifts are committed to men as individuals. Every man has been made a steward of sacred trusts; each is to discharge his trust, according to the direction of the Giver; and by each an account of his stewardship must be rendered to God. [Cf: Loma Linda Messages p. 257 para. 05] p. 423, Para. 2, [1907MS].

"In all this, God is seeking to bring the human into association with the divine, that through this connection man may become transformed into the divine likeness. Then the principle of love and goodness will be a part of his nature. Satan, seeking to thwart this purpose, constantly works to encourage dependence upon man, to make men the slaves of men. When he thus succeeds in turning minds away from God, he insinuates his own principles of selfishness, hatred and strife. [Cf: Loma Linda Messages p. 257 para. 06] p. 423, Para. 3, [1907MS].

"In all our dealings with one another, God desires us carefully to guard the principle of personal responsibility to and dependence upon Him."--See Vol. VII, pp. 174-176. [Cf: Loma Linda Messages p. 258 para. 01] p. 423, Para. 4, [1907MS].

When Christ sent out His disciples, He sent them out two and two, and commanded them saying, "Go not into the way of the Gentiles, and into every city of the Samaritans, enter ye not, But go rather to the lost sheep of the house of Israel." Why was this restriction made? This was their first trial, the first time that they should attempt to labor (453) without the personal presence of their Lord. They were not to go into the way of these caviling religionists who would draw them into controversy. "Go rather unto the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, Cast out devils; freely ye have received, freely give." Matt. 10:10, 17. [Cf: Loma Linda Messages p. 258 para. 02] p. 423, Para. 5, [1907MS].

It was those who claimed to be religious, whom Christ declared would do this work of persecution. Ministers to-day need to look carefully to their own hearts, that they may understand where they really stand. The gospel of Christ is to be carried to all nations and people, but it is to be carried in meekness and lowliness of spirit, longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bonds of peace." [Cf: Loma Linda Messages p. 258 para. 03] p. 423, Para. 6, [1907MS].

"There is one body," the apostle says, "and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." [Cf: Loma Linda Messages p. 258 para. 04] p. 424, Para. 1, [1907MS].

"And He gave some apostles, and some prophets, and some--(Eph. 4:11-16.) (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 258 para. 05] p. 424, Para. 2, [1907MS].

(454)--B.-274-'07--Sanitarium, Calif., Sept. 2, 1907. Dear Brother Burden:--I received your letter, and read it with much interest. The work you speak of that has been done for the W.C.T.U. is in harmony with the work that, before the Loma Linda property came into our hands, I was shown must be entered into. A grand work is to be done by our people for the W.C.T.U. The Lord has in that association precious souls, who will accept the truth and become one with our labors. These workers will be a great help to us in our efforts in temperance lines. And the education of our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, they will impart to those who come in among us. Thus a union and sympathy will be created where in the past prejudice has existed. [Cf: Loma Linda Messages p. 258 para. 06] p. 424, Para. 3, [1907MS].

We need the help that these women workers can give us, they need the help we can give them in a knowledge of the gospel Sabbath. By holding ourselves aloof from the workers of the W.C.T.U. our people have lost much; and the members of the W.C.T.U. have also been on losing ground. If every possible effort is now made to reach these people, prejudice

will be removed, and souls will be reached when our people have thought would never accept present truth. [Cf: Loma Linda Messages p. 258 para. 07] p. 424, Para. 4, [1907MS].

I have been instructed that no hindrance should be placed in the way of Sister Starr's work for the W.C.T.U. While I was in Australia, Elder A. T. Jones, by an unwise course of (455) action, nearly knocked us out of all opportunity to work for this people. At that time I was shown that no obstacle should be placed in the way of those who are seeking to teach these temperance workers. In some matters they are far in advance of our leaders on the important question of temperance. [Cf: Loma Linda Messages p. 259 para. 01] p. 424, Para. 5, [1907MS].

Give Sister Starr the right of way. Let no hand be stretched out to hinder her work. Give her an opportunity to bring this message before the temperance organization. Every possible ray of light that we can shed upon the W.C.T.U. should be given. If we had one hundred soundly converted workers from this body, the cause of present truth would be greatly helped. Many of our own laborers would be taught wherein they might come up on to higher ground, and our sisters would learn how they might exert a wider and more uplifting influence than they have in the past. [Cf: Loma Linda Messages p. 259 para. 02] p. 424, Para. 6, [1907MS].

We need to have the temperance question revived among our own people. It would be a good thing if at our campmeetings we should invite the members of the W.C.T.U. to take part in our exercises. This will help them to become acquainted with the reasons of our faith, and will open the way for us to unite with them in temperance work. If we will do this, we will come to see that the temperance question means more than many of us have supposed. And we in turn can teach these workers many things. They will hear the truth, and many will be converted to the faith. [Cf: Loma Linda Messages p. 259 para. 03] p. 425, Para. 1, [1907MS].

In his labors, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings, and gave them an opportunity to speak. And when invitations were given to us to attend their gatherings, we always responded. I have had some opportunity to see the great advantage to be gained by connecting with the W.C.T.U. workers, and I have been much surprised (456) as I have seen the indifference of many of our leaders to this organization. I call on my brethren to awake. The Lord gave the best gift of heaven to the world that He might win men back to their allegiance to Him. We should do all in our power to cooperate with heavenly agencies for the promulgation of truth and righteousness in the earth. We cannot do a better work than to unite, so far as we can do so without compromise, with the W.C.T.U. workers. [Cf: Loma Linda Messages p. 259 para. 04] p. 425, Para. 2, [1907MS].

Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so to-day. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the life. They should be important factors in the temperance cause. [Cf: Loma Linda Messages p. 259 para. 05] p. 425, Para. 3, [1907MS].

In choosing men and women for His service, God does not measure them

according to the standard of the world. He asks, "Do they walk in such humility that I can teach them my way? Can I put My words in their lips, and trust them to speak those words? Will they represent Me in meekness and lowliness of heart? Will they receive My Spirit, learn My ways, and wear My yoke? All who truly follow Me will represent in their characters the immortal principles of Truth." [Cf: Loma Linda Messages p. 260 para. 01] p. 425, Para. 4, [1907MS].

God's commandment-keeping people are to stand distinguished from the world because He has placed His seal upon them. Christ has healing power for every soul. He will manifest in His believing ones His own character, and cover them with the robe of His righteousness. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 260 para. 02] p. 425, Para. 5, [1907MS].

(457)--B.-276-'07--Dear Brother Burden:--I have read with much interest your letter regarding the campmeeting. [Cf: Loma Linda Messages p. 260 para. 03] p. 425, Para. 6, [1907MS].

I have a message to bear to some who hold positions of responsibility in the Southern Calif. Conference. They have lost from their experience that true fervor which the presence of the Holy Spirit gives, and which would teach them to subdue self and walk humbly in the way of Christ. The responsible worker who will not become a humble follower of Christ will do a great harm to the cause of God, by molding and fashioning the experience of the conference to a common, cheap standard. The sacred work that we handle will never, if performed in a spirit of consecration, cheapen the experience of a single soul. [Cf: Loma Linda Messages p. 260 para. 04] p. 426, Para. 1, [1907MS].

That man is unfit to be the president of a conference or a leader among God's people, who has not broad ideas and views. It is the privilege and duty of those who bear responsibilities in the cause to become learners in Christ's school. The professed follower of Christ must not follow the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a learner of Christ's methods of work. [Cf: Loma Linda Messages p. 260 para. 05] p. 426, Para. 2, [1907MS].

A mistake was made in the methods that were adopted to clear the schools in Calif. from debt. The book "Christ's Object Lessons" was given to relieve the indebtedness of our (458) schools. But this plan has not been presented in our schools as it should have been; the students and teachers have not been educated to take hold of this book and push its sale for the benefit of the educational work. The plan that has been followed of calling on our people to support these schools must not be continued; for this is giving to our teachers and students, and to our people in general, a wrong education. They must not be so instructed that they will forget the needs of other fields outside their own. [Cf: Loma Linda Messages p. 260 para. 06] p. 426, Para. 3, [1907MS].

In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the

work successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" the necessary means would be raised for the work of our sanitariums and schools, and thus our people be left free to donate of their means for the opening of the work in new fields. If our people had engaged in the sale of these books as God purposed they should, we would now have the means to carry the work in the way the Lord designed. [Cf: Loma Linda Messages p. 260 para. 07] p. 426, Para. 4, [1907MS].

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has had a good circulation. And the lessons that have been learned by those who have engaged in this work have well repaid their efforts. Our people should all be encouraged to take a part in this missionary effort. Light has been given me that in every possible way instruction should be given to our people in the best methods of presenting this book to the people. We have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more (459) than instruction how to sell the Signs of the Times and other periodicals. It includes such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value. [Cf: Loma Linda Messages p. 261 para. 01] p. 426, Para. 5, [1907MS].

At your recent campmeeting, was anyone appointed to present the interests of this line of work to our people? If this was not done, you lost a precious opportunity of placing large blessings within the reach of the people and an opportunity of raising means for the relief of our institutions. My brother, let me encourage our people to take up this work without further delay. Let those who have had experience in the sale of health foods interest themselves in the sale of "Christ's Object Lessons" and "Ministry of Healing;" for here is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of these books. I know that every household in the land would be benefited by their presence in the home. [Cf: Loma Linda Messages p. 261 para. 02] p. 427, Para. 1, [1907MS].

Those who bear responsibilities in our sanitariums and schools should act wisely in this matter, encouraging all by this means to gather the money required to meet the expense of the different institutions. We have need of workers in Southern Calif. who have clear spiritual eyesight, men who will weigh matters wisely, and can see afar off. If our workers were more fully consecrated to the cause of God, a much more effective work would be done. [Cf: Loma Linda Messages p. 261 para. 03] p. 427, Para. 2, [1907MS].

God's Spirit is grieved because His people are so slow to understand that which the Lord requires of them. Our workers should present these books to our people at our large and small gatherings, and call for volunteers who will engage in the sale of them. When this work is entered into with the earnestness (460) which the times in which we live demand, the indebtedness that now rests upon our schools and sanitariums will be wiped out, and the people who are now being called on to give of their means to support these institutions, will be free to donate their offerings to missionary work in other needy places. [Cf: Loma Linda Messages p. 261 para. 04] p. 427, Para. 3, [1907MS].

Great good will result by bringing these books before the women of the W.C.T.U. Invite these workers to your meetings, and give them an opportunity to become acquainted with our people. Place these books in their hands, and tell them the story of their gift to the cause and its object. Explain how by the sale of "Ministry of Healing" patients will be brought to the Sanitarium for healing who could never get there unaided, and how through this means also sanitariums are managed wisely by men and women who have the fear of God before them; the workers in the temperance cause will not be slow to see the advantage of this branch of the work. If you will in earnestness and faith work out the plan that God has laid down, angels of God will attend your steps, and the blessing of heaven will be upon your efforts. [Cf: Loma Linda Messages p. 262 para. 01] p. 427, Para. 4, [1907MS].

I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our sanitariums that God intends shall come to them through these books. I ask you, Brother Burden, to read these words to our people, that they may learn to show the wisdom of a sound mind. The Lord gave me His Holy Spirit to enable me to write the manuscript for this book, the Review and Herald and the Press donated the labor required to prepare it for the public; and God now calls upon our people, men and women and youth, to make the most of this gift to His cause. Let the students, under wise directors, be set to work to sell the books, and let all understand why they are engaged in this missionary enterprise. The blessing and approval of God will rest upon those who make the effort. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 262 para. 02] p. 427, Para. 5, [1907MS].

(461)--S.-278-'07--Sanitarium, Calif., Sept. 5, 1907. Dr. Lillie Wood-Starr--Loma Linda. Calif.--Dear Sister Starr: Be of good courage in the Lord. I pray that you will look constantly to God, and trust fully in Him. He will be your helper in every emergency. [Cf: Loma Linda Messages p. 262 para. 03] p. 428, Para. 1, [1907MS].

I am deeply interested in the W.C.T.U. It is the Lord's pleasure that you should feel free to act in concert with them. It is by uniting with them in their labors that we shall be able to bring to these people an understanding of the claims of the fourth commandment. I believe there are many honest souls in this organization, who, when they are convinced of the claims of the Bible Sabbath, will obey the dictates of conscience. [Cf: Loma Linda Messages p. 262 para. 04] p. 428, Para. 2, [1907MS].

In our earlier labors in the message, our campmeetings were held in out-of-the-way places. Of late years, a change has been brought about in this respect and for this I am grateful. In our labors together, my husband and I always felt that it was our duty to demonstrate in every place where we held meetings, that we were fully in harmony with the workers in the temperance cause. We always laid this question before the people in plain lines. Invitations would come to us to speak in different places on the temperance question, and I always accepted these invitations, if it was possible. This has been my experience not only in this country, but in Europe and Australia, and other places where I have labored. [Cf: Loma Linda Messages p. 262 para. 05] p. 428, Para. 3, [1907MS].

(462) I am sorry that there has not been a more lively interest among

our people of late years to magnify this branch of the Lord's work. We cannot afford to lose one opportunity to unite with the temperance work in any place. Although the cause of temperance in foreign countries does not always advance as rapidly as we could wish, yet in some places decided success has attended the efforts of those who engaged in it. In Europe we found the people sound on this question. On one occasion, when I accepted an invitation to speak to a large audience on the subject of temperance, the people did me the honor of draping above the pulpit the American flag. My words were received with the deepest attention, and at the close of my talk a hearty vote of thanks was accorded me. I have never in all my work on this question, had to accept one word of disrespect. [Cf: Loma Linda Messages p. 263 para. 01] p. 428, Para. 4, [1907MS].

We need at this time to show a decided interest in the workers of the W.C.T.U. None who claim to have a part in the work of God should lose interest in the grand object of this organization in temperance lines. I am not afraid that you will lose your interest, or backslide from the truth because you interest yourself in this people who have taken such a noble stand for the temperance question, and I shall urge our people, and those not of our faith, to help us in carrying forward the word of Christian temperance. [Cf: Loma Linda Messages p. 263 para. 02] p. 428, Para. 5, [1907MS].

I am being aroused anew on this subject. We have a work to do along this line besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get into connection with those who know not the truth. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we (463) have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him, and proclaimed the temperance truth in clear, straight lines. A large work of seed-sowing is yet to be done. The light of truth has flashed upon many minds who have not yet fully taken their stand, and these souls are waiting to see what next. The Lord's workers are to draw nigh to Him, and He will give them keener perceptions and broader views of His purpose and of their individual duty. [Cf: Loma Linda Messages p. 263 para. 03] p. 429, Para. 1, [1907MS].

Look not to human agencies to learn your duty. Seek the Lord to know His will, and He will give you light. He is the One who can truly estimate character. Christ bids His workers, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." God bids us carry our difficulties and perplexities to Him. He presents for the acceptance of the believing soul the virtues of Christ's character. A way is opened for him to receive the truth as it is in Jesus, and to have that faith which works by love and purifies the soul . . . [Cf: Loma Linda Messages p. 263 para. 04] p. 429, Para. 2, [1907MS].

Sister Starr, look to Jesus, and make Him your Counselor, go forward in faith with the work the Lord has pointed out to you. If wisely labored for, many of these women who have taken such a noble stand for

the cause of temperance, will go still farther, and will yield themselves to obedience to the commandments of God. A true missionary spirit will lead our workers to welcome these women to our meetings, that they may hear the truth for this time. [Cf: Loma Linda Messages p. 264 para. 01] p. 429, Para. 3, [1907MS].

(464) We need to put away our narrowness of vision. We need to search the Scriptures, studying the works of Christ in His efforts to reach every class of people. Again and again, Christ was charged with receiving sinners, and eating with them. But He said, "I came not to call the righteous, but sinners to repentance." This is the answer we may give to those who would criticize your works because they cannot reason from cause to effect. [Cf: Loma Linda Messages p. 264 para. 02] p. 429, Para. 4, [1907MS].

Be encouraged to continue your work for the W.C.T.U. Unite with them in their good work as far as you can do so without compromising any principle of truth. Lead them to see that there is more light for them in the word of God. God has shown you that it is your privilege to unite with these workers that you may give them a more intelligent understanding of the principles of His word. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 264 para. 03] p. 429, Para. 5, [1907MS].

(469)--B.-294-'07.--Sept. 23, 1907.--Sanitarium, Calif., Sept. 12, 1907. To Ministers, Physicians and Teachers in Souther California: Dear Brethren: I have a message to bear to some who hold positions of responsibility in the Southern Calif. Conference. They are losing from their experience that true fervor which the presence of the Holy Spirit gives, and which would teach them to subdue self and walk humbly in the way of Christ. The responsible workers who will not become a humble follower of Christ will do great harm to the cause of God by molding and fashioning the experience of the conference to a common, worldly standard. The sacred work that we handle, if performed in a spirit of consecration, will never cheapen the experience of a single soul. [Cf: Loma Linda Messages p. 266 para. 01] p. 430, Para. 1, [1907MS].

The men who stand as presidents of conferences, or as leaders in any part of the solemn work of giving the last gospel message must cultivate and cherish broad views and ideas. It is the privilege of all who bear responsibilities in the work of the Gospel, to be apt learners in Christ's school. The professed follower of Christ must not be led by the dictates of his own will; his mind must be trained to think Christ's thoughts, and enlightened to comprehend the will and way of God. Such a believer will be a follower of Christ's methods of work. [Cf: Loma Linda Messages p. 267 para. 01] p. 430, Para. 2, [1907MS].

A mistake has been made in the course that has been followed to clear the San Fernando school from debt. When the school property was first purchased, and the minds of our people were upon it, only a feeble effort was made to raise the money (470) spent in its purchase. But after the sanitariums were purchased and the sympathy and financial strength of the people were needed to put them in working order, there were some who made the school debt the matter of first consideration, and who by criticism of the Sanitarium work and management, discouraged the brethren from giving them the full support that they needed. [Cf: Loma Linda Messages p. 267 para. 02] p. 430, Para. 3, [1907MS].

The Lord did not call upon the president of the conference to make it his first work to gather up the gifts of our people for the school. There was necessity just then of giving first attention to the requirements of the sanitariums. [Cf: Loma Linda Messages p. 267 para. 03] p. 430, Para. 4, [1907MS].

Provision for our Schools.-- Our brethren should not forget that the wisdom of God has made provision for our schools in a way that will bring blessing to all who participate in the enterprise. The book "Christ's Object Lessons" was donated to the educational work that the students and other friends of the schools might handle these books, and by their sale raise much of the means needed to lift the school indebtedness. But this plan has not been presented to our schools as it should have been; the teachers and students have not been educated to take hold of this book and courageously push its sale for the benefit of the educational work. Long ago, the teachers and students in our schools should have learned to take advantage of "Christ's Object Lessons." In selling these books the students will serve the cause of God, and while doing this by the dissemination of precious light, they will learn invaluable lessons, in Christian experience. All our schools should now come into line, and earnestly endeavor to carry out the plan presented to us for the education of the workers, for the relief of the schools, and for the winning of souls to the cause of Christ. [Cf: Loma Linda Messages p. 267 para. 04] p. 430, Para. 5, [1907MS].

(471) In the cities of Riverside, Redlands, and San Bernardino a mission field is open to us that we have as yet only touched with the tips of our fingers. A good work has been done there as far as our workers have had encouragement to do it; but there is need of means to carry the work forward successfully. It was God's purpose that by the sale of "Ministry of Healing" and "Christ's Object Lessons" much means should be raised for the work of our sanitariums and schools, and that our people would thereby be left more free to donate of their means for the opening of the work in new missionary fields. If our people will now engage in the sale of these books as they ought, we shall have much more means to carry the work in the way the Lord designed. [Cf: Loma Linda Messages p. 267 para. 05] p. 431, Para. 1, [1907MS].

Wherever the work of selling "Christ's Object Lessons" has been taken hold of in earnest, the book has done good. And the lessons that have been learned by those who have engaged in this work, have well repaid their efforts. And now our people should all be encouraged to take part in this special missionary effort. Light has been given me that in every possible way instruction should be given to our people in the best methods of presenting these books to the people. [Cf: Loma Linda Messages p. 268 para. 01] p. 431, Para. 2, [1907MS].

I have been instructed that at our large gatherings, workers should be present who will teach our people how to sow the seeds of truth. This means more than instructing them in how to sell "The Signs of the Times" and other periodicals. It includes thorough instruction in how to handle such books as "Christ's Object Lessons" and "Ministry of Healing." These are books which contain precious truths, and from which the reader can draw lessons of highest value. [Cf: Loma Linda Messages p. 268 para. 02] p. 431, Para. 3, [1907MS].

Why was not someone appointed at your recent campmeeting to present

the interests of this line of work to our (472) people? In your failure to do this, you lost a precious opportunity for raising means for the relief of our institutions. My brethren, let us encourage our people to take up this work without further delay. [Cf: Loma Linda Messages p. 268 para. 03] p. 431, Para. 4, [1907MS].

There are some who have had experience in the sale of health foods who should now interest themselves in the sale of our precious books; for in them is food unto eternal life. Los Angeles has been presented to me as a very fruitful field for the sale of "Christ's Object Lessons" and "Ministry of Healing". The thousands of transient residents and visitors would be benefited by the lessons they contain, and those who bear responsibilities in our sanitariums should act wisely in this matter, encouraging all, nurses, helpers, and students, to gather by this means as much as possible of the money required to meet the expenses of the different institutions. We have need of workers in Southern Calif. who have clear spiritual eyesight, men who will weigh matters wisely, and who can discern what is needed both nigh and afar off. If our workers were more fully consecrated to the cause of God, a much more effective work would be done. [Cf: Loma Linda Messages p. 268 para. 04] p. 431, Para. 5, [1907MS].

Why are our people so slow to understand what the Lord would have them do? Our leading workers should prepare before-hand to use their opportunities at our large and small gatherings to present these books to our people, and call for volunteers who will engage in their sale. When this work is entered into with the earnestness which our times demand, the indebtedness which now rests upon our schools will be greatly lessened. And then the people who are now being called upon to give largely of their means to support these institutions, will be free to turn a larger (473) part of their offerings to missionary work in other needy places, where special efforts have not yet been made. [Cf: Loma Linda Messages p. 268 para. 05] p. 432, Para. 1, [1907MS].

Great good will result by bringing these books to the attention of the leaders of the Women's Christian Temperance Union. We should invite these workers to our meetings, and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how that by the sale of "Ministry of Healing" patients may be brought to the sanitarium for healing who could never get there unaided, and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums were wisely managed by men and women who have the fear of God before them, they will be the means of bringing us in connection with workers in the W.C.T.U., and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character. [Cf: Loma Linda Messages p. 269 para. 01] p. 432, Para. 2, [1907MS].

One point that should never be forgotten by our workers is that the Lord Jesus Christ is our Chief Director. He has outlined a plan by which the schools may be relieved of their indebtedness; and He will not vindicate the course of those who lay this plan aside for lack of confidence in its success. When His people will come up unitedly to the

help of His cause in the earth, no good thing that God has promised will be withheld from them. [Cf: Loma Linda Messages p. 269 para. 02] p. 432, Para. 3, [1907MS].

In a place like Los Angeles, where the population is constantly changing, a wonderful opportunity is presented for the sale of our books. A great loss has been sustained because our people have not more fully embraced this opportunity. Why should not teachers and students from the San Fernando school make Los (474) Angeles a special field for the sale of "Object Lessons." If with earnestness and faith they will work out the plan that has been given us for the use of this book, angels of God will attend their steps, and the blessing of heaven will be upon their efforts. [Cf: Loma Linda Messages p. 269 para. 03] p. 432, Para. 4, [1907MS].

It would have been an excellent thing if the teachers of the San Fernando school during the vacation had availed themselves of this opportunity to push the work with "Christ's Object Lessons." They would have found a blessing in going out with the students and teaching them how to meet the people, and how to introduce the book. The story of the gift of the book and its object, would lead some to have a special interest in the book, and in the school for which it is sold. Why have not the teachers in our schools done more of this work? If our people would only realize it, there is no more acceptable work to be done in the home field than to engage in the sale of "Christ's Object Lessons"; for while they are thus helping to carry out the Lord's plan for the relief of our schools, they are also bringing the precious truths of the word of God to the attention of the people. [Cf: Loma Linda Messages p. 269 para. 04] p. 433, Para. 1, [1907MS].

The indifference that has been manifested by some toward this enterprise is displeasing to God. He desires that it shall be recognized by all our people as His method of relieving our schools from debt. It is because this plan has been neglected, that we now feel so keenly our lack of means for the advancing work. Had the schools availed themselves of the provision thereby made for them, there would be more money in the school treasury, and more money in the hands of His people to relieve the necessities of other needy departments of the cause; and best of all, teachers and students would have received the very lessons that they needed to learn in the Master's service. [Cf: Loma Linda Messages p. 270 para. 01] p. 433, Para. 2, [1907MS].

(475) I send you these lines because I see that there is need of a deeper intuition, a wider perception, on the part of our sanitarium and educational workers, if they would get all the benefit that God intends shall come to them through the use of "Object Lessons" and "Ministry of Healing." I ask you, my brethren, to read these words to our people, that they may learn to show the spirit of wisdom, and of power, and of a sound mind. Ellen G. White. [Cf: Loma Linda Messages p. 270 para. 02] p. 433, Para. 3, [1907MS].

(476) From a newsy letter of Sept. 17, 1907, the following is taken: As to the bakery and my "indomitable perseverance," I have no argument to make. I suppose my convictions as to what should be done are somewhat like other people's: I try to see that it is done. However, the Lord will have to settle this matter like many other problems too great for human wisdom. I am sure that many of the Conference Committee

feel as clear as I do that it should be; perhaps they are not so willing to face problems and therefore do not say much about it, but personally a number have talked to me, and said that they felt clear that it was a part of the work, and in time would come about. (Signed) J. A. Burden. [Cf: Loma Linda Messages p. 270 para. 03] p. 433, Para. 4, [1907MS].

(477)--MS.-97-'07.--(8T 270)--Sept. 19, '07.--In Humility and Faith. Special instruction has been given me for God's people, for perilous times are upon us. In the world, destruction and violence are increasing. In the church, man power is gaining the ascendancy, those who have been chosen to occupy positions of trust think it their prerogative to rule. [Cf: Loma Linda Messages p. 270 para. 04] p. 434, Para. 1, [1907MS].

Men whom the Lord calls to important positions in His work are to cultivate humble dependence upon Him. They are not to seek to embrace too much authority; for God has not called them to a work of ruling. But to plan and counsel with their fellow laborers. Every worker alike is to hold himself amenable to the requirements and instructions of God. [Cf: Loma Linda Messages p. 270 para. 05] p. 434, Para. 2, [1907MS].

To our brethren in Southern California I bear this message: The president of your Conference has the lesson to learn that he is not to endeavor to rule his fellow-laborers who have occupied positions of trust under God in the work; neither is he to consider himself capable of carrying all things after his own ideas. He has thought that it was his right to rule in every branch of the conference work, and this has led him to judge and criticize fellow-laborers who were better able than he to do the work. He must first rule himself before he can hope, to rule others wisely, or to plan wisely, for the advancement of the work. Position will not give to any man an all-round education. [Cf: Loma Linda Messages p. 270 para. 06] p. 434, Para. 3, [1907MS].

Because of the importance of the work in Southern Calif., and the perplexities which now surround it, there should be selected, no less than five men of wisdom and experience (478) to consult with the presidents of the local and union conference regarding general plans and policies. The Lord is not pleased with the disposition some have manifested to rule those of more experience than themselves. By this course of action, some have revealed that they are not qualified to fill the important positions which they occupy. Any human being who spreads himself out to large proportions, and who seeks to have the control of his fellows, proves himself to be a dangerous man to be entrusted with religious responsibilities. [Cf: Loma Linda Messages p. 271 para. 01] p. 434, Para. 4, [1907MS].

Upon the Union Conference President should rest the greater responsibilities, and I am instructed that he needs other helpers to advise him in his work. He should not cling to the idea that unless money is in hand no move should be made that calls for the investment of means. If in our past experience we had always followed this method, we would often have lost special advantages such as we gained in the purchase of the Fernando School property, and in the purchase of the sanitarium properties at Paradise Valley, Glendale, and Loma Linda. [Cf: Loma Linda Messages p. 271 para. 02] p. 434, Para. 5, [1907MS].

To make no move that calls for the investment of means unless we have the money in hand to complete the contemplated work, should not always be considered the wisest plan. In the upbuilding of His work, the Lord does not always make everything plain before His servants. He sometimes tries the confidence of His people by having them move in faith. Often He brings them into straight and trying places, bidding them go forward when their feet seem to be touching the waters of the Red Sea. It is at such times, when the prayers of His servants ascend to Him in earnest faith, that He opens the way before them, and brings them out into a large place. [Cf: Loma Linda Messages p. 271 para. 03] p. 435, Para. 1, [1907MS].

(479) The Lord wants His people in these days to believe that He will do as great things for them as He did for the children of Israel in their journey from Egypt to Canaan. We are to have an educated faith that will not hesitate to follow His instructions in the most difficult experience. "Go forward," is the command of God to His people. [Cf: Loma Linda Messages p. 271 para. 04] p. 435, Para. 2, [1907MS].

