

There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter. *Letter 42, 1912, p. 1.* (To "Dear Brethren," November 6, 1911.) [Cf: 1MR137.04] p. 1, Para. 1, [1912MS].

Let not anyone suppose that if men of ability had larger wages, it would increase their piety, or qualify them to do more and better work. No, this would not be the effect. *Ms. 75, 1912, p. 1.* ("Fragments," Copied September 16, 1912.) [Cf: 1MR262.02] p. 2, Para. 1, [1912MS].

There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter. "Thus saith the Lord of hosts; as I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not" (Zechariah 8:14, 15). [Cf: 1MR315.01] p. 2, Para. 2, [1912MS].

Let us remember that time is short. Tell the people that golden opportunities for service are being neglected. All nations are to be warned and instructed to seek the Lord without delay; for that mighty angel who deceived so many of the angelic host is working untiringly to set in operation his seductive wiles, with which he has deceived millions, and through which he desires to deceive the whole world. The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for Israel before the end of time. "Thus saith the Lord," the prophet declared, "Let your hands be strong, ye that hear in these days these words by the mouth of the prophets. . . . I will not be unto the residue of this people as in the former days. . . . For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things. [Cf: 1MR315.02] p. 2, Para. 3, [1912MS].

"And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: Fear not, but let your hands be strong" (Zechariah 8:9-13). "Thus saith the Lord of hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness" (Zechariah 8:7, 8). *Letter 42, 1912, pp. 1, 2.* (To "Dear Brethren," November 6, 1911.) [Cf: 1MR315.03] p. 2, Para. 4, [1912MS].

I have a deep interest in my native State. . . . I am looking forward to the time when I shall be able to make the journey to Portland. . . . I shall hope to have strength to visit you during the coming summer season. . . . [Cf: 3MR181.02] p. 2, Para. 5, [1912MS].

We are to labor earnestly and continuously, working . . . to bring souls to take a decided stand for the truth.--*Letter 8, 1912, p. 1.* (To Elder S. N. Haskell, Feb. 14, 1912.) [Cf: 3MR181.03] p. 2, Para. 6,

[1912MS].

My interest in the work in Portland is still as deep as ever. . . . But I find it impossible to make the visit there that I have looked forward to so long. I cannot leave my work here until the book on Old Testament history is ready for the publishers. . . . I would be very pleased to see you [Elder Haskell] and the workers, . . . and to join in lifting the standard of truth in Portland, Maine. . . . Christ died that He might save souls. We should consider no sacrifice too great in order to cooperate with Him in this work.---Letter 30, 1912, p. 1. (To Elder S. N. Haskell, June 27, 1912.) [Cf: 3MR181.04] p. 3, Para. 1, [1912MS].

*Eucalyptus, a Useful Remedy.*---We are sorry to hear that \_\_\_\_\_ has met with so serious an accident. I have often found the application of eucalyptus leaves to a wounded part to be good in allaying inflammation and drawing out the poison.---Letter 24, 1912. [Cf: 3MR322.02] p. 3, Para. 2, [1912MS].

I have been pleading with the Lord to roll the burden on the watchmen. Presidents of conferences and church elders must work. Two and two, laborers are to be sent forth into the unworked cities. No man is to be authorized to carry the work alone. [Cf: 4MR278.02] p. 3, Para. 3, [1912MS].

I am charged to repeat the warnings given in the past--that it is not by making a great display that the work in New York and other places is to be carried forward. In the past mistakes have been made in the work in New York, mistakes which placed an erroneous stamp on the work, [\* Reference is to the work of E. E. Franke in 1901-1903.] and left a wrong impression on the minds of those who witnessed the wonderful performance. Much time has thus been lost, and many false impressions made, regarding our work and the truth we believe.---Ms 59, 1912, p. 4. (General manuscript, entitled, "Fragments," August 13, 1912.) [Cf: 4MR278.03] p. 3, Para. 4, [1912MS].

As a people, and individually, we need to receive fresh supplies of grace day by day. We need the endowment of the Holy Spirit, which is able to sanctify the soul. Many of us do not realize the sacredness of our profession of faith; therefore there is much talking and little real faith, little convincing evidence that the Holy Spirit is imbuing our hearts, illuminating our minds, and strengthening us to perform the will of Him who day by day is calling us out of darkness and into His marvelous light.---Ms 55, 1912, p. 1. (To sanitarium workers: "A Call to Awake," typed August 3, 1912.) [Cf: 4MR356.02] p. 3, Para. 5, [1912MS].

In a special sense presidents of conferences have a decided work to do. Those who stand as sentinels need to be aroused; for they are watchmen, entrusted with the work of sounding the last note of warning to a perishing world. They are to lay hold of the work in earnest, as men entrusted with the giving of the last message of mercy. It is no time now to stand before the people with a tame spiritless message.---Ms 59, 1912, p. 3. (Fragments, typed August 13, 1912.) [Cf: 4MR446.10] p. 3, Para. 6, [1912MS].

We received your letter, and I have only encouraging words to write

you in reply. I can sympathize with you in your feelings of doubt and perplexity; for there are times when Satan seeks to bring to me the same trouble of mind; and I have to guard myself, that the tempter may not gain the advantage. When these times of doubt come to you, my brother, remember that the Lord Jesus is your friend and keeper. He has not forsaken you. You must not despond; you must not grieve the dear Saviour by cherishing unbelief or distrust of Him. [Cf: 5MR169.01] p. 3, Para. 7, [1912MS].

We must not allow our faith to decrease; it must continually increase. Repeat to yourself the words, "The Lord is my keeper." Put your trust in Him. Call to mind the love He has shown you, the care He has had for you, the assurance you have had in the past that He has accepted you and blessed you. He is not only the author, but the finisher of your faith. Again and again your case has been presented to me as of one who is cared for and guarded against the power of the enemy by heavenly intelligences. [Cf: 5MR169.02] p. 4, Para. 1, [1912MS].

Brother Amadon, rest in the promises of God. When your mind is clouded because of physical weakness, do not try to think. You know that Jesus loves you. He understands your weakness. You may do His will by simply resting in His arms. [Cf: 5MR169.03] p. 4, Para. 2, [1912MS].

He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. His hand is outstretched in pitying tenderness to every suffering child of His. And those who suffer most have most of His sympathy and pity. He is touched with the feelings of your infirmities. [Cf: 5MR170.01] p. 4, Para. 3, [1912MS].

He desires you to lay your perplexities and troubles at His feet, and to leave them there. When temptations assail you, when darkness seems to surround your soul, look to the place where you last saw the light. Rest in Christ's love, and under His protecting care. [Cf: 5MR170.02] p. 4, Para. 4, [1912MS].

Let your mind dwell on the goodness of God, on the great love wherewith He has loved you. If he did not love you, He would not have given Jesus to die for you. His everlasting arms are underneath you. In all your afflictions He is afflicted. Then lift your eyes to Him. When doubt would sweep over your soul, continue to look to Jesus, casting your helpless soul on Him. He ever liveth to make intercession for you. You are precious in His sight. [Cf: 5MR170.03] p. 4, Para. 5, [1912MS].

I will not write you a long letter, but I send these words to you in the hope that they may bring courage and faith to your heart. Christ is all-merciful; and He is your Redeemer. He has not forgotten you. You and your wife may win the crown of life if you will learn the lesson of overcoming by the blood of the Lamb and the word of your testimony. Be of good courage in the Lord.--Letter 44, 1912, pp. 1, 2. (To G. W. Amadon, December 15, 1912.) [Cf: 5MR170.04] p. 4, Para. 6, [1912MS].

I am instructed to make inquiry of the leading men in our cause, Are you carrying forward the work committed to your hands in all lines as the Lord would have you? Are there not many branches of the work that will testify that some are not carrying forward the work as the Lord would have them? [Cf: 6MR374.01] p. 4, Para. 7, [1912MS].

"The word of the Lord came unto Zechariah, saying, Thus speaketh the Lord of hosts, saying, Execute true judgment, and show mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart." Zech. 7:8-10. [Cf: 6MR374.02] p. 4, Para. 8, [1912MS].

A strange spirit has been coming in among our people; but now there is to be an awakening. There is to be true, sincere missionary work done for the Jews. A little is being done, but it is nothing compared with what might be done.--Letter 42, 1912, p. 1. (To "Dear Brethren," November 6, 1911.) [Cf: 6MR374.03] p. 5, Para. 1, [1912MS].

The Lord desires to make every physician and every nurse a minister of healing. Seek to give to the sick the highest kind of knowledge by bringing to their understanding the lessons of the word of truth. Pray with them and for them. Thus while you bring them back to life and help by ministering to their physical needs, you may win them to Christ to be partakers of the life that is eternal.--Ms 57, 1912, p. 1. ("The Privilege of the Ministry," August 13, 1912.) [Cf: 7MR132.02] p. 5, Para. 2, [1912MS].

My brother and sister, the Lord has sustained you thus far; and He will continue to work for and through you while you walk by faith. I am sorry that you do not have all the help that you feel you should have, but you must not be discouraged because of this. If you realize the greatness of the trust committed to you, you will do your best, and having done this, will leave the rest with your Heavenly Father. The Lord does not ask you to carry burdens that are too heavy for you. He is not ignorant of the cares that weigh upon you. He knows the barrenness of the fields. Again and again He has pointed out to us their great need. But you will not honor Him by being over anxious. Give to God your faithful service, and then leave to Him the work you are unable to perform. He can inspire others to work unselfishly and cheerfully in His service that these barren places may be filled with trees of righteousness.--Letter 18, 1912, pp. 2, 3. (To S. N. Haskell and wife, May 12, 1912.) [Cf: 7MR409.04] p. 5, Para. 3, [1912MS].

After Moses had given final instructions and lessons to the children of Israel he ascended Mount Nebo. From Pisgah's summit was revealed to him in panoramic view the land that he was not allowed to enter. Angels of God pointed out every part of the land as it was spread out before his vision. They told him of the fertility of the soil and that it was well watered. He saw the grain fields and the fruit-laden trees just as they appeared in the Promised Land. The whole land, in all its richness and beauty, was spread out before him, and he saw that it was a goodly land. The heavenly angels told him that from the beginning to the end of the year God's watchful care was over the land. [Cf: 10MR151.01] p. 5, Para. 4, [1912MS].

The attention of Moses was called to the various portions of the country where the tribes of Israel would be located. In the midst of the goodly land he saw established the people that through the providence of God he had been leading to the borders of their promised inheritance. [Cf: 10MR151.02] p. 5, Para. 5, [1912MS].

The angels also revealed to Moses that although he mourned because he had sinned and could not enter the promised land, and although he felt that he had caused the children of Israel to sin, yet it was their own sin, their murmuring and complaining spirit that had led him to deviate from the right and commit a sin that kept him out of the Promised Land. The angels told him that he was not the greatest sufferer, that he did not feel in his heart the fullest depth of their sin, but that Christ, their invisible leader, was the one against whom they had transgressed. Christ was the one who would bear their iniquities. He it was whom they had offended, not Moses; He it was who suffered the most intensely. [Cf: 10MR151.03] p. 5, Para. 6, [1912MS].

The heavenly messengers also referred to the sacrificial offerings typifying the crucifixion of Christ and opened before Moses' mind the events that should take place in the future. To him was revealed the advent of the Saviour, His birthplace, and the manner in which He should come. He was shown that the Jewish nation, the favored people of God, to whom the Saviour would come to give life and to deliver from a heavy yoke of oppression, would insult Him, deride Him, mock Him, heap every indignity upon Him, and at last take the life of Him who came to impart life to them. [Cf: 10MR152.01] p. 6, Para. 1, [1912MS].

While in bondage to other nations, the Jews had boasted that although they were then in oppression, their Messiah was coming as a mighty King to deliver them. To the heathen nations surrounding them they declared that Christ would come in glory, break their yoke of bondage, fulfill His promises to them, and place them on thrones to reign with Him as kings and priests over the whole world. Such were the boasts they made. Their mistake lay in applying to His first appearing the prophecies that refer to His second coming and to the earth as it will be when made new and occupied by the redeemed. [Cf: 10MR152.02] p. 6, Para. 2, [1912MS].

When, instead of coming in the pomp and splendor of the mighty kings of the earth, Christ came as a humble man, possessing human nature, how great was their chagrin and disappointment! Surely this was not the man who would deliver them. They would not own Him as their King. He came not among the most honorable, or to receive homage as kings of the earth receive homage from their subjects. He came among the poor and the needy. He was found among the oppressed. He relieved the wants of the destitute and stood by the side of the most humble. Thinking that this man could not be the Messiah for whom they looked, they refused to acknowledge Him. [Cf: 10MR152.03] p. 6, Para. 3, [1912MS].

As a nation the Jews had been growing prouder and prouder. They had made great boasts of their righteousness. They made broad their phylacteries, uttered long prayers in the market places, and gave alms to be seen of men. Their religion was formal, consisting of ordinances and purifications, rites and ceremonies. It was not heartfelt. Although they made their religious profession so very prominent, yet they did not scruple to grind the faces of the poor and to take advantage of them in every way possible. [Cf: 10MR153.01] p. 6, Para. 4, [1912MS].

This proud people could not think of acknowledging the lowly Nazarene as their Messiah. They knew that if they should take their position by the side of this humble man, all the surrounding nations would deride them and scoff at them. After having so loudly boasted of how they

would be exalted when the Messiah should come, they could not think of recognizing the carpenter's Son as the Messiah. Satan had blinded their eyes so they knew not what was for their good. [Cf: 10MR153.02] p. 6, Para. 5, [1912MS].

The condition of the Jewish nation at the first advent of Christ was presented to Moses. He had thought that he had a hard time in leading Israel through the wilderness, but he forgot his own sufferings when he caught a glimpse of the life of Christ and saw the suffering that He would endure and the great sacrifice He would make for the salvation of His people. [Cf: 10MR153.03] p. 6, Para. 6, [1912MS].

Moses had made sacrifices. He had been willing to give his own life for the salvation of others, and had even prayed to the Lord to blot his name out of the book of life rather than destroy the children of Israel, the people whom God had so wonderfully and miraculously delivered. But the Lord would not blot His servant's name out of His book. "Whosoever hath sinned against Me," He said, "him will I blot out of My book" (Exodus 32:33). Time and again, through the intercession of Moses, the Lord had spared His disobedient people. [Cf: 10MR153.04] p. 7, Para. 1, [1912MS].

To Moses was revealed the blindness of the Jewish nation. Their continual plea was, "The law! the law! the Father! the Father!" Appealing to the law and to the Father, they rejected their Saviour. "As for this Christ," they said, "we will have nothing to do with Him. Away with Him." The One who came to give them life they put to death. [Cf: 10MR154.01] p. 7, Para. 2, [1912MS].

When the view of the crucifixion was presented before Moses, what a scene there must have been on Pisgah's summit! I have often thought that if I were an artist, I should like to portray the countenance of Moses as he viewed the panoramic scenes passing before him, in which he saw the sufferings of the Angel who had led the Israelites through the wilderness, guiding them in their wandering journey from Egypt to Canaan. (\* A PAGE IS [Cf: 10MR154.02] p. 7, Para. 3, [1912MS].

As Christ stood upon the mount and looked over the holy city, with weeping 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! Behold, your house is left unto you desolate" (Matthew 23:37, 38). [Cf: 10MR154.03] p. 7, Para. 4, [1912MS].