Faith and cheerful obedience are needed to bring the Lord's designs to pass. When He points out the necessity of establishing the work in the places where it will have influence, the people are to walk and work by faith. By their godly conversation, their humility, their prayers and earnest efforts, they should strive to bring the people to appreciate the good work that the Lord has established among them. It was the Lord's purpose that the Loma Linda Sanitarium should become the property of our people, and He brought it about at a time when the rivers of difficulty were full and overflowing their banks. [Cf: Loma Linda Messages p. 271 para. 05] p. 435, Para. 3, [1907MS].

The working of private interest for the gaining of personal ends is one thing. In this, man may follow their own judgment. But the carrying forward of the Lord's work in the earth is entirely another matter. When He designates that a certain property should be secured for the advancement of His cause and the building up of His work, whether it be for sanitarium or school work, or for any other branch, He will make the doing of that work possible, if those who have experience will show their faith and trust in His purposes, and will move forward promptly to secure the advantages He points out. While we are not to seek to wrest property from any man, yet when advantages are offered, we should be wide awake to see the advantage, that we may make plans for the upbuilding of the work. And when we have done this, we should exert every energy to secure the free-(480) will offerings of God's people for the support of these new plants. [Cf: Loma Linda Messages p. 272 para. 01] p. 435, Para. 4, [1907MS].

Often the Lord sees that His workers are in doubt as to what they should do. At such times, if they will put their confidence in Him, He will reveal to them His will. God's work is now to advance rapidly, and if His people will respond to His call, He will make the possessors of property willing to donate of their means, and thus make it possible for His work to be accomplished in the earth. "Faith is the substance of things hoped for, the evidence of things not seen." Faith in the word of God will place His people in the possession of property which will enable them to work the large cities that are waiting for the message of truth. [Cf: Loma Linda Messages p. 272 para. 02] p. 435,

Para. 5, [1907MS].

The cold, formal, unbelieving way in which some of the laborers do their work is a deep offense to the Spirit of God. The apostle Paul says, "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither labored in vain. Yea, and if I be offered on the sacrifice and service of your faith, I joy and rejoice with you all." [Cf: Loma Linda Messages p. 272 para. 03] p. 436, Para. 1, [1907MS].

We are to encourage in one another that living faith that Christ has made it possible for every believer to have. The work is to be carried forward as the Lord prepares the way. When He brings His people into strait places, then it is their privilege to assemble together for prayer, remembering that all things come of God. Those who have not yet shared in the trying experiences that attend the work in these last days, will soon have to pass through scenes that will severely test their confidence in God. It is at the time when His people see no way to advance, when the Red Sea is before them, and the pursuing army behind, (481) that God bids them "Go forward." Thus He is working to test their faith. When such experiences come to you, go forward, trusting in Christ. Walk step by step in the path He marks out. Trials will come, but go forward. This will give you an experience that will strengthen your faith in God, and fit you for truest service. [Cf: Loma Linda Messages p. 272 para. 04] p. 436, Para. 2, [1907MS].

A deeper and wider experience in religious things is to come to God's people. Christ is our example. If through living faith and sanctified obedience to God's word, we reveal the love and grace of Christ, if we show that we have a true conception of God's guiding providences in the work, we shall carry to the world a convincing power. A high position does not give us value in the sight of God. Man is measured by his consecration and faithfulness in working out the will of God. If the remnant people of God will walk before Him in humility of faith, He will carry out through them His eternal purpose, enabling them to work harmoniously in giving to the world the truth as it is in Jesus. He will use all, men, women, and children, in making the light shine forth to the world, and calling out a people that will be true to His commandments. Through the faith that His people exercise in Him, God will make known to the world that He is the true God, the God of Israel. [Cf: Loma Linda Messages p. 273 para. 01] p. 436, Para. 3, [1907MS].

"Let your conversation be as becometh the gospel of Christ, the apostle Paul exhorts, "That whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving for the faith of the gospel; and in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation, and that of God. For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." (Phil. 2:1-13) [Cf: Loma Linda Messages p. 273 para. 02] p. 436, Para. 4, [1907MS].

(482) I have been instructed to present these words to our people in

Southern Calif. They are needed in every place where a church is established; for a strange experience has been coming into our ranks. It is time now for men to humble their hearts before God, and to learn to work in His ways. Let those who have sought to rule their fellow-workers study to know what manner of spirit they are of. They should seek the Lord by fasting and prayer, and in humility of soul. Christ in His earthly life gave an example that all can safely follow. He appreciates His flock, and He wants no power set over them that will restrict their freedom in His service. He has never placed man as a ruler over His heritage. True Bible religion will lead to self control, not to control of one another. As a people we need a larger measure of the Holy Spirit, that we may bear the solemn message that God has given us without exaltation. [Cf: Loma Linda Messages p. 273 para. 03] p. 437, Para. 1, [1907MS].

Brethren, keep your words of censure for your individual selves. Teach the flock of God to look to Christ, not to erring man. Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness. Looking to Christ and following Him, He will present to the souls under His charge an example of what a living, learning Christian will be. Let God teach you His way. Inquire of Him daily to know His will. He will give unerring counsel to all who seek Him with a sincere heart. Walk worthy of the vocation wherewith you are called, praising God in your daily conversation as well as in your prayers. Thus holding forth the word of life, you will constrain other souls to become followers of Christ. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 273 para. 04] p. 437, Para. 2, [1907MS].

(483)--S.-302-`07--Sanitarium, Calif. September 19, `07. Dr. Lillie Wood Starr, Loma Linda, Calif. Dear Sister Starr: I feel very thankful that you have had the privilege of becoming better acquainted with the workers of the Women's Christian Temperance Union. Our workers should make special efforts to come in touch with this organization, and to connect with the workers in the temperance cause. This will prove a great help to our own people, and also to these women workers. If the present truth is presented to them in the simplicity of godliness, they will see and accept it. We must keep close to the Lord. If we are imbued with His Spirit, the light will shine forth. It is Christ in the life that will make the truths we advocate forcible, and will lead souls to accept Him. [Cf: Loma Linda Messages p. 274 para. 01] p. 437, Para. 3, [1907MS].

While many of the workers in the W.C.T.U. have heard the truth of the third angel's message, there are many more who have never had it presented to them in its fullness. These women will not be condemned for not receiving that which they have not heard. I have been shown that if the Sabbath truth is presented to these, many will accept it. We should not neglect them, or treat them as if they were opposed to the cause of present truth. By showing ourselves interested in their work of temperance, we shall open the way to give them the light we have. [Cf: Loma Linda Messages p. 274 para. 02] p. 437, Para. 4, [1907MS].

(484) We need so much to study Christ's methods of labor. He traveled continually from place to place, ministering to the temporal and spiritual needs of the multitudes that followed Him. He grasped every opportunity of presenting truth to the people, and the seeds of truth

he dropped into the hearts of His hearers sprang up and brought forth fruit . . . [Cf: Loma Linda Messages p. 274 para. 03] p. 438, Para. 1, [1907MS].

I have been shown that we have not labored as we should for the women of the W.C.T.U. They need patient, wise, Christlike efforts made for them. We can never do for them what God expects of us by standing apart from them to condemn. We need to give them the truth as it was revealed in the life of Jesus. [Cf: Loma Linda Messages p. 274 para. 04] p. 438, Para. 2, [1907MS].

Let no one hinder you from putting forth efforts to get the Sabbath truth before this class. Show them that you desire to connect with them in their work of temperance. Draw near to them, and in your association together, show them that you have a practical faith. And they, by coming to our meetings, and being permitted to have a part in them, will learn the reasons of our faith. [Cf: Loma Linda Messages p. 274 para. 05] p. 438, Para. 3, [1907MS].

At our campmeetings we should make special efforts to reach the unbelieving, and to let the light shine forth amid the moral darkness. Consecration meetings should be held as well as discourses given. The living truths for this time should be preached. At the Los Angeles campmeeting, opportunities should have been improved to make special efforts for the workers in the temperance cause. The tame way in which the temperance question is being handled by our people is not in harmony with the necessities of the times. The work of making known our belief in matters of temperance should now be entered into most heartily. When the W.C.T.U. workers see that we are in harmony with their temperance principles, they will be willing to listen (485) to other points of our faith. As we present our principles on health reform, they will see that there is further light for them on the temperance question. We can bring [Cf: Loma Linda Messages p. 275 para. 01] p. 438, Para. 4, [1907MS].

I cannot at this time write as fully as I desire, but I urge you, my sister, to let the light of health reform shine forth in clear, bright rays. The Lord will bless you in this work as He makes your knowledge of the truth a blessing to others. Lean hard upon God; trust fully in Him; walk in humility, realizing that the Lord is your helper, and your deliverer, your front guard and your rearward. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 275 para. 02] p. 438, Para. 5, [1907MS].

(488)--N.-306-`07--Sanitarium, Calif., Sept. 30, 1907. Dr. C. C. Nicola, Hinsdale, Ill. Dear Brother and Sister Nicola: Brother Burden has informed me that you have been considering again going to Loma Linda. I thank the Lord for this, for I know that Loma Linda is the place where you should go. I trust that the snare of the enemy is broken. [Cf: Loma Linda Messages p. 276 para. 01] p. 438, Para. 6, [1907MS].

A message has been given me for you. I am charged to say to you, Do not go to Battle Creek. You do not understand how the enemy is working to place you in opposition to the truth and the work of God. [Cf: Loma Linda Messages p. 276 para. 02] p. 439, Para. 1, [1907MS].

A. T. Jones, Dr. Kellogg, and Elder Tenney are all working under the

same leadership. They are classing themselves with those of whom the apostle writes, "Some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." In the case of A. T. Jones, I can see the fulfillment of the warnings that were given me regarding him. [Cf: Loma Linda Messages p. 276 para. 03] p. 439, Para. 2, [1907MS].

I want this message to come to you before you shall make a wrong move. I do not want you to imperil your souls. Heed the message that the Lord sends, and have nothing to do with those at Battle Creek who are opposing the messages of the Spirit of God. Clear light has been given me regarding those who are thus departing from the faith. [Cf: Loma Linda Messages p. 277 para. 01] p. 439, Para. 3, [1907MS].

I want you to understand that you are both in positive danger. I plead with you to break this influence that would (489) lead you into wrong paths. It proceeds from the one who, if it were possible, would deceive the very elect. Free yourselves from the influence prevailing at Battle Creek, and place yourselves fully on the Lord's side. I do not want you to lose your souls. I beg of you to resist the devil. Make your calling and election sure. Christ gave His precious life for you. Do not let Him make this sacrifice in vain. [Cf: Loma Linda Messages p. 277 para. 02] p. 439, Para. 4, [1907MS].

My brother and sister, this is a life and death question with you. As the Lord's messenger, I urge you to free yourselves from the snare of Satan, and place yourselves on the platform of eternal truth. I cannot let you take this step without warning you of your danger. If I should do this, I could not be clear before God. [Cf: Loma Linda Messages p. 277 para. 03] p. 439, Para. 5, [1907MS].

The world is fast becoming as it was before the flood. Wickedness of every description is abroad in the land. Very soon the earth will be ripe for destruction. It is the time now for those who believe that Jesus is soon coming to take their stand fully on the Lord's side. I have an earnest desire that you shall stand with God's people. [Cf: Loma Linda Messages p. 277 para. 04] p. 439, Para. 6, [1907MS].

I believe, Brother and Sister Nicola, that you will heed these words, and decide to connect with the Loma Linda Sanitarium. Will you not write to me as soon as you receive this, and set my mind at rest. May the Lord give you His Holy Spirit to guide and direct you, is my prayer. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 277 para. 05] p. 439, Para. 7, [1907MS].

(490)--B.-312-'07--Oct. 2, 1907.--Elder J. A. Burden, Loma Linda, California--Dear Brother and Sister Burden: I have just written a letter to Brother Nicola. I have sent you a copy of this. We should use every opportunity we have to save these souls. [Cf: Loma Linda Messages p. 277 para. 06] p. 440, Para. 1, [1907MS].

The apostle Jude writes, (Jude 3,4,20-23) [Cf: Loma Linda Messages p. 277 para. 07] p. 440, Para. 2, [1907MS].

We shall have more decided opposition to meet from those who have departed from the faith. Those who were once strong teachers, but who have forsaken the way of the Lord, will be just as strong in their

opposition of the truth. There is need now that our people be educated to put their trust in God alone. They must learn that their trust is not to be placed in any human voice or arm of flesh. We need ever to keep in mind the experiences of the children of Israel, and learn the lesson that the record of their failures is intended to teach us. . . [Cf: Loma Linda Messages p. 277 para. 08] p. 440, Para. 3, [1907MS].

The Lord wants you to understand your individual responsibility for the salvation of your soul. With the word of God as your guide and instructor, you are to personally work out your own salvation. You are to strive to secure eternal life, when you may dwell forever with the Lord. In studying how you may gain this, seek for that wisdom which God alone can impart. Accept the invitation, "If any man lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given." "My brethren," the apostle James writes, "count it all joy." (James 1,2-8) [Cf: Loma Linda Messages p. 278 para. 01] p. 440, Para. 4, [1907MS].

There is an individual work for all to do before our labors can accomplish anything for others. Blessed is the man who endures temptation, who when he is tried, takes the word of (491) life as his own, brings the promises to the Lord, and claims them as his. This man relies not on any human power, but on the strength of the Lord. [Cf: Loma Linda Messages p. 278 para. 02] p. 440, Para. 5, [1907MS].

Faith in the word of God will bring to us the fulfillment of His promises. "Whatsoever ye shall ask in My name, that will I do," the Saviour declares. "And all things whatsoever ye shall ask in faith, believing, ye shall receive." When we learn to place our reliance, not on the words of man, but in God, He will make that word yea and amen to us in Christ Jesus. [Cf: Loma Linda Messages p. 278 para. 03] p. 440, Para. 6, [1907MS].

Brother and Sister Burden, study the Word. You are not to go to any man to learn your duty. Take the Bible as your guide, live its teachings. "Ask, and ye shall receive." We all need a deeper spirituality; we should each seek God for ourselves. Let us ever remember that while we seek to follow one pattern Christ Jesus, we are to maintain our individuality. (James 1:16-20) [Cf: Loma Linda Messages p. 278 para. 04] p. 440, Para. 7, [1907MS].

When the Word of God is received and obeyed, your light will shine forth in good works. (James 1:22-27) (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 278 para. 05] p. 441, Para. 1, [1907MS].

(492)--B-340-'07--Oct. 3, 1907.--To the Workers in Southern California: This morning I cannot rest. My mind is troubled over the situation in Southern California. God has given to every man his work; but there are some who are not prayerfully considering their individual responsibility. [Cf: Loma Linda Messages p. 278 para. 06] p. 441, Para. 2, [1907MS].

When a worker is selected for an office, that office of itself does not bring him any power of capability that he did not have before. A high position does not give to the character Christian virtues. The man who supposes that his individual mind is capable of planning and devising for all branches of the work, reveals a great lack of wisdom.

No one human mind is capable of carrying the many and varied responsibilities of a conference embracing thousands of people and many branches of work. [Cf: Loma Linda Messages p. 278 para. 07] p. 441, Para. 3, [1907MS].

But a greater danger than this has been revealed to me in the feeling that has been growing among our workers that ministers and other laborers in the cause should depend upon the mind of certain leading workers to define their duties. One man's mind and judgment is not to be considered capable of controlling and molding a conference. The individual and the church have responsibilities of their own. God has given to every man some talent or talents to use and improve. In using these talents he increases his capability to serve. God has given to each individual judgment, and this gift He wants His workers to use and improve. The president of a conference must not consider that his individual judgment is to control the judgment of all. [Cf: Loma Linda Messages p. 279 para. 01] p. 441, Para. 4, [1907MS].

In no conference should propositions be rushed through without time being taken by the brethren to carefully weigh all sides of the question. Because the president of a conference (493) suggested certain plans, it has sometimes been considered unnecessary to consult the Lord about them. Thus propositions have been accepted that were not for the spiritual benefit of believers, and which involved far more than was apparent at the first casual consideration. Such movements are not in the order of God. Many, very many matters have been taken up and carried by vote, that have involved far more than was anticipated and far more than those who voted would have been willing to assent to, had they taken time to consider the question from all sides. [Cf: Loma Linda Messages p. 279 para. 02] p. 441, Para. 5, [1907MS].

We cannot at this time afford to be careless or negligent in the work of God. We must seek the Lord earnestly every day, if we would be prepared for the experiences that come to us. Our hearts are to be cleansed from every feeling of superiority, and the living principles of the truth are to be planted in the soul. Young and aged and middle-aged should now be practising the virtues of Christ's character. They should daily be making spiritual development, that they may become vessels unto honor in the Master's service. [Cf: Loma Linda Messages p. 279 para. 03] p. 441, Para. 6, [1907MS].

"And it came to pass, as He was praying in a certain place when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." The prayer that Christ gave to His disciples in answer to this request is not made in high-flown language, but expresses in simple words the necessities of the soul. It is short, and deals directly with the daily needs. [Cf: Loma Linda Messages p. 279 para. 04] p. 442, Para. 1, [1907MS].

Every soul has the privilege of stating to the Lord his own special necessities, and to offer his individual thanksgiving for the blessings that he daily receives. But the many long and spiritless, faithless prayers that are offered to God, instead of being a joy to Him, are a burden. We need, O so much! (494) clean, converted hearts. We need to have our faith strengthened. "Ask, and ye shall receive," the Saviour promised; "Seek, and ye shall find; knock, and it shall be opened unto you." We need to educate ourselves to trust in this Word, and to bring

the light and grace of Christ unto all our works. We need to take hold of Christ, and to retain our hold of Him until we know that the power of His transforming grace is manifested in us. We must have faith in Christ if we would reflect the divine character. [Cf: Loma Linda Messages p. 279 para. 05] p. 442, Para. 2, [1907MS].

Christ clothes His divinity with humanity, and lived a life of prayer and self-denial, and of daily battle with temptation. He is our efficiency and power, He desires that through the appropriation of His grace humanity shall become partakers of the divine nature, and thus escape the corruption that is in the world through lust. The word of God in the Old and New Testaments, if faithfully studied and received into the life, will give spiritual wisdom and life. This word is to be sacredly cherished. Faith in the word of God and in the power of Christ to transform the life will enable the believer to work His works, and to live a life of rejoicing in the Lord. [Cf: Loma Linda Messages p. 280 para. 01] p. 442, Para. 3, [1907MS].

Again and again I have been instructed to say to our people, Let your faith and trust be in God. Do not depend on any erring man to define your duty. It is your privilege to say, "I will declare Thy Name unto my brethren; in the midst of the congregation will I praise Thee. Ye that fear the Lord, praise Him. All ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel. For He hath not despised nor abhorred the affliction of the afflicted; neither hath He hid His face from him; but when he cried unto Him He heard. My praise shall be of thee . . . I will pay my vows before them that fear Him. The meek shall eat and be satisfied; they shall praise (495) the Lord that seek Him; your heart shall live forever. [Cf: Loma Linda Messages p. 280 para. 02] p. 442, Para. 4, [1907MS].

These scriptures are right to the point. Every church member should understand that God is the One to whom to look for an understanding of individual duty. It is right that brethren counsel together; but when men arrange just what their brethren shall do, let them answer that they have chosen the Lord as their counselor. Those who will humbly seek Him will find His grace sufficient. But when one man allows another to step in between him and the duty that God has pointed out to him, giving to man his confidence and accepting him as guide, then he steps from the true platform to a false and dangerous one. Such a man, instead of growing and developing, will lose his spirituality. [Cf: Loma Linda Messages p. 280 para. 03] p. 442, Para. 5, [1907MS].

There is no power in any man to remedy the defective character. Individually our hope and trust must be in One who is more than human. We need ever to remember that help has been laid on One who is mighty. The Lord has provided the needed help for every soul who will accept it. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 280 para. 04] p. 443, Para. 1, [1907MS].

(496)--R-324-'07--Sanitarium Calif., Elder Reaser--Oct. 3, 1907. 257 S. Hill St., Los Angeles, Calif.--My Brother:--I have read your letters, but cannot possibly answer them fully now. You would misunderstand me if I should write. If I attend the Los Angeles meeting, I can then communicate to you and to others. I have much to say. Until then make no decided move. [Cf: Loma Linda Messages p. 281 para. 01] p. 443, Para. 2, [1907MS].

In the last few days I have written many letters to Australia, to Washington, and to other places. Not all that I have written has been sent. I am not able to sleep for the burdens I carry for the many places where souls are in peril. The cases of some have been especially urged upon me. Satan is playing the game of life for their souls. I cannot let them make decisions that will place them in the power of Satanic agencies. By giving them a plain and decided message, God may use my words to save them. [Cf: Loma Linda Messages p. 281 para. 02] p. 443, Para. 3, [1907MS].

For a long time I have seen the danger that was coming into our ranks in the tendency to look to human wisdom and to depend on human guidance. This will always prove a snare to souls, and I am bidden to lift the danger signal, warning my fellow-workers against it, and pointing them to the Lord Jesus. (497) The man or woman who leans upon the wisdom of the human mind, leans on a broken reed. [Cf: Loma Linda Messages p. 281 para. 03] p. 443, Para. 4, [1907MS].

I am instructed to point those who are in need of wisdom to the Lamb of God which taketh away the sin of 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." "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways. . . Blessed is the man that endureth temptations, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." [Cf: Loma Linda Messages p. 281 para. 04] p. 443, Para. 5, [1907MS].

"Ask and it shall be given you," the Saviour declared; "seek and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. Or what man is there, if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good things to them that ask Him? Therefore whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [Cf: Loma Linda Messages p. 281 para. 05] p. 443, Para. 6, [1907MS].

(498) "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 that 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: Loma Linda Messages p. 282 para. 01] p. 444, Para. 1, [1907MS].

Never should a worker encourage one who is in need of instruction and help to go first to human agencies for an understanding of his duty. It is our privilege as laborers to pray together and to counsel together; but we are individually to seek God to know what He would have us do. When the Lord impresses the mind of one of His servants that he is to

go to a certain place to labor, that man is not under obligation to go to a human being to know if it is right for him to do this. [Cf: Loma Linda Messages p. 282 para. 02] p. 444, Para. 2, [1907MS].

It is a wrong education to teach our people to lean on human aids, instead of going to the Lord in prayer. The enemy of souls has been the instigator of this, that minds might become obscured. The people are now to be instructed differently. God's people are to meet together in counsel, but no leader or worker is to take the position that God's children are to make no move until he is first consulted. Those who bear responsibilities in the work are to cooperate with heavenly angels in teaching men and women to look to God as the source of their strength. [Cf: Loma Linda Messages p. 282 para. 03] p. 444, Para. 3, [1907MS].

Wherefore "as the Holy Ghost saith, Today if ye will hear His voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted Me, proved Me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always (499) err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today, if ye will hear His voice, harden not your hearts as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was He grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? and with whom swore He that they should not enter into His rest, but to whom they believed not? So we see that they could not enter in because of unbelief." [Cf: Loma Linda Messages p. 282 para. 04] p. 444, Para. 4, [1907MS].

"God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things; by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. . . But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister to them that shall be heirs of salvation?" [Cf: Loma Linda Messages p. 282 para. 05] p. 444, Para. 5, [1907MS].

The ministration of Christ is ever to be kept before (500) the minds of the people; His efficiency is that to which they should ever be directed. Ministers in word and doctrine are not to seek in human wisdom to supply the necessities of these souls; they are not to direct and guide. By doing this they educate the flock of God to depend on human beings who are liable to err. "If any man 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." Here is

marked out a straight path to the world's Redeemer, which every soul may take. Christ tasted death that every man might be partaker of the blessings of the gospel. Then let all, experienced and inexperienced, be directed to the source of all efficiency and power. Christ has promised to be our wisdom, our righteousness, our sanctification and redemption. [Cf: Loma Linda Messages p. 283 para. 01] p. 445, Para. 1, [1907MS].

Elder Reaser, my message to you is, Consecrate yourself to the Lord Jesus Christ. Seek the One who understands your every weakness, and who never makes a mistake. He is able to impart to you His rich grace. Looking unto Jesus, studying His word, learn to humble your soul before God and to wrestle in prayer with Him. [Cf: Loma Linda Messages p. 283 para. 02] p. 445, Para. 2, [1907MS].

It is not the position you may hold in the work that determines your efficiency. A high position will not change the character or increase the moral worth. It is written, "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of Thine hands: Thou hast put all things in subjection under his feet. For in that He put all things in subjection under him, He left nothing that is not put under him. . . But we see (501) Jesus, who was made a little lower than the angels crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering. For both he that sanctifieth and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare Thy name unto My brethren, in the midst of the church will I sing praise unto Thee." [Cf: Loma Linda Messages p. 283 para. 03] p. 445, Para. 3, [1907MS].

The all-sufficiency of the Saviour is brought to view in this Scripture. He experienced in His human nature all that we can possibly experience. Taking our nature, and in the strength that his humanity received from God, He coped successfully with the powers of Satan and fallen angels. He bids His servants learn of Him. "Come unto Me, all ye that labor and are heavy laden," He invites, "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." Learn of Christ. As you study His personal life, and practise His works, you will find rest to your soul. [Cf: Loma Linda Messages p. 283 para. 04] p. 445, Para. 4, [1907MS].

I am bidden to say to every professing child of God, Go not to human agencies to learn your duty. Take your case to the one who has tasted death for every man. "In all things it behooved Him to be made like unto His brethren, that He might be a faithful and merciful high priest in things pertaining to God to make reconciliation for the sins of the people. For in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." [Cf: Loma Linda Messages p. 284 para. 01] p. 446, Para. 1, [1907MS].

(502) The worker who considers himself in a position of such high responsibility that he allows the members of the churches to look to him to voice their decisions and control their actions, is educating men and women to wear a human yoke. They are not learning of the divine

teacher. To the one who is being led to have such an experience I would say, "Go to Christ; ask Him to give you an experience; learn to emulate His faultless character, and do not look for experience of guidance to any human being, who is as liable to err as yourself. [Cf: Loma Linda Messages p. 284 para. 02] p. 446, Para. 2, [1907MS].

There are reasons why we should not put our trust in men who are placed in positions of large responsibility. It is often difficult for them to maintain a humble and teachable spirit. They suppose that their position gives them the power to control their fellows, and they flatter themselves, as did Peter, that they will not fall under temptation. When in the hour of His trial Christ declared to His disciples that they would all forsake Him, Peter answered, "Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, The cock shall not crow till thou hast denied me thrice." Throughout His trial Christ preserved His humility. Peter's self-confident assertion was tested, and he failed to endure the test. He denied his Lord in the hour of temptation. [Cf: Loma Linda Messages p. 284 para. 03] p. 446, Para. 3, [1907MS].

I am instructed to present these words before the workers in Los Angeles and at Paradise Valley. Man is not to be depended on as a model in speech or in plans. [Cf: Loma Linda Messages p. 284 para. 04] p. 446, Para. 4, [1907MS].

If it is possible, there should be chosen to fill the responsible positions in a conference, men who will not lead others to depend upon them, but who will lead all to make (503) the life of Christ their study, and their pattern. Christ ever manifested a heavenly courtesy in dealing with human souls. His life was a life of constant self-denial and self-sacrifice. Those who are numbered with the overcomers will be those who have practised the virtues of Christ. My heart has been made sick and sore when I have seen the example set by those who have loved to dictate and control; and I have said, If this wrong continues in spite of the warnings that have been given, I shall have no courage regarding their meeting successfully the great conflict that is before us. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 284 para. 05] p. 446, Para. 5, [1907MS].

(510)--MS. -105-'07.--October 10, 1907. (Interview on Southern California Conference Matters.--Part I.) The Responsibilities of a Conference President,--Report of an interview, Sabbath afternoon October 5, 1907, at the home of Mrs. E. G. White, Sanitarium, California.--Present: Mrs. E.G. White, Elders G.W. Reaser, J.A. Burden, and W.C. White, and C.C. Crisler.-- J.A. Burden: Brother Reaser and I came here to talk over some matters. The communications that have been sent us by you have been very stirring, very touching, and Brother Reaser, it seemed to me, was taking a somewhat wrong view of them, and I felt that others were influencing him in wrong ways concerning them. Of course, in his position, when leading men talk to him in the line that he is inclined to feel like following, it even urges him on' and so I advised him to come and talk with you. But he did not want to come, unless I should come along with him. I had all confidence to come to headquarters, and that you would meet him here, and tell him whether there was any further light for him. [Cf: Loma Linda Messages p. 288 para. 01] p. 447, Para. 1, [1907MS].

Now this is the position that is taken by a great many, concerning the communications that you have recently sent to Southern California: That the communications were written with reference to a situation that had been set before you by Brother W. C. White--that you had written communications to meet the situation, as it was represented to you by him. Now this thing has gone all through Southern California. Many brethren have taken the same position. But I said, I do not believe that is the right position at all, and so I thought that Brother Reaser could come and see you, and have the matter cleared up in his mind, so that he might know of a surety that the Lord was speaking directly, and not on a false view of a situation. [Cf: Loma Linda Messages p. 288 para. 02] p. 447, Para. 2, [1907MS].