Moses saw the sin of the Jewish nation for whose salvation he had been willing to have his own name blotted out of the book of life. He saw the Son of God bid adieu to the nation, and it seemed now that their destiny was certain, for they had rejected Christ. Surely their house was left unto them desolate. As the angel repeated the words of Christ to Moses, an expression of distress and anguish spread over his countenance. Bitter tears fell from his eyes. He shared the sadness that Christ felt. [Cf: 10MR154.04] p. 7, Para. 5, [1912MS].

That nation which God had declared was a royal nation, a peculiar people, a holy priesthood, Moses heard crying for the blood of Christ. He saw them crucify his Saviour. To him was revealed Christ's agony as

He hung upon the cross. He saw the Saviour lying in Joseph's new tomb, and looking farther on, he saw Him come forth a majestic conqueror and ascend to heaven with a multitude of captives, the angelic hosts escorting Him on His way. [Cf: 10MR155.01] p. 7, Para. 6, [1912MS].

When he beheld the Saviour's ascension and saw that he himself would be one of those who should attend the Saviour and open to Him the everlasting gates, what a change took place in the expression on his face! The joy, the glory, the light that shone from his countenance no language can describe, no pen can picture. Moses was one of those who comforted Christ on the mount of transfiguration. [Cf: 10MR155.02] p. 7, Para. 7, [1912MS].

Then was presented to him a view of the multitude of captives who rose at the time Jesus was raised from the dead and who went into the city and revealed themselves unto many. Notwithstanding the fact that a lie had been put into the mouths of the Roman guard that watched the sepulcher lest the disciples should come at night and steal away the body of Christ, the raising of these captives to life established the certainty of Christ Himself having risen from the dead. Christ had thus given incontrovertible proof that He was the Son of God. Satan failed in his efforts to conceal the fact that Christ had risen. From that time men have believed that it was the Son of God who was crucified. [Cf: 10MR155.03] p. 8, Para. 1, [1912MS].

Since then it has been Satan's special effort to separate the Father and the Son. He led the Jews to cry, "The law, the law! the Father, the Father! Away with the Son! We will not acknowledge the Son or have anything to do with Him. We will not recognize the power of God in the mighty miracles He performs, for it is through Satan that He does these works." [Cf: 10MR155.04] p. 8, Para. 2, [1912MS].

But when multitudes began to believe on the Son and to receive divine truth from the lips of the disciples of Jesus, Satan saw that he must do something else to counter the work that the disciples were doing. So he determined to lead men to reject the Father and His law, as the Jews had rejected Christ. As he had blinded the eyes of the Jewish nation so they were unable to recognize and acknowledge Jesus, the only one who had power to give them life, so he would blind the eyes of the Christian world to the claims of the law, making professed Christians cry, "Christ, Christ! Away with the law!" Because of his deceptions men would fail of glorifying God by obeying His law, the foundation of His government in heaven and on earth. [Cf: 10MR156.01] p. 8, Para. 3, [1912MS].

The Old Testament, containing the prophecies of the coming of Christ, is now made of small account. The cry now is, "The Christ, the Christ! The gospel, the gospel!" But the gospel is taught all the way through the Bible, from Genesis to Revelation. The gospel is revealed in all the prophecies of the first advent of Christ as the Saviour of men. Every act of the old dispensation to turn men away from sin or to bring them forgiveness was done with reference to the Saviour who was to come. He was the steppingstone by which man was to be exalted. [Cf: 10MR156.02] p. 8, Para. 4, [1912MS].

As Moses saw this steppingstone despised, and beheld the Jews, blinded by Satan, turning away from their only hope of salvation, and crying,

"Away with Christ!" and as he heard the Christian world in the new dispensation crying, "Away with the Father! Away with the law!" he was filled with astonishment. Do men honor God by despising His law? [Cf: 10MR156.03] p. 8, Para. 5, [1912MS].

As the special work of Satan has been to separate the Father and the Son, he has so blinded the eyes of the Christian world that they now turn from the Father and from His law and dwell wholly upon Christ. [Cf: 10MR156.04] p. 8, Para. 6, [1912MS].

Christ came to die because not a precept of His Father's law could be altered to excuse man in his fallen condition. As this picture was presented before Moses, again an expression of grief and sadness came over his countenance. [Cf: 10MR157.01] p. 8, Para. 7, [1912MS].

Then he was carried down to the period of time when a view of the heavenly sanctuary should be given to God's people, when the veil would be parted, and by faith they would enter within the holy of holies. Moses knew something about the sanctuary in heaven; he understood the sacred ministrations connected with the holy place and the Most Holy. The significance of the typical service in the earthly sanctuary was made light and clear by the reflection of the Sun of Righteousness upon the types and symbols. [Cf: 10MR157.02] p. 9, Para. 1, [1912MS].

When Christ, the Mediator, burst the bands of the tomb, and ascended on high to minister for man, He first entered the holy place where, by virtue of His own sacrifice, He made an offering for the sins of men. With intercession and pleadings He presented before God the prayers and repentance and faith of His people, purified by the incense of His own merits. He next entered the Most Holy Place, to make an atonement for the sins of the people, and to cleanse the sanctuary. His work as high priest completes the divine plan of redemption by making the final atonement for sin. (\* A PAGE IS MISSING [Cf: 10MR157.03] p. 9, Para. 2, [1912MS].

With joy Moses saw the law of God still honored and exalted by a faithful few. He saw the last great struggle of earthly powers to destroy those who keep God's law. He looked forward to the time when God shall arise to punish the inhabitants of the earth for their iniquity, and those who have feared His name shall be covered and hid in the day of His anger. These acknowledge the relation existing between the Father and His law. Only by the merits of Jesus Christ is man exalted and enabled to keep God's law acceptably. [Cf: 10MR157.04] p. 9, Para. 3, [1912MS].

Again Moses looked and saw the covenant of peace made with God's commandment-keeping people when He spoke from His holy habitation, shaking the heavens and the earth by His voice. Moses saw that God is the hope of His people, while the despisers of the law, those who had crucified Jesus Christ afresh, bowed . . . at the feet of the saints in fear of God's voice. He saw the countenances of the saints lighted up with glory and beaming upon those around them, as the faces of himself and those who were with him shone when the law was given on Mount Sinai. The commandment-keepers, those who had honored the law, were glorified. At the appearing of Christ in splendor and glory they were translated to heaven without seeing death, rising with songs of triumph to enter through the gates into the city, into the land of Eden. [Cf:



10MR158.01] p. 9, Para. 4, [1912MS].

After man's fall Eden had been caught up from the earth, for God would not suffer it to feel the marks of the curse. He preserved it as a specimen of His handiwork at the beginning. As Moses beheld that lovely garden, an expression of joy came over his countenance. [Cf: 10MR158.02] p. 9, Para. 5, [1912MS].

But the servant of God was carried still farther. He saw the earth purified by fire and cleansed from every vestige of sin, every mark of the curse, and renovated and given to the saints to possess forever and ever. He saw the kingdoms of the earth given to the saints of the Most High. No impurity, nothing to mar their peace and happiness, was in the earth made new. [Cf: 10MR158.03] p. 9, Para. 6, [1912MS].

In the new earth the prophecies which the Jews applied to the first advent of Christ will be fulfilled. The saints will then be redeemed and made immortal. Upon their heads will be crowns of immortality, and joy and glory will be pictured on their countenances, which will reflect the image of their Redeemer. [Cf: 10MR158.04] p. 10, Para. 1, [1912MS].

Moses saw the land of Canaan as it will appear when it becomes the home of the saints. John the Revelator was given a view of this same land, of which he writes: (Revelation 21:1-5 quoted). [Cf: 10MR159.01] p. 10, Para. 2, [1912MS].

As Moses beheld this scene, joy and triumph were expressed in his countenance. He could understand the force of all the angels revealed to him. He took in the whole scene as it was presented before him. His mind was firm, his intellect clear. His strength was unabated, his eye was undimmed. [Cf: 10MR159.02] p. 10, Para. 3, [1912MS].

Then he closed his eyes in death and the angels of God buried him in the mount. And there he slept. [Cf: 10MR159.03] p. 10, Para. 4, [1912MS].

But it was not long before Christ came to raise Moses to life. As He stood by the grave and bade him come forth, Satan stood by His side, saying, "I have control over him. I tempted him and he yielded. Even Moses was not able to keep God's law. He has transgressed and has placed himself on my side of the controversy. He appropriated to himself the glory which belonged to God. He is my property, for by his sin he has placed himself in my dominion and in my power." [Cf: 10MR159.04] p. 10, Para. 5, [1912MS].

Satan contended earnestly for the body of Moses. Again he sought to enter into controversy with Christ in regard to the injustice of God's law, and with deceiving power reiterated his false statements about not being fairly treated. His accusations were such that Christ did not bring against him the record of the cruel work he had done in heaven by deceptive misrepresentation, the falsehoods he had told in Eden that led to Adam's transgression, and the stirring up of the worst passions of the hosts of Israel to incite them to murmur and rebel until Moses lost command of himself. [Cf: 10MR159.05] p. 10, Para. 6, [1912MS].

The sin of Moses was not premeditated. He was surprised into it. He

took to himself the murmuring of the people when they were really murmuring against God. [Cf: 10MR159.06] p. 10, Para. 7, [1912MS].

Christ did not retaliate in answer to Satan. He brought no railing accusation against him, but raised Moses from the dead and took him to heaven. Here for the first time the power of Christ was exercised to break the power of Satan and give life to the dead. Here began His work of making alive that which was dead. Thus He testified that He was indeed the Resurrection and the Life, that He had power to ransom those whom Satan had made his captives, that although men die they will live again. The question had been asked, "if a man die, shall he live again?" (Job 14:4). The question was now answered. [Cf: 10MR160.01] p. 10, Para. 8, [1912MS].

This act was a great victory over the powers of darkness. This display of power was an incontrovertible testimony to the supremacy of the Son of God. Satan had not expected that the body would be raised to life after death. He had concluded that the sentence, "Dust thou art, and unto dust shalt thou return" gave him undisputed possession of the bodies of the dead. Now he saw that he would be despoiled of his prey, that man would live again after death. [Cf: 10MR160.02] p. 11, Para. 1, [1912MS].

After Moses was raised to life, the heavenly gates of Paradise were opened, and Jesus passed in with His captive. No longer was Moses the captive of Satan. In consequence of his sin Moses merited the penalty of transgression and became subject to death. When he was raised to life he held his title in another name--the name of Jesus his Head. [Cf: 10MR160.03] p. 11, Para. 2, [1912MS].

The day of exile is nearly ended. The time is at hand when all who are sleeping in their graves will hear His voice and come forth, some to everlasting life, and some to final destruction. Christ will raise all His saints, glorify them with an immortal body and open to them the gates of the city of God.--Manuscript 69, 1912, pp. 6-17. [Cf: 10MR160.04] p. 11, Para. 3, [1912MS].

There will be one more book--that dealing with the Old Testament history from the time of David to the time of Christ. The material for this book is written, and is on file, but is not yet put into shape. When this book is completed, I shall feel that my work is finished. Yet I can hold my pen as firmly today as I have done in years past.--Letter 4, 1912. [Cf: 11MR21.02] p. 11, Para. 4, [1912MS].

I must write you a short letter today. I have begun several letters to you, but have not succeeded in finishing any. I hope you will not cease to write to me, even though I do not write often. I am always interested in your work, and always glad to hear from you. [Cf: 11MR21.03] p. 11, Para. 5, [1912MS].

We are all very busy, doing our best to prepare the new book for publication. I want the light of truth to go to every place, that it may enlighten those who are now ignorant of the reasons for our faith.--Letter 28, 1912. [Cf: 11MR21.04] p. 11, Para. 6, [1912MS].

Just now, what strength I have is given mostly to bringing out in book form what I have written in past years on the Old Testament history

from the time of Solomon to the time of Christ. Last year *The Acts of the Apostles* was put in print, and is being widely circulated; and now we are making good progress with this Old Testament history. We are advancing as fast as possible. [Cf: 11MR22.01] p. 11, Para. 7, [1912MS].

I have faithful and conscientious helpers, who are gathering together what I have written for the *Review, Signs, and Watchman*, and in manuscripts and letters, and arranging it in chapters for the book. Sometimes I examine several chapters in a day, and at other times I can read but little because my eyes become weary and I am dizzy. The chapters that I have been reading recently are very precious.--Letter 20, 1912. [Cf: 11MR22.02] p. 11, Para. 8, [1912MS].

*Christ's Work in the Holy and the Most Holy Places*--Then he [Moses] was carried down to the period of time when a view of the heavenly sanctuary should be given to God's people; when the veil would be parted, and by faith they would enter within the Holy of Holies. Moses knew something about the sanctuary in heaven. He understood the sacred ministrations connected with the holy place and the Most Holy. The significance of the typical service in the earthly sanctuary was made light and clear by the reflection of the Sun of Righteousness upon the types and symbols. [Cf: 11MR54.01] p. 12, Para. 1, [1912MS].

When Christ, the Mediator, burst the bands of the tomb, and ascended on high to minister for man, He first entered the holy place, where, by virtue of His own sacrifice, He made an offering for the sins of men. With intercession and pleadings He presented before God the prayers and repentance and faith of His people, purified by the incense of His own merits. He next entered the Most Holy Place, to make an atonement for the sins of the people, and cleanse the sanctuary. His work as high priest completes the divine plan of redemption by making the final atonement for sin.--Ms. 69, 1912, p. 13. ("The Sin and Death of Moses," copied Sept. 10, 1912.) [Cf: 11MR54.02] p. 12, Para. 2, [1912MS].

I wish to repeat some things that have been presented to our people many times in the past. As a people, and individually, we need to receive fresh supplies of grace day by day. We need the endowment of the Holy Spirit, which is able to sanctify the soul. Many of us do not realize the sacredness of our profession of faith; therefore there is much talking and little real faith, little convincing evidence that the Holy Spirit is imbuing our hearts, illuminating our minds, and strengthening us to perform the will of Him who day by day is calling us out of darkness into His marvelous light. [Cf: 13MR44.01] p. 12, Para. 3, [1912MS].

Said my Guide: "Look ye; behold the lack of piety in the truth." Then powerful representations passed before me, showing me the strange things that are taking place. Commercialism of every order, every kind of human invention, is absorbing the means and engaging the mind and talents of men and women in the carrying out of the enemy's schemes. Piety and sacred things are given little consideration. The churches are being corrupted, and through the gratification of pride and the desire to get gain the youth are being led into worldliness and sin. [Cf: 13MR44.02] p. 12, Para. 4, [1912MS].

Parents and children should be striving together to bring forth fruit

in accordance with their knowledge of truth, but instead of this there is seen on every hand a strife for advantage. Each seeks to excel in some line of display or indulgence. On the school grounds games are instituted that arouse the spirit of emulation. The youth are absorbed in a strife for the mastery, and to gain their ends will often imperil life itself. [Cf: 13MR45.01] p. 12, Para. 5, [1912MS].

Thousands are starving for the bread of life while even church members are drunken as it were with the wine of false representation. What burden do these professed believers carry for perishing souls? Strife for supremacy, great ideas for the development of commercial enterprises absorb the mind, and the spiritual needs of humanity are forgotten. The Lord is preparing to show that there is One who takes account of the wickedness of the world and the pleasure-loving spirit that predominates and that is an offense to Him. [Cf: 13MR45.02] p. 12, Para. 6, [1912MS].