(511) Although he and I have differed, I have confidence in Brother Reaser, that when he sees a thing right, he will take a right stand; but I have felt that he was seeing things wrong, and taking a wrong stand. [Cf: Loma Linda Messages p. 288 para. 03] p. 447, Para. 3, [1907MS].

Sister White: During the past few days, I have been looking over my old diaries, and in them I find written out principles very similar to those outlined in the Testimonies sent recently to brethren in Southern California. The same dangers of centralizing the work, and of binding about and restricting the laborers of our fellow workers, are brought to view. Southern California is not the only field where there is a tendency to restrict and bind about.. In several other fields the same evil has to be met. [Cf: Loma Linda Messages p. 288 para. 04] p. 447, Para. 4, [1907MS].

J.A. Burden: You will pardon me, if I speak of definite points. All the brethren that have met this, agree on a certain line, namely, that a situation is laid before you by Brother White, and you, from your knowledge, write on that representation, and not because you have received light apart from that. [Cf: Loma Linda Messages p. 289 para. 01] p. 447, Para. 5, [1907MS].

Sister White: He will tell you himself that it is I that presents the situation to him. [Cf: Loma Linda Messages p. 289 para. 02] p. 448, Para. 1, [1907MS].

J.A. Burden: That is what I say. [Cf: Loma Linda Messages p. 289 para. 03] p. 448, Para. 2, [1907MS].

Sister White: He does not seem to want to tell me anything about the Southern California meeting. Scarcely anything has he told me,--only some points that he knows would not trouble my mind. He does not feel like opening things to me, but I come to him with manuscripts, and I tell him, This must be copied, and sent out just as quickly as it can be. Now I have light, mostly in the night season, just as if the whole thing was transacting, and I viewed it, and as I am listening to the conversation, I am moved to get up and meet it. This is the way it is, and then in (512) the morning I tell him about it. Often he doesn't say a word,--not a word; but after awhile, when I have written and written, then he acknowledges that it is so. He is quite sure that it is so, because he was there; but he did not tell me. [Cf: Loma Linda Messages p. 289 para. 04] p. 448, Para. 3, [1907MS].

J.A. Burden: But what I feel so anxious about is that our brethren shall know these things; for they are in the dark about them. [Cf: Loma Linda Messages p. 289 para. 05] p. 448, Para. 4, [1907MS].

Sister White: They shall know them, if God gives me strength to go to the next meeting; and I expect to have strength to go. you were not up to the camp-meeting in St. Helena, were you? Well, I had a message for them at St. Helena, but I did not give it. For a long time I labored under a depression, fearing I had neglected my duty, but recently I had light that I was not under condemnation, because the circumstances did not belong to me; they belonged to others. [Cf: Loma Linda Messages p. 289 para. 06] p. 448, Para. 5, [1907MS].

W.C. White: Mother continued in a weak and discouraged condition until about ten days before the Los Angeles Camp-meeting and then when the Lord opened up to her the conditions there, and what she must write, she told me about the burden that had been given to her for the work there, and she told me that the Lord would give her strength. [Cf: Loma Linda Messages p. 289 para. 07] p. 448, Para. 6, [1907MS].

G.W. Reaser: Now, Sister White, may I make a few statements to you concerning why I came up here especially? [Cf: Loma Linda Messages p. 289 para. 08] p. 448, Para. 7, [1907MS].

Sister White: Certainly. [Cf: Loma Linda Messages p. 290 para. 01] p. 448, Para. 8, [1907MS].

G.W. Reaser: You know, of course, as well as I do, that the Testimonies that you sent down there were directed largely to me and concerning my work, and it brought in such an intense situation that I felt as if I could not go on and have anything further to do with the health work, without having some understanding; and I did not want to come up here alone, because Brother Burden represents one side of the situation there; and if I, who (513) have represented another side, should have come up here alone, and carried back a report, it would not have been so well as for two to carry it. So we are here together. [Cf: Loma Linda Messages p. 290 para. 02] p. 448, Para. 9, [1907MS].

The situation is this: There have been some extremely heavy burdens for some of us to bear in Southern California, and apparently but few to bear the burdens. It is all too true that we have not trusted the Lord enough to bear our burdens. I am not here to speak of these burdens, but I want to have an understanding as to just what to do, and what not to do. Now, of course, we have had, as you know, several heavy burdens to bear down there. The matter about our going into debt, was practically the only thing that has been between Brother Burden and me. The only material difference of opinion was about the matter of going into debt at Loma Linda after we took over the property; and I felt as if I was strengthened by almost everybody in the Conference, and in the Union Conference as well, in trying to prevent a heavy debt coming; and I really thought, Sister White, I was strengthened, too, by your writings along that line. [Cf: Loma Linda Messages p. 290 para. 03] p. 449, Para. 1, [1907MS].

Sister White: How long have you been in the position as President of the Conference? [Cf: Loma Linda Messages p. 290 para. 04] p. 449,

Para. 2, [1907MS].

G.W. Reaser: Two and a half years. [Cf: Loma Linda Messages p. 290 para. 05] p. 449, Para. 3, [1907MS].

Sister White: Were these debts accumulating all this time? [Cf: Loma Linda Messages p. 290 para. 06] p. 449, Para. 4, [1907MS].

G.W. Reaser: We took Loma Linda after I was called to the presidency of the Conference, and the debts were accumulated at the time of the purchase of this property, and afterward. We set to work to reduce the Fernando debt, and it is now reduced from \$24,000 to \$4,000; but the indebtedness has been increased on Loma Linda by making good investments, and, with my understanding of the situation, I could hardly grasp all of that. [Cf: Loma Linda Messages p. 290 para. 07] p. 449, Para. 5, [1907MS].

Sister White: The raising of money was for the school particularly? [Cf: Loma Linda Messages p. 290 para. 08] p. 449, Para. 6, [1907MS].

G.W. Reaser: With the blessing of the Lord, we have (514) reduced the indebtedness of Fernando Academy from \$24,000 to \$4,000 in round numbers. It would not take long to cancel the remaining indebtedness. My whole nature and education were against going into debt heavily, and that was what caused the whole issue down there; and yet when I came up to this camp-meeting, I told Brother Burden that hereafter I was not going to take such strong ground as I had in the past. I confessed to the brethren that I had taken too strong ground, and asked them to forgive me; and I asked the Lord to forgive me, because I was radical in my position, and thought we ought not to go into debt. Sometimes I did not say right things to Brother Burden. But each of us hold nothing against the other. [Cf: Loma Linda Messages p. 290 para. 09] p. 449, Para. 7, [1907MS].

Now the question is, when the Testimonies have come, saying what they have, does the Lord want me to cut loose entirely from the Sanitarium work, and not have anything to do with it? Or, does the Lord want me to have something to do with it, and try always to manifest grace,--to manifest the right spirit? That is the question I want light upon. [Cf: Loma Linda Messages p. 291 para. 01] p. 450, Para. 1, [1907MS].

Sister White: If you continue as president of the Conference, that responsibility should be carried in perfect accord with your brethren. Here is one who has the chief burden of one enterprise, and another the chief burden of another enterprise. Now if one has been placed by the Lord in a position where he carries the burden of a sanitarium enterprise, it is perfectly right that you should counsel with him, but to keep agitating, all the while, the minds of your brethren, by criticizing the work that he is doing, is not right. He has his appointed work; and there are others, in other positions of responsibility, who have their appointed work, as in Bible times. The Scripture says, "He gave some, apostles; and some, prophets; and some, evangelists." Thus it goes on to tell what the work of different ones is. [Cf: Loma Linda Messages p. 291 para. 02] p. 450, Para. 2, [1907MS].

(515) I have felt very much burdened over the responsibilities

connected with the opening of the Loma Linda Sanitarium, because there were so many things to be done at once. And I could not see how I could help the situation. I have felt burdened very much; and I kept all the time planning how we could reach out, and get hold of something that would relieve some of their indebtedness. In the night, the thought came to me, "Well, what are you worried about? The Lord has made known your duty, and you have done it, by offering the sanitarium the privilege of selling "Ministry of Healing," and applying the proceeds to the reduction of their indebtedness. You have paid your workers; you have paid your typewriters, and then you have given away all that would otherwise have come to you from the book." [Cf: Loma Linda Messages p. 291 para. 03] p. 450, Para. 3, [1907MS].

So also with regard to "Christ's Object Lessons," given for the relief of our schools. To my certain knowledge, \$200,000 has been brought in from the sale of "Object Lessons," to help relieve the school of indebtedness. . . [Cf: Loma Linda Messages p. 291 para. 04] p. 450, Para. 4, [1907MS].

W.C. White: About 20,000 copies of "Ministry of Healing" have been put out, and there is so little being done in the relief way, that now we are planning to get out a subscription edition at the beginning of the year, to be sold by the agents in the regular way. Still, those who wish will have the privilege of using "Ministry" as a relief book wherever they desire to do so. [Cf: Loma Linda Messages p. 291 para. 05] p. 450, Para. 5, [1907MS].

G.W. Reaser: A good work has been done by these books, but it ought to go further. Now this, Sister White: I do not want to tire you this evening, I want to make this little statement to you, that ever since I have been a Conference President, in different parts of the country, I have had an interest in the medical work, and have always been anxious that wherever I was located, in every Conference, that there might be perfect harmony between the medical work and the Conference work; and I felt anxious about that in Southern California. [Cf: Loma Linda Messages p. 292 para. 01] p. 451, Para. 1, [1907MS].

(516) During the past two years I have tried to use whatever influence and prestige that went with the Conference Office, to get strong workers for the institutions, and, of course, I have gotten considerable funds, too. When these last Testimonies came, within the past few weeks, and especially the one that pointed it out as being a mistake for me to be connected with the Sanitarium work, I thought I ought to drop that work, and let someone else carry it; and yet we are very short of men. [Cf: Loma Linda Messages p. 292 para. 02] p. 451, Para. 2, [1907MS].

Sister White: It is not that you are not to be connected with the work, but that you are not to be connected with it to discourage. Brother Burden has enough to carry. He had to put up some improvements, we know. I do not know just how far Bro. Burden has gone in the matter of improving the property. But there is a kind of authority that you feel at liberty to use, that the Lord does not give you,--a kind of domineering, that is not in harmony with the Lord's work, and our relation one with another. I have felt that I ought to be very careful about presenting things, in order to prevent the exercise of a domineering power. This was so distinctly laid out before me, that I

felt as if I must write you. . . [Cf: Loma Linda Messages p. 292 para. 03] p. 451, Para. 3, [1907MS].

W.C. White: As you expressed it to me the day you were writing about, it was a movement to get the work into a shape where two or three men could control all lines of work. [Cf: Loma Linda Messages p. 292 para. 04] p. 451, Para. 4, [1907MS].

Sister White: Yes; and I wrote them at once. [Cf: Loma Linda Messages p. 292 para. 05] p. 451, Para. 5, [1907MS].

G.W. Reaser: I was so perplexed over the situation in Southern California, that I thought best to come here to get right, and to get into perfect line. We want perfect harmony down there between the medical work and the Conference work, and the work will be crippled, unless we have it. I want to know what light there is for me, that I may relate myself just right (517) to the work there, and overcome all objectionable traits. [Cf: Loma Linda Messages p. 292 para. 06] p. 451, Para. 6, [1907MS].

Sister White: Well, here is your danger--of considering that the whole responsibility of the Conference, the sanitarium work, and all other lines of work, rests upon you, to run them. . . I know that unless there is a change in your manner of carrying matters, a condition of things will come in that it will be very difficult to undo. You cannot afford it, nor can I afford it. In the matter of your raising the money for the school as you have done, you are thereby placed in a relation before that Conference, where they think certainly that you are the man that can carry things through. But the Lord did not mean that it should go in that way. He had provided these books, He had given me the privilege of dedicating those books to the schools and to the sanitariums. Then He desired that every soul should come in and act a part in making the most of that gift. Every one should learn how to handle these books, and if each one does this, rich experiences will be gained, and blessings will fall upon the workers. [Cf: Loma Linda Messages p. 292 para. 07] p. 451, Para. 7, [1907MS].

G.W. Reaser: One more question, and then perhaps I ought not to tax your strength further this evening; and that is this: It seemed to us, with our many medical institutions in Southern California, that there ought to be perfect understanding, perfect accord, between the Conference and the medical workers. [Cf: Loma Linda Messages p. 293 para. 01] p. 452, Para. 1, [1907MS].

Sister White: Certainly there ought. [Cf: Loma Linda Messages p. 293 para. 02] p. 452, Para. 2, [1907MS].

G.W. Reaser: And the question is, should I, as Conference President, be in any way officially connected with the Sanitariums, and use the prestige of the Conference and the influence of the Conference to gather workers, as strong workers as we can, to the work, and to get money? Now, those things have been in my mind, whether I ought to drop that line, and (518) give attention to what we call purely conference work, or whether I ought to keep on. [Cf: Loma Linda Messages p. 293 para. 03] p. 452, Para. 3, [1907MS].

Sister White: Well, I can not tell you. This is what I was saying: In

the visions of the night, in a meeting, I said: "Brother Reaser, why did not you feel an interest in that sanitarium, to create a fund so that it should not have so large a debt? Which was of the greatest consequence,--was it of the greatest consequence to take up that school, in which the parents and so many friends were interested and could all exert an influence,--which was of the greatest consequence?" Thus I was talking right to you in the meeting. "Now," said I, "which is of the greatest consequence, Brother Reaser? Is it a sanitarium that is to stand as a constant voice and influence, that shall bring in all classes of minds, and all kinds of persons, some in poverty and some with influence? Or is it a school?" I thought, Brother Burden, you were present also. . . [Cf: Loma Linda Messages p. 293 para. 04] p. 452, Para. 4, [1907MS].

We have been altogether too delicate, in our sanitariums, never to call upon men of means, and ask them for a donation. There are wealthy men outside of the institution, who would help. Tell them that we are in a strait place, and we want help. We have to fit up the place at Loma Linda, because, when we bought the property we had everything that was wanted but the very thing that was most wanted. The very thing that was wanted the most, was treatment-rooms. We had to have more room, and appliances with which to carry on the work. Those who sold you the sanitarium, did not really know what was needed the most for the successful operation of a sanitarium. . . [Cf: Loma Linda Messages p. 293 para. 05] p. 452, Para. 5, [1907MS].

J.A. Burden: Now may I state what Brother Reaser has referred to? I have felt this way: I would like to stand shoulder to shoulder with Brother Reaser, carrying what I can in the medical line; but I feel that to make a perfect unit, he, as President of the Conference, should use his office to encourage (519) the medical people, to associate with the medical people, encourage people to help in the work, and they would then feel that the Conference was morally and financially interested. And it would seem as if the sanitarium was a part of the Conference work. [Cf: Loma Linda Messages p. 293 para. 06] p. 452, Para. 6, [1907MS].

Sister White: If, in the beginning, he had taken hold of those things that were of such large consequence and far-reaching importance to the community all around there; if he had done all he could do to help set that sanitarium in working order, it would have been more in harmony with the ideas that God has given me, than is the course that has been pursued. The sanitarium work at Loma Linda must stand among things of first importance. The sanitarium work is that which is going to bring in and reach the highest class of people everywhere. . . [Cf: Loma Linda Messages p. 294 para. 01] p. 453, Para. 1, [1907MS].

J.A. Burden: Then if he can see that situation, and can feel to throw his influence that way, would you see any objection to his being on the Board with us? [Cf: Loma Linda Messages p. 294 para. 02] p. 453, Para. 2, [1907MS].

Sister White: Why, no, you need to counsel together, just as brethren need to counsel together, but not in an authoritative way. [Cf: Loma Linda Messages p. 294 para. 03] p. 453, Para. 3, [1907MS].

G.W. Reaser: No; that is right. [Cf: Loma Linda Messages p. 294 para.

04] p. 453, Para. 4, [1907MS].

Sister White: Now here is a thought--if I can get it out so you can understand it: There is all the difference in the world between a school where they are educating students, and a sanitarium that is to reach the highest classes, and that must show a prosperity in the work; for God has selected that place for us, and as He has selected it, we must harmonize with Him, and take right hold, and work for its prosperity; and yet we must guard everything so as not to have an unnecessary outlay of means. [Cf: Loma Linda Messages p. 294 para. 05] p. 453, Para. 5, [1907MS].

There is a point I desire to mention before I forget it; I want to bring it out before you both, as it is this: We shall have to take a position in regard to the health food business (520). They are gathering in, and have gathered in, some of the very persons that are wanted to work in the cause of God. They very persons that should take hold and unite with us and become missionaries, are now bound up in the manufacture of foods; and what do they gain? How many are they converting? How many are receiving the truths of the third angel's message? Now the light that I have from God, is that, we must not encourage our people to make too much of the business of manufacturing foods; we must not do it; because it is taking, in some instances, the very flower of our youth to keep up an appearance in an establishment for the manufacture of food to set upon many tables, to feed worldlings--and how much do they gain by it? [Cf: Loma Linda Messages p. 294 para. 06] p. 453, Para. 6, [1907MS].

W.C. White: As that is presented to you, do you see the factory and the workers in the factory, or the workers that have gone out to sell the foods, or the workers in the Restaurant? [Cf: Loma Linda Messages p. 294 para. 07] p. 453, Para. 7, [1907MS].

Sister White: It is the whole business; it relates to the whole; some of the very persons that we ought to have in the work, as Bible missionaries, are doing a work that does not bring souls to an acquaintance with soul-saving truth. [Cf: Loma Linda Messages p. 294 para. 08] p. 454, Para. 1, [1907MS].

J.A. Burden: But the simple method that you have outlined for a small plant, in connection with our institutions, to make foods for our institution, and the surrounding neighborhood--do you refer to that? [Cf: Loma Linda Messages p. 294 para. 09] p. 454, Para. 2, [1907MS].

Sister White: No: you want to educate the neighbors in health reform; you want the Sanitarium workers to have a proper education also. There are foods, you know, that the people are ignorant about, and they ought to be educated. Many can hardly make a good loaf of bread. But to enter into the business of manufacturing largely, is not best--only for cities or settlements around where you want your influence to tell, where you want them to see what good cookery is, etc. . . [Cf: Loma Linda Messages p. 295 para. 01] p. 454, Para. 3, [1907MS].

(521) The people would learn much regarding health reform, if "Ministry of Healing" were circulated widely. You can have the "Object Lessons" to use in relief work for the school, right where you are, and also the "Ministry of Healing" as a help for the sanitariums. There is

to be no bondage, no territorial lines drawn, in this matter of trying to place these institutions at Loma Linda on vantage-ground. [Cf: Loma Linda Messages p. 295 para. 02] p. 454, Para. 4, [1907MS].

J.A. Burden: If the brethren can all see light in the right, it is wonderful what will come. But when some are lifting up and others are pushing down, it goes hard. [Cf: Loma Linda Messages p. 295 para. 03] p. 454, Para. 5, [1907MS].

Sister White: Well, that is the devil's work. He came to Christ, while the Saviour was fasting. The enemy thought that if he could take advantage of Him in His weakness, he would obtain a wonderful victory. But Christ answered him in the words of Scripture. [Cf: Loma Linda Messages p. 295 para. 04] p. 454, Para. 6, [1907MS].

J.A. Burden: It throws our people into an uncertainty when our leading brethren represent, Sister White, that some one has come [Cf: Loma Linda Messages p. 295 para. 05] p. 454, Para. 7, [1907MS].

Sister White: Well, it shows that they do not have much confidence in the work that God has given me to do. [Cf: Loma Linda Messages p. 295 para. 06] p. 454, Para. 8, [1907MS].

J.A. Burden: In Loma Linda, and elsewhere, there are some who feel that some of the things you wrote back from Washington, two years ago, about the necessity of securing Loma Linda, were inspired by an interview that I had with you on the train as you were passing through, en route to the Conference. [Cf: Loma Linda Messages p. 295 para. 07] p. 454, Para. 9, [1907MS].

Sister White: I wondered that you did not write more to me; but I knew how it was, and I feel that we should move intelligently, so that God can accept our work. The work at Loma Linda is to be carried on a high religious plane. Ellen G. White. [Cf: Loma Linda Messages p. 295 para. 08] p. 455, Para. 1, [1907MS].

(522)--MS.-109-'07--(Interview on Southern California Conference Matters,--Part 2.)--The Management of Conference Affairs.--Report of an interview, Sunday morning, Oct. 6. 1907, in the office room of Mrs. E.G. White. Present: Mrs. E.G. White, Elders G.W. Reaser, J.A. Burden, W.C. White and C.C. Crisler.--J.A. Burden: In your communication to us, you mention that there should not be less than five men of wisdom selected to act with the Union Conference President and the Local Conference President, to lay out a policy and plan for the work. We were not clear what was meant by this--whether men outside should come in and meet with us, or whether men there should come in with us. It seemed to us that five men outside were to come in and act with us. [Cf: Loma Linda Messages p. 295 para. 09] p. 455, Para. 2, [1907MS].

Sister White: The five men should act a part in carrying the larger responsibilities. One man is not wise enough, in any place, in any situation, to be a complete whole. This you might as well understand. There must be several minds who will, in the fear of God, act a part in carrying responsibilities. [Cf: Loma Linda Messages p. 296 para. 01] p. 455, Para. 3, [1907MS].

J.A. Burden: In our Conference Committee there are seven members;

namely, Elder Reaser, myself, Elder Healey, Elder Owen, Elder Ford, Dr. Leadsworth, and Professor Lucas of Fernando. Did your statement have reference to these men? [Cf: Loma Linda Messages p. 296 para. 02] p. 455, Para. 4, [1907MS].

Sister White: No, no; it is men who can bear more especially the religious responsibilities. And when the religious (523) responsibilities are kept in the fear of God, everything else will be easily carried. We do not want any human power to dominate his fellowman as regards to religious duties. [Cf: Loma Linda Messages p. 296 para. 03] p. 455, Para. 5, [1907MS].

Years ago, my husband and I used to study how we should manage perplexing matters in the office, and deal with men of peculiar temperaments. . . "Well," my husband used to say, "let us pray about it." And so we would kneel down, often in the night season, and we would pray the Lord to pen the way, so that we could approach men wisely, and give them the right instruction. Afterward, when we would try to talk kindly with them, and yet plainly, they would almost always yield. They did not always remain steadfast in their determination to pursue a right course; and because they returned to their former ways, we often had the same battle to fight over and over again. But whatever the matters might be, we felt that the Lord knew all about them, that He could tell us how to act, and that He could move on hearts. . . [Cf: Loma Linda Messages p. 296 para. 04] p. 455, Para. 6, [1907MS].

From the light I have had, the elements in the Southern California Conference have been sadly lacking with regard to a religious experience, a spirit of Christian unity and harmony of action. Some seem too ready to advocate this man or that man, or the other man. Such a spirit has been revealed by many. You know there are different sentiments, and different temperaments, and all these peculiar conditions have made it difficult for those in responsibility to know how to manage; and yet it would be a very unwise thing, Brother Reaser, for you to feel free to question certain things, and give to the people a feeling of uncertainty regarding matters over which they should have no doubt. When doing such work, you are sowing seeds. You may not realize any fruit just at present, but you are sowing seeds that will bear fruit. We must cultivate a spirit of unity. We must (524) strive for unity in following the gospel pattern--Christ Jesus. There is nothing, nothing, that we can present to the people, that will be of greater value than to present Christ, and to study what He would do under like circumstances. And if we present Christ, and strive to labor in the bonds of Christian unity, one party will not be set up against another. Thus grave evils will be avoided. [Cf: Loma Linda Messages p. 296 para. 05] p. 456, Para. 1, [1907MS].

Brother Reaser has felt that he was perfectly competent in all these matters, but he doesn't understand as much in regard to himself as he thinks he does. A course that he would take, would lead to certain sure results, and he would not know that what he said at a certain time, had blossomed out and developed into objectionable fruit. But if we try to keep in unity, and humble ourselves before God, He will bless our efforts. You remember that when Solomon was exalted to be king, he humbled himself before God. Realizing that he was taking upon himself responsibilities that he had never carried before, he acknowledged to the Lord, before all the people, that he was but a little child. And so

he was, in management. In after years, he was spoiled by his association with idolatrous wives. [Cf: Loma Linda Messages p. 297 para. 01] p. 456, Para. 2, [1907MS].

Oh, I have thought, often have I thought, if we only could once get thru with these difficulties, and know we tried to do our best in the fear of God. Shall we not have a crown of life? [Cf: Loma Linda Messages p. 297 para. 02] p. 456, Para. 3, [1907MS].

J.A. Burden: We shall feel that it is a joy to be relieved of the things we have suffered. [Cf: Loma Linda Messages p. 297 para. 03] p. 456, Para. 4, [1907MS].

Sister White: Well, we shall feel strong, with our life hid with Christ in God. (Sister White referred, at some length, to the sufferings of Christ). . . [Cf: Loma Linda Messages p. 297 para. 04] p. 456, Para. 5, [1907MS].

Sister White: There is one other point that I want Brother Reaser to keep in his mind,--perhaps he does not understand it fully. He has thought that Willie tells me. Now I am (525) up in the morning, you know, before any one else is up,--at one o'clock, two o'clock, three o'clock, and seldom ever after four--more often by three. Recently, for nights and nights and nights, I have seldom been able to sleep after two o'clock, but have been up, writing. I write out the presentations that the Lord has given me in the night season; and when, later on in the morning, Willie comes in to see me, I have already written many pages. Often the manuscript has been placed in the hands of one of my copyists, and is being written out, before he knows that I have written anything, or what I have written. After it is typewritten, a copy is often placed in his hands. It is not he that comes with things to me, but I give to him the light that I have received. [Cf: Loma Linda Messages p. 297 para. 05] p. 456, Para. 6, [1907MS].

W.C. White: Sometimes, you know, you propose to read to me what you have written. Sometimes you tell me a little about it, but there is not more than one-twentieth part that I really know anything about before it is passed on by you into the hands of the copyist, to be typewritten. [Cf: Loma Linda Messages p. 297 para. 06] p. 457, Para. 1, [1907MS].

Sister White: Yes; I know that. [Cf: Loma Linda Messages p. 297 para. 07] p. 457, Para. 2, [1907MS].

W.C. White. But the real point in the minds of the brethren is: Do I, after seeing how things are going in the field,--do I come to you with my representations of how things look to me, and keep presenting them so as to stir you up to write out principles which are good, true principles, but principles which may not be needed at that time, and which do not exactly apply at that time, but which you think apply at that time because of the representations I have made to you of the conditions of the field? [Cf: Loma Linda Messages p. 297 para. 08] p. 457, Para. 3, [1907MS].

Sister White: I have not be able to get from Willie full particulars regarding perplexing matters; he is careful to tell me only of victories gained, or anything that will encourage me. When he attends

meetings, he does not make it a point to tell me of the difficulties that he encounters in (526) these meetings. Instead of going into particulars regarding the matters that perplex the brethren, he presents those things that he thinks will not disturb my mind. Sometimes letters come, giving me information that I should never gain from him because he won't tell me. [Cf: Loma Linda Messages p. 298 para. 01] p. 457, Para. 4, [1907MS].

W.C. White: Tell the brethren who told you most about the Southern California camp-meeting,--I, in all the times I have been with you, or Brother Cottrell, in his one visit of two hours and a half here? [Cf: Loma Linda Messages p. 298 para. 02] p. 457, Para. 5, [1907MS].

Sister White: Elder Cottrell told me much that I had not heard at all from W.C. White, you know. There were only a few items referred to that had been told me before. Elder Cottrell entered into the particulars. I told him that I wanted to know something about conditions in Southern California, and about his impression of the meeting recently held there; for I had written out some things, and I wanted to know how matters stood; and so he told me some things about the Los Angeles meeting. Of course, our interview was not so very long, and we could not cover the whole ground. [Cf: Loma Linda Messages p. 298 para. 03] p. 457, Para. 6, [1907MS].

W.C. White: Now with reference to Paradise Valley Sanitarium, and the proposed transfer of the institution to the California: That was a perplexing thing for me to present to Mother. I will tell you what I did. I insisted that Brother Ballenger should write us a letter, giving an official statement from the president. He did so. Mother has read it, and we now have this statement on file. Now with reference to my own report. Instead of telling Mother about it, I sat down and wrote to Eld. Daniells, and let her read my letter to him. Now what she has gotten from me regarding Paradise Valley, is from the reading of Brother Ballenger's letter, giving his statement as president of the Board, and also what she learned from the letter that I wrote to Eld. Daniells. Both of these letters are on file in my office. (527) Now if any one wants to know what I have presented to Mother about Paradise Valley, they can see these letters that she has read. [Cf: Loma Linda Messages p. 298 para. 04] p. 457, Para. 7, [1907MS].

You may know how the brethren felt, and why they excluded Prof. Ballenger and me from the committee meeting when they considered our propositions and made other propositions. So up to the present day I have never heard any of the reasons why the brethren rejected our propositions, nor the reasons for the propositions which they made. It was voted that I should present these matters before the stockholders. I cannot do it, because I was excluded from that council meeting. Now why was I excluded? Was it the fear of some members that I was going to make representations of what was done in the committee to Mother, and that they were going to be censured? [Cf: Loma Linda Messages p. 298 para. 05] p. 458, Para. 1, [1907MS].

G.W. Reaser: I did not hear that. [Cf: Loma Linda Messages p. 299 para. 01] p. 458, Para. 2, [1907MS].

W.C. White: Well, of course, if the brethren ever get around to tell me the reasons why they excluded me from the council, it would be very

interesting. [Cf: Loma Linda Messages p. 299 para. 02] p. 458, Para. 3, [1907MS].

G.W. Reaser: You may know that Dr. P. S. Kellogg is at Paradise? [Cf: Loma Linda Messages p. 299 para. 03] p. 458, Para. 4, [1907MS].

E.G. White: Is he there now? Well, I am glad they have secured a doctor, but I wish they had secured one who is inclined to take more active part in religious matters. [Cf: Loma Linda Messages p. 299 para. 04] p. 458, Para. 5, [1907MS].

G.W. Reaser: He is not inclined that way, much-- [Cf: Loma Linda Messages p. 299 para. 05] p. 458, Para. 6, [1907MS].

W.C. White: There is a physician by the name of Eastman, who has been working in Santa Barbara. He has some money. He has recently visited Paradise Valley, along with Brother Ballenger. They have talked up a plan of his taking his money, and buying out some of the present stockholders, and then with the other stockholders, forming a new association, in which he will be the manager and the physician. [Cf: Loma Linda Messages p. 299 para. 06] p. 458, Para. 7, [1907MS].

J.A. Burden: His proposition is to buy the property, as (528) Brother White has said, taking in some of the old stockholders who would be congenial with him; and he would run the place as a private institution, a private corporation, in harmony with the conference--or aim to run it in harmony with the Conference. This plan, of course, our brethren realize, would give them a permanent physician, and would relieve them of financial pressure. [Cf: Loma Linda Messages p. 299 para. 07] p. 458, Para. 8, [1907MS].

G.W. Reaser: And he proposes that this new corporation have in it the same magnanimous features stipulated by the original incorporators--to let all the surplus, above the sum necessary for interest and other running expenses, go to missionary work, and for the upbuilding of the institution. [Cf: Loma Linda Messages p. 299 para. 08] p. 458, Para. 9, [1907MS].

Sister White: it will be necessary for our brethren to find out what the religious principles of the man are. [Cf: Loma Linda Messages p. 299 para. 09] p. 459, Para. 1, [1907MS].

G.W. Reaser: So far as we know him, he is an excellent spiritual-minded man. He has been an elder of the church at Santa Barbara. We do not know anything wrong concerning him. He is a rather young physician, but he seems to be thoroughly in harmony with the organized work. [Cf: Loma Linda Messages p. 299 para. 10] p. 459, Para. 2, [1907MS].

Sister White: Well, why can not he come in now? [Cf: Loma Linda Messages p. 299 para. 11] p. 459, Para. 3, [1907MS].

J.A. Burden: I asked that question,--why, if he is such a magnanimous man and a missionary? The answer was, He would want more wages than they felt like paying--a hundred and fifty dollars a month, and his board and room, and his wife's board and room. [Cf: Loma Linda Messages p. 299 para. 12] p. 459, Para. 4, [1907MS].

G.W. Reaser: If he goes in as the manager and physician, he wants a hundred and fifty dollars a month for himself, besides board and room for himself and wife. [Cf: Loma Linda Messages p. 300 para. 01] p. 459, Para. 5, [1907MS].

W.C. White: Can this matter rest until we go down there at the time of the meeting, or is it something that must be decided now? [Cf: Loma Linda Messages p. 300 para. 02] p. 459, Para. 6, [1907MS].

Sister White: How much did Dr. Holden ask? [Cf: Loma Linda Messages p. 300 para. 03] p. 459, Para. 7, [1907MS].

J.A. Burden: One hundred dollars a month, and thirty-three and a third percent of his surgical fees. (529) [Cf: Loma Linda Messages p. 300 para. 04] p. 459, Para. 8, [1907MS].

Sister White: And you thought that was too much, did you? [Cf: Loma Linda Messages p. 300 para. 05] p. 459, Para. 9, [1907MS].

J.A. Burden: We would have been glad to pay him one hundred dollars, or even one hundred and fifty a month, but we did not feel that it was right to pay him a percentage on the surgical fees. [Cf: Loma Linda Messages p. 300 para. 06] p. 459, Para. 10, [1907MS].

Sister White: Well, I do not know; I do know that one of the evils that crept in at Battle Creek, and spoiled the spirituality of men in responsibility, was the desire for higher and still higher wages. I have forgotten just how high they did climb. [Cf: Loma Linda Messages p. 300 para. 07] p. 459, Para. 11, [1907MS].

W.C. White: Thirty dollars a week. [Cf: Loma Linda Messages p. 300 para. 08] p. 459, Para. 12, [1907MS].

Sister White: The setting of a high price upon a man's labors, by the man himself, does not give a right representation of the self-denial of Jesus Christ; and He is our Pattern. I wrote to Dr. Kress recently regarding the matter of wages, and counselled him to be careful to set before his associates, at the very beginning of his work in Washington, an example of self-denial, so that others whose wages were not high, would not feel as if they were being wronged. The evil of high wages is liable to crop out almost anywhere; and we must keep before our brethren the self-denying example of our Pattern, Christ Jesus; for we are to be a missionary people, and many laborers are to be set at work and supported in the Lord's vineyard. [Cf: Loma Linda Messages p. 300 para. 09] p. 459, Para. 13, [1907MS].

(532)--MS.117'07--Oct. 22, 1907.--Sanitarium, Calif.--Oct. 11, 1907. The Work Hindered by Lack of Faith.--How shall we obtain means for our sanitariums, is a question that must be solved. Some of our institutions are prospering; some seem to have come to a standstill; and others are running behind. As I present our perplexities to the Lord, there comes to my mind with considerable force this scripture, "Although the fig tree shall not blossom, neither fruit be in the vine; and the labor of the olive shall fail, and the flock shall be cut off from the fold; and there shall be no herd in the stall; yet will I rejoice in the Lord, and joy in the God of my salvation." [Cf: Loma Linda Messages p. 301 para. 01] p. 460, Para. 1, [1907MS].

In the word of God I find these promises, "Behold, the days come, saith the Lord of hosts, that I will make a new covenant with the house of Israel, and with the house of Judah. Not according to that which I made with their fathers when I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor; for they shall all know Me, from the least of them even unto the greatest, saith the Lord; for I will (533) forgive their iniquity, and I will remember their sin no more." [Cf: Loma Linda Messages p. 302 para. 01] p. 460, Para. 2, [1907MS].

I thank the Lord for these words of comfort and encouragement. I will put my trust in the Lord, and will wait patiently for Him. He will work in our behalf, and make us to rejoice in His mercies. He will surely be the help of His people. [Cf: Loma Linda Messages p. 302 para. 02] p. 460, Para. 3, [1907MS].

Unbelief is finding an entrance in our churches, in our sanitariums, and in our publishing houses. There are some who have committed the error of turning away from the source of their strength to follow devices and plans of men,--plans that are not after the order of the Lord; and because of this, they are weak when they should be strong. This is the reason that God has not wrought more mightily for His people. Had He done more for us, human beings would have taken to themselves the glory that should be given to God. [Cf: Loma Linda Messages p. 302 para. 03] p. 460, Para. 4, [1907MS].

God has a purpose in leaving men in their weakness when they turn from Him to follow the dictation of human minds. He wants them to learn where only true light and wisdom dwells. The Lord pities our weakness; He is grieved because of the error that has come in, because of the education that has been given to believers to look to men for wisdom and help. He wants His people to learn lessons of faith and trust in Him, and to stand in the strength of Israel's God. . . [Cf: Loma Linda Messages p. 302 para. 04] p. 460, Para. 5, [1907MS].

Our Sanitariums should all be in running order, so that they may act their part in influencing that class of people who can be reached in no other way than by the work of the sanitarium. Our physicians are to rebuke in decided terms the sins which are the cause of sickness and disease. We have need of men who, under the inspiration of the Holy Spirit, will rebuke gambling and liquor-drinking, which are such prevalent evils in these last days. (534) We need men who will bear their message against the selfishness that is eating out the very vitals of godliness. God calls for men of faith and prayer. "Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." [Cf: Loma Linda Messages p. 302 para. 05] p. 461, Para. 1, [1907MS].

Tremendous responsibilities are ours; and men are called for who will not misinterpret their responsibilities, but will do their appointed work in a spirit of humility and in the fear of God. We should ever be afraid of a spirit that would lead us to place restrictions on the work

of others, lest we hinder the advance of the message of truth. Those who have in the past allowed such a spirit to control them have sadly hurt the work. They need to repent and be converted; for the Holy Spirit can not work with them as an oppressive power to close the lips that He has opened. [Cf: Loma Linda Messages p. 303 para. 01] p. 461, Para. 2, [1907MS].

This age demands that the servants of God be men of faith and prayer, who realize the responsibilities that rest upon them as bearers of the last message of mercy to a perishing world. "Ye are the light of the world," Christ declared. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Many, many souls will be brought to a knowledge of the truth if intelligent labor is put forth in their behalf. . . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 303 para. 02] p. 461, Para. 3, [1907MS].

(535)--From talk given by Mrs. E. G. White, Loma Linda, Oct. 30, 1907. Here (at Loma Linda) we have ideal advantages for a school and for a sanitarium. Here are advantages for the patients. I have been instructed that here we should have a school, conducted on the principles of the ancient schools of the prophets. It may not be carried on, in every respect, as are the schools of the world, but it is to be especially adapted for those who desire to devote their lives, not to commercial pursuits, but to unselfish service for the Master. [Cf: Loma Linda Messages p. 303 para. 03] p. 461, Para. 4, [1907MS].

We want a school of the highest order,--a school where the word of God will be regarded as essential, and where obedience to its teachings will be taught. For the carrying forward of such a school, we must have carefully selected educators. Our young people are not to be wholly dependent on the schools where they are told, "If you wish to complete our course of instruction, you must take this study, or some other study,"--studies that perhaps would be of no practical benefit to those whose only desire is to give to the world God's message of health and peace. In the education that many receive there are not only subjects that are non-essential, but much that is decidedly objectionable. We should endeavor to give instruction that will prepare students quickly for service to their fellow-men. [Cf: Loma Linda Messages p. 303 para. 04] p. 461, Para. 5, [1907MS].

We are to seek for students who will plow deep into the word of God, and who will conform the life practice to the truths of the word. Let the education given be such as will qualify consecrated young men and women to go forth in harmony with the great 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." [Cf: Loma Linda Messages p. 303 para. 05] p. 462, Para. 1, [1907MS].

(536) Elder Burden: I want to ask a question. Is this school that you have spoken of simply to qualify nurses, or is it to embrace also the qualifications for physicians? [Cf: Loma Linda Messages p. 303 para. 06] p. 462, Para. 2, [1907MS].

E.G. White: Physicians are to receive their education here. Here they are to receive such a mold that when they go out to labor, they will

not seek to grasp the very highest wages, or else do nothing. [Cf: Loma Linda Messages p. 304 para. 01] p. 462, Para. 3, [1907MS].

(547)--W.360'07--Loma Linda, Calif., Oct. 30,'07. Mrs. Mable Workman. My dear Granddaughter:--I have just read a letter that you wrote to your father, and will now begin a letter to you. . . [Cf: Loma Linda Messages p. 309 para. 01] p. 462, Para. 4, [1907MS].

Last Sunday night we were on the cars, and I was unable to sleep well. The next night we spent at Loma Linda. I had a good bed, but was wakeful, and had but a short period of rest. At the early morning meeting on Tuesday, I spoke to the people. After breakfast I rode out for an hour. [Cf: Loma Linda Messages p. 309 para. 02] p. 462, Para. 5, [1907MS].

Tuesday afternoon I met with the stockholders of the Paradise Valley Sanitarium. Their council meeting was held in the bowling alley. In coming out we had to pass through the assembly room, where there was a large audience. Brother Burden asked me to stay, as they were speaking of the work of higher education that should be carried on in medical lines, but I thought it best not to do this. After I had climbed the long flight of stairs to my room on the third floor, which was the third time for that day, I found an article that I had written about a year ago, in reference to the establishment of a school of the highest order, in which the students would not be taught to use drugs in the treatment of the sick. With this I went down stairs again, and returned to the meeting. [Cf: Loma Linda Messages p. 309 para. 03] p. 462, Para. 6, [1907MS].

Elder Burden was reading some extracts from letters that I had written about the school work. When he had finished I read the article I had with me, which was right to the point. It spoke of the school that should be operated here at Loma Linda. Here there are wonderful advantages for a school. The farm, the (548) orchard, the pasture land, the large buildings, the ample grounds, the beauty,--all are a great blessing. If all will now take hold intelligently of the work that should be done here, there will be success. [Cf: Loma Linda Messages p. 310 para. 01] p. 462, Para. 7, [1907MS].

For some weeks before this meeting I had been feeling very poorly. But the Lord has greatly blessed me here, and for this I am very thankful. The Lord has imparted to me strength as the occasion has demanded. [Cf: Loma Linda Messages p. 310 para. 02] p. 463, Para. 1, [1907MS].

Thursday morning, Sara came to my room, and told me it was time to go to the early meeting. I had been writing since three o'clock. I attended the meeting, and spoke for about three-quarters of an hour, and then there was a testimony meeting. I could not hear what was said, but I was told that it was an interesting meeting. In all my talks I have tried to present Christ as our wisdom, our sanctification, and our righteousness. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 310 para. 03] p. 463, Para. 2, [1907MS].

(549)--MS.-127-'07--The Work In Southern California--Loma Linda, Calif., Nov. 3, 1907.--I have passed a wakeful night; for there have been presented to me some things connected with the past, present, and future of the work in Southern California. [Cf: Loma Linda Messages p.

310 para. 04] p. 463, Para. 3, [1907MS].

I have now no hesitation in speaking plainly, and in calling things by their right names. For three nights in succession, the message has been given to me that Elder Reaser, as president of this Conference, is out of his place. He should not occupy such a position in any of our conferences. He is leading some of his brethren to ignore the messages that the Lord is sending to His people. He has refused to accept the testimonies that have not harmonized with his own mind and judgement. [Cf: Loma Linda Messages p. 310 para. 05] p. 463, Para. 4, [1907MS].

The results of his administration will be further developed in the future. Why should men be entrusted with such grave responsibilities before they have been sufficiently proved? Elder Reaser has made the work of Elder Burden exceedingly difficult. He has worked in an underhanded manner to thwart the efforts of Brother Burden to do the work that should be done at Loma Linda. The influence of Brother Reaser has been counter to the messages of instruction that the Lord has given concerning this sanitarium. For two years this work of opposition has been carried forward. [Cf: Loma Linda Messages p. 310 para. 06] p. 463, Para. 5, [1907MS].

The word of the Lord in unmistakable language is that Elder Reaser should not occupy the position of a Conference president. He needs to learn some of the first lessons of what God requires of His people who are living amid the perils of the (550) strong temptations of these last days. He needs to be converted, heart, soul, and mind to the truth. Self has borne rule in his plans, and he has endeavored to convert others to his own ideas. As yet there has been but a part development of his character, but if he continues in his present course it will not be long before there will be a more open opposition to the work that we have, under the direction of God, endeavored to accomplish in Southern California. [Cf: Loma Linda Messages p. 310 para. 07] p. 463, Para. 6, [1907MS].

The authoritative utterances of our brother, in their commands and their forbiddings, bear not the heavenly impress. They are not inspired by the Holy Spirit of God. Unless he becomes thoroughly convinced that his mind is not infallible, his future life will be characterized by a spirit of exalting whomsoever he will, and of hindering those who are not in harmony with him. In his present state of mind, he should not be entrusted with responsibilities that would give him the power to dictate to any church. [Cf: Loma Linda Messages p. 311 para. 01] p. 464, Para. 1, [1907MS].

I have borne the testimony that Brother Reaser should have no control over Bro. Burden. I have borne a testimony, even in the meeting that has just been held here, that the Lord's servants are to seek their counsel from God. It is contrary to God's plan that men shall exercise arbitrary authority over their brethren. God will convince those who have felt called upon to exercise a wrong authority over their brethren, that He has not authorized them to take upon themselves such responsibilities. He has not appointed a man to take the place of God in this Conference. [Cf: Loma Linda Messages p. 311 para. 02] p. 464, Para. 2, [1907MS].

The Saviour bids us pray, "Lead us not into temptation." Our heavenly

Father will lead us not into temptation. Our heavenly Father will lead His people in the paths of righteousness. The word of the Lord to the churches in this conference is: "Watch and pray, lest ye enter into temptation. Be on your guard against the efforts of the powers of darkness to resist the testimonies of God's Spirit, that are to be understood." Actions spring from (551) desires and purposes. God alone can discern the thoughts and intents of the heart. He weighs with unerring accuracy the very motives of the mind. [Cf: Loma Linda Messages p. 311 para. 03] p. 464, Para. 3, [1907MS].

The president of the Southern California Conference needs the power to see himself as he is in the sight of God. He is as a man lost in the woods, blinded by a dangerous confidence in himself. A humbling of the soul, with earnest prayer, and a diligent study and reception of the word of God, are the means by which to overcome these peculiar temptations. The armor of truth is to be found in the word of God. Clothed in this armor, a man will be humble, not dictatorial, but a learner from the Great Teacher. [Cf: Loma Linda Messages p. 311 para. 04] p. 464, Para. 4, [1907MS].

The Lord has witnessed the unnecessary hardships that have been brought upon Brother Burden. Avenues of assistance have been hedged up, and it has been made well nigh impossible to raise the money that has been needed at Loma Linda for the addition of bathrooms, and other needed facilities. There must be a change in these conditions. Relief must be given to this institution, which by the working of God in our behalf, has been brought within our reach. [Cf: Loma Linda Messages p. 311 para. 05] p. 464, Para. 5, [1907MS].

Influences have been brought to bear upon minds and hearts to lead men away from God, that they should obey men, and show to men the honor that belongs alone to God. He alone is to be honored and glorified. Men placed in positions of trust may be a help to the churches, but they are not to lord it over God's heritage. Neither are they to show favors to certain ones, with the expectation that they will in return receive certain favors from these persons. [Cf: Loma Linda Messages p. 312 para. 01] p. 464, Para. 6, [1907MS].

During the past night there has passed before me scene after scene, where men in positions of trust were bearing rule over their fellow men. There seemed to be with them but little burden for the sacred truth for this time, that would sanctify the heart, (553) the thoughts, the speech, and the actions. [Cf: Loma Linda Messages p. 312 para. 02] p. 465, Para. 1, [1907MS].

One stood by my side, and said, "These men are becoming too wise to follow a plain 'Thus saith the Lord.' They are departing from God." [Cf: Loma Linda Messages p. 312 para. 03] p. 465, Para. 2, [1907MS].

A Bible lay upon the stand, and the heavenly messenger held it to view, saying in solemn tones: "The Holy Scriptures of the Old and the New Testament. Together they are to act a more important part in presenting before the people God's saving truth. The Word is to be carefully studied, but not to present theories that will lead away the minds of the people, diverting them from the warnings sent to prepare a people to stand in the day of the Lord." [Cf: Loma Linda Messages p. 312 para. 04] p. 465, Para. 3, [1907MS].

God has a message to be proclaimed in all the world. By every teacher in our schools, every minister, every medical missionary, the only true God is to be uplifted. But some of the watchmen are asleep. They are as the blind leading the blind. The time to labor is fast passing away, and Satan is leading some to stand as the accuser of their brethren who are bearing heavy burdens. [Cf: Loma Linda Messages p. 312 para. 05] p. 465, Para. 4, [1907MS].

Who of our ministers are awake, giving the trumpet a certain sound? The trumpet of some in official positions has been sounding their own exploits. The spirit that has characterized their work has borne the disapproval of God. Who of those that have been appointed to office in the work of God understand what that office embraces? Where are the faithful watchmen? [Cf: Loma Linda Messages p. 312 para. 06] p. 465, Para. 5, [1907MS].

Some who should be watchmen, are seeking to gain advantage for themselves in commercial lines. For the sake of financial profit they are becoming tainted with the spirit of commercialism. This spirit has so blinded the eyes of their understanding that they have not a clear scriptural understanding of Bible principles. At times when they have not been guided by the Spirit of God, they have dictated (553) to their brethren, and have considered that any proposition that they might make should be accepted without question. Their position has been such that many of their brethren have been deceived and deluded. [Cf: Loma Linda Messages p. 312 para. 07] p. 465, Para. 6, [1907MS].

The word of the living God is to be our lesson-book. Here, in both the Old and New Testaments, is a statement of the mistakes made by ancient Israel. Shall we, as did they, fail to improve the most precious opportunities for doing the work of God? If, during the three years past, the opportunities had been truly improved to meet the requirements of this time, some who are now lost to the cause of God, would stand ready to serve as genuine missionaries. [Cf: Loma Linda Messages p. 312 para. 08] p. 465, Para. 7, [1907MS].

Awake, awake from your stupor, you who have been under the control of other human minds. No longer allow yourselves to treat with indifference subjects that need to be presented to the people with clearness. Your president does not realize where he stands in the sight of God. Influences have been brought in that have turned his mind away from the preparation that is essential for these last days. And as he has turned away from Christ, the spirit of commercialism has absorbed his mind. The light of the world has been eclipsed. There is a profession to know God, but there is even a denial of Him in words and in action. [Cf: Loma Linda Messages p. 313 para. 01] p. 466, Para. 1, [1907MS].

God permitted Christ, the Sun of Righteousness, to come to our world to seek and to save perishing souls. But to-day some who have been entrusted with the care of these blood-bought souls are denying Him in word, in method, in action. Darkness covers the earth and gross darkness the people. [Cf: Loma Linda Messages p. 313 para. 02] p. 466, Para. 2, [1907MS].

Where are the earnest calls that should be given to arouse the people

to that preparation of heart that will purify, refine, and ennoble characters to shine as lights amid the moral darkness? The soul is never safe, save under divine guidance. The word of God (554) coming from sanctified hearts and lips will soften and break hard hearts. And if ever there was a period of time when the words of Christ should be heard, it is now. [Cf: Loma Linda Messages p. 313 para. 03] p. 466, Para. 3, [1907MS].

None but He who created man can effect a change in the human heart. Every teacher is to realize that he must be moved by divine agencies. The mind and judgment must be submitted to the Holy Spirit. Through the sanctification of the truth, we may bear a decided testimony for righteousness both before believers and before unbelievers. [Cf: Loma Linda Messages p. 313 para. 04] p. 466, Para. 4, [1907MS].

We are far behind what we should be in our experience. We are backward in pronouncing the testimony that should flow from sanctified lips. Even when sitting at the table, Christ taught truths that brought comfort and courage to the hearts of His hearers. Whenever it is possible, we are to present the words of Christ. If His love is in the soul, abiding there as a living principle, there will come forth from the treasure-house of the heart, words suitable to the occasion, not light, trifling words, but uplifting words, words of truth and spirituality. [Cf: Loma Linda Messages p. 313 para. 05] p. 466, Para. 5, [1907MS].

Let teachers and students watch their opportunities whenever possible to confess Christ in their conversation, speaking of their experiences in following Christ, praying with their brethren for the Holy Spirit. Confessing Christ openly and bravely, exhibiting in the choice of words the simplicity of true godliness, will be more effective than many sermons. There are but few who give a true representation of the meekness of Christ. Oh, we need, and we must have, His meekness! Christ is to be formed within, the hope of glory. [Cf: Loma Linda Messages p. 313 para. 06] p. 466, Para. 6, [1907MS].

We are preparing for translation to the heavenly world. Our conversation should be in heaven, from whence we look for the Lord Jesus. He is to be acknowledged as the Giver of every good (555) and perfect gift, the Author of all our blessings, in whom is centered our hope of eternal life. [Cf: Loma Linda Messages p. 314 para. 01] p. 467, Para. 1, [1907MS].

Angels of heaven are taking note of all our works, and watching to see how they can minister to our needs. With intensity of spirit, all heaven stands ready to lend aid to us in our divine progress. Shall we improve our present opportunities, and receive the impress of the divine image? [Cf: Loma Linda Messages p. 314 para. 02] p. 467, Para. 2, [1907MS].

I am instructed that those who believe in the present truth, and who are set as guides to the people of God, are not to become engaged in commercial pursuits. Their minds must not become so absorbed that they cannot distinguish between the sacred and the common. A strife for victory in business deals will develop a pugilistic spirit, a spirit that is spoiling the record of some of our brethren in Los Angeles. Such a course will develop in these brethren characters that may not

now be clearly discerned. We are to educate the mind in pleasant considerations of divine things. But those who suppose that they are to guide other minds, must in a most earnest manner seek the Lord. [Cf: Loma Linda Messages p. 314 para. 03] p. 467, Para. 3, [1907MS].

The only way that temptation may be overcome is through watchfulness and prayer. The trial of the faith must come. Satanic agencies are busy, endeavoring to spoil the record of many souls. Those who are neglectful of Bible study, are in danger of disregarding the Testimonies. Those who seem to feel that position and influence places them above temptation, are under a strong delusion of the enemy. In this conference there is a strong temptation to consider that position makes the man. Men placed in positions of responsibility are to honor that position, by a most earnest determination to be like Christ, as He gave us example in His earthly life. His life testified that the strongest of temptations are no excuse for yielding to sin. [Cf: Loma Linda Messages p. 314 para. 04] p. 467, Para. 4, [1907MS].

(556) "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, Out of His belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive.)" [Cf: Loma Linda Messages p. 314 para. 05] p. 467, Para. 5, [1907MS].

"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." (signed) Ellen G. White. [Cf: Loma Linda Messages p. 314 para. 06] p. 467, Para. 6, [1907MS].

(557)--(Page 652, B-90-'08--Mar. 24, '08) Loma Linda, Calif. Nov. 3, 1907. Elder J.A. Burden and Others Bearing Responsibilities at Loma Linda. Dear Brethren. I feel a deep interest that careful study shall be given to the needs of our institutions at Loma Linda, and that the right moves may be made. In the carrying forward of the word at this place, men of talent and of decided spirituality are needed. [Cf: Loma Linda Messages p. 314 para. 07] p. 468, Para. 1, [1907MS].

We may, in the work of educating our nurses, reach a high standard in the knowledge of the true science of healing. That which is of the most importance is that the students be taught how to truly represent the principles of health reform. Teach the students to pursue this line of study faithfully, combined with other essential lines of education. The grace of Jesus Christ will give wisdom to all who will follow the Lord's plan of true education. [Cf: Loma Linda Messages p. 315 para. 01] p. 468, Para. 2, [1907MS].

Let the students follow closely the example of the One who purchased the human race with the costly price of His own life. Let them appeal to the Saviour, and depend upon Him as the One who heals all manner of diseases. The Lord would have the workers make special efforts to point the sick and suffering to the great Physician who made the human body. He would have all become obedient children to the faith, that they may come with confidence and ask for bodily restoration. Many who come to our sanitariums will be (558) blessed as they learn the truth concerning the word of God, many who would never learn it through any

other medium. [Cf: Loma Linda Messages p. 315 para. 02] p. 468, Para. 3, [1907MS].

It is well that our training-schools for Christian workers should be established near to our health institutions, that the students may be educated in the principles of healthful living. Institutions that send forth workers who are able to give a reason for their faith, and who have that faith that works by love and purifies the soul, are of great value. [Cf: Loma Linda Messages p. 315 para. 03] p. 468, Para. 4, [1907MS].

I have clear instruction that wherever it is possible, schools should be established near to our sanitariums, that each institution may be a help to the other. But I dare not advise that steps be taken at this time to branch out so largely in the educational work at Loma Linda that a large outlay of means will be required to erect new buildings. Our faithful workers at Loma Linda must not be overwhelmed with such great responsibilities that they will be in danger of becoming worn and discouraged. [Cf: Loma Linda Messages p. 315 para. 04] p. 468, Para. 5, [1907MS].

I am charged to caution you against building extensively for the accommodation of students. It would not be wise to invest at this time so large a capital as would be required to equip a medical college that would properly qualify physicians to stand the test of the medical examinations of the different States. [Cf: Loma Linda Messages p. 315 para. 05] p. 468, Para. 6, [1907MS].

A movement should not now be inaugurated that would add greatly to the investment upon the Loma Linda property. Already there is a large debt resting upon the institution, and discouragement and perplexity would follow if this indebtedness were to be greatly increased. As the work progresses, new improvements may be added from time to time as they are found necessary. An elevator should soon be installed in the main building. But there is need (559) of strict economy. Let our brethren move cautiously and wisely, and plan no larger than they can handle without being overburdened. [Cf: Loma Linda Messages p. 315 para. 06] p. 469, Para. 1, [1907MS].

In the work of the school maintain simplicity. No argument is so powerful as is success founded upon simplicity. And you may attain success in the education of students as medical missionaries without a medical school that can qualify physicians to compete with the physicians of the world. [Cf: Loma Linda Messages p. 316 para. 01] p. 469, Para. 2, [1907MS].