At this time, when Satanic agencies seem to be triumphing, the Lord calls upon His people to be wide awake, that they may give the enemy no advantage in his purpose to deceive, if possible, the elect. Those who know the truth are to let their light shine, not only to those in the house but to those outside. All who are engaged in the work of the Lord for these last days should lift the voice in no uncertain tones in the message, "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:3-5). Difficulties will always be found in the way of the Lord's work, but in spite of every opposing element the believers in Christ are to let the true light shine forth with power. [Cf: 13MR45.03] p. 13, Para. 1, [1912MS].

In His great commission, Christ opened before His disciples the world as their field of labor. They were to go into all the world and preach the gospel to every creature. And they were encouraged with the assurance that many would respond to their message. The promise was given them, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). [Cf: 13MR46.01] p. 13, Para. 2, [1912MS].

It was to be theirs to search for the lost sheep, and to declare to all men the gospel of a sin-pardoning Saviour. If any should ask them who gave them the authority thus to minister, they were to answer, He whom the Jews crucified, but who hath risen from the dead, hath appointed us to the ministry of His Word, declaring, "All power is given unto me in heaven and in earth, . . . and, lo, I am with you always, even unto the end of the world" (Matt. 28:18, 20). [Cf: 13MR46.02] p. 13, Para. 3, [1912MS].

The disciples were not to wait for the people to come to them; they were to carry the message to the people. Christ had imbued them with His power; He had laid upon them, His ministers, the sacred work of

preaching the gospel of His grace which, from generation to generation, from age to age, would never lose its power. They were to go to the people with hearts softened by His grace. Their influence they were to regard as a sacred treasure. Christ's work of personal ministry on earth was ended, and they, as His chosen ones, in the spirit of their Master, were to communicate to men the will of God. [Cf: 13MR46.03] p. 13, Para. 4, [1912MS].

In their own lives they were to present to men Christ's unselfish life of service. Knowing the requirements of God and the gospel of His grace, they were to consider it their sacred work to communicate this gospel in an ever-enlarging experience. As Christ's ambassadors they were to improve every opportunity to seek for the lost. [Cf: 13MR47.01] p. 13, Para. 5, [1912MS].

Christ's commission to His first disciples is the great missionary charter of the gospel. If His followers would fulfill their mission, they would have the reward of His approval. To them would be spoken the words, "Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. 25:21). And this commission His followers today are ever to hold sacred, and to work out in their experience. In following Christ's example and in bringing into their life practice the principles that He laid down for the work of the first disciples, they, like them, are to make His name a praise in the earth. [Cf: 13MR47.02] p. 13, Para. 6, [1912MS].

It is the Lord's purpose that His people shall be a sanctified, purified people, who will exalt the truth in all their works. The grace of Christ will sustain all who walk humbly with God. [Cf: 13MR47.03] p. 14, Para. 1, [1912MS].

In the night season I seemed to be urging our brethren and sisters to be sure and thorough in their presentation of the Lord. Errors will come into our ranks, that will be presented by some of the church members with much force and apparent truth. Leave not the people in uncertainty, but in kindness and in love for their souls present the truth as it is in Jesus. I would urge upon our ministers the need of keeping their own souls warm with love for the lessons of the Word. Our teaching should be filled with expressions of the love of Christ. We are to communicate light and knowledge to our people. If we would do a growing work, we must be reconverted daily. All must act their part. Let parents fill their minds with Scriptural evidence regarding the truths they profess, and in the spirit of love teach the truths of the Word in their families. [Cf: 13MR47.04] p. 14, Para. 2, [1912MS].

We must take hold by living faith of the grace of Christ and the power of the Holy Spirit, that truth may be impressed on the hearts of those to whom we minister. We need the aid of the Holy Spirit to make us wise in this work. Every soul is precious in the sight of Christ. The words of truth spoken by the converted teacher whose heart reaches out in a desire to lead souls to Christ, will be a savor of life unto life. [Cf: 13MR48.01] p. 14, Para. 3, [1912MS].

Oh, that there might be an awakening on the part of our people, that they might realize the solemnity of the times in which we live! Those who hope to be prepared for the Lord's appearing should be in earnest in doing a work that will recommend the truth to others. A sincere

acceptance of the truth for this time will result in the carrying out of its teachings in the daily life.--Manuscript 55, 1912. (Written from Loma Linda, California, to sanitarium workers.) [Cf: 13MR48.02] p. 14, Para. 4, [1912MS].

When Paul was summoned to appear before the emperor Nero for trial, it was with the near prospect of certain death. The serious nature of the crime charged against him, and the prevailing animosity toward Christians, left little ground for hope of a favorable issue. [Cf: The Review and Herald 01-04-12 para. 1] p. 14, Para. 5, [1912MS].

Among the Greeks and Romans it was customary to allow an accused person the privilege of employing an advocate to plead in his behalf before courts of justice. By force of argument, by impassioned eloquence, or by entreaties, prayers, and tears, such an advocate often secured a decision in favor of the prisoner; or failing in this, succeeded in mitigating the severity of the sentence. But when Paul was summoned before Nero, no man ventured to act as his counsel or advocate; no friend was at hand even to preserve a record of the charges brought against him, or of the arguments that he urged in his own defense. Among the Christians at Rome, there was not one who came forward to stand by him in that trying hour. [Cf: The Review and Herald 01-04-12 para. 2] p. 14, Para. 6, [1912MS].

The only reliable record of the occasion is given by Paul himself, in his second letter to Timothy. "At my first answer," the apostle wrote, "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." [Cf: The Review and Herald 01-04-12 para. 3] p. 15, Para. 1, [1912MS].

Paul before Nero--how striking the contrast! The haughty monarch before whom the man of God was to answer for his faith, had reached the height of earthly power, authority, and wealth as well as the lowest depths of crime and iniquity. In power and greatness he stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions bowed in obedience to his mandates. The name of Nero made the world tremble. To incur his displeasure was to lose property, liberty, life; and his frown was more to be dreaded than a pestilence. [Cf: The Review and Herald 01-04-12 para. 4] p. 15, Para. 2, [1912MS].

Without money, without friends, without counsel, the aged prisoner stood before Nero, the countenance of the emperor bearing the shameful record of the passions that raged within; the face of the accused telling of a heart at peace with God. Paul's experience had been one of poverty, self-denial, and suffering. Notwithstanding constant misrepresentation, reproach, and abuse, by which his enemies had endeavored to intimidate him, he had fearlessly held aloft the standard of the cross. Like his Master, he had been a homeless wanderer, and like him, he had lived to bless humanity. How could Nero, a capricious, passionate, licentious tyrant, understand or appreciate the character

and motives of this son of God? [Cf: The Review and Herald 01-04-12 para. 5] p. 15, Para. 3, [1912MS].

The vast hall was thronged by an eager, restless crowd, that surged and pressed to the front to see and hear all that should take place. The high and the low were there, the rich and the poor, the learned and the ignorant, the proud and the humble, all alike destitute of a true knowledge of the way of life and salvation. [Cf: The Review and Herald 01-04-12 para. 6] p. 15, Para. 4, [1912MS].

The Jews brought against Paul the old charges of sedition and heresy, and both Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved an unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, searched Paul's face in vain for some evidence of guilt. When he was permitted to speak in his own behalf, all listened with eager interest. [Cf: The Review and Herald 01-04-12 para. 7] p. 15, Para. 5, [1912MS].

Once more Paul has an opportunity to uplift before a wondering multitude the banner of the cross. As he gazes upon the throng before him,--Jews, Greeks, Romans, with strangers from many lands,--his soul is stirred with an intense desire for their salvation. He loses sight of the occasion, of the perils surrounding him, of the terrible fate that seems so near. He sees only Jesus, the intercessor, pleading before God in behalf of sinful men. With more than human eloquence and power, Paul presents the truths of the gospel. He points his hearers to the sacrifice made for the fallen race. He declares that an infinite price has been paid for man's redemption. Provision has been made for him to share the throne of God. By angel messengers, earth is connected with heaven, and all the deeds of men, whether good or evil, are open to the eye of Infinite Justice. [Cf: The Review and Herald 01-04-12 para. 8] p. 16, Para. 1, [1912MS].

Thus pleads the advocate of truth. Faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares the cause to which he has devoted his life, to be the only cause that can never fail. Though he may perish, the gospel will not perish. God lives, and his truth will triumph. [Cf: The Review and Herald 01-04-12 para. 9] p. 16, Para. 2, [1912MS].

Many who that day looked upon him, "saw his face as it had been the face of an angel." [Cf: The Review and Herald 01-04-12 para. 10] p. 16, Para. 3, [1912MS].

Never before had that company listened to words like these. They struck a chord that vibrated in the hearts of even the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The truths spoken on this occasion were destined to shake nations, and to live through

all time, influencing the hearts of men when the lips that had uttered them should be silent in a martyr's grave. [Cf: The Review and Herald 01-04-12 para. 11] p. 16, Para. 4, [1912MS].

Never before had Nero heard the truth as he heard it on this occasion. Never before had the enormous guilt of his own life been so revealed to him. The light of heaven pierced the sin-polluted chambers of his soul, and he trembled with terror at the thought of a tribunal before which he, the ruler of the world, would finally be arraigned, and his deeds receive their just award. He feared the apostle's God, and he dared not pass sentence upon Paul, against whom no accusation had been sustained. A sense of awe restrained for a time his bloodthirsty spirit. [Cf: The Review and Herald 01-04-12 para. 12] p. 16, Para. 5, [1912MS].

For a moment, heaven was opened to the guilty and hardened Nero, and its peace and purity seemed desirable. That moment the invitation of mercy was extended even to him. But only for a moment was the thought of pardon welcomed. Then the command was issued that Paul be taken back to his dungeon; and as the door closed upon the messenger of God, the door of repentance closed forever against the emperor of Rome. No ray of light from heaven was ever again to penetrate the darkness that enveloped him. Soon he was to suffer the retributive judgments of God. [Cf: The Review and Herald 01-04-12 para. 13] p. 16, Para. 6, [1912MS].

Not long after this Nero sailed on his infamous expedition to Greece, where he disgraced himself and his kingdom by contemptible and debasing frivolity. Returning to Rome with great pomp, he surrounded himself with his courtiers, and engaged in scenes of revolting debauchery. In the midst of this revelry, a voice of tumult in the streets was heard. A messenger, despatched to learn the cause, returned with the appalling news that Galba, at the head of an army, was marching rapidly upon Rome, that insurrection had already broken out in the city, and that the streets were filled with an enraged mob, which, threatening death to the emperor and all his supporters, was rapidly approaching the palace. [Cf: The Review and Herald 01-04-12 para. 14] p. 17, Para. 1, [1912MS].

In this time of peril, Nero had not, like the faithful Paul, a powerful and compassionate God on whom to rely. Fearful of the suffering and possible torture he might be compelled to endure at the hands of the mob, the wretched tyrant thought to end his life by his own hand; but at the critical moment his courage failed. Completely unmanned, he fled ignominiously from the city, and sought shelter at a countryseat a few miles distant; but to no avail. His hiding place was soon discovered, and as the pursuing horsemen drew near, he summoned a slave to his aid, and inflicted on himself a mortal wound. Thus perished the tyrant Nero, at the early age of thirty-two. [Cf: The Review and Herald 01-04-12 para. 15] p. 17, Para. 2, [1912MS].

The Martyrdom of Paul.--During Paul's final trial before Nero, the emperor had been so strongly impressed with the force of the apostle's words, that he deferred the decision of the case, neither acquitting nor condemning the accused servant of God. But the emperor's malice against Paul soon returned. Exasperated by his inability to check the spread of the Christian religion, even in the imperial household, he determined that as soon as a plausible pretext could be found, the



apostle should be put to death. Not long afterward Nero pronounced the decision that condemned Paul to a martyr's death. Inasmuch as a Roman citizen could not be subjected to torture, the apostle was sentenced to be beheaded. [Cf: The Review and Herald 01-04-12 para. 16] p. 17, Para. 3, [1912MS].

Paul was taken in a private manner to the place of execution. His persecutors, alarmed at the extent of his influence, feared that converts might be won to Christianity by the scenes of his death; therefore few spectators were allowed to be present. But even the hardened soldiers who attended him, listened to his words, and with amazement saw him cheerful and even joyous in the prospect of death. To some who witnessed his martyrdom, his spirit of forgiveness toward his murderers and his unwavering confidence in Christ till the last, proved a savor of life unto life. More than one accepted the Saviour whom Paul preached, and ere long fearlessly sealed their faith with their blood. [Cf: The Review and Herald 01-04-12 para. 17] p. 17, Para. 4, [1912MS].

Until his latest hour the life of Paul testified to the truth of his words to the Corinthians: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." His sufficiency was not in himself, but in the presence and agency of the divine Spirit that filled his soul, and brought every thought into subjection to the will of Christ. The prophet declares, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." The heavenborn peace expressed on Paul's countenance won many a soul to the gospel. [Cf: The Review and Herald 01-04-12 para. 18] p. 17, Para. 5, [1912MS].

Paul carried with him throughout his life the atmosphere of heaven. All who associated with him felt the influence of his union with Christ. The fact that his own life exemplified the truth he proclaimed, gave convincing power to his preaching. Here lies the power of the truth. The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist. [Cf: The Review and Herald 01-04-12 para. 19] p. 18, Para. 1, [1912MS].

The apostle lost sight of his own approaching sufferings in his solicitude for those whom he was about to leave to cope with prejudice, hatred, and persecution. The few Christians who accompanied him to the place of execution, he endeavored to strengthen and encourage by repeating the promises given for those who are persecuted for righteousness' sake. He assured them that nothing would fail of all that the Lord had spoken concerning his tried and faithful children. For a little season they might be in heaviness through manifold temptation; they might be destitute of earthly comfort; but they could encourage their hearts with the assurance of God's faithfulness, saying, "I know whom I have believed, and am persuaded that he is able

to keep that which I have committed unto him." Soon the night of trial and suffering would come to an end, and then would dawn the glad morning of peace and perfect day. [Cf: The Review and Herald 01-04-12 para. 20] p. 18, Para. 2, [1912MS].

The apostle was looking into the great beyond, not with uncertainty or dread, but with joyous hope and longing expectation. As he stands at the place of martyrdom, he sees not the sword of the executioner or the earth so soon to receive his blood; he looks up through the calm blue heaven of that summer day to the throne of the Eternal. [Cf: The Review and Herald 01-04-12 para. 21] p. 18, Para. 3, [1912MS].

This man of faith beholds the ladder presented in Jacob's vision, representing Christ, who has connected earth with heaven, and finite man with the infinite God. His faith is strengthened as he calls to mind how patriarchs and prophets have relied upon the One who is his support and consolation, and for whom he is giving his life. From these holy men who from century to century have borne testimony for their faith, he hears the assurance that God is true. His fellow apostles who, to preach the gospel of Christ, went forth to meet religious bigotry and heathen superstition, persecution, and contempt; who counted not their lives dear unto themselves that they might bear aloft the light of the cross amid the dark mazes of infidelity,--these he hears witnessing to Jesus as the Son of God, the Saviour of the world. From the rack, the stake, the dungeon, from dens and caves of the earth, there falls upon his ear the martyrs' shout of triumph. He hears the witness of steadfast souls, who, though destitute, afflicted, tormented, yet bear fearless, solemn testimony for the faith, declaring, "I know whom I have believed." These, yielding up their lives for the faith, declare to the world that he in whom they have trusted is able to save to the uttermost. [Cf: The Review and Herald 01-04-12 para. 22] p. 18, Para. 4, [1912MS].