Let the students be given a practical education. And the less dependent you are upon worldly methods of education, the better it will be for the students. Special instruction should be given in the art of treating the sick without the use of poisonous drugs and in harmony with the light that God has given. Students should come forth from the school without having sacrificed [Cf: Loma Linda Messages p. 316 para. 02] p. 469, Para. 3, [1907MS].

The education that meets the world's standard is to be less and less valued by those who are seeking for efficiency in carrying the medical missionary work in connection with the work of the third angel's

message. They are to be educated from the standpoint of conscience; and as they conscientiously and faithfully follow right methods in their treatment of the sick, these methods will come to be recognized as preferable to the methods of nursing to which many have become accustomed, which demands the use of poisonous drugs. [Cf: Loma Linda Messages p. 316 para. 03] p. 469, Para. 4, [1907MS].

We should not at this time seek to compete with worldly medical schools. Should we do this, our chances of success would be small. We are not now prepared to carry out successfully the work of establishing large medical institutions of learning. Moreover, should we follow the world's methods of medical practice, (560) exacting the large fees that worldly physicians demand for their services, we would work away from Christ's plan for our ministry to the sick. [Cf: Loma Linda Messages p. 316 para. 04] p. 469, Para. 5, [1907MS].

There should be at our sanitariums intelligent men and women, who can instruct in Christ's methods of ministry. Under the instruction of competent, consecrated teachers, the youth may become partakers of the divine nature, and learn how to escape the corruptions that are in the world through lust. I have been shown that we should have many more women who can deal especially with the diseases of women, many more lady nurses who will treat the sick in a simple way and without the use of drugs. [Cf: Loma Linda Messages p. 316 para. 05] p. 469, Para. 6, [1907MS].

There are many simple herbs which, if our nurses would learn the value of, they could use in the place of drugs, and find very effective. . . [Cf: Loma Linda Messages p. 316 para. 06] p. 470, Para. 1, [1907MS].

I write these things that you may know that the Lord has not left us without the use of simple remedies which when used will not leave the system in the weakened condition in which the use of drugs so often leaves it. We need well-trained nurses who can understand how to use the simple remedies that nature has provided for restoration to health, and who can teach those who are ignorant of the laws of health, how to use these simple but effective cures. [Cf: Loma Linda Messages p. 316 para. 07] p. 470, Para. 2, [1907MS].

He who created men and women has an interest in those who suffer. He has directed in the establishment of our sanitariums and in the building up of schools close to our sanitariums, that they may become efficient mediums in training men and women for the work of ministering to suffering humanity. In the treatment of the sick, poisonous drugs need not be used. Alcohol or tobacco in any form must not be recommended, lest some soul be led to imbibe a taste for these evil things. There will be no (561) excuse for the liquor-dealers in that day when every man shall receive according to his works. Those who have destroyed life will by their own life have to pay the penalty. God's law is holy and just and good. [Cf: Loma Linda Messages p. 317 para. 01] p. 470, Para. 3, [1907MS].

We have seen the poor wrecks of humanity come to our sanitariums to be cured of the liquor habit. We have seen these who have ruined their health by wrong habits of diet, and by the use of flesh-meats. This is why we need to lift up the voice like a trumpet, and show "My people their transgressions, and the house of Jacob their sins." [Cf: Loma

Linda Messages p. 317 para. 02] p. 470, Para. 4, [1907MS].

The Lord will judge according to their works those who are seeking to establish a law of the nations that will cause men to violate the law of God. In proportion to their guilt will be their punishment. The Lord would have us lift up the Sabbath of the Lord our God. We have a sacred work to do in opening blind eyes in regard to the day that the Lord has set apart and sanctified as the rest day of mankind. He declares, "The seventh day is the Sabbath of the Lord thy God." He has placed His own signature upon that day that He has set apart to be observed as long as time shall last. We should have much to say upon this subject just now. [Cf: Loma Linda Messages p. 317 para. 03] p. 470, Para. 5, [1907MS].

Let Seventh-day Adventist medical workers remember that the Lord God omnipotent reigneth. Christ was the greatest Physician that ever trod the sin-cursed earth. The Lord would have His people come to Him for their power of healing. He will baptize them with His holy Spirit, and fit them for a service that will make them a blessing in restoring the spiritual and physical health of those who need healing. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 317 para. 04] p. 470, Para. 6, [1907MS].

(562)--H.-358-'07--Loma Linda, Cal., Nov. 3, 1907. Dear Brother and Sister Haskell: We thank you for your letters and for the news that they contain. . . [Cf: Loma Linda Messages p. 317 para. 05] p. 471, Para. 1, [1907MS].

For more than a year the light has been coming to me that here at Loma Linda we should have a school of the highest order, and that the very best talent should be obtained, in order to prepare young men and young women for medical missionary work. This work we are desirous of seeing accomplished. It should not be necessary for students to be placed under the influence of teachers who do not obey the law of God. [Cf: Loma Linda Messages p. 317 para. 06] p. 471, Para. 2, [1907MS].

I wish that you might have been present at this meeting. I think it would be well for you to be here as soon as possible. The instruction you might give would just now be very timely. You should be here with us to help in molding and fashioning the work. We are all doing the best we can to take advanced steps in the right direction. [Cf: Loma Linda Messages p. 318 para. 01] p. 471, Para. 3, [1907MS].

There should be a different mold placed upon the work in this Southern Calif. Conference. The president of this field has not had the experience that one should have who occupies such an important position. He seems to be unable to understand the Lord's plans for the carrying forward of the work. [Cf: Loma Linda Messages p. 318 para. 02] p. 471, Para. 4, [1907MS].

A man lives unto God when he continually recognizes Him as a present Helper. When there is a recognition of the Lord Jesus Christ, there will be a holy fear lest he shall make mistakes. The soul will be drawn out continually in earnest prayer as he realizes his needs. As he draws nigh to God, God will draw nigh unto him, the love of God will be kindled in his heart, and (563) he will be able to speak the words of God. The language of the heart will then be, "Whom have I in heaven but Thee, and who on earth do I desire beside Thee?" [Cf: Loma Linda

Messages p. 318 para. 03] p. 471, Para. 5, [1907MS].

We must give evidence of a spiritual relationship to God, in all our ways acknowledging Him. Others will be able to detect whether we make ourselves a center; or whether we regard Christ as all and in all. When we have the fear of the Lord ever before us, our experience will not be tame and spiritless. Christ formed within will be the hope of glory. [Cf: Loma Linda Messages p. 318 para. 04] p. 471, Para. 6, [1907MS].

The fear of the Lord is the beginning of wisdom. In Him there is a hope that "maketh not ashamed." The joy of the Lord will break forth from lips that are sanctified. We must now receive rich experiences in the service of God. [Cf: Loma Linda Messages p. 318 para. 05] p. 471, Para. 7, [1907MS].

Our faith is to be expressed in thanksgiving. "Whoso offereth praise glorifieth God." "In everything give thanks." "Bless the Lord, O my soul, and all that is within me, bless His holy name." Let expressions of praise flow forth from human lips. We are to rejoice in the Lord more than we have done. Let not the heart remain cold and dull and unimpressive. [Cf: Loma Linda Messages p. 318 para. 06] p. 471, Para. 8, [1907MS].

There are some who think that in matters of practical Christianity, they have a superior intelligence. Whether or not this is so, will be demonstrated by the life-actions. Are they self-centered, or are they moved by the Holy Spirit of truth and righteousness. Religion is to become a living, active principle. The one all-absorbing motive of the true Christian is to give an expression of the goodness and love of Christ. [Cf: Loma Linda Messages p. 318 para. 07] p. 472, Para. 1, [1907MS].

We need you here, Brother Haskell, to exert your influence against the presumption of men who feel that their brethren must ask permission of them, before engaging in the Lord's service where and in the manner that He indicates. Such presumption should (564) find no place in the cause of God. We hope that there may be such changes here that the work of the Lord may move on more smoothly. [Cf: Loma Linda Messages p. 318 para. 08] p. 472, Para. 2, [1907MS].

The Lord sends His messages to correct the erring, however highly they may regard themselves. He asks that they submit their judgment to His control. Every soul must be under discipline to God. To occupy an exalted position is not always evidence that the Lord has placed an individual in that position. It is the works, not position, that testify to the value of a man. Hereditary traits of character need to be overcome. A man cannot safely be entrusted with the control of others, unless he himself is under the sanctification of the Holy Spirit. [Cf: Loma Linda Messages p. 319 para. 01] p. 472, Para. 3, [1907MS].

In the spirit of meekness and lowliness of heart, all methods and plans should be submitted to wise counselors for their prayerful consideration and their endorsement. Otherwise, a restless, speculative energy and ambition may make an evil mark upon the cause of God, and subvert and hinder the very work that the Lord has declared should be done in this Conference. [Cf: Loma Linda Messages p. 319 para. 02] p.

472, Para. 4, [1907MS].

In order that the great work of sanctification that needs to be carried forward in the churches of Southern California may be accomplished, the minds and wills of our ministers, physicians, and teachers should be united, their hearts blending in one Spirit to give the trumpet a certain sound. Let every voice proclaim distinctly the third angel's message. In word and act let those who are proclaiming the message, reveal that they are numbered among those "that keep the commandments of God, and the faith of Jesus." [Cf: Loma Linda Messages p. 319 para. 03] p. 472, Para. 5, [1907MS].

If this had been done faithfully, with the word of the living God as the great lesson-book, the third angel's message would have gone with greater power. Had all God's ministers, as faithful stewards of the grace of God, called upon the world to (565) hear the last note of warning, giving the trumpet a certain sound, thousands more might have been converted, and added their voices in proclaiming the message to the world. In distinct notes of solemn warning is to be given the closing message that will prepare a people to receive the seal of the living God. [Cf: Loma Linda Messages p. 319 para. 04] p. 472, Para. 6, [1907MS].

Satan is working to fill minds with the spirit of ambition and of commercialism. Those whose minds are thus diverted, will lose their opportunity of giving the last message to the world. [Cf: Loma Linda Messages p. 319 para. 05] p. 473, Para. 1, [1907MS].

If faithful work had been done during the last few years that have gone into eternity, thousands of souls would now be found with Bibles in their hands, reading the Word of God, and praying for light and guidance. Many of these would be engaged in the work of hunting for souls, and fitting up a people to stand in the great day of God. But some who ought to be missionaries, are filled with the spirit of commercialism, and with an ambition to secure for themselves certain advantages. The truth becomes to them a dead letter, not practiced nor obeyed. [Cf: Loma Linda Messages p. 319 para. 06] p. 473, Para. 2, [1907MS].

Jehovah is the true God. Let Him be feared and revered. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 319 para. 07] p. 473, Para. 3, [1907MS].

(569)--H.364-'07--Loma Linda, Calif. Nov. 10, '07. Dear Brother and Sister Haskell;--We feel that you are needed in the Southern California field at this time. W. C. White thinks that you may be planning to labor for a time in Nashville. But I feel that your labors are very essential right here at Loma Linda and I hope that you will not delay coming longer than seems necessary. If ever such help as you can give was needed, it is now. [Cf: Loma Linda Messages p. 321 para. 01] p. 473, Para. 4, [1907MS].

We have found that some things are not as they should be, and I have borne a decided testimony concerning the workings of a one-man power. I wrote a very decided testimony regarding the course of Elder Reaser, and read it to Elders Daniells, Irwin, Cottrell, and a few others. A copy was sent to Elder Reaser, and I think he has decided to resign his

position as president of the conference. He has sown seed that will bear evil fruit. By his words and by his actions, he has disseminated doubts regarding the Testimonies. [Cf: Loma Linda Messages p. 321 para. 02] p. 473, Para. 5, [1907MS].

Yesterday I spoke in the assembly Hall here at Loma Linda, and the Lord gave me a decided message. Elder Reaser opened the meeting with prayer, and I followed him with an earnest prayer for the presence of the Holy Spirit. I then spoke for one hour, and the Lord greatly helped me. [Cf: Loma Linda Messages p. 322 para. 01] p. 473, Para. 6, [1907MS].

Now I hope that you can soon be here. The spirit of doubt and uncertainty that has been implanted in the minds of many in this conference demands that a strong testimony be borne in the churches. .
 . (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 322 para. 02] p. 473, Para. 7, [1907MS].

(570)--Nov. 18,-'07.--B.-378-'07--Loma Linda Calif., Nov. 11, 1907. To the Leading Men in the Southern California Conference: Dear Brethren: God's messengers are to sense their grave responsibility. They are to trust humbly in God. The Lord calls now for conscientious, humble minute-men. He invites them, "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." The Lord Jesus came to our world as its Redeemer. He came as an example to all men. The world was in need of a correct representation of the future inhabitants of the city of God. [Cf: Loma Linda Messages p. 322 para. 03] p. 473, Para. 8, [1907MS].

Every one who has responsibilities to bear will reveal by his daily life whether or not he is fitted for the office that he holds. Ministers of the gospel will be tempted to strive for worldly and commercial advantages; but worldly interests must be laid aside. The glory of God must be kept in view. The saving of souls is to be their all-important burden. [Cf: Loma Linda Messages p. 322 para. 04] p. 474, Para. 1, [1907MS].

Men who live in the atmosphere of Christ's presence will communicate the principles of heaven in conversation, in spirit, in tenderness, because they are learning of Christ. They will set a right example to their associates. [Cf: Loma Linda Messages p. 322 para. 05] p. 474, Para. 2, [1907MS].

There are many who may be saved, if their prejudiced ideas can be removed, and if they consent to take upon them the yoke of Christ. All should bear in mind the words of Christ: "Ye are the salt of the earth; but if the salt have lost his savor, (571) wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. [Cf: Loma Linda Messages p. 322 para. 06] p. 474, Para. 3, [1907MS].

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." [Cf: Loma Linda Messages p. 322 para. 07] p. 474, Para. 4, [1907MS].

The special work of the leaders is to let the light so shine as to glorify God. As God's messengers, they must have a thorough knowledge of Bible truth. Through watchfulness and prayer they must maintain such a connection with God that they may be the light of the world, and that prejudice may be removed from those who behold their consistent walk, and hear their teachings, in regard to the word of God. As a result of their influence and teachings, many will joyfully accept the present truth. [Cf: Loma Linda Messages p. 323 para. 01] p. 474, Para. 5, [1907MS].

By kindness, by graceful behaviour, the messenger of the Lord is to give to the world an evidence of what the truth has done for his soul. The very grace of his words will be a convincing evidence; for the Lord will impress the human mind, and many will submit to the sweet influence of the Spirit of God. Angels of God will impress the minds with sacred truths. [Cf: Loma Linda Messages p. 323 para. 02] p. 474, Para. 6, [1907MS].

If believers fall in love with the truth in its purity, if they become free from all worldliness and self-exaltation, if they are all agreed, the influence of their lives will make an impression on unbelievers. Their reward may not always come in this life, but even in this world they will possess a peace and quietude, a rest in God, that passeth all understanding. Many will take knowledge of them, that they have been with Jesus and have learned of Him. In the future will come their exceeding great reward. In the heavenly courts they will hear the words, "Well (572) done, good and faithful servant; enter thou into the joy of thy Lord." In their purity, their humility, and their meekness, they have represented Christ, and they are now entering into their eternal riches. They are washed and made white in the blood of the Lamb. The joy of Christ is their exceeding great reward. [Cf: Loma Linda Messages p. 323 para. 03] p. 474, Para. 7, [1907MS].

I write these things to you, my brethren, although all of you may not fully comprehend them. If I did not believe that God's eye is over His people, I could not have the courage to write the same things over and over again. But I am bidden to say to the messengers, that no commercial spirit should be permitted to enter into their messages or into any part of their work. Said the Angel, "Be ye clean that bear the vessels of the Lord." These words were twice repeated during the representation that was given me. [Cf: Loma Linda Messages p. 323 para. 04] p. 475, Para. 1, [1907MS].

Reformation Needed in the Churches.-- There is a work to be done in all our churches. The criticizing, the condemning, and the arbitrary forbiddings of men, whatever their position, is displeasing to God. During the past two years, the churches have had in some lines a wrong education. [Cf: Loma Linda Messages p. 323 para. 05] p. 475, Para. 2, [1907MS].

God has a people whom He is leading and instructing. And the man who exercises the power to permit or to forbid, as his judgment may indicate, has given a representation of an unsanctified disposition. [Cf: Loma Linda Messages p. 323 para. 06] p. 475, Para. 3, [1907MS].

The churches will be left powerless, if they are educated to obey the

dictates of finite men instead of obeying the leadings of God. They must not be made to feel that before they can engage in any enterprise, they must first obtain permission of men. God bids me say, Cease from man, whose breath is in his nostrils, for (573) wherein is he to be accounted for? Am not I to be consulted? Are finite, impulsive human agencies to have the control of My chosen ones? [Cf: Loma Linda Messages p. 323 para. 07] p. 475, Para. 4, [1907MS].

Our minds must be stayed on God, not on men who have lost their bearings, and who do not discern that position can not give a man unerring judgment. Every man is to fear and honor God. All are to reverence Him, and to show their interest in His people. There must be a constant seeking for divine instructions. The Lord has not appointed one man to exercise his conscience for another man. [Cf: Loma Linda Messages p. 324 para. 01] p. 475, Para. 5, [1907MS].

The Conference President.-- When a man is placed as president of a conference, it is not to be supposed that he is to mold and fashion the minds of the workers in that conference after his own human ideas; and that if men do not follow his ideas, they may be brought to terms by his saying to them, "You cannot receive wages from this conference unless you do as I tell you." [Cf: Loma Linda Messages p. 324 para. 02] p. 475, Para. 6, [1907MS].

It is the duty of the presidents of our conferences to deal kindly and impartially with all the workers under their charge. They should counsel with their fellow laborers, regarding the wisest course of action to be followed in their labors. In meekness and humility they should set an example of earnest zeal and integrity. But never should they assume the responsibilities that belong to other workers. [Cf: Loma Linda Messages p. 324 para. 03] p. 475, Para. 7, [1907MS].

In the minds of many there is a false idea regarding the duties of a conference president. By a faithful example, it is his privilege to be a help spiritually to all the other workers, encouraging them to come into such relation to God that He can direct them in their appointed work. The first qualification for the president of a conference is that he himself has learned to (574) seek and to receive counsel from God. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [Cf: Loma Linda Messages p. 324 para. 04] p. 476, Para. 1, [1907MS].

I am instructed to say that when a man swells to large undue proportions, the people should assemble and in the name of the Lord release that man from office, and put some one in who will not suppose that he is sufficient in wisdom to define how every branch of the work shall be conducted, but one who will seek to find out what is his duty. It is the privilege of the conference president to say, "I have this responsibility. If I lose the sweet spirit of Jesus Christ, with its softening, subduing influence, that is to constitute me a light amid the moral darkness, then I must no longer hold this sacred office." [Cf: Loma Linda Messages p. 324 para. 05] p. 476, Para. 2, [1907MS].

I now call upon all our churches in Southern California to awake, before it is everlastingly too late. The self-competent men who do not humble their souls before God, will unless they repent, certainly be

lost. [Cf: Loma Linda Messages p. 324 para. 06] p. 476, Para. 3, [1907MS].

In some lines, the work must now be remedied, and the all sufficiency of men must be outlived, by a diligent turning to the word of God. Oh, I am so sad, because of the example that has been given of a superiority, a dictatorial authority, that has been born of self! [Cf: Loma Linda Messages p. 325 para. 01] p. 476, Para. 4, [1907MS].

A real converting, reformatory change should now take place. Every one who fears God should search the Scriptures, and carry with him into his day's work a sense of his privileges under a Ruler who understands the purity of his motives. Minds must not be diverted from God to man. We must not fear the fear of the wicked, and allow our consciences to be manipulated by men. Satan has been bearing rule in many minds. He will work through (575) those who can be easily exalted and led to exercise their capabilities to repress or exalt others. The time has come when we must keep firm hold of the strong arm of Jehovah; for every species of delusion is being exercised. The prince of darkness is working through the minds of men who, in their lack of spiritual discernment, suppose that they are to rule the experience of the Lord's little children, who are to look to God in a living, simple working faith. [Cf: Loma Linda Messages p. 325 para. 02] p. 476, Para. 5, [1907MS].

Satan is working to captivate the world. We have entered the last great conflict. But holy angels will guard the people of God, so long as they put their trust in His infinite power. Could our eyes be opened, we should see holy angels guarding the humble followers of Jesus, and evil angels working upon human minds to intercept the rays of light from the word of God that should come to the people. [Cf: Loma Linda Messages p. 325 para. 03] p. 476, Para. 6, [1907MS].

"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." [Cf: Loma Linda Messages p. 325 para. 04] p. 477, Para. 1, [1907MS].

Read and study carefully the whole of the fifty-eighth chapter of Isaiah. If positions of responsibility are entrusted to men who are distrustful of self, and fear the Lord God, they will understand that it is a matter of great importance that they walk humbly before God, and that they do not become careless, or inattentive to His word. [Cf: Loma Linda Messages p. 325 para. 05] p. 477, Para. 2, [1907MS].

I am to say to the people of God, Take heed that ye be not deceived. "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." Ellen G. White. [Cf: Loma Linda Messages p. 325 para. 06] p. 477, Para. 3, [1907MS].

(576)--W.-392-1907.--Paradise Valley Sanitarium, National City, California. December 1, 1907. Elder and Mrs. J. E. White:--Dear Children: I thank the Lord that He has sustained me on this journey. I have done much important writing. On Sabbath a week ago, and again last

Sabbath, I spoke in the church at San Diego. . . [Cf: Loma Linda Messages p. 326 para. 01] p. 477, Para. 4, [1907MS].

I am hoping and praying that I may understand my duty. It seems to me that I must remain in this section of the country until after Elder Haskell arrives, and then I may not be able to leave for some weeks to come. An important work has been begun in the vicinity of Riverside. The third year class of students at Loma Linda went over to Riverside a few weeks ago, and did their first practical work in canvassing for "Ministry of Healing." There were eight in the class, and their object in visiting the homes of the people was more to become acquainted, and to talk of the work at Loma Linda, than it was to sell books for profit. However, in the course of their conversation, they would usually introduce "Ministry of Healing," tell the story of the book, and then offer to sell it as a volume that contained the principles taught in the school at Loma Linda. In this way, about seventy copies of the book were placed in the homes of the people, in a little over one week; and the students made many, many friends for the work at Loma Linda. Wherever they went, they sought to leave a good impression. We believe they did a good work. They were wide awake, and full of courage in the Lord, and seem to have met with success. [Cf: Loma Linda Messages p. 326 para. 02] p. 477, Para. 5, [1907MS].

(577) The second-year class will undertake a similar work soon while the third-year class continue their studies at Loma Linda. Later on, it is hoped that some members of the first-year class can go out. Thus each of the several students in the school will assist in working Riverside. I suppose you have seen that place. It is a grand city, and the managers of Loma Linda Sanitarium are seeking to gain a foothold there by introducing, first, the "Ministry of Healing." Afterward, they will send out students with "Christ's Object Lessons." They will earnestly endeavor to handle these books wisely. [Cf: Loma Linda Messages p. 326 para. 03] p. 477, Para. 6, [1907MS].

A similar work is to be carried on in other places besides Riverside. We are all praying that the Lord may abundantly bless these first working forces going out from the school. It means much to our Loma Linda Training School and Sanitarium, not only with regard to the good impression that they hope to make on the minds of the people, but in a financial way as well. Many new students have come in, and considerable money will be needed to care for them all, and at the same time keep up the other running expenses of the school and sanitarium. At Loma Linda there are now over a hundred under training for medical missionary work. [Cf: Loma Linda Messages p. 326 para. 04] p. 478, Para. 1, [1907MS].

Oh, how anxious I am to have a small press in operation at Loma Linda, so as to print the discourses that shall be given in the surrounding cities! I have mentioned the matter to Brother Henry W. Kellogg; for he has a special interest in this line of work. We need a small press for printing notices, and for bringing out in printed form, for use in surrounding cities, discourses that will be given from time to time. Now is our time to work. We expect to connect with the W.C.T.U. in some lines of service. [Cf: Loma Linda Messages p. 326 para. 05] p. 478, Para. 2, [1907MS].

(578) I can not feel free to return to St. Helena until I see the work

fully in running order. The Lord has given light that these cities in the San Bernardino Valley should be worked. The time has come to do this, and we are to have wise managing forces to carry the work forward intelligently . . . [Cf: Loma Linda Messages p. 327 para. 01] p. 478, Para. 3, [1907MS].

There never was a time when we needed more to encourage faith, than at the present time; for there are perplexities on the right hand and on the left. (Signed) Ellen G. White. [Cf: Loma Linda Messages p. 327 para. 02] p. 478, Para. 4, [1907MS].

Help the Workers.--Sanitarium, Napa Co., Cal., January 19, 1907.--Elder A. G. Daniells, Takoma Park Station, Washington, D. C.--Dear Brother:--Today I have been carrying a heavy burden on my heart. Last night some matters of special importance were opened up before me. I seemed to be passing through a severe conflict. I was addressing a company of men and women and presenting to them the dangers of our people. I spoke of our great need of being much with God in prayer. I had words of encouragement to give to different ones. [Cf: Spaulding-Magan Collection p. 395 para. 02] p. 478, Para. 5, [1907MS].

Words of instruction were given to me to speak to you and Elder Evans, and Elder Washburn. I said, You have a work to do to encourage the school work in Madison, Tenn. There are but few teachers among us who have had experience in carrying forward the work in hard places. The workers who have been striving to carry out the mind and will of God in Madison have not received the encouragement they should have had. Unless Brother Sutherland is relieved of some of the pressure that is upon him he will fall under the burden. [Cf: Spaulding-Magan Collection p. 395 para. 03] p. 478, Para. 6, [1907MS].

You may ask what is needed? I answer it is encouragement. Brethren Sutherland and Magan have had a severe lesson in the past. The Lord sent them correction and instruction, and they received the message from the Lord and made confession. It was a grievous mistake to plan to center so many interests in Battle Creek. Shall we be influenced by those who say that the men who made that mistake can not be trusted? [Cf: Spaulding-Magan Collection p. 395 para. 04] p. 479, Para. 1, [1907MS].

When I was in Washington I entreated Brethren Sutherland and Magan to believe that God had forgiven their mistakes, and I since tried by my help and encouragement to have them realize that the Lord had placed them on vantage ground. [Cf: Spaulding-Magan Collection p. 395 para. 05] p. 479, Para. 2, [1907MS].

It is your privilege, Brother Daniells, and the privilege of those who have wide influence in the work, to let these brethren understand that they have your confidence and encouragement in the work they are bravely doing. Brother Sutherland is in a precarious state of health. We can not afford to lose him. We need his experience in the school work. The brethren who have influence should do all in their power to hold up the hands of these workers by encouraging and supporting the work of the Madison school. Means should be appropriated to the needs of the work in Madison,---That the labor of the teachers may not be so hard in the future. [Cf: Spaulding-Magan Collection p. 395 para. 06] p. 479, Para. 3, [1907MS].

Our Individual Responsibility.--Our churches are certainly in need of instructors. "Sanctify the Lord God of Hosts and let him be your fear and let him be your dread." [Cf: Spaulding-Magan Collection p. 396 para. 01] p. 479, Para. 4, [1907MS].

To every man is given his work. In the representation of the parable, the householder gave the talents to his servants "according to their several ability." All are not in possession of the same capabilities. Each has a special work to do, that there may be no schism in the body of Christ. Each is to take up his special place and turn with patience the race that is set before him. [Cf: Spaulding-Magan Collection p. 396 para. 02] p. 479, Para. 5, [1907MS].

We have moral and social obligations to meet. There is an abundance of work for all to do. Many are groping in darkness and following the paths of selfish gratification, while professing the name of Christ. They have not felt the responsibility developing upon them to grow up to the full stature of men and women in Christ Jesus. Such ones need the help of a kind heart, a helpful hand, to lead them back into the paths of righteousness. As Christians we have a special work before us which if we will do in humility of mind, God will honor with his blessing. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 396 para. 03] p. 479, Para. 6, [1907MS].

Awake! Awake! Awake!--January 24, 1907.--The time in which we live have a peculiar importance. Countries hitherto closed to the gospel are opening their doors, and are pleading for the word of God to be explained to them. Kings and princes will open their long-closed gates, inviting the heralds of the cross to enter. The harvest truly is great, but the laborers are few. Can the Christian, who has the world for his field, fold his hands in idleness, and leave the sheaves ungathered? Eternity alone will reveal the results of well directed efforts put forth now. Let every family who claims to believe the third angel's message put forth earnest, untiring efforts to proclaim the truth. [Cf: Spaulding-Magan Collection p. 396 para. 04] p. 479, Para. 7, [1907MS].

My sisters, do not spend your money needlessly for dress, but dress plainly. Fathers and mothers, educate your children to dress inexpensively; teach them to save their pennies for missionary work. Let every member of the family practice self-denial. Christ is our example. He was the Prince of Glory, but he had such an interest in our world that he left his riches, and came to this earth to live a life that should be an example to rich and poor alike. He taught that all should come together in love and unity, to work as he worked, to sacrifice as he sacrificed, and to love as children of God. [Cf: Spaulding-Magan Collection p. 396 para. 05] p. 480, Para. 1, [1907MS].