Ransomed by the sacrifice of Christ, washed from sin in his blood, and clothed in his righteousness, Paul has the witness in himself that his soul is precious in the sight of his Redeemer. His life is hid with Christ in God, and he is persuaded that he who has conquered death is able to keep that which is committed to his trust. His mind grasps the Saviour's promise, "I will raise him up at the last day." His thoughts and hopes are centered in the second coming of his Lord, and as the sword of the executioner descends, and the shadows of death gather about the martyr, his latest thought springs forward, as will his earliest in the great awakening, to meet the Lifegiver, who shall welcome him to the joy of the blest. [Cf: The Review and Herald 01-04-12 para. 23] p. 19, Para. 1, [1912MS].

Well-nigh a score of centuries have passed since Paul the aged poured out his blood as a witness for the word of God and the testimony of Jesus Christ. No faithful hand recorded for the generations to come the last scenes in the life of this holy man; but Inspiration has preserved for us his dying testimony. Like a trumpet peal his voice has rung out through all the ages since, nerving with his own courage thousands of witnesses for Christ, and wakening in thousands of sorrow stricken hearts the echo of his own triumphant joy: "I am now ready to be offered, and 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." Mrs. E. G. White. [Cf: The Review and Herald 01-04-12 para. 24] p. 19, Para. 2, [1912MS].

God expects personal service from every one to whom he has entrusted a knowledge of the truth for this time. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time. [Cf: The Review and Herald 01-04-12 para. 1] p. 19, Para. 3, [1912MS].

God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master. Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. Show them "Christ's Object Lessons." Tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters you are to sow the seeds of truth, though not knowing which shall prosper, this or that. [Cf: The Review and Herald 01-04-12 para. 2] p. 19, Para. 4, [1912MS].

In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. [Cf: The Review and Herald 01-04-12 para. 3] p. 19, Para. 5, [1912MS].

My brethren and sisters, give yourselves to the Lord for service. Allow no opportunity to pass unimproved. 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. [Cf: The Review and Herald 01-04-12 para. 4] p. 20, Para. 1, [1912MS].

Eternity alone will reveal how far-reaching such a line of labor can be. Other lines of usefulness will open before those who are willing to do the duty nearest them. There is earnest work for every pair of hands to do. Let every stroke tell for the uplifting of humanity. There are so many that need to be helped. The heart of him who lives, not to please himself, but to be a blessing to those who have so few blessings, will thrill with satisfaction. Let every idler awake, and face the realities of life. Take the Word of God, and search its pages. If you are doers of the Word, life will indeed be to you a living reality, and you will find that the reward is abundant. [Cf: The Review and Herald 01-04-12 para. 5] p. 20, Para. 2, [1912MS].

Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,--all these are gifts from God, and are to be used in winning souls to Christ. [Cf: The Review and Herald 01-04-12 para. 6] p. 20, Para. 3, [1912MS].

Strive to arouse men and women from their spiritual insensibility. Tell them how you found Jesus, and how blessed you have been since you gained an experience in his service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from his Word. Tell them of the gladness and joy that there is in the Christian life. Your warm, fervent words will convince them that you have found the Pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream. [Cf: The Review and Herald 01-04-12 para. 7] p. 20, Para. 4, [1912MS].

Even while engaged in their daily employment, God's people can lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work they do for Christ brings blessing to themselves. [Cf: The Review and Herald 01-04-12 para. 8] p. 20, Para. 5, [1912MS].

There are many who can and should do the work of which I have spoken. My brother, my sister, what are you doing for Christ? Are you seeking to be a blessing to others? Are your lips uttering words of kindness, sympathy, and love? Are you putting forth earnest efforts to win others to the Saviour? Mrs. E. G. White. [Cf: The Review and Herald 01-04-12 para. 9] p. 20, Para. 6, [1912MS].

I am instructed to say to our ministering brethren, Let the messages that come from your lips be charged with the power of the Spirit of God. If there was ever a time when we needed the special guidance of the Holy Spirit, it is now. We need a thorough consecration. It is fully time that we gave to the world a demonstration of the power of God in our lives and in our ministry. [Cf: The Review and Herald 01-11-12 para. 1] p. 21, Para. 1, [1912MS].

The most solemn truths ever given to mortals have been entrusted to us, and to us has been committed the work of warning the world. In heart and life the minister of God is to be true to the trust committed to him. Never is he to engage in that which would lower before others the standard of the word of truth. His faith is to be revealed, not merely in words, in profession, but in his daily association with believers and unbelievers. Let those who stand as ministers of God to the people be faithful, preparing their own souls for the kingdom of heaven, divesting their own garments of every stain, that neither spot nor wrinkle be found on them. Then the Lord can use them to do a mighty work as his messengers. [Cf: The Review and Herald 01-11-12 para. 2] p. 21, Para. 2, [1912MS].

We are living in an age when vice is prevalent. Corrupting practises are making the world like it was before the flood. But ere long the workers of iniquity with their wicked works will be consumed. Calamities on every hand, earthquake and fire and flood, the weapons of judgment in the hand of God, point to the more terrible destruction yet in the future, which the Word of God predicts will soon desolate the

earth. [Cf: The Review and Herald 01-11-12 para. 3] p. 21, Para. 3, [1912MS].

This is a time when every evil work, every unrighteous act, should be repudiated by those who are looking forward to the soon return of Christ. It is a time when believers should accept this last message of warning with a faith that purifies the heart and life. We are to stand on holy ground, as a people who watch and wait for their Lord, and who are colaborers with him for the uplifting of men. "Be ye clean, that bear the vessels of the Lord," the Word of God declares. Every worker is to look to his own heart, to examine the motives that prompt his actions. He is to purify his own soul by obedience to the truth. [Cf: The Review and Herald 01-11-12 para. 4] p. 21, Para. 4, [1912MS].

At this time, when evil walks abroad in the land, the Lord through his ministers designs to do battle against the errors and deceptions and evil-doing that exist. But if his professed servants pursue a course that is a denial of their faith, he can not do this. If they neglect their own spiritual interests, if they cherish wrongdoing in their lives, God can not work through them to prepare other souls for the kingdom of heaven. And more than this; if souls for whom the minister should have watched as one that must give an account, are lost because of his unfaithfulness, God will require their blood at his hands. [Cf: The Review and Herald 01-11-12 para. 5] p. 21, Para. 5, [1912MS].

Let every minister at this time consider what it means to keep his lamp trimmed and burning. Read prayerfully the forty-eight and forty-ninth chapters of Isaiah, in which the Lord represents the work of his messengers today. "It is a light thing," he says, "that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. . . . In an acceptable time have I heard thee, and in the day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places." [Cf: The Review and Herald 01-11-12 para. 6] p. 21, Para. 6, [1912MS].

It is not right for ministers who have been placed in positions of responsibility in connection with the work of God to carry the responsibilities of secular concerns. The more closely they confine themselves to the ministry of the Word, to the work to which the Lord has appointed them, the more fully will they understand the sacredness of their calling as ministers. That he may gain efficiency in his work, the minister needs to pray much, and to meditate upon the Word. Then angels will cooperate with him, and the Spirit of God will be his teacher. There is a line of labor that belongs in a peculiar sense to the ordained minister; in order to gain an increasing qualification for it, he must grow in spirituality, by conforming his life practise to an ever deepening knowledge of God and of Christ as a personal Saviour. [Cf: The Review and Herald 01-11-12 para. 7] p. 22, Para. 1, [1912MS].

There are some who do not act intelligently in regard to the important work that God has given them to do. God desires to guide and direct the efforts of these workers; but because self comes largely to the front,

because they choose to follow their own way, and to carry out their own will, God can not work through them as he would for the strengthening of his church and the advancement of his cause. To such workers I would say, Do not continue to follow your own judgment. Seek the Lord in earnest prayer, and accept his guidance at every step. If you will follow on to know the Lord, you will know that his going forth is prepared as the morning. [Cf: The Review and Herald 01-11-12 para. 8] p. 22, Para. 2, [1912MS].

All through our history there have arisen men who have grown dissatisfied with the work committed to their hands, and who have sought to become leaders, when they should be learners. There were men in Christ's day who sought to follow a similar course. They tried to make themselves his advisers. They thought to influence him to follow their plans and suggestions. But Christ ever followed the clear light from heaven. [Cf: The Review and Herald 01-11-12 para. 9] p. 22, Para. 3, [1912MS].

The truth of God is found in his Word. As long as we heed the instructions of the Word, we shall remain in unity with our fellow laborers and with the purposes of God. When errors come into our ranks in the form of false and fanciful presentations of the meaning of the Word, we can lead the mind away from these deceptions by presenting the truth as it is revealed in the life of Christ. Truth presented in contrast with error will bring understanding to the minds of the people, and conviction to their hearts. The principles of the Word of God rest upon a foundation as lasting as eternity; they can never fail. [Cf: The Review and Herald 01-11-12 para. 10] p. 22, Para. 4, [1912MS].

"Wake up the watchmen," is the word of the Lord to his messengers. At this time the truth is to go forth with power, for the time in which to work is short. There is danger that those who hold meetings in our cities will be satisfied with doing a surface work. Let the ministers and the presidents of our conferences arouse to the importance of doing a thorough work. Let them labor and plan with the thought in mind that time is nearly ended, and that because of this they must work with redoubled zeal and energy. Let them seek the Lord earnestly, pressing their petitions to his throne until they are assured that their prayers are answered. [Cf: The Review and Herald 01-11-12 para. 11] p. 22, Para. 5, [1912MS].

My ministering brethren, guard yourselves and your influence, remembering that you are to be instruments of the Lord for the carrying forward of his work on the earth. "I have set watchmen upon thy walls, O Jerusalem," the Lord declares, "which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and until he make Jerusalem a praise in the earth." [Cf: The Review and Herald 01-11-12 para. 12] p. 23, Para. 1, [1912MS].

Arouse the people to the importance of the times in which we live, that they may be led to place themselves under the discipline of Christ. In his life on earth, Christ revealed the power of God's word to make men partakers of the divine nature. As believers are led to behold his life of self-denial and sacrifice that he might minister truth to the world, they may be changed in life, and may learn to

reflect his likeness. [Cf: The Review and Herald 01-11-12 para. 13] p. 23, Para. 2, [1912MS].

Seek the Lord in faith, holding fast to his promises. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "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?" Let us appreciate the great sacrifice that God has made in our behalf. There will never be a time when we shall be more welcome to the gifts of his grace than now. Christ gave his life for men, that they might know how he loved them. He does not want any to perish, but longs to see all coming to repentance. All who will surrender the will to him may have the life that measures with the life of God. [Cf: The Review and Herald 01-11-12 para. 14] p. 23, Para. 3, [1912MS].

This is the message that you are to bear to the souls perishing in their sins. If they will come to Christ in repentance, he will receive them, and will recreate them in his image. [Cf: The Review and Herald 01-11-12 para. 15] p. 23, Para. 4, [1912MS].

Christ gave his Son that men and women might be partakers of the divine nature. The sword of justice fell upon him that they might go free. He died that they might live. [Cf: The Review and Herald 01-11-12 para. 16] p. 23, Para. 5, [1912MS].

Let us ever bear in mind that our work is to be one of advancement. We are to follow on to know the Lord. God understands the actuating principle of every mind. He has witnessed the persistent, rebellious course of some whom he has warned and counseled. His all-seeing eye has noted the determined following of human devisings. "The ways of man are before the eyes of the Lord." He "knoweth the thoughts." "The eyes of the Lord are in every place, beholding the evil and the good." "He looketh to the ends of the earth, and seeth under the whole heaven." "The Lord searcheth all hearts." [Cf: The Review and Herald 01-11-12 para. 17] p. 23, Para. 6, [1912MS].

We are to stand firmly for the principles of the Word of God, remembering that God is with us to give us strength to meet each new experience. Let us ever maintain the principles of righteousness in our lives, that in the name of the Lord we may go forward from strength to strength. We are to hold as very sacred the faith that has been substantiated by the instruction and approval of the Holy Spirit from our earliest experience. [Cf: The Review and Herald 01-11-12 para. 18] p. 23, Para. 7, [1912MS].

For years there has been creeping into the church an element that is educating many professed believers to resist the teachings of the Holy Spirit. In their efforts to make of no effect the Word of God, many array their strength on the side of the deceiver. I am instructed that we are to cherish as very precious the work which the Lord has been carrying forward through his commandment-keeping people, and which, through the power of his grace, will grow stronger and more efficient as time advances. The enemy is seeking to becloud the discernment of God's people, and to weaken their efficiency; but if they will labor as the Spirit of God shall direct, he will open doors of opportunity before them for the work of building the old waste places. Their

experience will be one of constant growth in assurance and power until the Lord shall descend from heaven with power and great glory to set his seal of final triumph on his faithful ones. [Cf: The Review and Herald 01-11-12 para. 19] p. 24, Para. 1, [1912MS].

The Lord desires to see the work of the third angel's message carried forward with increasing efficiency. As he has worked in all ages to give courage and power to his people, so in this age he longs to carry to triumphant fulfilment his purposes for his church. He bids the saints advance unitedly, going from strength to greater strength, from faith to increased faith in the righteousness and truth of his cause. Mrs. E. G. White. [Cf: The Review and Herald 01-11-12 para. 20] p. 24, Para. 2, [1912MS].

The first step was now to be taken in the organization of the church that after Christ's departure was to be his representative on earth. No costly sanctuary was at their command, but the Saviour led his disciples to the retreat he loved, and in their minds the sacred experiences of that day were forever linked with the beauty of mountain and vale and sea. [Cf: The Review and Herald 01-11-12 para. 1] p. 24, Para. 3, [1912MS].

Jesus had called his disciples that he might send them forth as his witnesses, to declare to the world what they had seen and heard of him. Their office was the most important to which human beings had ever been called, and was second only to that of Christ himself. They were to be workers together with God for the saving of the world. As in the Old Testament the twelve patriarchs stand as representatives of Israel, so the twelve apostles were to stand as representatives of the gospel church. [Cf: The Review and Herald 01-11-12 para. 2] p. 24, Para. 4, [1912MS].

The Saviour knew the character of the men whom he had chosen; all their weaknesses and errors were open before him; he knew the perils through which they must pass, the responsibility that would rest upon them; and his heart yearned over these chosen ones. Alone upon a mountain near the Sea of Galilee he spent the entire night in prayer for them, while they were sleeping at the foot of the mountain. With the first light of dawn he summoned them to meet him; for he had something of importance to communicate to them. [Cf: The Review and Herald 01-11-12 para. 3] p. 24, Para. 5, [1912MS].

God takes men as they are, with the human elements in their character, and trains them for his service, if they will be disciplined and learn of him. They are not chosen because they are perfect, but notwithstanding their imperfections, that through the knowledge and practise of the truth, through the grace of Christ, they may become transformed into his image. [Cf: The Review and Herald 01-11-12 para. 4] p. 24, Para. 6, [1912MS].