My brethren and sisters, you must be willing to be converted yourselves, in order to practice the self-denial of Christ. Dress plainly, but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box, into which you can put the money saved by little acts of self-denial. Day by day gain a clearer understanding of the word of God and improve every opportunity to impart the knowledge you have gained. Do not become weary in well-doing; for God is constantly imparting to you the great blessing of his Gift to the world. Cooperate with the Lord Jesus, and he will teach you the

priceless lessons of his love. Time is short; in due season, when time shall be no longer, you will receive your reward. [Cf: Spaulding-Magan Collection p. 397 para. 01] p. 480, Para. 2, [1907MS].

From many places calls are coming for ministers, for teachers, for physicians to carry on the work in sanitarium, but we have not the trained workers to send. We have sanitariums, but we need more of these institutions in various places. We need schools that will be self-supporting and this can be, if teachers and students will be helpful, industrious, and economical. There is no need for debts to accumulate on our schools. And the old debts should be cleared away. [Cf: Spaulding-Magan Collection p. 397 para. 02] p. 480, Para. 3, [1907MS].

Sacrifices must be made on every hand; we must devise and plan, and labor to the utmost to be thrifty and economical. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 397 para. 03] p. 480, Para. 4, [1907MS].

Do Not Colonize.--Sanitarium, Napa Co., Cal., February 11, 1907. To our Brethren in Graysville, Tennessee:--I have a message for our people in Graysville. Christ sent forth his disciples to go to all countries and people and tongues. He is not pleased when many who are well instructed in the truth remain together in one place; for they are in danger of imbibing a spirit of criticizing and faultfinding. He desires them to engage in his work in new fields. He desires them to educate people who know not the truth. As they open the word of life to others, the Lord will move upon hearts to receive the truth, and new churches will be raised up. [Cf: Spaulding-Magan Collection p. 397 para. 04] p. 480, Para. 5, [1907MS].

Those who manifest pride by belittling the capabilities of others, and speaking contemptuously of them, need a personal experience in the service of God. Let them move out in humility and labor in new fields, under the supervision of God. To many of our people who are located in Graysville I am instructed to say, Go forth and labor in fields where the truth has never been proclaimed. The Holy Spirit will be your helper and teacher, and you will obtain a new and living experience. [Cf: Spaulding-Magan Collection p. 397 para. 05] p. 480, Para. 6, [1907MS].

I am bidden to say to our brethren in Graysville and in other centers, If the Lord has not called you definitely to a work where you are located, Go forth as missionaries sent by God. Labor as Christ did, preaching wherever you can obtain a hearing. Labor and pray. Christ will be with all who will do honest missionary work. New churches are to be built up, and in many places the word of life is to be proclaimed. Multitudes are to hear from inspired tongues the last message of mercy to a fallen world. [Cf: Spaulding-Magan Collection p. 398 para. 01] p. 481, Para. 1, [1907MS].

God will give to his messengers a knowledge of the truth of his word, and he will give them clear utterance. Souls will be converted, and they in turn will labor for others. [Cf: Spaulding-Magan Collection p. 398 para. 02] p. 481, Para. 2, [1907MS].

Let the members of the church in Graysville seek earnestly for the converting power of God upon their hearts. Let them seek to be brought

under the softening, subduing influence of His Holy Spirit, to free them from the spirit of fault-finding, and to make them of one mind. When men are submissive to God, He can use them effectively in His great work. [Cf: Spaulding-Magan Collection p. 398 para. 03] p. 481, Para. 3, [1907MS].

"Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 398 para. 04] p. 481, Para. 4, [1907MS].

Helping the Madison School.--Sanitarium, Napa Co., Cal., February 5, 1907. Elder E. G. Hayes:--Dear Brother:--I write to ask you to interest yourself in the school at Madison. (Brethren Sutherland and Magan worked diligently, far beyond their strength, to open up the school work in this place, which is of the Lord's appointment. They have endeavored to establish a school that would fit young men and young women to act as missionaries in the Southern field.) [Cf: Spaulding-Magan Collection p. 398 para. 05] p. 481, Para. 5, [1907MS].

At the present time they should have five thousand dollars to enable them to provide suitable facilities for the work, and still more should be provided, in order that a small sanitarium may be connected with the school. [Cf: Spaulding-Magan Collection p. 398 para. 06] p. 481, Para. 6, [1907MS].

So far they have received very little help in this enterprise, compared with the needs and importance of the work. They have worked hard, and have laid plans for such an education as is essential to prepare workers to be able to teach the ignorant, and to explain the Scriptures. Besides the study of books, the students are taught to till the soil, to build houses, and to perform other useful labor. [Cf: Spaulding-Magan Collection p. 399 para. 01] p. 481, Para. 7, [1907MS].

The location of the Madison school is excellent, and possesses great advantages for the school work. But the leaders in this work are carrying too heavy a burden, and should be relieved from the great anxiety that has rested upon them, because of a lack of means with which to do what must be done to provide suitable conditions for a successful school. [Cf: Spaulding-Magan Collection p. 399 para. 02] p. 482, Para. 1, [1907MS].

Shall we allow these workers to be burdened beyond their strength, carrying forward almost alone a work in which they should receive the hearty co-operation of their brethren. [Cf: Spaulding-Magan Collection p. 399 para. 03] p. 482, Para. 2, [1907MS].

I appeal to our brethren in South Dakota to help in this emergency, and make a liberal gift to the Madison School, that they may erect a chapel and school building. Such a building should have been provided

from them long ago. Let us not leave these men to work under present disadvantages, when time is too precious, and the need for trained workers in the South is so great. [Cf: Spaulding-Magan Collection p. 399 para. 04] p. 482, Para. 3, [1907MS].

The work in the south has been sadly neglected. It is high time that our churches were awakened to their duty to this needy field. The light must shine forth amid the moral darkness of ignorance and superstition. The truth in its simplicity must be brought to those who are in ignorance. [Cf: Spaulding-Magan Collection p. 399 para. 05] p. 482, Para. 4, [1907MS].

In the common schools some things are taught that are a hindrance rather than a blessing. We need schools where the work of God is made the basis of education. The Madison Training School for teachers should have the hearty support of God's people. Therefore I ask you and your associates on the conference committee to act liberally in helping our brethren in Madison in this important work. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 399 para. 06] p. 482, Para. 5, [1907MS].

Support to be Given Madison.--Sanitarium, Napa, Co. Cal., Feb. 24, 1907. Southern Union Conference Committee:--It is in harmony with the leadings of God's Spirit that Brethren Sutherland and Magan and their associates have begun a work at Madison. The Lord has guided them in the selection of a location for the school. Had a small sanitarium been established in connection with the school, this would have been in the order of God, and these two institutions would have been a mutual help. This has not yet been done, but our brethren in Madison need not be discouraged. [Cf: Spaulding-Magan Collection p. 399 para. 07] p. 482, Para. 6, [1907MS].

I would say to our brethren in the Southern field, Let there be no restrictions laid on the Madison School to limit its work in the field of its operation. If Brethren Sutherland and Magan have promised not to draw students to their school from the Southern states, they should be freed from any such restrictions. Such a promise should never have been asked nor granted. I am instructed to say that there should be no restrictions limiting their freedom to draw students from the Southern field. There is need of such an institution as has been established near Nashville, and let no one endeavor to hinder the attendance of those who can at that school best receive the training that will fit them to labor in the Southern states, and in other mission fields. [Cf: Spaulding-Magan Collection p. 400 para. 01] p. 482, Para. 7, [1907MS].

At Berrien Springs Brethren Sutherland and Magan carried on a work of self-sacrifice. They did not leave the North because they had lost their influence: They went to the South because they saw the needs of that field. In their work in Madison they should have encouragement from these whom they have come to help. Those who have in charge the disbursement of funds coming to the Southern field, should not fail to render proportionate help to the Madison School. [Cf: Spaulding-Magan Collection p. 400 para. 02] p. 483, Para. 1, [1907MS].

In the Madison school students are taught how to till the soil, how to build houses and perform other lines of useful labor. These are some of the lines of work that the Lord instructed us to introduce into our

schools in Australia. With a practical training, students will be taught to fill useful positions in many places. Skill in the common arts is a gift from God. He provides both the gift and the wisdom to use the gift aright. [Cf: Spaulding-Magan Collection p. 400 para. 03] p. 483, Para. 2, [1907MS].

Encourage the Workers.--Sanitarium, Napa Co., Cal., March 4, 1907. I have been instructed that encouragement should be given to the work in the South, and that special help should come to the work in Nashville, Madison, and Huntsville. [Cf: Spaulding-Magan Collection p. 400 para. 04] p. 483, Para. 3, [1907MS].

At the school in Madison it has been necessary to work with the strictest economy that the educational work undertaken there might be carried forward. Let our brethren who have means remember this school and its needs. [Cf: Spaulding-Magan Collection p. 400 para. 05] p. 483, Para. 4, [1907MS].

A good work was done by Brethren Magan and Sutherland at Berrien Springs, and in their labors in that place they labored beyond their strength, imperilling their health, and even their lives. In their work at Madison, they are working too hard, and amid many difficulties. These brethren need not only our confidence, but also our help, that they may place the Madison School where it can accomplish the work that God designs it to do. I pray that the Lord will sanctify the understanding of our people that these men will not be left to so work as to sacrifice their health in what they are trying to do. I pray that teachers and students may have wisdom and courage to act well their part, and that they may be especially blessed in making the school a success. [Cf: Spaulding-Magan Collection p. 400 para. 06] p. 483, Para. 5, [1907MS].

It is impossible to make the Madison School what it should be unless it is given a liberal share in the means that shall be appropriated for the work in the South. Will our brethren act their part in the Spirit of Christ? [Cf: Spaulding-Magan Collection p. 401 para. 01] p. 483, Para. 6, [1907MS].

The neglected South is to be especially favored now, because of the neglect of the past. The atonement for the failure of the past to meet the needs of this field, should be full and ample. The institutions in the South that for years should have stood on vantage ground are now to be especially favored. The Huntsville school must be encouraged to enlarge its work. Every possible advantage should be given to these schools, that they may show what can be done in making the earth to yield her treasures. The Madison and Huntsville Schools are to be an object lesson to the people in their vicinity. [Cf: Spaulding-Magan Collection p. 401 para. 02] p. 483, Para. 7, [1907MS].

I was shown that there is danger of these schools being circumscribed in their plans and limited in their advantages. This should not be. Everything possible should be done to encourage the students who need the class of instruction that can be given at those schools, that they may go forth properly instructed to do a work for others who need the same education and training that they have received. Fields are opening in every side to the work that such laborers could do. [Cf: Spaulding-Magan Collection p. 401 para. 03] p. 484, Para. 1, [1907MS].

At Huntsville a sanitarium is needed in connection with the school. I am interested to see a building on that school farm, equipped for the treatment of the sick. [Cf: Spaulding-Magan Collection p. 401 para. 04] p. 484, Para. 2, [1907MS].

Can not the students at Madison and Huntsville be trained to sell the books, "Christ's Object Lessons" and "Ministry of Healing"? And will not many of our people join them in this work? [Cf: Spaulding-Magan Collection p. 401 para. 05] p. 484, Para. 3, [1907MS].

For the sick in and about Nashville, we should do all we can to put it on a solid basis. The work should be conducted in a simple way, but in a way that will recommend the truth. There are many places in the South open to our work; but by all means begin the work in the important cities, and carry the message now. "For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations will come; and I will fill this house with glory, saith the Lord of hosts." (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 401 para. 06] p. 484, Para. 4, [1907MS].

The Right Use of Means.--Sanitarium, Napa Co., Cal., March 10, 1907. To the Directors of the Nashville Sanitarium and the Southern Union Conference Committee.--Dear Brethren:--During the night some matters were brought before me, which I was charged to present to you. We seemed to be in a Council meeting, where certain questions were being considered. One of these questions was the necessary arrangements to be made for the prosecution of the work at Huntsville. [Cf: Spaulding-Magan Collection p. 402 para. 01] p. 484, Para. 5, [1907MS].

A mistake is being made in the use of means in some parts of the field. The workers need to sit down and count the cost of the tower they are building, to know if they are able to finish it. [Cf: Spaulding-Magan Collection p. 402 para. 02] p. 484, Para. 6, [1907MS].

In the past the work in the South has been carried on by earnest effort and with limited means. Now more money than is necessary is being invested in building the sanitarium at Nashville. This will not leave a correct influence on the workers in other parts of the field. At this time, when there is so great need of help in many lines of the work, any extravagance in fitting up the Nashville Sanitarium will leave an impression on the workers and on others that will not be healthful. There is great need of means to support the workers in the field, and the strictest economy should be practised with every advance step that is taken. The tendency to invest large sums of money in the Nashville Sanitarium must be guarded against. There must not be a large showing in one place while very little interest is manifested in other places of great importance. [Cf: Spaulding-Magan Collection p. 402 para. 03] p. 484, Para. 7, [1907MS].

There is a great work to be accomplished at Huntsville, and a large demand for means in order to erect appropriate buildings and carry on a successful work there for the colored people. Again, at Madison help is needed in order to continue the educational work that has been established there. It would be a great advantage to the school in Madison if a food factory were put into operation in connection with

the work of the school. [Cf: Spaulding-Magan Collection p. 402 para. 04] p. 485, Para. 1, [1907MS].

The school at Madison has been established in the order of the Lord, and it requires its share of help. Brethren Sutherland and Magan, in their work at Berrien Springs, overtaxed their physical powers, and both need to be guarded against laboring beyond their strength, at Madison. Brother Sutherland needs to guard himself very carefully, and keep near to the great Healer. Both these workers are to be appreciated by their fellow workers. [Cf: Spaulding-Magan Collection p. 402 para. 05] p. 485, Para. 2, [1907MS].

The needs of the different parts of the field should be considered fairly, and proportionate help given to each. It is not right that those who have been laboring under burdens for years, and whose health has been broken by their arduous work, should be left to struggle along almost unaided under a great load of perplexity. [Cf: Spaulding-Magan Collection p. 402 para. 06] p. 485, Para. 3, [1907MS].

The use of means in the sanitarium at Nashville should be considered in a Bible light, not a selfish light. Christian benevolence will lead to a study of the needs of every branch of the work, and a determination that each shall have its proper part. The time is passing, and the work of God in the earth will soon be accomplished. Upon the men who act a leading part in the various branches of the work a large degree of the Holy Spirit must rest in order that the work may be carried to completion in the Lord's own way. The Lord lives and reigns, and he has promised to guide his people with judgment if they will walk humbly with him. [Cf: Spaulding-Magan Collection p. 403 para. 01] p. 485, Para. 4, [1907MS].

The workers in the printing office, in the school, in the food factory, and in the sanitarium, should blend their interests in every other branch. All should realize that every department of these various lines of work is to be conducted according to the principles of the word of God, and that the workers are to labor under the guidance of his precious counsel. Not one thread of selfishness must be woven into the web; for the Lord will not regard with favor anything of this sort. "All ye are brethren;" and the work is one. There is need of daily conversion on the part of the workers if they would feel a true concern for the work as a whole. [Cf: Spaulding-Magan Collection p. 403 para. 02] p. 485, Para. 5, [1907MS].

When you come together for worship and to seek the Lord, it should be your one aim to honor him whose requirements are all equal and just. His will, declared to you in his word, is to be carried out to the letter. The rule of righteousness revealed in the lives of his professing people is to make them conspicuous. We are to live with an eye single to the glory of God, ever seeking to be Christians in every sense of the word. [Cf: Spaulding-Magan Collection p. 403 para. 03] p. 485, Para. 6, [1907MS].

These words were spoken by our Instructor: "You are to be under the control of God. Learn how to harmonize. Love the brethren; be pitiful; be courteous. God's commandments are just and equal. All his workers are to be honored as laborers together with God. [Cf: Spaulding-Magan Collection p. 403 para. 04] p. 486, Para. 1, [1907MS].

The varied interests of the work are to be built up with care. From this time onward responsibilities will rapidly increase. God's will, the perfect rule of righteousness, is to be revealed in your work. Commune often everyday with your God, and listen to the voice that says to you, "Be still, and know that I am God." As your responsibilities increase with the advancement of the message, temptations will also increase. As the magnitude of the work presses itself upon the soul, humble your hearts before God. Act faithfully your part in the work, and stand faithfully in your individual accountability before God. God is not a respecter of persons. He that doeth righteousness is righteous. A mere profession is of no value, and knowledge is of worth only as it is used righteously. [Cf: Spaulding-Magan Collection p. 403 para. 05] p. 486, Para. 2, [1907MS].

"Murmur not; repine not; covet not; quarrel not," our Instructor continued. When you are afflicted, look to the great physician. You have need to rejoice, and to humble yourselves before the Lord. By indulging a selfish spirit, men become narrow and shortsighted; and then they fail to read from cause to effect. The word of the Lord is to be your guide in all things. "The Lord is in his holy temple; let all the earth keep silence before Him." [Cf: Spaulding-Magan Collection p. 403 para. 06] p. 486, Para. 3, [1907MS].

By the figure of the vine and the branches, Christ illustrated not only the relation that should exist between him and his followers, but also the union between every believer and his fellow believer. The branches of the vine are related to each other; but they are not alike. Each has its own individuality, which can not be merged into that of another, but all have a special connection with each other. The root that supplies nourishment to one branch supplies nourishment to every other branch. Each must depend alike on the vine for sustenance; all must be joined to the parent stalk. The life and growth and fruitfulness of each depend alike on the parent vine. In obedience to the laws of nature, their common hold of the true vine make them one; in their diversity there is unity. [Cf: Spaulding-Magan Collection p. 404 para. 01] p. 486, Para. 4, [1907MS].

The lesson of the vine and its branches holds a deep meaning for the workers in the cause of God. Every worker is to draw his strength from the same Source; and while the individuality of each is to be maintained, unity and harmony is to be preserved. When this spirit of oneness pervades the work, our institutions throughout the world will be united in their interests, while the individuality of any one of them will not be merged into that of any other one. [Cf: Spaulding-Magan Collection p. 404 para. 02] p. 486, Para. 5, [1907MS].

In the past it was urged by some that the interests of the cause would be furthered by a consolidation of our publishing institutions, bringing them all virtually under one management. This the Lord positively instructed us should not be. It is not the purpose of God to centralize in this way, bringing all the interests of one branch of the work under the management of a comparatively few men. In his great purpose of advancing the cause of truth in the earth, He designs that every part of his work shall blend with every other part. The workers are to draw together in the spirit of Christ. In their diversity, they are to preserve unity. One institution is not to be brought under the

control of another, but all are to exercise their powers harmoniously. The work of direction is to be left with the great Manager, while obedience to the work of the Lord is to be the aim of his workers. [Cf: Spaulding-Magan Collection p. 404 para. 03] p. 486, Para. 6, [1907MS].

In the different places where the work is established, it will often be small in its beginning. Then it will grow. This is represented by the prophet Ezekiel under the figure of water issuing from under the threshold of the house. [Cf: Spaulding-Magan Collection p. 404 para. 04] p. 487, Para. 1, [1907MS].

"Afterward he brought me again unto the door of the house, and, behold, waters issued out from under the threshold of the house eastward; for the forefront of the house stood toward the east, and the waters came down from under from the right side of the house, at the south side of the altar. Then brought he me out of the gate northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side." [Cf: Spaulding-Magan Collection p. 404 para. 05] p. 487, Para. 2, [1907MS].

These waters signify the gospel of Christ which went forth from Jerusalem and spread to all countries. The gifts and power of the Holy Spirit which accompanied the work caused it to yield great results. [Cf: Spaulding-Magan Collection p. 404 para. 06] p. 487, Para. 3, [1907MS].

"Then said he unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed. And it shall come to pass that everything that liveth, which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, because these waters shall come higher; for they shall be healed; and everything shall live whither the river cometh. . . And by the river upon the bank thereof, one this side and on that, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consume; it shall bring forth new fruit according to its months, because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine." [Cf: Spaulding-Magan Collection p. 405 para. 01] p. 487, Para. 4, [1907MS].

There is to be much more extensive work done in the future than has been done in the past. Had selfishness been entirely put away from the lives of the workers, we as a people would stand before God today in large numbers, ever one as true as steel to the principles of the word. The Lord now calls upon those chosen for his work to stand as one man for the advancement of the cause of Christ. In their diversity of gifts and callings there is to be seen the unity represented by the figure of the vine and the branches. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 405 para. 02] p. 487, Para. 5, [1907MS].

A Broader Work.--April 1, 1907.--"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise. Do good in Thy good pleasure unto Zion; build thou the walls of Jerusalem. Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks

upon thine altar." [Cf: Spaulding-Magan Collection p. 405 para. 03] p. 487, Para. 6, [1907MS].

I have been shown that in the opening of new fields too much pride has often been manifested by our workers. In our work in the Southern field, we have kept too much to ourselves. Our efforts ought not to have been so closely confined to our own institutions. The light given me, and which I have given to our people, is that if workers of experience and wisdom would visit the colored schools established in Nashville and different places, and manifest an interest in their work, our workers would be invited to speak to the colored people in many places, and could thus impart to them precious truths that they do not understand. An excellent work has been done by these schools, and in drawing apart from them, we are not following the Lord's plan. An earnest sympathy should exist between our teachers and other teachers of colored schools in the South. [Cf: Spaulding-Magan Collection p. 405 para. 04] p. 488, Para. 1, [1907MS].

When the question of our establishing a printing plant in the Southern states was being considered, I was shown that the very existence of the large educational institutions for colored people in Nashville made it a favorable place for the opening of our work; for in these schools lay opportunities for building up the cause of present truth. In failing to manifest an interest in the work of the colored schools, and to become acquainted with the work they were doing, an advantage was lost that might have been used to remove much prejudice. A judicious effort to open up to the teachers in these large institutions the principles and plans of our educational work, would have been productive of much good. Young men of firm principles should be selected to attend these schools, and watch for opportunities to drop the seeds of truth into the hearts of the teachers. And our missionaries could learn much in these institutions. [Cf: Spaulding-Magan Collection p. 406 para. 01] p. 488, Para. 2, [1907MS].

I was also instructed that in the South a first class sanitarium should be erected where the colored people can be treated by hygienic methods, and where many youth can be trained to be skillful nurses and teachers of the gospel of Christ. Our people in the South must be quick in laying hold of advantages that are needed there. The true missionary spirit must be cherished in the hearts of all our workers. We have a school at Huntsville. If we are wise, we will make very decided efforts that the work of this school may be strengthened, and conducted in no inferior way. [Cf: Spaulding-Magan Collection p. 406 para. 02] p. 488, Para. 3, [1907MS].

We need to be less diffident about making known our needs to those who can help us in carrying forward the work. The Lord will surely acknowledge determined efforts made to help the people who are in need of help. We should study carefully the second chapter of Nehemiah which records Nehemiah's request of the king, and the king's liberal response to his plea. The experiences of Nehemiah teach us that God does not prohibit his people from asking men in power for favors to advance the cause of God. Much more might be received for the advancement of the cause of God from men who have abundant resources, if the Lord's servants would lay their necessities before them. In the work of erecting sanitariums and school buildings in foreign countries God designs that the highest authorities shall be appealed to for

assistance. This work should be done with prudence, taking care to present it as something that is being done for the benefit of the people, and as a work of God. [Cf: Spaulding-Magan Collection p. 406 para. 03] p. 488, Para. 4, [1907MS].

To those workers who are preparing to be teachers, I would say, Begin to work in a humble way as missionaries for God. Bear in mind the example of those who for the sake of the truth are subjecting themselves to all manner of inconveniences in foreign fields,- - to the hardships of an unsuitable climate and to the opposition of people of an idolatrous faith. God asks you to begin your mission work at home. Those who are seeking to be first, need to humble their hearts before God. Let each one take up the missionary work that lies neglected at his very door. The Lord calls for laborers for our cities. Every true believer has a message. [Cf: Spaulding-Magan Collection p. 406 para. 04] p. 489, Para. 1, [1907MS].

In a vision of the night I seemed to be in a large congregation of our people in Nashville. One of authority stood before us. Reaching out His hand, he turned himself in every direction, saying, There is missionary work to be done in all the settlements about Nashville. There are among you those who should exercise their inventive faculties to devise plans for reaching the perishing souls whom you have neglected. When you take up the work that should be done in needy settlements right within your borders, the presence of the Lord will be with you, and angels will go before you. Your faculties will develop and your capabilities for work increase. And from Nashville you will pass to other cities to do the work that is waiting to be done. There is dearth of men and dearth of means; but when the missionary spirit shall be awakened, and you take hold of the work wherever you see souls hungering for the truth, then you will grow in grace and efficiency. There is work for all who want to work in the way Christ worked. [Cf: Spaulding-Magan Collection p. 406 para. 05] p. 489, Para. 2, [1907MS].

"Who among you," said the heavenly Messenger, "have tried to come into connection with the colored schools, that they might become acquainted with the teachers? How many have you converted to obedience to the truth?" The Lord is not pleased with the young men and the middle aged men who have felt no burden for the souls who are right around them. God desires that His servants shall explain the truths of his word in the darkest as well as in the most enlightened places. Consecration to God and prayer, earnest prayer, must be blended with the work. [Cf: Spaulding-Magan Collection p. 407 para. 01] p. 489, Para. 3, [1907MS].

So little genuine missionary work is being done, so little of the missionary spirit is being cultivated, that the Lord is displeased. The great cities of the South lie unworked. Those who feel no desire to educate themselves for missionary work need a new conversion. [Cf: Spaulding-Magan Collection p. 407 para. 02] p. 489, Para. 4, [1907MS].

Our young men and young women need a more pronounced experience in the work of God. Those who have learned the truths of the word must not be unwilling to place themselves in trying places in order to meet the people where they are. Work is waiting everywhere, and it is not all of the most pleasant kind. The Lord calls for young men who have cultivated a spirit of cheerfulness to go forth to convince others of the possibility of maintaining cheerfulness and refinement amid the

most unfavorable circumstances. The message of truth must be given by means of practical missionary effort. Wake up, brethren, wake up. Watch and pray, and consecrate yourselves to the great work that is waiting to be done. [Cf: Spaulding-Magan Collection p. 407 para. 03] p. 489, Para. 5, [1907MS].

You who have educated yourselves in a love of criticism have lost the love of beauty and holiness out of your lives. Arouse, and rid yourselves of these hindrances to progress in the Christian life. When you feel disposed to criticize the work of some of your brethren, take hold yourselves of the hardest work you can find to be done, and do it in Christ's name. This you will find to be a most valuable education. [Cf: Spaulding-Magan Collection p. 407 para. 04] p. 490, Para. 1, [1907MS].

The children of God should never be rough and discourteous in their bearing toward one another. They should never blame and condemn. To those who want to give vent to a spirit of faultfinding, I would say, Go out among the rocks and stumps, and there relieve your mind of its evil thoughts; for these inanimate objects will not be harmed by your words. Only your own soul will suffer. After you have talked it all out, consider that it is written in the books of heaven what manner of spirit you are of. Then come to God with a broken heart and a contrite spirit, confess your need, and plead for his grace to make you one of his humble children. Let the ambition you have be exercised in a way that will bless needy souls. [Cf: Spaulding-Magan Collection p. 407 para. 05] p. 490, Para. 2, [1907MS].

There are some who need to give expression to their religion in a different way than they have done in the past. They need to be ashamed of their past course of action, their lack of consecration and love, and to be reconverted. Then they will take hold humbly of any part of the work that needs their help. They need to learn how to pray and work for souls. The truth for these last days is to be proclaimed by purified human lips. When the live coal from the altar shall touch the lips of the believers, and they have been refined and purified by the Holy Spirit of God, then God can entrust them with his solemn message, and use them to glorify his name. Then they can teach transgressors the way of the Lord, and sinners will be converted unto him. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 408 para. 01] p. 490, Para. 3, [1907MS].

A Missionary Field.--Sanitarium, Cal., April 17, 1907.--Elder J. S. Washburn, Dear Brother Washburn:--I have just received and read your letter, in which you tell me about your visits to the colleges in Nashville. I am so glad that you are beginning to understand why our work should be located in Nashville. A wide interest should be manifested for the colored people. We ought to have in Nashville a first-class sanitarium established for the colored people, that shall be conducted by physicians and workers who will do their work wisely. The colored people of the South are to become educated workers; through the reception of the gospel they are to become teachers of the gospel to their own people. [Cf: Spaulding-Magan Collection p. 408 para. 02] p. 490, Para. 4, [1907MS].

Brother Washburn, you and your colaborers should ever bear in mind that you are in a missionary field where a grand, all-round work is to

be done for God. The heathen are right about you. Should you follow the course that has been pursued in the past toward the colored people, you would not fulfill your duty. The Lord calls for missionary work to be done. Those who make the South their field of labor are not to perpetuate the prejudice that has existed in the past against the colored people. The teachers of the truth are to labor for this neglected race, and by their efforts win the respect, not only of the colored people, but of the workers in other denominations. May the Lord bless you in this work, is my earnest prayer. [Cf: Spaulding-Magan Collection p. 408 para. 03] p. 490, Para. 5, [1907MS].