All the disciples had serious faults when Jesus called them to his service. Even John, who came into closest association with the meek and lowly One, was not himself naturally meek and yielding. He and his brother were called "the sons of thunder." While they were with Jesus, any slight shown to him aroused their indignation and combativeness. Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. He was proud, and ambitious to be first in the kingdom of



God. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard his lessons of humility and patience. He opened his heart to the divine influence, and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear his burden. [Cf: The Review and Herald 01-11-12 para. 5] p. 25, Para. 1, [1912MS].

Jesus reproved his disciples, he warned and cautioned them; but John and his brethren did not leave him; they chose Jesus, notwithstanding the reproofs. The Saviour did not withdraw from them because of their weakness and errors, They continued to the end to share his trials and to learn the lessons of his life. By beholding Christ, they became transformed in character. [Cf: The Review and Herald 01-11-12 para. 6] p. 25, Para. 2, [1912MS].

The apostles differed widely in habits and disposition. There were the publican Levi-Matthew, and the fiery zealot Simon, the uncompromising hater of the authority of Rome; the generous, impulsive Peter, and the mean spirited Judas; Thomas, truehearted, yet timid and fearful, Philip, slow of heart, and inclined to doubt, and the ambitious, outspoken sons of Zebedee, with their brethren. These were brought together, with their different faults, all withinherited and cultivated tendencies to evil; but in and through Christ they were to dwell in the family of God, learning to become one in faith, in doctrine, in spirit. They would have their tests, their grievances, their differences of opinion; but while Christ was abiding in the heart, there could be no dissension. His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences, bringing the disciples into unity, till they would be of one mind and one judgment. Christ is the great center, and they would approach one another just in proportion as they approached the center. [Cf: The Review and Herald 01-11-12 para. 7] p. 25, Para. 3, [1912MS].

When Jesus had ended his instruction to the disciples, he gathered the little band close about him, and kneeling in the midst of them, and laying his hands upon their heads, he offered a prayer dedicating them to his sacred work. Thus the Lord's disciples were ordained to the gospel ministry. [Cf: The Review and Herald 01-11-12 para. 8] p. 25, Para. 4, [1912MS].

As his representatives among men, Christ does not choose angels who have never fallen, but human beings, men of like passions with those they seek to save. Christ took upon himself humanity, that he might reach humanity. Divinity needed humanity; for it required both the divine and the human to bring salvation to the world. Divinity needed humanity, that humanity might afford a channel of communication between God and man. So with the servants and messengers of Christ. Man needs a power outside of and beyond himself, to restore him to the likeness of God, and enable him to do the work of God; but this does not make the human agency unessential. Humanity lays hold upon divine power; Christ dwells in the heart by faith; and through cooperation with the divine, the power of man becomes efficient for good. [Cf: The Review and Herald 01-11-12 para. 9] p. 25, Para. 5, [1912MS].

He who called the fishermen of Galilee is still calling men to his

service. And he is just as willing to manifest his power through us as through the first disciples. However imperfect and sinful we may be, the Lord holds out to us the offer of partnership with himself, of apprenticeship to Christ. He invites us to come under the divine instruction, that, uniting with Christ, we may work the works of God. [Cf: The Review and Herald 01-11-12 para. 10] p. 26, Para. 1, [1912MS].

"We have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves." 2 Cor. 4:7, R. V. This is why the preaching of the gospel was committed to erring men rather than to the angels. It is manifest that the power which works through the weakness of humanity, is the power of God; and thus we are encouraged to believe that the power which can help others as weak as ourselves, can help us. And those who are themselves "compassed with infirmity," should be able to "have compassion on the ignorant, and on them that are out of the way." Heb. 5:2. Having been in peril themselves, they are acquainted with the dangers and difficulties of the way, and for this reason are called to reach out for others in like peril. There are souls perplexed with doubt, burdened with infirmities, weak in faith, and unable to grasp the Unseen; but a friend whom they can see, coming to them in Christ's stead, can be a connecting link to fasten their trembling faith upon Christ. [Cf: The Review and Herald 01-11-12 para. 11] p. 26, Para. 2, [1912MS].

We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our cooperation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love.-- "Desire of Ages." Mrs. E. G. White. [Cf: The Review and Herald 01-11-12 para. 12] p. 26, Para. 3, [1912MS].

This was written in May 1908, and addressed to "The Teachers in Council." [Cf: The Review and Herald 01-11-12 para. 1] p. 26, Para. 4, [1912MS].

We are rapidly nearing the final crisis in this world's history, and it is important that we understand that the educational advantages offered by our schools are not to be such as are offered by the schools of the world. Neither are we to follow the routine of worldly schools. The instruction given in Seventh-day Adventist schools is to be such as to lead to the practise of true humility. In speech, in dress, in diet, and in the influence exerted, is to be seen the simplicity of true godliness. [Cf: The Review and Herald 01-11-12 para. 2] p. 26, Para. 5, [1912MS].

Our teachers need to understand the work that is to be done in these last days. The education given, in our schools, in our churches, in our sanitariums, should present clearly the great work to be accomplished. The need of weeding from the life every worldly practise that is opposed to the teachings of the Word of God, and of supplying their place with deeds that bear the mark of the divine nature, should be made clear to the students of all grades. Our work of education is ever to bear the impress of the heavenly, and thus reveal the excellency of divine instruction above that of the learning of the world. [Cf: The

Review and Herald 01-11-12 para. 3] p. 26, Para. 6, [1912MS].

To some this work of entire transformation may seem impossible. But if this were so, why go to the expense of attempting to carry on a work of Christian education at all? Our knowledge of what true education means is to lead us ever to seek for strict purity of character. In all our association together we are to bear in mind that we are fitting for transfer to another world; the principles of heaven are to be learned; the superiority of the future life to this, impressed upon the mind of every learner. Teachers who fail to bring this into their work of education, fail of having a part in the great work of developing character that can meet the approval of God. [Cf: The Review and Herald 01-11-12 para. 4] p. 27, Para. 1, [1912MS].

The last work of the prophet Elijah was to visit all the schools of the prophets in Israel, and to give the students divine instruction. This he did, and then ascended to the heavenly courts in a chariot of fire. As the world in this age comes more and more under the influence of Satan, the true children of God will desire more and more to be taught of him. Teachers should be employed who will give a heavenly mold to the characters of the youth. Under the influence of such teachers, foolish and unessential practises will be exchanged for habits and practises befitting the sons and daughters of God. [Cf: The Review and Herald 01-11-12 para. 5] p. 27, Para. 2, [1912MS].

As wickedness in the world becomes more pronounced, and the teachings of evil are more fully developed and widely accepted, the teachings of Christ are to stand forth exemplified in the lives of converted men and women. Angels are waiting to cooperate in every department of the work. This has been presented to me again and again. At this time, the people of God, the truly converted men and women, under the training of faithful teachers, are to be learning the lessons that the God of heaven values. [Cf: The Review and Herald 01-11-12 para. 6] p. 27, Para. 3, [1912MS].

The most important work for our educational institutions to do at this time is to set before the world an example that will honor God. Holy angels through human agencies are to supervise the work and every department is to bear the mark of divine excellence. Let the Word of God be made the chief book of study, that the students may learn to live by every word that Christ has given. [Cf: The Review and Herald 01-11-12 para. 7] p. 27, Para. 4, [1912MS].

All our health institutions, all our publishing houses, and all our institutions of learning are to be conducted more and more like the divine model that has been given. When Christ is recognized as the head of all our working forces, more and more thoroughly will our institutions be cleansed from every common, worldly practise. The show and the pretense and many of the exhibitions that in the past have had a place in our schools will find no place there when teachers and students seek to carry out God's will on earth as it is done in heaven. Christ, as the chief working agency, will mold and fashion characters after the divine order; and teachers and students, realizing that they are preparing for the higher school in the courts of God, will put away many things that are now thought to be necessary, and will magnify and follow the methods of Christ. [Cf: The Review and Herald 01-11-12 para. 8] p. 27, Para. 5, [1912MS].

Into all to which the Christian sets his hand should be woven the thought of the life eternal. If the work performed is agricultural or mechanical in its nature, it may still be after the pattern of the heavenly. It is the privilege of the preceptors and teachers of our schools to reveal in all their works the leading of the Spirit of God. Through the grace of Christ every provision has been made for the perfecting of Christlike characters, and God is honored when his people in all their social and business dealings reveal the principles of heaven. [Cf: The Review and Herald 01-11-12 para. 9] p. 28, Para. 1, [1912MS].

The Lord gave an important lesson to his people in all ages when to Moses on the mount he gave instruction regarding the building of the tabernacle. In that work he required perfection in every detail. Moses was proficient in all the learning of the Egyptians; he had a knowledge of God, and God's purposes had been revealed to him in visions; but he did not know how to engrave and embroider. [Cf: The Review and Herald 01-11-12 para. 10] p. 28, Para. 2, [1912MS].

Israel had been held all their days in the bondage of Egypt, and although there were ingenious men among them, they had not been instructed in the curious arts which were called for in the building of the tabernacle. They knew how to make bricks, but they did not understand how to work in gold and silver. How was the work to be done? Who was sufficient for these things? These were questions that troubled the mind of Moses. [Cf: The Review and Herald 01-11-12 para. 11] p. 28, Para. 3, [1912MS].

Then God himself explained how the work was to be accomplished. He signified by name the persons he desired to do a certain work. Bezaleel was to be the architect. This man belonged to the tribe of Judah,--a tribe that God delighted to honor. [Cf: The Review and Herald 01-11-12 para. 12] p. 28, Para. 4, [1912MS].

"And the Lord spake unto Moses, saying, 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, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. [Cf: The Review and Herald 01-11-12 para. 13] p. 28, Para. 5, [1912MS].

"And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee. The tabernacle of the congregation, and the ark of the testimony, and the mercy seat that is thereupon, and all the furniture of the tabernacle, and the table and his furniture, and the pure candlestick with all his furniture, and the altar of incense, and the altar of burnt offering with all his furniture, and the laver and his foot, and the cloths of service, and the holy garments of Aaron the priest, and the garments of his sons, to minister in the priest's office, and the anointing oil, and sweet incense for the holy place: according to all that I have commanded thee shall they do." [Cf: The Review and Herald 01-11-12 para. 14] p. 28, Para. 6, [1912MS].

The Lord demands uprightness in the smallest as well as the largest matters. Those who are accepted at last as members of the heavenly court will be men and women who here on earth have sought to carry out the Lord's will in every particular, who have sought to put the impress of heaven upon their earthly labors. In order that the earthly tabernacle might represent the heavenly, it must be perfect in all its parts, and it must be, in the smallest detail, like the pattern in the heavens. So it is with the characters of those who are finally accepted in the sight of Heaven. [Cf: The Review and Herald 01-11-12 para. 15] p. 29, Para. 1, [1912MS].

The Son of God came down to earth that in him men and women might have a representation of the perfect characters which alone God could accept. Through the grace of Christ every provision has been made for the salvation of the human family. It is possible for every transaction entered into by those who claim to be Christians to be as pure as were the deeds of Christ. And the soul who accepts the virtues of Christ's character, and appropriates the merits of his life, is as precious in the sight of God as was his own beloved Son. Sincere and uncorrupted faith are to him as gold and frankincense and myrrh, and gifts of the wise men to the Child of Bethlehem, and the evidence of their faith in him as the promised Messiah. Mrs. E. G. White. [Cf: The Review and Herald 01-11-12 para. 16] p. 29, Para. 2, [1912MS].

I am instructed to bear a message to all who are interested in the proclamation of the truth for these last days. To us has been entrusted enlightening, saving truth, and all about us are multitudes who have never yet been enlightened. To these we must proclaim the lifesaving truths of the third angel's message. We are to hunt for souls, laboring with all diligence to communicate to others that which is for their eternal welfare. [Cf: The Review and Herald 01-18-12 para. 1] p. 29, Para. 3, [1912MS].

The unwarned multitudes are fast becoming the sport of the evil one. Satan is leading men and women into many forms of folly and self-pleasing. Many are seeking for that which is novel and startling; their minds are far from God and the truths of his Word. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity in the highways and in the byways. With diligent, disinterested effort we are to proclaim the last message of mercy in the cities--the highways; and the work is not to end there, but is to extend into the surrounding settlements and in the country districts,--into the byways and the hedges. [Cf: The Review and Herald 01-18-12 para. 2] p. 29, Para. 4, [1912MS].

All classes are to be reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. Jesus is the gift of God to the entire world, not to the higher classes alone, and not to any one nation, to the exclusion of others. His saving grace encircles the world. Whosoever will may drink of the water of life freely. [Cf: The Review and Herald 01-18-12 para. 3] p. 29, Para. 5, [1912MS].

"Whosoever shall call upon the name of the Lord shall be saved." In every place the gospel invitation is to be given; for "how . . . shall

they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" [Cf: The Review and Herald 01-18-12 para. 4] p. 30, Para. 1, [1912MS].

The Lord is speaking to his people at this time, saying, *Gain an entrance into the cities*, and proclaim the truth in simplicity and in *faith*. The Holy Spirit will work through your efforts to impress hearts. Introduce no strange doctrine into your message, but speak the simple words of the gospel of Christ, which young and old can understand. The unlearned as well as the educated are to comprehend the truths of the third angel's message, and they must be taught in simplicity. If you would approach the people acceptably, humble your hearts before God, and learn his ways. [Cf: The Review and Herald 01-18-12 para. 5] p. 30, Para. 2, [1912MS].

We shall gain much instruction for our work from a study of Christ's methods of labor and his manner of meeting the people. In the gospel story we have the record of how he worked for all classes, and of how as he labored in cities and towns, thousands were drawn to his side to hear his teaching. The words of the Master were clear and distinct, and were spoken in sympathy and tenderness. They carried with them the assurance that here was truth. It was the simplicity and earnestness with which Christ labored and spoke that drew so many to him. [Cf: The Review and Herald 01-18-12 para. 6] p. 30, Para. 3, [1912MS].

The Great Teacher laid plans for his work. Study these plans. We find him traveling from place to place, followed by crowds of eager listeners. When he could, he would lead them away from the crowded cities, to the quiet of the country. Here he would pray with them, and talk to them of eternal truths. [Cf: The Review and Herald 01-18-12 para. 7] p. 30, Para. 4, [1912MS].

The sympathy that Christ ever expressed for the physical needs of his hearers won from many a response to the truths he sought to teach. Was not the gospel message of deepest importance to that company of five thousand people who for hours had followed him and hung upon his words? Many had never before heard truths such as they listened to on that occasion. Yet Christ's desire to teach them spiritual truths did not make him indifferent to their physical needs. Weary mothers were in that company who, with their children, had followed him through the day. Christ understood the situation, and he was "moved with compassion" toward them. [Cf: The Review and Herald 01-18-12 para. 8] p. 30, Para. 5, [1912MS].

"When the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place. But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people. For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company. And they did so, and made them all sit down. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled." [Cf: The Review and Herald 01-18-12 para. 9] p. 30, Para. 6, [1912MS].

Then he said to the 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 01-18-12 para. 10] p. 31, Para. 1, [1912MS].

In this command there was a lesson for every soul in that large company. It was a lesson that should be stamped upon the minds of old and young, the learned and the unlearned. It should be valued by parents, and its instruction carried into the home. That little morsel of food, with Christ's blessing upon it, multiplied in the hands of the disciples, until that which remained after all were satisfied, was greater than the original supply. [Cf: The Review and Herald 01-18-12 para. 11] p. 31, Para. 2, [1912MS].

This should be a great encouragement to Christ's disciples today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritual minded, can bestow only as they receive. Of themselves they can bestow nothing for the need of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting. [Cf: The Review and Herald 01-18-12 para. 12] p. 31, Para. 3, [1912MS].

Heavenly agencies will cooperate with all who will follow on to know the Lord, working for the extension of Christ's kingdom. Then let the words spoken be earnest and intelligent, revealing the sanctifying power of the Spirit of truth. The humblest worker, if his heart is imbued with the spirit of Christ, can win souls to him; for with such a worker the angels of God can cooperate, speaking to the soul, and opening heart and mind to receive the truth. Mrs. E. G. White. [Cf: The Review and Herald 01-18-12 para. 13] p. 31, Para. 4, [1912MS].

I have been instructed that in the work of proclaiming the third angel's message, limitations are being placed to its advancement, and this is dishonoring to God. The message of the third angel is a worldwide message; it is to go to foreign lands; it is to be preached in the home country. In our large cities, in the small towns, in the villages, in the byways and the highways, earnest efforts are to be made to give to men and women the light. All around us are people who have not been warned of the nearness of the end, places in which no effort has been made to bring to men the light of present truth. Great is the need that all who have a knowledge of this truth shall be encouraged to grasp every opportunity to labor for the enlightenment of others. [Cf: The Review and Herald 01-25-12 para. 1] p. 31, Para. 5, [1912MS].

In visions of the night I was shown the difficulties that must be met in the work of warning the people in the cities; but in spite of difficulties and discouragement, efforts should be made to preach the truth to all classes. There are some who advise that our efforts begin with the abandoned classes; but this is not the wisest course. It is true that some souls would be reached by this plan; but if our workers should begin their labors in the cities with this class, they would

surely be cut off from the broad work that should be done. Rather let us devise means whereby we may reach the very best class of people; then our work for the abandoned classes will follow. Physicians can do a good work in devising plans for the working out of this problem. [Cf: The Review and Herald 01-25-12 para. 2] p. 31, Para. 6, [1912MS].

Wise teachers--men and women who are apt in teaching the truths of the Word--are needed in our cities. Let these present the truth in all its sacred dignity, and with sanctified simplicity. And this is a work in which many can fit themselves to have a part. Let all our people, young and old and the middle-aged, ministers and lay members, cherish the impressions made by the Holy Spirit upon their hearts, and they will be quick to grasp opportunities for obtaining an experience in the work of making known to others the truths of the Word. [Cf: The Review and Herald 01-25-12 para. 3] p. 32, Para. 1, [1912MS].

A mere head knowledge will not suffice to win men and women to Christ. Head and heart must be enlisted if believers would do effectual work for God. The souls of those who listen are to be touched with the converting power of God; therefore it is essential that the hearts of those who teach shall be touched with divine power as they present the lessons of the Word. [Cf: The Review and Herald 01-25-12 para. 4] p. 32, Para. 2, [1912MS].

As I consider the conditions in the cities that are so manifestly under the power of Satan, I ask myself the question, What will be the end of these things? The wickedness in many cities is increasing. Crime and iniquity are at work on every hand. New species of idolatry are continually being introduced into society. In every nation the minds of men are turning to the invention of some new thing. Rashness of deed and confusion of mind are everywhere increasing. Surely the cities of the earth are becoming like Sodom and Gomorrah. [Cf: The Review and Herald 01-25-12 para. 5] p. 32, Para. 3, [1912MS].

As a people we need to hasten the work in the cities, which has been hindered for lack of workers and means and a spirit of consecration. At this time, the people of God need to turn their hearts fully to him; for the end of all things is at hand. They need to humble their minds, and to be attentive to the will of the Lord, working with earnest desire to do that which God has shown must be done to warn the cities of their impending doom. [Cf: The Review and Herald 01-25-12 para. 6] p. 32, Para. 4, [1912MS].

Of great importance to the church is the history of Elijah. Elijah was not called from a high station in life or from a city of renown to take his place in the work of God. He was born among the mountains of Gilead, on the other side of the Jordan, and came from among a nation that was overspread with the idolatry and the abominations of the Amorites. [Cf: The Review and Herald 01-25-12 para. 7] p. 32, Para. 5, [1912MS].

Elijah entered upon his work with the word of faith and power upon his lips. Here surely was the voice of one crying in the wilderness. Ever since the death of Solomon the evil of idolatry had been coming in among the Israelites, and now the tide of corruption threatened to overthrow the land like a flood. It seemed that no barrier could prevail against its ruinous influence or prevent the torrent of



idolatry and general corruption from sweeping everything before it. [Cf: The Review and Herald 01-25-12 para. 8] p. 32, Para. 6, [1912MS].

The labors of the prophet were not easy. His whole life was devoted to the work of reform. His was a voice crying in the wilderness to rebuke sin and press back the tide of evil. He presented his message as a converting power to all who would receive it. And while he came to the people as a reprover of sin, his message offered the balm of Gilead for the sin-sick souls of all who would be healed. [Cf: The Review and Herald 01-25-12 para. 9] p. 33, Para. 1, [1912MS].

The Lord desires his people to arise and do their appointed work. The responsibility of warning the world rests not upon the ministry alone. The lay members of the church are to share in the work of soul-saving. By means of missionary visits and by a wise distribution of our literature, many who have never been warned, may be reached. Let companies be organized to search for souls. Let the church members visit their neighbors and open to them the Scriptures. Some may be set to work in the hedges, and thus, by wise planning, the truth may be preached in all districts. With perseverance in this work, increasing aptitude for it will come, and many will see fruit of their labors in the salvation of souls. These converted ones will, in turn, teach others. Thus the seed will be sown in many places, and the truth be proclaimed to all. [Cf: The Review and Herald 01-25-12 para. 10] p. 33, Para. 2, [1912MS].

The Lord now calls upon those who have a knowledge of the truth for this time, to arouse from their lethargy, and become true missionaries in his service. [Cf: The Review and Herald 01-25-12 para. 11] p. 33, Para. 3, [1912MS].

Time is short, and the Lord's work must be done without further delay. Mrs. E. G. White. [Cf: The Review and Herald 01-25-12 para. 12] p. 33, Para. 4, [1912MS].

Recently there have been repeatedly given to me messages of warning and instruction to parents, pointing out the need of diligent effort, and of seeking the Lord with close searching of heart and with earnestness of purpose. God desires us as a people to stand in a position where we shall honor him; and we can do this only as we humble our hearts before God, bringing ourselves and our families into right relation to him. We are safe only when we stand under the broad shield of Omnipotence. Only there can God work through us to will and to do of his good pleasure, as we work out our salvation with fear and trembling. [Cf: The Review and Herald 02-01-12 para. 1] p. 33, Para. 5, [1912MS].

The Lord desires to see both the youth and those older brought into a sacred nearness to himself. Christ is not here in person, as in the days of his earthly ministry, to teach the youth; but it is the privilege of parents and teachers so to represent Christ in word and character that the light of heaven will shine into the hearts of the youth, and many will be converted to Christ. [Cf: The Review and Herald 02-01-12 para. 2] p. 33, Para. 6, [1912MS].

Parents have a great and important work before them. With an eye single to the glory of God, they must work to fashion the characters of

their children after the perfect pattern. Who is this pattern?--It is the Son of God. Christ came to this world as a human being, that he might by his example teach men and women how to bring their lives into conformity to the will of God. He speaks to fathers and mothers, saying, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Christ is to be the teacher of those who must train the youth. The law of the Lord is to be their rule of life, for this law is to be written on the hearts of the youth, or they will never obey the truth of God's word. All the will must be yielded to God; he demands entire obedience. If the youth will learn of him, Christ will impart to them the knowledge and wisdom needed to serve him acceptably. [Cf: The Review and Herald 02-01-12 para. 3] p. 33, Para. 7, [1912MS].

Fathers and mothers, how can I find words to describe your great responsibility! By the character you reveal before your children you are educating them to serve God or to serve self. Then offer to heaven your earnest prayers for the aid of the Holy Spirit, that your hearts may be sanctified, and that the course you pursue may honor God and win your children to Christ. It should give to parents a sense of the solemnity and sacredness of their task, when they realize that by careless speech or action they may lead their children astray. [Cf: The Review and Herald 02-01-12 para. 4] p. 34, Para. 1, [1912MS].

Parents need the guardianship of God and his Word. If they do not heed the counsels of the Word of God, if they do not make the Bible the man of their counsel, the rule of their life, their children will grow careless and will walk in paths of disobedience and unbelief. Christ lived a life of toil and self-denial, and died a death of shame, that he might give an example of the spirit that should inspire and control his followers. As in their home life parents strive to be Christlike, heavenly influences will be shed abroad in the lives of their family. [Cf: The Review and Herald 02-01-12 para. 5] p. 34, Para. 2, [1912MS].

In every Christian home God should be honored by the morning and evening sacrifices of praise and prayer. Every morning and evening earnest prayers should ascend to God for his blessing and guidance. Will the Lord of heaven pass by such homes, and leave no blessing there?--Nay, verily. Angels hear the offering of praise and the prayer of faith, and they bear the petitions to him who ministers in the sanctuary for his people, and pleads his merits in their behalf. True prayer takes hold upon Omnipotence, and gives men the victory. Upon his knees the Christian obtains strength to resist temptation. [Cf: The Review and Herald 02-01-12 para. 6] p. 34, Para. 3, [1912MS].

In ancient times the patriarch Abraham was chosen by God to be his representative in a distant land. But Abraham was also a home missionary, and in the home life he was true to his trust. God chose Abraham to be a teacher of his word. He chose him to be the father of a great nation because he saw that Abraham would instruct his children and his household in the principles of the law. And that which gave power to Abraham's teaching was the influence of his daily life. His great household consisted of more than a thousand souls, many of them heads of families, and not a few but newly converted from heathenism. Such a family required a firm hand at the helm. No weak, vacillating methods would suffice. Yet Abraham's authority was exercised with such wisdom and tenderness that hearts were won. [Cf: The Review and Herald

02-01-12 para. 7] p. 34, Para. 4, [1912MS].

God declared, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." There would be no betraying of sacred trust on the part of Abraham. He realized that he was answerable to the Lawgiver, and he was determined to walk in the way of the Lord and to command his children after him. And he who blesses the habitation of the righteous, blessed Abraham, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; . . . and in thy seed shall all the nations of the earth be blessed." [Cf: The Review and Herald 02-01-12 para. 8] p. 34, Para. 5, [1912MS].

Those who are engaged in the work of the gospel need the help that the members of their family can give in the work of character building. Courage and strength will come to the hearts of the workers when there is a united effort on the part of the family to keep heaven always in view, and to work intelligently for God. Faith enlightens the mind. As ministers and people become laborers together with God for the salvation of their families, the power of truth will be revealed in their labors. Their teaching and their deportment will show that they themselves are being sanctified through the truth. [Cf: The Review and Herald 02-01-12 para. 9] p. 35, Para. 1, [1912MS].

As laborers together with God, parents, you are to carry out his plans for your children. This will call for continual watchcare, unceasing effort; for the enemy of souls is on the alert to lead them astray. So long as you live, your responsibility for them will not end. Your interest in their spiritual welfare must be deep and constant. But by your ministry for them, in cooperation with the Spirit of God, they may be led to see God's purpose for them, and to accept his will for the disposition of their lives. Who can estimate the value of faithful work in the home? In the midst of difficulties and unceasing care, it is the privilege of parents to look forward to the joys of eternity, and by the eye of faith behold the reward of the faithful. [Cf: The Review and Herald 02-01-12 para. 10] p. 35, Para. 2, [1912MS].

Until every member of your family is united with you in the faith, do not feel that you can relax your efforts. Through the pleasures and ambitions of the world, the enemy is working to draw the youth into his ranks, and he has much success. As we approach nearer to the close of time, he will invent every possible attraction to draw their minds into worldly channels. At this time we need a pure and undefiled religion. And if parents will make the training of their children their chief work, God will give them increased ability. [Cf: The Review and Herald 02-01-12 para. 11] p. 35, Para. 3, [1912MS].

There were mothers in Judea who heard of Christ's ministry for all who came to him, and they determined to go to him and ask him to bless their children. They were helpless and needy. Would not the great Teacher help them as he had helped others? Gathering their children together, they took their way to the place where he was preaching. As they went, other mothers with their children joined the company. [Cf: The Review and Herald 02-01-12 para. 12] p. 35, Para. 4, [1912MS].

When they reached the place where Jesus was, they found him surrounded

by a company of men and women, all desirous that he minister to them. The mothers pressed nearer to the Saviour, but the disciples, seeing them, rebuked them. But Jesus heard them, and he said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Then, taking the children in his arms, he blessed them, speaking to them words that their young minds could comprehend. Thus he comforted the hearts of these earnest mothers. [Cf: The Review and Herald 02-01-12 para. 13] p. 35, Para. 5, [1912MS].

When we welcome the spirit of Christ into our hearts, he gives his grace in large measure. When we reach out for him, he reaches out for us. Never does he refuse the hand that is stretched out for aid. [Cf: The Review and Herald 02-01-12 para. 14] p. 36, Para. 1, [1912MS].

God calls us to come out from the world and be separate. "Ye can not serve God and mammon," Christ declared. If we are indulging habits that unfit us for a place in the kingdom of heaven, let us in Christ's strength overcome these habits. By our example of surrender to the will of God, we are to teach our children that if they would inherit eternal life, they must consecrate their lives to him. If we share the joys of the redeemed in the future life, we must give no place in this life to foolishness and pride and vanity. We are to be overcomers over everything that wars against the principles of the kingdom of God. Mrs. E. G. White. [Cf: The Review and Herald 02-01-12 para. 15] p. 36, Para. 2, [1912MS].

We need to seek for a true understanding of how to train our children for the future life. At this time when wickedness is constantly increasing, we can not afford to be careless or negligent. Our children are God's property. Shall we let them depart from the paths of righteousness, and make no effort to save them? They have eternal life to win; eternal death to shun; and it is ours to help them to choose the good and resist the evil. When they learn to welcome the spirit of Christ into their hearts, the salvation of God will be seen in their lives. [Cf: The Review and Herald 02-08-12 para. 1] p. 36, Para. 3, [1912MS].

It is sometimes essential to correct children; when this is necessary, do it in love. Show them that you punish them, not because you like to, but because you fear not to do so, lest they continue to cherish evils in their lives. Parents and children need the softening, subduing influence of the Holy Spirit of God. Often we do more to provoke than to win. Let your methods be of a character that they will create love. Love begets love. Do not scold. This will work counter to the results which God desires to see accomplished. An exhibition of passion on your part will never cure your child's evil temper. Talk kindly with the children. Pray with them, and teach them how to pray for themselves. They will not forget these experiences, and the blessing of God will rest upon such instruction, leading the hearts of the children to Christ. The Lord wants you to lay hold of eternal things, and to have an experience in Christian development that will be marked by those with whom you associate. It is your privilege to give to the world a representation of the transforming grace of Christ that will cause them to wonder. [Cf: The Review and Herald 02-08-12 para. 2] p. 36, Para. 4, [1912MS].