The words that Christ spoke to his disciples when he sent them forth the first time, will apply to the experiences of the worker today. "Behold," he said, "I send you forth as sheep in the midst of wolves." You will need to understand how to meet all classes. "Be ye therefore wise as serpents, and harmless as doves." "He that spared not his own Son, but delivered him up for us all (black as well as white), how shall he not," the apostle asks, "with him also freely give us all things?" Well might the apostle also ask, How shall we not all freely give him our most devoted service? [Cf: Spaulding-Magan Collection p. 408 para. 04] p. 491, Para. 1, [1907MS].

We need to study the life of him who, though he was rich, yet for our sakes became poor, that we through his poverty might be made rich. Then we shall not be unwilling to give kind, disinterested labor to those who need it. [Cf: Spaulding-Magan Collection p. 409 para. 01] p. 491, Para. 2, [1907MS].

Do not lose interest in the work for the colored people. Do not rest until sanitarium work is established for them, both at the Huntsville school and at Nashville. In the past much labor has been given to this people under the most trying circumstances; and you should not overlook what has been done by the hardest kind of labor. Do not ignore what has been done, but unite your sympathies with the sympathies and labors of those who have gone before you and prepared the way. God help you, and give you wisdom to know how to treat your fellow workers. Christian instrumentality is a wonderful thing. If its place in the divine economy is appreciated as it should be, the workers will appreciate more than they do what has been accomplished in the Southern field. [Cf: Spaulding-Magan Collection p. 409 para. 02] p. 491, Para. 3, [1907MS].

When I first visited the South, I learned many things regarding the work that has been done there, and when I can do so, I will have a history of that work published. Those who did not take part in it can not fully understand how much of self-denial and sacrifices is called for. [Cf: Spaulding-Magan Collection p. 409 para. 03] p. 491, Para. 4, [1907MS].

I hope you will follow up the work begun in Nashville, for there is much to be done for all classes in that city. Give special attention to the colleges established there. Much labor has been [Cf: Spaulding-Magan Collection p. 409 para. 04] p. 491, Para. 5, [1907MS].

We must not treat the colored people as though God has not a message for them. Become acquainted with the teachers. Encourage them in their work, and take a part with them in their labors when this is possible.

The gospel in its simplicity is to be presented to this people. If you will labor in the spirit of Christ, conversions to the truth will be the result of this work. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 409 para. 05] p. 491, Para. 6, [1907MS].

All ye are Brethren.--Sanitarium, Cal., April 10, 1907.--Elder J. S. Washburn, Dear Brother:--I am sorry that you should make any excuse for withholding your sympathy from the workers in Madison. It is true that they have made some mistakes; but they have confessed their errors with brokenness of heart, and have done what they could to rectify their mistakes. After I had pointed out to them their wrong, and they had confessed it, we prayed together, and the Spirit of the Lord rested upon them. Then I could say to them, The Lord has pardoned your transgression. [Cf: Spaulding-Magan Collection p. 410 para. 01] p. 491, Para. 7, [1907MS].

My brother, you would have had evidence of this, if you had taken pains to see them often and bind up their sympathies with yours. It was your privilege, instead of judging them, to speak to them kindly; instead of treating them with suspicion, to give them your kindness and sympathy and love. [Cf: Spaulding-Magan Collection p. 410 para. 02] p. 492, Para. 1, [1907MS].

You have been represented to me as holding yourself aloof from these brethren. Had you gone to them in the spirit of Christ, and studied with them the needs of the field, you would have said, These brethren need some of the means we are handling. Had you inquired into their needs, and advocated the dividing with them of the means given for the work in that field, considering that "All ye are brethren," you would have done a work well pleasing to the Lord. Those who withdraw their sympathy and help from their fellow laborers, God will deal with in a way to show them his displeasure. [Cf: Spaulding-Magan Collection p. 410 para. 03] p. 492, Para. 2, [1907MS].

God does not require his servants all to work in precisely the same way. Each worker should thank God that he has a part in the Lord's vineyard, and each should believe that the Lord is leading his brother workers as verily as he believes that the Lord is leading him. The words of Christ, "All ye are brethren," should ever be kept in mind. The spirit that leads workers to measure themselves among themselves, and to estimate the value of the workers according to human judgment, is not the spirit of Christ. [Cf: Spaulding-Magan Collection p. 410 para. 04] p. 492, Para. 3, [1907MS].

Wherever you labor, come close to your brethren. Bear in mind that the Holy Spirit is the converter and sanctifier of the soul. The power of the Father, the Son, and the Holy Spirit is pledged to every believer, to preserve unity and love, and to sustain him in his labor for the recovery of lost souls. When we are with Christ, we will co-operate harmoniously for the salvation of souls. There is no miracle of mercy unperformed, no angel left undirected, that is necessary for the work of uniting God's people in the grand work of saving souls. [Cf: Spaulding-Magan Collection p. 410 para. 05] p. 492, Para. 4, [1907MS].

The Madison School needs our help just as truly as help was needed for the sanitarium. The brethren connected with that school have done excellent work. In their efforts to combine manual labor with other

school work, all have gained a valuable experience. The Lord has not been pleased with your indifference toward the school. [Cf: Spaulding-Magan Collection p. 410 para. 06] p. 492, Para. 5, [1907MS].

The Madison School is in the very place to which we were directed by the Lord, in order that it might have an influence and make a right impression upon the people. The Lord has been dishonored by the indifferent treatment given to the workers in this school by their fellow workers. They need encouragement and good wholesome fellowship, and they are as verily deserving of it as are other workers in the Southern field. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 411 para. 01] p. 492, Para. 6, [1907MS].

The Work God Has Appointed.--Loma Linda, Cal., May 14, 1907.--Prof. P. T. Magan, Dear Brother Magan:--I bear positive testimony that you and your fellow workers in Madison are doing the work that God has appointed to you. There was at first in your mind a question regarding this, but as you have advanced, you have been able to see the way of the Lord more clearly. [Cf: Spaulding-Magan Collection p. 411 para. 02] p. 493, Para. 1, [1907MS].

The attitude of opposition or indifference on the part of some of your brethren has created conditions that have made your work more difficult than it should have been. You have not received from some many words of encouragement, but the Lord is pleased that you have not been easily discouraged. [Cf: Spaulding-Magan Collection p. 411 para. 03] p. 493, Para. 2, [1907MS].

Some have entertained the idea that because the school at Madison is not owned by a conference organization, those who are in charge of the school should not be permitted to call upon our people for the means that is greatly needed to carry on their work. This idea needs to be corrected. In the distribution of the money that comes into the Lord's treasury, you are entitled to a portion just as verily as are those connected with other needy enterprises that are carried forward in harmony with the Lord's instruction. [Cf: Spaulding-Magan Collection p. 411 para. 04] p. 493, Para. 3, [1907MS].

The Lord Jesus will one day call to account those who would so tie your hands that it is almost impossible for you to move in harmony with the Lord's biddings. "The silver and the gold is mine, saith the Lord, and the cattle upon a thousand hills." [Cf: Spaulding-Magan Collection p. 411 para. 05] p. 493, Para. 4, [1907MS].

You and your associates are not novices in educational work, and when you are in stress for means with which to advance the work, you are just as much entitled to ask for that which you need as are other men to present the necessities of the work in which they are engaged. [Cf: Spaulding-Magan Collection p. 411 para. 06] p. 493, Para. 5, [1907MS].

You have in the past done much to bring means into circulation in the work of God. And you need not now feel troubled about accepting gifts and free-will offerings; for you will need them in the work of preparing young men and women to labor in the Lord's vineyard. As you carry on this work in harmony with the Lord's will, you are not to be kept on a constant strain to know how to secure the means you need in order to go forward. The Lord forbids the setting up of walls and bands

around workers of experience who are faithfully acting their God-appointed part. [Cf: Spaulding-Magan Collection p. 411 para. 07] p. 493, Para. 6, [1907MS].

Much precious time has been lost because man-made rules and restrictions have been sometimes placed above the plans and purposes of God. In the name of the Lord I appeal to our conference workers to strengthen and support and labor in harmony with our brethren at Madison, who are carrying forward a work that God has appointed them. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 412 para. 01] p. 493, Para. 7, [1907MS].

The Right of Way to the Footstool of Christ.--Sanitarium, Cal., Aug. 29, 1907. To Elder Geo. W. Reaser, and the Ministers in Southern Calif.--Dear Brother Reaser:--The Lord has revealed to me that in your work as president of the Southern California Conference, you are in danger of embracing too much responsibility. Some time ago the Lord showed me that if you were placed in office, you would attempt to rule in every branch of the work, but that this was not to be permitted, because you have not the judgment to deal with all lines of work, and because God has chosen especially qualified workers for certain lines of his work. [Cf: Spaulding-Magan Collection p. 412 para. 02] p. 494, Para. 1, [1907MS].

Because of a wrong comprehension of the duties of your office, the work in your field has become sadly confused in the past two years. You have accepted responsibilities that should not have been placed upon you. Because you were president of the conference, you considered yourself to be in a certain sense the manager of the work of the Loma Linda Sanitarium, and that it was your duty to see that matters there were conducted according to your ideas. I am bidden to say to you that you are not qualified to take the control of the sanitarium work. [Cf: Spaulding-Magan Collection p. 412 para. 03] p. 494, Para. 2, [1907MS].

Elder Burden has been given this work, and he has good helpers and advisers in the workers who are associated with him. The Lord appointed Elder Burden to the position he occupies, and he is to bear his responsibilities in that position without interference. He is fully capable of doing the work that has been given him to do. The Lord has not told you to watch and criticize, and interfere with his work. He bids you, my brother, to stand out of the way. Elder Burden has proved in the past that he can do his work acceptably. He is to stand in his lot and place, exercising his God-given right to ask wisdom of Him who giveth to all men liberally and upbraideth not. [Cf: Spaulding-Magan Collection p. 412 para. 04] p. 494, Para. 3, [1907MS].

It is a mistake for a conference to select as president one who considers that his office places unlimited power in his hands. The Lord has instructed me to tell you that you do not know when to use authority, and when to refrain from using it unwisely. You have much to learn before you can do the work of a conference president intelligently. You are to bear in mind that in the cause of God there is a chief Director, whose power and wisdom is above that of human minds. [Cf: Spaulding-Magan Collection p. 413 para. 01] p. 494, Para. 4, [1907MS].

God will have nothing to do with the methods of working where finite

men are allowed to bear rule over their fellowmen. He calls for a decided change to be made. The voice of command must no longer be heard. The Lord has among his workers men of humility and discretion; from these should be chosen men who will conduct the work in the fear of God. [Cf: Spaulding-Magan Collection p. 413 para. 02] p. 494, Para. 5, [1907MS].

It would be well if Elder Cottrell and at least one other worker of broad experience should be called upon to consult together and consider your plans that affect the medical work. God designs that his servants shall carry the responsibilities of the conference in a spirit of humility and dependence upon Him. [Cf: Spaulding-Magan Collection p. 413 para. 03] p. 494, Para. 6, [1907MS].

It is a dangerous work to invest men with authority to judge and rule their fellowmen. Not to you nor to any other man has been given power to control the actions of God's people, and the effort to do this must be no longer continued. God has been dishonored by the education that has been given to the churches in Southern California in looking to one man as conscience and judgment for them. God has never authorized any man to exercise a ruling power over his fellow workers; and those who have allowed a dictatorial spirit to come into their official work need to experience the converting power of God upon their hearts. They have placed man where God should be. [Cf: Spaulding-Magan Collection p. 413 para. 04] p. 495, Para. 1, [1907MS].

When men engage in labor for the souls of others, they are not to be made amenable to the will of their fellow laborers. God is well able to direct the course of action of those who work for Him. But when his laborers, instead of calling upon him, seek first, and regard as of first importance, the counsel and advice of human minds, he is dishonored. The method of sending one minister to another minister to learn his duty is a plan of working that should not be encouraged. Greater evils will result from such a course than finite and erring man can foresee. [Cf: Spaulding-Magan Collection p. 413 para. 05] p. 495, Para. 2, [1907MS].

My brother, God lives and reigns. Let your brethren have the right of way to the footstool of Christ. Encourage them to carry their burdens to the Lord, and not to any human being. Never take the responsibility of becoming conscience for another. As brethren, you can counsel together, and pray together, and seek instruction from the Source of all wisdom; but you are not to seek to direct another regarding his duty. Let all work of this character be done away. God forbids that this spirit shall again come into his work while time shall last. [Cf: Spaulding-Magan Collection p. 413 para. 06] p. 495, Para. 3, [1907MS].

Go Not to Human Agencies.--Sanitarium, Cal., Oct. 3, 1907.--Elder Reaser, 257 South Hill Street, Los Angeles, Cal.--My Brother:--I have read your letters, but can not possibly answer them fully now. You would misunderstand me if I should write. If I attend the Los Angeles meeting, I can then communicate to you and to others. I have much to say. Until then make no decided moves. [Cf: Spaulding-Magan Collection p. 414 para. 01] p. 495, Para. 4, [1907MS].

In the last few days I have written many letters to Australia, to Washington, and to other places. Not all that I have written has been

sent. I am not able to sleep for the burdens I carry for the many places where souls are in peril. The cases of some have been especially urged upon me. Satan is playing the game of life for their souls. I can not let them make decisions that will place them in the power of Satanic agencies. By giving them a plain and decided message, God may use my words to save them. [Cf: Spaulding-Magan Collection p. 414 para. 02] p. 495, Para. 5, [1907MS].

For a long time I have seen the danger that was coming into our ranks in the tendency to look to human wisdom and to depend on human guidance. This will always prove a snare to souls, and I am bidden to lift the danger signal, warning my fellow workers against it, and pointing them to the Lord Jesus. The man or woman who leans upon the wisdom of the human mind, leans on a broken reed. [Cf: Spaulding-Magan Collection p. 414 para. 03] p. 495, Para. 6, [1907MS].

I am instructed to point those who are in need of wisdom to the Lamb of God which taketh away the sin of 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." "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." [Cf: Spaulding-Magan Collection p. 414 para. 04] p. 496, Para. 1, [1907MS].

"Ask and it shall be given you," the Saviour declared; "Seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened. Or what man is there, if his son ask bread, will he give him a stone: or if he ask a fish, will he give him a serpent? If ye then being evil know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him? Therefore whatsoever ye would that men should do to you, do ye even so then; for this is the law and the prophets. [Cf: Spaulding-Magan Collection p. 414 para. 05] p. 496, Para. 2, [1907MS].

"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 that 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: Spaulding-Magan Collection p. 415 para. 01] p. 496, Para. 3, [1907MS].

Never should a worker encourage one who is in need of instruction and help to go first to human agencies for an understanding of his duty. It is our privilege as laborers to pray together and to counsel together; but we are individually to seek God to know what he would have us do. When the Lord impresses the mind of one of his servants that he is to go to a certain place to labor, that man is not under obligation to go to a human being to know if it is right for him to do this. [Cf: Spaulding-Magan Collection p. 415 para. 02] p. 496, Para. 4, [1907MS].

It is a wrong education to teach our people to lean on human aids, instead of going to the Lord in prayer. The enemy of souls has been the instigator of this, that minds might become obscured. The people are not to be instructed differently. God's people are to meet together in counsel, but no leader or worker is to take the position that God's children are to make no move until he is first consulted. Those who bear responsibilities in the work are to co-operate with heavenly angels in teaching men and women to look to God as the source of their strength. [Cf: Spaulding-Magan Collection p. 415 para. 03] p. 496, Para. 5, [1907MS].

"Wherefore (as the Holy Ghost saith, Today if ye will hear his voice harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath. They shall not enter into my rest) take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today, if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; how-be-it not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And with whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. [Cf: Spaulding-Magan Collection p. 415 para. 04] p. 497, Para. 1, [1907MS].

"God who at sundry times and in diverse manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high. Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. . . . But to which of the angels said He at any time, Sit on my right hand, until I make thine enemies they footstool? Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?" [Cf: Spaulding-Magan Collection p. 415 para. 05] p. 497, Para. 2, [1907MS].

The ministration of Christ is ever to be kept before the minds of the people; His efficiency is that to which they should ever be directed. Ministers in word and doctrine are not to seek in human wisdom to supply the necessities of these souls; they are not to direct and guide. By doing this, they educate the flock of God to depend on human beings who are liable to err. "If any man 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." Here is marked out a straight path to the world's Redeemer, which every soul may take. Christ tasted death that every man might be partaker of the blessings of the gospel. Then let all, experienced and inexperienced, be directed to the source of all efficiency and power. Christ has

promised to be our wisdom, our righteousness, our sanctification and redemption. [Cf: Spaulding-Magan Collection p. 416 para. 01] p. 497, Para. 3, [1907MS].

Elder Reaser, my message to you is, Consecrate yourself to the Lord Jesus Christ. Seek the One who understands your every weakness, and who never makes a mistake. He is able to impart to you his rich grace. Looking unto Jesus, studying his Word, learn to humble your soul before God and to wrestle in prayer with him. [Cf: Spaulding-Magan Collection p. 416 para. 02] p. 497, Para. 4, [1907MS].

It is not the position you may hold in the work that determines your efficiency. A high position will not change the character or increase the moral worth. It is written, "Thou madest him a little lower than the angels; thou crownedest him with glory and honor, and didst set him over the works of thine hands; thou hast put all things in subjection under his feet. For in that he put all things in subjection under him, he left nothing that is not put under him. But we see Jesus, who was made a little lower than the angels, crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." [Cf: Spaulding-Magan Collection p. 416 para. 03] p. 498, Para. 1, [1907MS].

The all-sufficiency of the Saviour is brought to view in this Scripture. He experienced in his human nature all that we can possibly experience. Taking our nature, and in the strength that his humanity received from God, he coped successfully with the powers of Satan and fallen angels. He bids his servants learn of him. "Come unto me, all ye that labor and are heavy laden," He invites, "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." Learn of Christ. As you study his personal life, and practice his works you will find rest to your soul. [Cf: Spaulding-Magan Collection p. 416 para. 04] p. 498, Para. 2, [1907MS].

I am bidden to say to every professing child of God, Go not to human agencies to learn your duty. Take your case to the One who has tasted death for every man. "In all things it behooved Him to be made like unto his brethren, that he might be a faithful and merciful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." [Cf: Spaulding-Magan Collection p. 417 para. 01] p. 498, Para. 3, [1907MS].

The worker who considers himself in a position of such high responsibility that he allows the members of the churches to look up to him to voice their decisions and control their actions, if educating men and women to wear a human yoke. They are not learning of the divine teacher. To the one who is being led to have such an experience, I would say, Go to Christ: ask Him to give you an experience; learn to emulate his faultless character, and do not look for experiences of guidance to any human being, who is as liable to err as yourself. [Cf:

Spaulding-Magan Collection p. 417 para. 02] p. 498, Para. 4, [1907MS].

There are reasons why we should not put our trust in men who are placed in positions of large responsibility. It is often difficult for them to maintain a humble and teachable spirit. They suppose that their position gives them the power to control their fellows, and they flatter themselves, as did Peter, that they will not fall under temptation. When in the hour of his trial Christ declared to his disciples that they would all forsake him, Peter answered, "Lord, why can not I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, the cock shall not crow till thou hast denied me thrice." Throughout his trial Christ preserved his humility. Peter's self-confident assertion was tested, and he failed to endure the test. He denied his Lord in the hour of temptation. [Cf: Spaulding-Magan Collection p. 417 para. 03] p. 498, Para. 5, [1907MS].

I am instructed to present these words before the workers in Los Angeles and at Paradise Valley. Man is not to be depended on as a model in speech or in plans. If it is possible, there should be chosen to fill the responsible positions in a conference, men who will not lead others to depend upon them, but will lead all to make the life of Christ their study, and their pattern. Christ ever manifested a heavenly courtesy in dealing with human souls. His life was a life of constant self-denial and self-sacrifice. Those who are numbered with the overcomers will be those who have practiced the virtues of Christ. My heart has been made sick and sore when I have seen the example set by those who have loved to dictate and control; and I have said, If this wrong continues in spite of the warnings that have been given, I shall have no courage regarding their meeting successfully the great conflict that is before us. [Cf: Spaulding-Magan Collection p. 417 para. 04] p. 499, Para. 1, [1907MS].

Health Reform Essential for These Times.--Loma Linda, Cal., November 1907. Dear Brother and Sister Kress:--I have written out some instruction to ministers and physicians in regard to the subject of health reform. I have been shown that the example of some of our leading workers is not a healthful or praiseworthy example. They are losing ground, backsliding from the principles of health reform, and this is having its effect upon the church members. These brethren are very conscientious in some matters, but on points where they should be very strict, they are very slack. The Lord has instructed me to tell them that their example in the home and in the church and with those whom they visit, is causing the people to lose confidence in the light that God has given on this subject. [Cf: Spaulding-Magan Collection p. 418 para. 01] p. 499, Para. 2, [1907MS].

The light that God has given on the subject of health reform is very essential for these times. There is no one thing that men and women in these days need to be more earnestly impressed with than that of the importance of guarding the appetite. One of the reasons why we have our sanitariums is that we may bring the blessing of health before the world. O that we might see every representative of present truth exerting a wholesome influence in every line upon which light has been given. [Cf: Spaulding-Magan Collection p. 418 para. 02] p. 499, Para. 3, [1907MS].

Individually we have a work to do in our own borders. If each member of the body of Christ would attend to his God-given work, a much sweeter atmosphere would pervade our churches. The Lord is not pleased with the backslidden state of his people in regard to health reform. If they do not arouse to the need of heeding the light on health reform, they will soon fail to see the importance of other phases of the message. [Cf: Spaulding-Magan Collection p. 418 para. 03] p. 499, Para. 4, [1907MS].

When in Australia, Brother Kress, you lay trembling between life and death.--Was the message given me for you, Return to a diet of flesh meats? No, no. God gave you directions regarding a healthful diet, which if diligently followed, would, mingled with the exercise of faith and prayer, save your life. The Lord foresaw that as a physician in one of our sanitariums, you would be a teacher of the principles of health reform. You were working hard, Dr. Kress, and you did not give yourself proper rest and nourishment. The Lord permitted you to come to the very brink of collapse that you might be guided by his instruction. He has never bidden any minister or physician to break down the barrier of correct eating in order to save life. [Cf: Spaulding-Magan Collection p. 418 para. 04] p. 499, Para. 5, [1907MS].

I feel very grateful for the light God has given me on health reform. In several cases when the adoption of health reform has been carried to extremes, and life has been endangered because of the limited supply of nourishment taken, the Lord has shown to me the course to follow in order to save life. Through his instruction telling me what to do, several lives have been saved, when physicians and nurses were unable to bring relief. When they have come to me for counsel, light has been given in the visions of the night. The prescriptions given were carried out, and the persons were raised up and lived for many years. The lives of some of those who were thus saved have been of a character to bring honor to the name of the Lord. [Cf: Spaulding-Magan Collection p. 418 para. 05] p. 500, Para. 1, [1907MS].

God permitted the flesh of dead animals to be eaten by the ancients, although he knew by so doing the lives of men would be shortened. But when he brought his chosen people from the land of Egypt, he did not give them flesh to eat, but fed them with the bread of heaven. When they murmured against their heaven-appointed food and asked for flesh, God sent them quails; but the consequence of their rebellion were speedily felt. They ate to excess of the meat thus provided, and while the flesh was yet between their teeth many of them died. Our people would do well to study this experience of the children of Israel, and learn the lesson that it teaches. [Cf: Spaulding-Magan Collection p. 419 para. 01] p. 500, Para. 2, [1907MS].

Light has been given me that some of our ministers and leading workers are working against the light of health reform. They are indulging in the use of flesh meats and other harmful things. Those who for years have had the Testimonies before them are without excuse. Many need to make decided reforms, for those who have left our ranks make this an occasion of charging our people with unbelief in the Testimonies. God calls for thorough work on the part of professed believers, that he may be able to impress minds and hearts. (Signed) Ellen G. White. [Cf: Spaulding-Magan Collection p. 419 para. 02] p. 500, Para. 3, [1907MS].

Satan often finds a powerful agency for evil in the power which one human mind is capable of exerting on another human mind. This influence is so seductive that the person who is being molded by it is often unconscious of its power. God has bidden me speak warning against this evil, that His servants may not come under the deceptive power of Satan. The enemy is a master worker, and if God's people are not constantly led by the Spirit of God, they will be snared and taken. [Cf: Notebook Leaflets, Volume 1 p. 17 para. 01] p. 500, Para. 4, [1907MS].

For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days, he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will: The great deceiver hopes so to confuse the minds of men and women, that none but his voice will be heard. [Cf: Notebook Leaflets, Volume 1 p. 17 para. 02] p. 500, Para. 5, [1907MS].

When Christ revealed to Peter the time of trial and suffering that was just before Him, and Peter replied, "Be it far from Thee, Lord: this shall not be unto Thee," the Saviour commanded, "Get thee behind Me, Satan." Satan was speaking through Peter, making him act the part of the tempter. Satan's presence was unsuspected by Peter, but Christ could detect the presence of the deceiver, and in His rebuke to Peter He addressed the real foe. [Cf: Notebook Leaflets, Volume 1 p. 17 para. 03] p. 501, Para. 1, [1907MS].

On one occasion, speaking to the twelve, and referring to Judas, Christ declared, "One of you is a devil." Often in the days of His earthly ministry the Saviour met His adversary in human form, when Satan as an unclean spirit took possession of men. Satan takes possession of the minds of men today. In my labors in the cause of God, I have again and again met those who have been thus possessed, and in the name of the Lord I have rebuked the evil spirit. [Cf: Notebook Leaflets, Volume 1 p. 17 para. 04] p. 501, Para. 2, [1907MS].

It is not by force that Satan takes possession of the human mind. While men sleep, the enemy sows tares in the church. While men are spiritually sleeping, the enemy accomplishes his work of iniquity. It is when his subject "understandeth it not" that he catcheth away the good seed sown in the heart. When men and women are in this condition, when their spiritual life is not being constantly fed by the Spirit of God, Satan can imbue them with his spirit, and lead them to work his works. . . . [Cf: Notebook Leaflets, Volume 1 p. 17 para. 05] p. 501, Para. 3, [1907MS].

I entreat that there may be a putting away from the life every action which does not bear the approval of God. We are drawing near to the close of earth's history; the battle is growing daily more fierce. There is a day appointed when men who have bowed to the mandates of Satan will find themselves the subjects of the wrath of God, when the Judge of all the earth shall pronounce the sentence against Satan and his adherents, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."-- *Letter 244, 1907*. [Cf: Notebook Leaflets, Volume 1 p. 17 para. 06] p. 501, Para. 4, [1907MS].

Exalting Christ--Every soul who truly accepts Christ by faith will walk in humility of heart. There will be no exalting of self; but Christ will be exalted as the One on whom the hope of eternal life depends. "By grace are ye saved through faith," the apostle Paul declared. And it is the grace of Christ in us that makes us His witnesses. We can be overcomers only by the blood of the Lamb, and by the word of our testimony. By a well-ordered life and a godly conversation, we become lights in the church and in the world. Spiritual things must be spiritually discerned. Those who drink most deeply of the waters of salvation will reveal most fully the meekness and lowliness of Christ. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 05] p. 501, Para. 5, [1907MS].

I am bidden to say to those who have been called to teach the Word of God to others: Never encourage men to look to you for wisdom. When men come to you for counsel, point them to the One who reads the motives of every heart. A different spirit must come into our ministerial work. No persons must act as confessors; no man must be exalted as supreme. Our work is to humble self and to exalt Christ before the people. After His resurrection, the Saviour promised that His power would be with all who would go forth in His name. Let this power and this name be exalted. We need to keep continually before our minds the prayer of Christ when He prayed that self might be sanctified by truth and righteousness. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 06] p. 501, Para. 6, [1907MS].

The power of the eternal Father and the sacrifice of the Son should be studied more than it is. The perfect work of Christ was consummated in His death upon the cross. In His sacrifice and His intercession at the right hand of the Father, is our only hope of salvation. It should be our joy to exalt the character of God before men, and make His name a praise in the earth.-- MS. 137, 1907. [Cf: Notebook Leaflets, Volume 1 p. 76 para. 07] p. 502, Para. 1, [1907MS].

Present Truth in the Meekness and Love of Christ.--Be careful messengers. Do not be anxious to hear and accept new theories; for often they are such as should never be presented before any congregation. Speak no boastful, self-exalting words. Let the word of God come forth from lips that are sanctified by the truth. Every minister is to preach the truth as it is in Jesus. He should be assured of that which he affirms, and should handle the word of God under the direction of the Holy Spirit of God. Walk and work carefully before God, my brethren, that no soul may be led into deception by your example. It had been better for you never to have been born, than that you should lead one soul astray. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 01] p. 502, Para. 2, [1907MS].

Those who profess to be servants of God need to make diligent work for the obtaining of that life where sin and sickness and sorrow cannot enter. They are to be instant in season and out of season. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 02] p. 502, Para. 3, [1907MS].