When children realize that their parents are trying to help them, they

will bend their energies in the right direction. And to the children who have right instruction in the home, the advantages of our schools will be greater than to those who are allowed to grow up without spiritual help at home. [Cf: The Review and Herald 02-08-12 para. 3] p. 36, Para. 5, [1912MS].

Do not be turned away from your God-given work by the fleeting and unsatisfying pleasures that the world can offer. Parents have no time to spend in parties of pleasure while their children are left to the temptations of the enemy. Say to those who invite you to join them in worldly pleasure, God has given me the work of training my children for eternity. I want them to stand by my side to help me, and I want to help them to accomplish all that they are capable of accomplishing through faith in Christ and his Word. I want to take my children with me to the city of God, to be crowned with immortal life. I want them to sing his praises in the earth made new. I can not serve the world and accomplish this work. [Cf: The Review and Herald 02-08-12 para. 4] p. 36, Para. 6, [1912MS].

Do not neglect your children for visitors. Your children should not be left to themselves because company has come to your home. Let your friends understand that your first attention belongs to your children, and that you can not engage in pleasures that will divert your mind from the interest you should exercise in their behalf. You can not afford to let any time pass unimproved. You can not afford to let your children go hither and thither without guardianship or control. The solemn work given to you to do can be neglected only at eternal loss, but the reward for faithful effort is greater than human minds can compute. In winning heaven your children win an inheritance whose value is above that of any earthly possession. Great will be your satisfaction and reward in the future life when you see your children enjoying eternal pleasures, which might have been denied them, had you by the indulgence of self in this life withheld the advantages to be gained by an education in right principles and practise. [Cf: The Review and Herald 02-08-12 para. 5] p. 37, Para. 1, [1912MS].

Do not spend your time in chatting on the trifling subjects of dress and fashion. Talk of the heavenly dress, the spotless robe of Christ's righteousness, which all must wear who stand in confidence before the throne of God. Talk to your friends of the truth and the requirements of God's Word. As you make use of the knowledge you have, God will give you increased light. [Cf: The Review and Herald 02-08-12 para. 6] p. 37, Para. 2, [1912MS].

There are neighbors whom you should labor for. Go to them in the Spirit of Christ, and seek to instruct them in Bible truth. As you have opportunity, read to them the promises of God, and the inducements he holds out to those who follow on to know the Lord. Engage with them in prayer, if they are willing. By such profitable association with your neighbors you will be doing the work of God and laboring in Christ's lines. [Cf: The Review and Herald 02-08-12 para. 7] p. 37, Para. 3, [1912MS].

We are facing events that closely precede the coming of the Lord. At this time it behooves us to be faithful, to guard well our words and actions. Let us not trifle with eternal realities. Those who would be prepared for the coming of Christ must make diligent work for eternity.

They have no time to lose; for the end of all things is at hand. Let heart and mind be sanctified by the truths of the Word. Give evidence that you are preparing for the solemn events of eternity. [Cf: The Review and Herald 02-08-12 para. 8] p. 37, Para. 4, [1912MS].

Will fathers and mothers work wisely for their children, helping them to form righteous characters? You with your children are to prepare to graduate to the higher grades of the school above. Then educate yourselves daily away from every tendency and practise that would unfit you to pass the test of the great examination day. Let it be seen by those with whom you associate that Christ is your pattern in all things. [Cf: The Review and Herald 02-08-12 para. 9] p. 37, Para. 5, [1912MS].

Let the instruction you give your children be simple, and be sure that it is clearly understood. The lessons that you learn from the Word you are to present to their young minds so plainly that they will understand. By simple lessons drawn from the Word of God and their own experience you may teach them how to conform their lives to the highest standard. They may learn, even in childhood and youth, to live thoughtful, earnest lives, that will yield a rich harvest of good. [Cf: The Review and Herald 02-08-12 para. 10] p. 37, Para. 6, [1912MS].

As united rulers of the home kingdom, let the father and the mother show kindness and courtesy to each other. Never should their deportment militate against the precepts they seek to inculcate. Parents, be in earnest in seeking to perfect in your children true wisdom,--the wisdom of righteousness. If you would do this, you must set them an example worthy of imitation. Should you be remiss in this respect, and your children fail in meeting the standard of the Word of God, what will you answer when they stand before the bar of heaven as witness to your neglect? How terrible will be your realization of loss and failure as you face the Judge of all the earth with the fruits of your unfaithfulness before you! [Cf: The Review and Herald 02-08-12 para. 11] p. 38, Para. 1, [1912MS].

I can not find words to describe to you the scenes of the judgment. I can not represent to you how terrible in that day will be the disappointment of those who in this life have chosen to follow their own will instead of the will and way of God. The low standard of the world is not Christ's standard. The world's measurement of righteousness is not his measurement. Those only who in their probationary time use their capabilities to honor and glorify God will hear from his lips the benediction and welcome: "Well done, good and faithful servant: . . . enter thou into the joy of thy Lord." [Cf: The Review and Herald 02-08-12 para. 12] p. 38, Para. 2, [1912MS].

To every father and mother God has given a work in soul-saving that they can not throw upon others. In this work it is their privilege to draw from the Word of God instruction that will give help in every time of need. For all who make it their lifework to seek for the righteousness of Christ there awaits a welcome to the city of God, where they may join the song of triumph and praise, that the battle of life is over. O that we might as a people appreciate more fully the Word which teaches us the way of this wonderful salvation! Mrs. E. G. White. [Cf: The Review and Herald 02-08-12 para. 13] p. 38, Para. 3, [1912MS].

"I will give them an heart to know me, that I am the Lord." "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart." [Cf: The Review and Herald 02-15-12 para. 1] p. 38, Para. 4, [1912MS].

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Therefore he has sought to misrepresent the character of God, to lead men to cherish a false conception of him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that he might be feared, shunned, and even hated by men. Satan has striven so to confuse the minds of those whom he has deceived that they would put God out of their thoughts. He would then obliterate the divine image in man, and impress upon the soul his own likeness; he would imbue men with his own spirit, and make them captives according to his will. [Cf: The Review and Herald 02-15-12 para. 2] p. 38, Para. 5, [1912MS].

At times, Satan's contest for the control of the human family has appeared to be crowned with success. During the ages preceding the first advent of Christ, the world seemed to be almost wholly under the sway of the prince of darkness. Even the covenant people, whom God had chosen to preserve in the world the knowledge of himself, had so far departed from him that they had lost all true conception of his character. [Cf: The Review and Herald 02-15-12 para. 3] p. 39, Para. 1, [1912MS].

Christ came to reveal God to the world as a God of love, a God of mercy, tenderness, and compassion. By the world's Redeemer the thick darkness with which Satan had enshrouded the throne of the Deity was swept away, and the Father was again manifest to men as the Light of life. [Cf: The Review and Herald 02-15-12 para. 4] p. 39, Para. 2, [1912MS].

It was the pitiable condition of the fallen race that led Christ to give his life for their redemption. And what a life of humiliation and suffering was his! Not in his glory, heralded by the heavenly host, did he come to this world. Born of humble parentage, and brought up in obscurity at Nazareth, a small town of Galilee, he began his work in poverty and without worldly rank. That he might stand at the head of humanity, he took upon himself our nature. With his human arm he encircled the human race, while with his divine arm he grasped the throne of the Infinite. [Cf: The Review and Herald 02-15-12 para. 5] p. 39, Para. 3, [1912MS].

Christ is saddened by the sight of men so absorbed in worldly cares and business perplexities that they have no time to become acquainted with God. To them heaven is a strange place; for they have lost it out of their reckoning. Not familiar with heavenly things, they tire of hearing about them. They dislike to have their minds disturbed in regard to their need of salvation. But the Lord desires to disturb their minds, that they may become acquainted with him, in time to accept his offer of salvation. Soon, very soon, whether they desire it or not, they will all know him. The angel of mercy is now folding her wings, almost ready to depart. [Cf: The Review and Herald 02-15-12

para. 6] p. 39, Para. 4, [1912MS].

To eclipse the beauty and loveliness of the Prince of Light, Satan seeks to engross the minds of men with exciting games and other worldly pleasures. He endeavors so to occupy the attention with trivialities that no time will be taken to think of Jesus. Even after the most solemn presentation of the Word of God, the enemy will, if possible, destroy the impressions made by the Holy Spirit. [Cf: The Review and Herald 02-15-12 para. 7] p. 39, Para. 5, [1912MS].

In the books of heaven are accurately recorded the sneers and the trivial remarks of sinners who pay no heed to the call of mercy made, as Christ is presented to them by his ministering servants. As the artist takes on the polished glass a true picture of the human face, so the angels of God daily place upon the books of heaven an exact [Cf: The Review and Herald 02-15-12 para. 8] p. 39, Para. 6, [1912MS].

Dear reader, are you of the number who slight the instruction and warnings of the Word of God? Do you despise the great salvation proffered you? Are you willing that God and the Saviour who died for you shall say: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." [Cf: The Review and Herald 02-15-12 para. 9] p. 39, Para. 7, [1912MS].

The Lord is coming. If he were to come today, would you be ready to meet him? Have you made your peace with him? Do you desire to be sent away from God's presence to share in the humiliation and punishment of Satan and his angels? If, during your lifetime you rob God of the service that he has purchased with his own blood, if you spend your time in idle talk and foolish amusement, you will lose heaven. Can you afford to barter away for worldly pleasure the gift of eternal life? [Cf: The Review and Herald 02-15-12 para. 10] p. 40, Para. 1, [1912MS].

My brother, my sister, today the Spirit invites you to come to Jesus. "Look unto me, and be ye saved," is God's gracious invitation. Will you not choose life, eternal life? [Cf: The Review and Herald 02-15-12 para. 11] p. 40, Para. 2, [1912MS].

Those who are saved must follow the same road over which Christ journeyed. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The character is to be formed according to the Christlikeness. [Cf: The Review and Herald 02-15-12 para. 12] p. 40, Para. 3, [1912MS].

In the Word the Saviour is revealed in all his loveliness. In the Bible, filled with assurances of what God will do for those who come into right relation to him, there are comfort and consolation for every



soul. How can any one, with the privilege of studying the Scriptures, lose his interest in heavenly things, and find pleasure in the amusements and enchantments of this world? [Cf: The Review and Herald 02-15-12 para. 13] p. 40, Para. 4, [1912MS].

We are to commune with the One who gives us life, the One who keeps the heart in motion and the pulse beating. To every member of his great family here below God is ever giving the breath of life. And he has given his Son as a propitiation for sin, in order that we might stand on vantage ground with God. He deserves our sincere reverence, our earnest devotion. When we consider what he had done for us, how can we help loving him? [Cf: The Review and Herald 02-15-12 para. 14] p. 40, Para. 5, [1912MS].

To every sinner with whom we come in contact we are to tell what infinite pains Heaven has taken to enable us to attain to a knowledge of God. We are to show that we are amenable to the One higher than any human being; that to God we must render an account for the deeds done in the body; that, notwithstanding his great love for us, he can not take us to heaven as unrepentant sinners. [Cf: The Review and Herald 02-15-12 para. 15] p. 40, Para. 6, [1912MS].

The day will come when the awful denunciation of God's wrath will be uttered against those who have persisted in their disloyalty to him. The day will come when he must speak and do terrible things in righteousness against the transgressors of his law. But you need not be among those who will come under his wrath. We are living in the day of his salvation. The light from the cross of Calvary is shining forth in clear, bright rays, revealing Jesus, our sacrifice for sin. "We have redemption through his blood, the forgiveness of sins." [Cf: The Review and Herald 02-15-12 para. 16] p. 40, Para. 7, [1912MS].

God desires to restore his image in you. Believe that he is your Helper. Resolve to become acquainted with him. As you draw nigh to him with confession and repentance, he will draw nigh to you with mercy and forgiveness. As you work out your own salvation with fear and trembling, he "worketh in you both to will and to do of his good pleasure." Mrs. E. G. White. [Cf: The Review and Herald 02-15-12 para. 17] p. 41, Para. 1, [1912MS].

For each one of us there is a live, disordered self to master, or it will master us. Christians who live for self dishonor their Redeemer. They may apparently be very active in the service of the Lord, but they weave self into all that they do. Sowing the seed of selfishness, they must at last reap a harvest of corruption. It can not but be thus. Eternal life can not possibly be the result of their lifework, unless they see their mistake, and surrender all to God. [Cf: The Review and Herald 02-29-12 para. 1] p. 41, Para. 2, [1912MS].

Service for self takes a variety of forms. Some of these forms seem harmless. Apparent goodness is regarded as genuine goodness. But they bring no glory to God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Cf: The Review and Herald 02-29-12 para. 2] p. 41, Para. 3, [1912MS].

The Lord does not accept the service of those who live an inefficient, do-nothing-life. They exert an influence that leads away from Christ.

Self-denial and nobility of purpose marked his life. From the beginning to the close of his earthly ministry he went about doing good. In his life no sin appeared. No selfishness marred word or act. "Which of you convinceth me of sin?" he asked the Pharisees, knowing that they could find nothing of which to accuse him. And at his trial, Pilate declared emphatically, "I find in him no fault at all." [Cf: The Review and Herald 02-29-12 para. 3] p. 41, Para. 4, [1912MS].

Christ declares that as he lived, so we are to live. "Whosoever will come after me," he says, "let him deny himself, and take up his cross, and follow me." His footsteps lead along the pathway of sacrifice. [Cf: The Review and Herald 02-29-12 para. 4] p. 41, Para. 5, [1912MS].

As we pass through life, there come to us many opportunities for service. All around us there are open doors for ministry. By the right use of the talent of speech, we may do much for the Master. Words are a power for good when they are weighted with the tenderness and sympathy of Christ. Money, influence, tact, time, and strength,--all these are gifts entrusted to us to make us more helpful to those around us, and more of an honor to our Creator. [Cf: The Review and Herald 02-29-12 para. 5] p. 41, Para. 6, [1912MS].

Many feel that it would be a privilege to visit the scenes of Christ's life on earth, to walk where he trod, to look upon the lake where he loved to teach, and the valleys and hills where his eyes so often rested; but we need not go to Palestine in order to walk in the steps of Jesus. We shall find his footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. [Cf: The Review and Herald 02-29-12 para. 6] p. 41, Para. 7, [1912MS].

All may find something to do. "The poor always ye have with you," Jesus said, and none need feel that there is no place where they can labor for him. Millions upon millions of souls ready to perish, bound in chains of ignorance and sin, have never so much as heard of Christ's love for them. Were our conditions and theirs reversed, what would we desire them to do for us? All this, as far as lies in our power, we are under the most solemn obligation to do for them. Christ's rule of life, by which every one must stand or fall in the judgment, is, "Whatsoever ye would that men should do to you, do ye even so to them." [Cf: The Review and Herald 02-29-12 para. 7] p. 42, Para. 1, [1912MS].

"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 shall not he render to every man according to his works?" In the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They will receive the same condemnation. [Cf: The Review and Herald 02-29-12 para. 8] p. 42, Para. 2, [1912MS].