God is calling for reformers who will speak strong, uplifting words from our pulpits. It is when men speak their own words in their own strength, instead of preaching the word of God in the power of the Spirit, that they are hurt and offended when their words are not

received with enthusiasm. It is then that they are tempted to speak words that will arouse a spirit of bitterness and opposition in their hearers. My brethren, be advised. Such words are not to come from the lips of Christ's ambassadors. Sanctified lips will speak words that reform, but do not exasperate. The truth is to be presented in the meekness and love of Christ.-- Letter 348-1907. [Cf: Notebook Leaflets, Volume 2 p. 156 para. 03] p. 502, Para. 4, [1907MS].

Skill in the common arts is a gift from God. He provides both the gift and the wisdom to use the gift aright.--Letter 60, 1907, p. 2. [Cf: Unpublished Manuscripts, Volume 1 p. 102 para. 4] p. 502, Para. 5, [1907MS].

Manuscript Release #900. Manuscript 125, 1907. (begin page 5.) 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" [Isa. 14:13, 14]. 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 alone 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: Unpublished Manuscripts, Volume 4 p. 9 para. 1] p. 502, Para. 6, [1907MS].

To the very close of the controversy in heaven, the great usurper continued to justify himself. When it was announced that with all his sympathizers 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 reproved, they would never have rebelled. [Cf: Unpublished Manuscripts, Volume 4 p. 9 para. 2] p. 503, Para. 1, [1907MS].

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. [Cf: Unpublished Manuscripts, Volume 4 p. 9 para. 3] p. 503, Para. 2, [1907MS].

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 to 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: Unpublished Manuscripts, Volume 4 p. 10 para. 1] p. 503, Para. 3, [1907MS].

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 firstfruits 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 fullness dwells. He teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. This knowledge is the highest science that any man can reach. It is the sum of all true science. "This is life eternal," Christ declared, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent" [John 17:3]. [Cf: Unpublished Manuscripts, Volume 4 p. 10 para. 2] p. 503, Para. 4, [1907MS].

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. (Manuscript 125, 1907. (Written from Sanitarium, Calif., July 4, 1907; designated "to be read in Battle Creek, Oakland, Chicago, and other large churches.") [Cf: Unpublished Manuscripts, Volume 4 p. 11 para. 1] p. 503, Para. 5, [1907MS].

A Call To Service--Arise! Shine. Fernando, California, April 21, 1907. If ever there was a time when we needed to understand our spiritual condition and our present duty it is now. As we look about us we see that truth is fallen in the streets, and equity can not enter. Satan has come down in great power, to work with all deceivableness of unrighteousness in them that perish. Everything that can be shaken will be shaken; that those things which can not be shaken may remain. [Cf: Pamphlet 019 p. 2 para. 01] p. 504, Para. 1, [1907MS].

To Our Publishing Houses. I am bidden to say to our publishing houses, Lift up the standard; lift it up. Proclaim the third angel's message, that all the world may hear, and know that there is a people who "keep the commandments of God, and have the testimony of Jesus Christ." Let our literature give the divine message as a witness to all the world. [Cf: Pamphlet 019 p. 2 para. 02] p. 504, Para. 2, [1907MS].

Now, as never before, the great and wonderful work of this message is to be carried on. The world is to receive the light, and many will gain their knowledge of the truth through an evangelizing ministry of the word in our books and papers. Our periodicals are to be distributed by

men and women of all stations and walks in life. Young and old are to act a part. These publications are to show that the end of all things is at hand. [Cf: Pamphlet 019 p. 2 para. 03] p. 504, Para. 3, [1907MS].

We have, as it were, been asleep regarding this matter. Let us now send forth the word with determined energy; that the world may understand the messages that Christ gave to John on the Isle of Patmos. [Cf: Pamphlet 019 p. 2 para. 04] p. 504, Para. 4, [1907MS].

Let every one professing the name of Christ, act a part in sending forth the message, "The end of all things is at hand," "prepare to meet thy God." Our publications should go everywhere. The circulation of our periodicals should be greatly increased. The third angel's message is to be given through gospel literature, and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to employ every possible means to help in the proclamation of the truth. When you are riding on the cars, visiting, conversing with your neighbors,--wherever you are, let your light shine forth. Hand out the papers and tracts to those with whom you associate, and speak a word in season, praying that the Holy Ghost will make the seed productive in some hearts. This work will be blessed of God. [Cf: Pamphlet 019 p. 3 para. 01] p. 504, Para. 5, [1907MS].

Be Courteous. As a people we should cultivate a kindly manner in our association with those whom we meet. Let us avoid any abruptness of manner, and endeavor always to present the truth in an easy, winning manner. This truth means life, eternal life, to the receiver. Pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. In this courteous manner the Saviour taught. And we should work in the most gentle way to introduce our mission. While walking by the way, or seated to rest by the wayside, we may be able to drop into some heart the seeds of truth. [Cf: Pamphlet 019 p. 3 para. 02] p. 505, Para. 1, [1907MS].

Be in Earnest. We are to work as we have never worked before. We are to seek every opportunity of drawing souls to Christ. The Lord is coming very soon, and we are entering into scenes of calamity. Satanic agencies, though unseen, are working to destroy human life. If our life is hid with Christ in God, we shall see of His grace and salvation. Christ is coming to establish His kingdom in the earth. Let our tongues be sanctified, and used to glorify Him. As a people we need to be reconverted, and our lives sanctified to declare the truth as it is in Jesus. [Cf: Pamphlet 019 p. 4 para. 01] p. 505, Para. 2, [1907MS].

As we engage in the work of distributing our publications, we can, from warm and throbbing hearts, speak of a Saviour's love. God alone has the power to forgive sins. If we do not deliver this message to the unconverted, our neglect may prove their ruin. Blessed, soul-saving, Bible truths are to be published in our papers. The Lord calls upon all of us to seek to save perishing souls. [Cf: Pamphlet 019 p. 4 para. 02] p. 505, Para. 3, [1907MS].

We do not realize how cunningly Satan is at work to deceive, if possible, the very elect. Now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. We

need to arouse to our duties. If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive lesson. It was thus the Saviour preached the gospel in the highways and byways; and, as He preached, the little group that listened to His words would swell into a great company. [Cf: Pamphlet 019 p. 4 para. 03] p. 505, Para. 4, [1907MS].

"Be instant in season, out of season." We are to make opportunities for presenting the truth. Christians are to be workers together with Christ. They are to engage in many lines of evangelistic work. [Cf: Pamphlet 019 p. 4 para. 04] p. 506, Para. 1, [1907MS].

After His resurrection, Jesus spake to His disciples, saying, "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Cf: Pamphlet 019 p. 5 para. 01] p. 506, Para. 2, [1907MS].

Danger of Worldliness. There is a danger of our brethren entering into commercialism, and of becoming so engrossed in worldly business that the word is not carried into the life in its purity and power. The love of trade and gain is becoming more and more prevalent. My brethren, let your souls be truly converted. The work to be carried on in the lives of God's people is declared in the words of Inspiration, "Behold, I send My messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." [Cf: Pamphlet 019 p. 5 para. 02] p. 506, Para. 3, [1907MS].

"Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My Spirit upon Him: He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." [Cf: Pamphlet 019 p. 5 para. 03] p. 506, Para. 4, [1907MS].

Present Opportunities. 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: Pamphlet 019 p. 6 para. 01] p. 506, Para. 5, [1907MS].

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: Pamphlet 019 p. 6 para. 02] p. 507, Para. 1,

[1907MS].

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: Pamphlet 019 p. 6 para. 03] p. 507, Para. 2, [1907MS].

Time is precious. The destiny of souls is in the balance. At infinite cost a way of salvation has been provided. Shall Christ's great sacrifice be in vain? Shall the earth be entirely controlled by Satanic agencies? The salvation of souls is dependent upon the consecration and activity of God's church. The Lord calls 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: Pamphlet 019 p. 7 para. 01] p. 507, Para. 3, [1907MS].

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: Pamphlet 019 p. 7 para. 02] p. 507, Para. 4, [1907MS].

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 might 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. [Cf: Pamphlet 019 p. 7 para. 03] p. 507, Para. 5, [1907MS].

Ordained to Bring Forth Fruit. Christ says of His followers, "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask the Father in My name, He may give it you." [Cf: Pamphlet 019 p. 8 para. 01] p. 508, Para. 1, [1907MS].

Satan, the great apostate, has drawn the world to himself; but in the gift of the only-begotten Son, the Father has provided that divine power shall work in opposition to the powers of darkness. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me." Satan has placed his seat on the earth where should be the throne of God, and men prostrate themselves before the prince of evil, rendering

to him the homage that belongs alone to God. But the cross of Christ has been erected between earth and heaven, and Jesus, the Prince of Life, says: "Through My love, I will draw the idolatrous hearts of men to Myself. I will place Myself in harmony with human nature, and will engage every holy influence and agency in the universe to array itself against the forces of evil." [Cf: Pamphlet 019 p. 8 para. 02] p. 508, Para. 2, [1907MS].

The Lord of life and glory came and dwelt among men. Instead of withdrawing Himself because of the sinfulness of man, instead of confining His labors to a few congenial spirits, and leaving those who knew Him not to the blindness and ignorance of their sinful hearts, as they deserved to be left, He came nearer to erring humanity. [Cf: Pamphlet 019 p. 8 para. 03] p. 508, Para. 3, [1907MS].

In the plan of restoring in men the divine image, it was provided that the Holy Spirit should move upon human minds, and be as the presence of Christ, a molding agency upon the human character. Receiving the truth, men also become recipients of the grace of Christ, and devote their sanctified human ability to the work in which Christ was engaged,--men become laborers together with God. It is to make men agents for God, that divine truth is brought home to their understanding. Let us inquire of the church, Have you answered this purpose? Have you fulfilled the design of God in diffusing the light of divine truth, in scattering abroad the precious jewels of truth? [Cf: Pamphlet 019 p. 9 para. 01] p. 508, Para. 4, [1907MS].

What must be the thoughts of the angels of God as they look upon the church of Christ, and see how slow is the action of those who profess to be the followers of Christ, to impart the light of truth to the world which lies in moral darkness? Heavenly intelligences know that the cross is the great center of attraction. They know that it is through the cross that fallen man is to receive the atonement, and to be brought into unity with God. The councils of heaven are looking upon you who claim to have accepted Christ as your personal Saviour, to see you make known the salvation of God to those who sit in darkness. They are looking to see you making known the significance of the compensation of the Holy Spirit; how that through the working of this divine agency the minds of men, corrupted and defiled by sin, may become disenchanted with the lies and presentations of Satan, and turn to Christ as their only hope, their personal Savior. Christ says: "I have chosen you, and ordained you, that you should go forth and bring forth fruit, and that your fruit should remain." As Christ's ambassador, I would entreat of all who read these lines to take heed while it is called to-day. "If ye will hear His voice, harden not your heart." Without waiting a moment, inquire, What am I to Christ? and what is Christ to me? What is the character of my work? What is the character of the fruit I bear. . . . [Cf: Pamphlet 019 p. 9 para. 02] p. 509, Para. 1, [1907MS].

It is the Christian's business to shine. The professed follower of Christ is not fulfilling the requirements of the gospel unless he is ministering to others. He is never to forget that he is to let his light so shine before men that they, seeing his good works, may glorify their Father which is in heaven. His speech is to be always with grace, and in harmony with his profession of faith. His work is to reveal Christ to the world. Jesus Christ and Him crucified is his

inexhaustible theme, of which he is freely to speak, bringing out of the good treasure of his heart the precious things of the gospel. The heart that is filled with the blessed hope, that is big with immortality and full of glory, can not be dumb. . . . [Cf: Pamphlet 019 p. 10 para. 01] p. 509, Para. 2, [1907MS].

Those with whom the Christian comes in contact have a right to know what has been revealed to the follower of Christ, and he is to make it known both by precept and example. *The Christian is to publish the good news of salvation, and he is never to be weary of the recital of God's goodness.* He is continually to draw with Christ, and continually to draw from Christ, eating the flesh and drinking the blood of the Son of Man, which Jesus declares are His words. They are spirit, and they are life. Thus he will always have a fresh supply of heavenly manna. *Every Christian, high or low, rich or poor, learned or ignorant, is to talk of the kingdom of God, to speak of Christ and Him crucified, to those who are in ignorance and sin. You are to speak to sinners; for you know not but God is moving upon their hearts. Never forget that great responsibility attaches to every word you utter in their presence. Ask yourself the question, How many have I spoken to with my heart filled with the love of Christ, concerning the unspeakable gift of God's mercy and Christ's righteousness? To how many of your friends, relatives, and neighbors, have you written, reaching out in unselfish love, that their souls may be saved? Christ said, "I have declared unto them Thy name, and will declare it."* [Cf: Pamphlet 019 p. 10 para. 02] p. 509, Para. 3, [1907MS].

What are you doing, my Christian brothers and sisters? Can you say that as far as it was in your power, you have declared, or represented, Christ and His love for fallen humanity to those who know Him not? If you have confined your efforts merely to those who are of the same faith as yourself, what about seeking to save those who are lost? *If the curtain should be rolled back, you would see souls perishing in their sins, and the church idle, indolent, unsympathetic, absorbed in selfish interests, and caring not whether souls are saved or lost, so long as they themselves can have an easy time, and be secure in the hope of salvation. But no one will ever enter heaven who is not a laborer together with God. If you had any appreciation of the salvation brought to you at infinite cost, you would arouse, you would lay hold upon the strength of Jesus, you would lift up your voice like a trumpet, and show "My people their transgression, and the house of Jacob their sins."* You would cry loud, and spare not. You would work to the utmost of your capacity, reaching first one and then another.-- *Review & Herald, Feb. 12, 19, 1895.* [Cf: Pamphlet 019 p. 11 para. 01] p. 510, Para. 1, [1907MS].

Worth Repeating. The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth. The Lord Jesus, the mighty Saviour, has died for these souls. He can arouse them from their indifference, He can awaken their sympathies, He can soften their hearts, He can reveal to their souls the beauty and power of the truth. [Cf: Pamphlet 019 p. 12 para. 01] p. 510, Para. 2, [1907MS].

The Master-worker is God, and not finite man; and yet He calls upon men to be the agents through whom He can impart light to those in darkness. God has jewels in all the churches, and it is not for us to

make sweeping denunciation of the professed religious world, but in humility and love to present to all the truth as it is in Jesus. Let men see piety and devotion, let them behold Christlikeness of character, and they will be drawn to the truth. He who loves God supremely, and his neighbor as himself, will be a light in the world. Those who have a knowledge of the truth, are to communicate the same. They are to lift up Jesus, the world's Redeemer; they are to hold forth the word of life. [Cf: Pamphlet 019 p. 12 para. 02] p. 510, Para. 3, [1907MS].

We are in nowise to be deterred from fulfilling our commission by the listlessness, the dulness the lack of spiritual perception in those upon whom the word of God is brought to bear. *We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves.* Though they may seem to be unwilling to bear or to receive the light of truth, without questioning or wavering we are to do our part.-- "*Home Missionary Work,*" p. 22. [Cf: Pamphlet 019 p. 12 para. 03] p. 510, Para. 4, [1907MS].

The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. *No matter what may have been their occupation, if farmers, mechanics, teachers, or pastors, if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.*--"*Home Missionary Work,*" p. 5. [Cf: Pamphlet 019 p. 13 para. 01] p. 511, Para. 1, [1907MS].

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness. [Cf: Pamphlet 019 p. 13 para. 02] p. 511, Para. 2, [1907MS].

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, He will approve and cooperate with us. [Cf: Pamphlet 019 p. 13 para. 03] p. 511, Para. 3, [1907MS].

Often the inhabitants of a city where Christ labored wished Him to stay with them and continue to work among them. But He would tell them that He must go to the cities that had not heard the truths that He had to present. After He had given the truth to those in one place, He left them to build upon what He had given them, while He went to another place. His methods of labor are to be followed today by those to whom He has left His work. We are to go from place to place, carrying the message. As soon as the truth has been proclaimed in one place, we are to go to warn others. [Cf: Pamphlet 019 p. 14 para. 01] p. 511, Para. 4, [1907MS].

There should be companies organized, and educated most thoroughly to

work, as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above is now to be our purpose. [Cf: Pamphlet 019 p. 14 para. 02] p. 511, Para. 5, [1907MS].

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.-- *Review & Herald*, Nov. 29, 1906. [Cf: Pamphlet 019 p. 14 para. 03] p. 512, Para. 1, [1907MS].

Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church. [Cf: Pamphlet 019 p. 15 para. 01] p. 512, Para. 2, [1907MS].

The Lord lives and reigns. Soon He will arise in majesty to shake terribly the earth. A special message is now to be borne, a message that will pierce the spiritual darkness, and convict and convert souls. "Haste thee, flee for thy life," is the call to be given to those dwelling in sin. We must now be terribly in earnest. We have not a moment to lose in criticism and accusation. Let those who have done this in the past fall on their knees in prayer, and let them beware how they put their words and their plans in the place of God's words and God's plans.-- *"Testimonies," Vol. 8, p. 36.* [Cf: Pamphlet 019 p. 15 para. 02] p. 512, Para. 3, [1907MS].

The light of truth is to shine to the ends of the earth. Greater and still greater light is beaming with celestial brightness from the Redeemer's face upon His representatives, to be diffused through the darkness of a benighted world. As laborers together with Him, let us pray for the sanctification of His Spirit, that we may shine more and more brightly.-- *Idem. p. 40.* [Cf: Pamphlet 019 p. 15 para. 03] p. 512, Para. 4, [1907MS].

In many states there are settlements of industrious, well-to-do farmers, who have never heard of the truth for this time. Such places should be worked. Let our lay-members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible-readings, our lay-members could do much in their own neighborhoods. Filled with love for souls, they could present the message of present truth with such power that many would be converted. Let us remember that it is as important to carry the message to those in the home field who have not heard the truth, as it is to go as missionaries to foreign countries. [Cf: Pamphlet 019 p. 16 para. 01] p. 513, Para. 1,

[1907MS].

There is abundant work for all who know the truth. Approach the people in a persuasive, kindly manner, with hearts filled with cheerfulness and Christlike love. The Saviour is ever near, with grace and power to enable you to present the gospel of salvation, which will bring many souls out of the darkness of unbelief into His marvelous light. Reach out after those who are ready to perish. Call their attention to the "Lamb of God, which taketh away the sin of the world." [Cf: Pamphlet 019 p. 16 para. 02] p. 513, Para. 2, [1907MS].

The Sanitarium Must Not be Cramped--The Work in Washington, D. C.--Sanitarium, California, May 30, 1907. I have a message to bear to our people throughout the field. There is a decided and thorough work to be done in Washington, D. C. The time is long past that should have seen this field faithfully worked. The last message of warning must be carried to those who need the truth. Men of God who have this message in their hearts should be chosen to carry it to the people of Washington and neighboring towns. One of authority was represented to me as standing before our people, and pleading that workers be sent to Washington; and I was instructed to urge this subject upon the minds of our laborers. [Cf: Pamphlet 147 p. 1 para. 1] p. 513, Para. 3, [1907MS].

Brethren and sisters, God has given to every man his work. He calls upon church-members in every place to dedicate themselves to the Lord and to His service. Let us go forth, and present the truth from house to house, to souls who are starving for the bread of life. We must come into line. [Cf: Pamphlet 147 p. 1 para. 2] p. 513, Para. 4, [1907MS].

"Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." These words teach us how the field is to be supplied with workers who will labor for the salvation of souls. When church-members bring the precepts of Christ into the life practice; when they confess their sins to one another, and offer up prayers to God, He will graciously manifest His power through them. [Cf: Pamphlet 147 p. 1 para. 3] p. 513, Para. 5, [1907MS].

In every possible way, humble efforts should be made to win souls to the truth. [Cf: Pamphlet 147 p. 1 para. 4] p. 514, Para. 1, [1907MS].

The third angel's message is to be proclaimed all through the suburbs of Washington. The people living in these suburbs are precious to God. Those who believe the truth for this time now arouse, and earnestly take hold of the work that needs to be done. We must be wide awake to the needs of the situation, and perform the work with wisdom. [Cf: Pamphlet 147 p. 1 para. 5] p. 514, Para. 2, [1907MS].

There should be no cramping of the sanitarium work at Takoma Park. I have been shown that the national capital should have every advantage. The workers there are to bring the truth before the ruling powers, and means must flow into that field in order that the work there shall make a presentation that will commend it to those who are accustomed to refinement and plenty. No mean impression must be given to those statesmen whose only knowledge, perhaps, of this people and the third angel's message, may be received through the sanitarium work. It will be very essential that the means expended for the work in Washington

shall be economically handled. [Cf: Pamphlet 147 p. 2 para. 1] p. 514, Para. 3, [1907MS].

We need to realize that we are living in critical times. There is no time to be lost if we would make the right impression regarding the work. Satan is making every effort possible to undermine our confidence of men in the law of God, causing them to regard it as of little importance. But men should remember that the God of heaven proclaimed His law from Mt. Sinai with His own voice, that men might realize its importance. The Lord does not want the people who stand for His law in the earth, and who are to accomplish His closing work in the world to represent that law and that work in a cheap manner. God's purpose in guiding us to Washington, the capital of our nation, was that we might represent His work there in a sensible way. In connection with His work, He would not have anything of a cheap and faulty character. [Cf: Pamphlet 147 p. 2 para. 2] p. 514, Para. 4, [1907MS].

It would also be a great mistake to close up the work of the Branch Sanitarium we have operated in Washington. Some have thought that when our institution at Takoma Park should be in running order, we might do this. But instruction regarding this matter has been given me by higher authority than that of man; and I have been shown that to close up the work of the first institution would be a greivous mistake. There are men holding positions of responsibility in the world who are patronizing our treatment-rooms there, and we must not cut off from them this opportunity of gaining a knowledge of the truth for this time. [Cf: Pamphlet 147 p. 2 para. 3] p. 514, Para. 5, [1907MS].

A branch sanitarium in the city will lead to an acquaintance with the larger institutions at Takoma Park. Through these institutions the light of truth is to shine forth to counselors and statesmen. [Cf: Pamphlet 147 p. 3 para. 1] p. 514, Para. 6, [1907MS].

From the light the Lord has given me, I know there is a great work to be accomplished in Washington, and every laggard power must be aroused to act its part. A special work should also be done in this city in the establishing of schools, that the people may be educated along Christian lines. In our schools established in this city, the word of God is to be exalted as the study book, and the law of God is to be honored and obeyed. The discipline of our schools is to be of the highest type. [Cf: Pamphlet 147 p. 3 para. 2] p. 515, Para. 1, [1907MS].

God calls for us to advance step by step in the building up of His work. We are now doing what should have been done twenty years ago. Some have thought that we as a people were unable to stem the current and criticism. But I have been shown that if we had advanced in the way of reform as the light came to us, we would have a very different showing than now appears. In following the instruction of our great leader, difficulties would have been overcome; the consciousness of the approval of God would have made our ministers and physicians, and the teachers in our schools valiant men of God. In the fullest sense of the word, they would have been laborers together with God. [Cf: Pamphlet 147 p. 3 para. 3] p. 515, Para. 2, [1907MS].

We must individually learn the lesson that the treasures of knowledge are with the Most High. The discourses of the men who profess to honor

and reverence the law of God must be earnest, sincere and solemn, as befits the time in which they live. Their appeals for temperance must speak powerfully to the senses of men. The love of God is to be expressed in word and action. [Cf: Pamphlet 147 p. 3 para. 4] p. 515, Para. 3, [1907MS].

Those who are engaged in the work for these last days must identify themselves with Christ. They must become partakers of the divine nature, and thus escape the corruption that is in the world through lust. [Cf: Pamphlet 147 p. 4 para. 1] p. 515, Para. 4, [1907MS].

I appeal to my brethren and sisters throughout the American field. See that the work in Washington is not delayed for want of means. It is very important that the Sanitarium be fully equipped for its work. Let the cause of truth in Washington triumph gloriously. [Cf: Pamphlet 147 p. 4 para. 2] p. 515, Para. 5, [1907MS].

These words were spoken regarding the work in Washington: "The work at the heart of the nation is not to be handicapped. The Sanitarium must do its part in convincing the influential men of America of the importance of the third angel's message, and our books must be handled in a way that will secure their largest circulation." [Cf: Pamphlet 147 p. 4 para. 3] p. 515, Para. 6, [1907MS].

In the completion of the Washington Sanitarium, let simplicity and good taste prevail. This institution is to do an important work for the people of Washington. Through its influence inquiries will be made concerning our faith, and information will be given that will find a lodgment in some minds. One is standing back of the cause of present truth in Washington who will be present help in every emergency. Hold firmly to the principles of truth. Guard the soul vigilantly, that you may not be found warring against the Spirit of God. Gird on the armor of Christ's righteousness. Be strong; yea, be strong. (Signed) Ellen G. White. [Cf: Pamphlet 147 p. 4 para. 4] p. 515, Para. 7, [1907MS].

Every housekeeper should feel it her duty to educate herself to make good sweet bread and in the most inexpensive manner; and the family should refuse to have upon the table bread that is heavy and sour, for it is injurious. There are a large number of poor families who buy the common baker's bread which is often sour and is not healthful for the stomach. In every line of cooking the question that should be considered is, "How shall the food be prepared in the most natural and inexpensive manner?" And there should be careful study that the fragments of food left over from the table is not wasted. There are many poor families, who, although they have scarcely enough to eat, can often be enlightened as to why so many jots and tittles are wasted. [Cf: Bible Training School 08-01-07 para. 01] p. 516, Para. 1, [1907MS].

The meat diet is the serious question. Shall human beings live on the flesh of dead animals? The answer, from the light that God has given is, No; decidedly no. Health reform institutions should educate on this question. Physicians who claim to understand the human organism ought not to encourage their patients to subsist on the flesh of dead animals. They should point out the increase of disease in the animal kingdom. The testimony of examiners is that very few animals are free from disease, and that the practice of eating largely of flesh is

contracting diseases of all kinds,--cancers, tumors, scrofula and tuberculosis, and etc. If man will subsist on the food that God has so abundantly provided without having it first pass into the animal organism and become sinew and muscle, and then take it second hand by eating of the corpse, his health would be much better preserved. [Cf: Bible Training School 08-01-07 para. 02] p. 516, Para. 2, [1907MS].

The ministers in our land should become intelligent upon Health Reform. They need to become acquainted with the science of physiology. Then they will be intelligent in regard to the laws that govern physical life and their bearings upon the health of mind and soul. Then they will be able to speak correctly upon this subject. In their obedience to physical laws they are to hold forth the word of life to the people, and lead up higher and still higher in the work of reform. "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." "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversations honest amongst the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." All who claim to be teachers should urge, both by precept and example the necessity of abstaining from fleshly lusts, which war against the soul. Mrs. E. G. White. [Cf: Bible Training School 08-01-07 para. 03] p. 516, Para. 3, [1907MS].

The working out of the great plan of redemption, as manifest in the history of this world, is not only to man, but to angels, a revelation of the Father. Here is seen the work of Satan in the degradation and ruin of the race by sin, and, on the other hand, the work of God in man's recovery and uplifting through the grace of Christ. Every soul that develops a righteous character and withstands the power of the wicked one is a testimony to the falsehood of Satan's charges against the Divine government. Through the eternal ages the exaltation of the redeemed will be a testimony to God's love and mercy. This is set forth in the touching and beautiful words of the apostle Paul. He says that "we are a spectacle unto the world, to angels, and to men." 1 Cor. 4:9. "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, . . . that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us, through Christ Jesus." Eph. 2:4-7. [Cf: Bible Training School 12-01-07 para. 01] p. 516, Para. 4, [1907MS].

And the apostle declares, "to make all men see what is the fellowship of the mystery, . . . to the intent that now unto the principalities and powers in the heavenly places might be made known through the church, the manifold wisdom of God." Eph. 3:10 R. V. [Cf: Bible Training School 12-01-07 para. 02] p. 517, Para. 1, [1907MS].

Through the eternal ages the offensive character of sin will be seen in what it cost the Father and the Son, in the humiliation, suffering, and death of Christ. All the worlds will behold in Him a living testimony to the malignity of sin; for in His divine form He bears the marks of the curse. He is in the midst of the throne as a Lamb that has been slain. [Cf: Bible Training School 12-01-07 para. 03] p. 517, Para. 2, [1907MS].

Not only man but angels will ascribe honor and glory to the Redeemer, for even they are secure only through the sufferings of the Son of God. It is through the efficacy of the cross that the inhabitants of unfallen worlds have been guarded from apostasy. It is this that has effectually unveiled the deceptions of Satan and refuted his claims. Not only those that are washed by the blood of Christ, but also the holy angels, are drawn to him by his crowning act of giving his life for the sins of the world. God's dealing with the rebellion of Satan is justified before the universe. The justice and mercy of God are fully vindicated, so that, through all eternity, rebellion will never again arise. Such is the import of His own words when for the last time teaching in the temple He said, looking forward to His approaching sacrifice, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." Will draw all unto me--not only earth, but heaven; for of him "the whole family in heaven and earth is named." Eph. 3:15. [Cf: Bible Training School 12-01-07 para. 04] p. 517, Para. 3, [1907MS].

Thus God has "made known unto us the mystery of his will, according to the good pleasure which he hath purposed in himself; that . . . he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. 1:9, 10. Mrs. E. G. White. [Cf: Bible Training School 12-01-07 para. 05] p. 517, Para. 4, [1907MS].