To every soul a trust is given. Of every one the Chief Shepherd will demand, "Where is the flock that was given thee, thy beautiful flock?" And "what wilt thou say when he shall punish thee?" Mrs. E. G. White. [Cf: The Review and Herald 02-29-12 para. 9] p. 42, Para. 3, [1912MS].

Not without a purpose does God send 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, as workers together with him. He subjects them to discipline to humble them, to lead them, through trial and affliction, to see their weakness and draw near to him. As they cry to him for help, he responds, saying, "Here am I." He is not regardless of the entreaties of his children. He bears long with their impenitence, and when they turn to him, he receives them graciously. [Cf: The Review and Herald 03-07-12 para. 1] p. 42, Para. 4, [1912MS].

Of the trial of faith Peter writes: "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." And James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." [Cf: The Review and Herald 03-07-12 para. 2] p. 42, Para. 5, [1912MS].

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 03-07-12 para. 3] p. 42, Para. 6, [1912MS].

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 03-07-12 para. 4] p. 43, Para. 1, [1912MS].

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 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 03-07-12 para. 5] p. 43, Para. 2, [1912MS].

Blessed be the experience, however severe, that gives new value to the stone, causing it to shine with living brightness. [Cf: The Review and Herald 03-07-12 para. 6] p. 43, Para. 3, [1912MS].

Christianity promises no exemption from sorrow. "We must through much tribulation enter into the kingdom of God." Faith is needed, strong, trusting faith, which believes that God will bring his children into no

temptation greater than they are able to bear. What such faith has power to do is told by Paul in his letter to the Hebrews. Speaking of those who, in the face of persecution and death, had maintained an unshaken trust in God, he says:- [Cf: The Review and Herald 03-07-12 para. 7] p. 43, Para. 4, [1912MS].

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." [Cf: The Review and Herald 03-07-12 para. 8] p. 43, Para. 5, [1912MS].

In this world these heroes of faith were counted unworthy of life; but in heaven they are enrolled as sons of God, worthy of the highest honor. "They shall walk with me in white," Christ declares; "for they are worthy." In the courts of heaven there awaits them an "eternal weight of glory." [Cf: The Review and Herald 03-07-12 para. 9] p. 43, Para. 6, [1912MS].

"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, looking unto Jesus the author and finisher of our faith." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." [Cf: The Review and Herald 03-07-12 para. 10] p. 43, Para. 7, [1912MS].

When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what Heaven records as success. They will see how petty were their supposed trials, and how unreasonable were their doubts. They will see how often they brought failure to their work by failing to show unquestioning faith in God. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy." Mrs. E. G. White. [Cf: The Review and Herald 03-07-12 para. 11] p. 44, Para. 1, [1912MS].

Troublous times are right upon us. The fulfilling of the signs of the times gives evidence that the day of the Lord is near at hand. The daily papers are full of indications of a terrible conflict in the future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men and women and little children. All these things testify that the coming of Christ is near at hand. [Cf: The Review and Herald 03-14-12 para. 1] p. 44, Para. 2, [1912MS].

The doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world. Lawlessness and dissipation and corruption are sweeping upon us like an overwhelming tide. In the family, Satan is at work. His banner waves even in professedly Christian households. There is envy, evil surmising, hypocrisy, strife, betrayal of sacred trusts, indulgence of lust. The whole system of religious principles and doctrines, which should form the foundation and framework of social life, seems to be a tottering mass, ready to fall to ruin. [Cf: The Review and Herald 03-14-12 para. 2] p. 44, Para. 3, [1912MS].

Courts of justice are corrupt. Rulers are actuated by a desire for gain, and love of sensual pleasure. Intemperance has beclouded the faculties of many, so that Satan has almost complete control of them. Jurists are perverted, bribed, deluded. Drunkenness and revelry, passion, envy, dishonesty of every sort, are represented among those who administer the laws. "Justice standeth afar off: for truth is fallen in the street, and equity can not enter." Men are rushing on in the mad race for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. [Cf: The Review and Herald 03-14-12 para. 3] p. 44, Para. 4, [1912MS].

The Scriptures describe the condition of the world just before Christ's second coming. The apostle James pictures the greed and oppression that will prevail. He says: "Go to now, ye rich men, . . . ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton. Ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." This is a picture of what exists today. Be every species of oppression and extortion, men are piling up colossal fortunes, while the cries of starving humanity are coming up before God. [Cf: The Review and Herald 03-14-12 para. 4] p. 44, Para. 5, [1912MS].

In accidents and calamities by land and by sea, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes,--in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. The visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away, . . . the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." [Cf: The Review and Herald 03-14-12 para. 5] p. 45, Para. 1, [1912MS].

The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying and giving in marriage. Merchants are still buying and selling. Men are jostling against one another, contending for the

highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agents to work, that men may be deceived, deluded, occupied, and entranced, until the day of probation shall be ended, and the door of mercy be forever shut. The time is right upon us when there will be sorrow that no human balm can heal. Sentinel angels are now restraining the four winds, that they shall not blow till the servants of God are sealed in their foreheads; but when God shall bid his angels loose the winds, there will be a scene of strife such as no pen can picture. [Cf: The Review and Herald 03-14-12 para. 6] p. 45, Para. 2, [1912MS].

The "time of trouble, such as never was," is soon to open upon us; and we shall need an experience which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality, but this is not true of the crisis before us. The most vivid presentation can not reach the magnitude of the ordeal. In that trial every man must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither sons nor daughters;" "they should deliver but their own souls by their righteousness." [Cf: The Review and Herald 03-14-12 para. 7] p. 45, Para. 3, [1912MS].

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me." Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble. [Cf: The Review and Herald 03-14-12 para. 8] p. 45, Para. 4, [1912MS].

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself." Mrs. E. G. White. [Cf: The Review and Herald 03-14-12 para. 9] p. 46, Para. 1, [1912MS].

Let no Christian seek to excuse himself in sin on the ground that others who have claimed to follow Jesus have committed the same errors. Your sin is none the less heinous because others have been guilty; and your manifest duty is to confess your sin to Jesus Christ, your intercessor. Take the weight of your woe to no human being. You have one mediator, Jesus Christ the righteous. In contrition of soul go to him and tell all your sins. The promise is sure, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." "That ye sin not,"--here is where you bring yourself into condemnation when you

continue to sin. But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. But if any man sin, he is not to give himself up to despair, and talk like a man who is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [Cf: The Review and Herald 03-21-12 para. 1] p. 46, Para. 2, [1912MS].

The temptations of the enemy will come; but shall we give him the advantage to break down all the barriers, by yielding one iota from the strictest principles of integrity? If we yield in the least, he will follow one temptation with another, until we shall go directly contrary to the plainest statements of the Word of God, and follow the mind and will of Satan. Satan and his confederacy of evil angels are ever on the alert to see by what means they may ensnare and ruin souls who have enlisted under the bloodstained banner of Prince Immanuel. You did run well for a season, you did taste and see that the Lord is good; but when you fell into sin, you walked in darkness. When you yielded to temptation, you must have ceased to look unto Jesus, the author and finisher of your faith. But, having confessed your sins, believe that the word of God can not fail, but that he is faithful that hath promised. It is just as much your duty to believe that God will fulfil his word, and forgive your sins, as it is your duty to confess your sins. You must exercise faith in God as in one who will do exactly as he has promised in his Word, and pardon all your transgressions. [Cf: The Review and Herald 03-21-12 para. 2] p. 46, Para. 3, [1912MS].

How may we know that the Lord is indeed our sin-pardoning Redeemer, and prove what is the blessedness, the grace, the love there is in him for us? O, we must believe his word implicitly, with contrite and submissive spirit! There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon his virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness. But the more closely we discern Jesus, the more clearly we shall see our own defects of character. As we see our failings, let us confess them to Jesus, and, with true contrition of soul, cooperate with the divine power of the Holy Spirit to overcome all evil. If we confess our sins, we must believe that they are pardoned, because 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." Let us no more dishonor God by doubting his pardoning love. Mrs. E. G. White. [Cf: The Review and Herald 03-21-12 para. 3] p. 46, Para. 4, [1912MS].

"Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you," Why is it that we do not take God at his word? Asking and receiving are closely linked together. If you ask in faith for the things that God has promised, you will receive. Look to Jesus for the things that you need. Ask him for forgiveness of sins, and as you ask in faith your heart will be softened, and you will forgive those who have injured you, and your petitions will go up to God fragrant with love. With praying comes watching unto prayer, and every thought and word and act will be in harmony with your earnest petition for reformation in life. The prayer of faith will bring

corresponding returns. But a mere form of words, without earnest sincerity and fervent desire for help, with no expectation of receiving, will avail nothing. Let not such a petitioner think he shall receive anything of the Lord. Those who come to God must believe that he is, and that he is a rewarder of them that diligently seek him. [Cf: The Review and Herald 03-28-12 para. 1] p. 47, Para. 1, [1912MS].

After asking the Lord for a knowledge of his will, for heavenly wisdom, for the light of the Holy Spirit, the petitioner will search the Scriptures, and find that passages that were dark to his mind have suddenly grown clear, and he understands his duty as never before. Jesus said: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." The knowledge of divine truth is promised to those who will render obedience to the light and truth that have been given to them. An entrance into the strait gate is not dependent upon the possession of learning or riches, but it is dependent upon the possession of a teachable spirit. He who appreciates the first ray of heavenly light, and appropriates it, and walks in it, bringing his actions into harmony with that ray, and becoming sanctified through it, will receive yet more light. He will understand that the gospel is the plan of salvation. [Cf: The Review and Herald 03-28-12 para. 2] p. 47, Para. 2, [1912MS].

Striving to enter in at the strait gate means that we give the subject of the future life our first attention. We are to cut away from every hindrance that would prevent our entering into the strait gate. Inclination to evil must be denied, habits and practises not in harmony with the Word of God must be overcome. We must examine the Scriptures, determined to know what is the truth; and whoever comes to the Bible with a humble, teachable spirit, whether he be rich or poor, honored or despised, shall know of the doctrine as he renders obedience to the rays of light that fall upon his pathway. He will not be left to be deceived by the delusions of the enemy, to be swayed hither and thither by the doctrines of devils. [Cf: The Review and Herald 03-28-12 para. 3] p. 47, Para. 3, [1912MS].

"Strive to enter in at the strait gate." This means nothing else than to be one with Christ, to make him the sole object of attraction. He who thus strives to enter in at the strait gate will hear the voice of Jesus saying: "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 03-28-12 para. 4] p. 47, Para. 4, [1912MS].

He who would enter in at the strait gate can not expect the aid of the world in his necessities; for it is the world that has proved a snare to his soul, and has brought him into a position of hopelessness from which he needs to be rescued. But as he detaches his affections from the world, and accepts the life of self-denial and self-sacrifice that Jesus lived, giving him an example both by precept and performance, he enters in at the strait gate, to travel the narrow path which leads to the celestial city. [Cf: The Review and Herald 03-28-12 para. 5] p. 48, Para. 1, [1912MS].

He who has an obedient heart, that is ready to do the will of God,



will not only gladly receive truth, but will earnestly seek for truth as for hidden treasure. He will come to the Scriptures with a humble and teachable spirit, seeking to understand how he may walk in the light, and saying, "Lord, what wilt thou have me to do?" He is ready to sacrifice anything and everything, if required, in order that he may be in harmony with the will of God. It is not always an easy matter to render obedience to the will of God. It demands firmness of purpose to enter in at the strait gate and to travel in the narrow path that leads to eternal life, for on every hand are voices inviting the soul into bye and forbidden paths. Those who love wealth and honor and high position, will not enter in at the strait gate unless they part with their idols. There is not room to enter in at the strait gate and carry the things of this world along. He who would enter in at the strait gate must make an entire consecration of his all to God. Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." [Cf: The Review and Herald 03-28-12 para. 6] p. 48, Para. 2, [1912MS].

He who will follow Jesus through evil as well as good report, knows something of what is truth. He who will walk in the light as it comes, not waiting to have every mystery solved and every chance of doubt removed, will know of the doctrine, and will understand what are the advantages of entering in at the strait gate, and of walking in the narrow way. But he who would carry the world with him, will never enter in at the strait gate. There is no room for one to walk the narrow way and yet carry along evil surmisings, doubts, criticisms, jealousies, and unkindness. Such a one will refuse to enter in at the strait gate because he can not see the whole path to the paradise of God. He has many obstacles to present, many difficulties to bring to view, and Satan is ready to supply the soul with excuses for not entering in at the strait gate. Refusing to walk in the first rays of light, he fails to see the light that shineth more and more unto the perfect day. If he would walk while he has the light, the path would be illuminated as he advanced, and all would be made plain. Mrs. E. G. White. [Cf: The Review and Herald 03-28-12 para. 7] p. 48, Para. 3, [1912MS].

Practical Christianity means laboring together with God every day; working for Christ, not now and then, but continuously. A neglect to reveal practical righteousness in our lives is a denial of our faith and of the power of God. God is seeking for a sanctified people, a people set apart for his service, a people who will heed and accept the invitation, "Take my yoke upon you, and learn of me." [Cf: The Review and Herald 04-04-12 para. 1] p. 48, Para. 4, [1912MS].

How earnestly Christ prosecuted the work of our salvation! What devotion his life revealed, as he sought to give value to fallen man by imputing to every repenting, believing sinner the merits of his spotless righteousness! How untiringly he worked! In the temple and the synagogue, in the streets of the cities, in the marketplace, in the workshop, by the seaside, among the hills, he preached the gospel and healed the sick. He gave all there was of himself, that he might work out the plan of redeeming grace. [Cf: The Review and Herald 04-04-12 para. 2] p. 49, Para. 1, [1912MS].

Christ was under no obligation to make this great sacrifice. Voluntarily he pledged himself to bear the punishment due to the transgressor of his law. His love was his only obligation, and without

a murmur he endured every pang and welcomed every indignity that was part of the plan of salvation. The life of Christ was one of unselfish service, and his life is our lesson book. The work that he began we are to carry forward. With his life of toil and sacrifice before them, can those who profess his name hesitate to deny self, to lift the cross and follow him? He humbled himself to the lowest depths that we might be lifted to the heights of purity and holiness and completeness. He became poor that he might pour into our poverty stricken souls the fulness of his riches. He endured the cross of shame that he might give us peace and rest and joy, and make us partakers of the glories of his throne. [Cf: The Review and Herald 04-04-12 para. 3] p. 49, Para. 2, [1912MS].

Should we not appreciate the privilege of working for him, and be eager to practise self-denial and self-sacrifice for his sake? Should we not give back to God all that he has redeemed, the affections he has purified, and the body that he has purchased, to be kept unto sanctification and holiness? [Cf: The Review and Herald 04-04-12 para. 4] p. 49, Para. 3, [1912MS].

The apostle Paul had learned the meaning of true service when he wrote the words, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." [Cf: The Review and Herald 04-04-12 para. 5] p. 49, Para. 4, [1912MS].

In what sense was Paul debtor both to the Jew and to the Greek? To him, as to every disciple of Christ, had been given the commission, "Go ye into all the world, and preach the gospel to every creature." In accepting Christ, Paul accepted this commission. He realized that upon him rested the obligation of laboring for all classes of men,--for Jew and Gentile, for learned and unlearned, for those occupying high positions and for those in the most lowly walks of life. From a zealous persecutor of the followers of Christ, Paul became one of the Saviour's most devoted and effective workers. Suddenly arrested in his career of persecution, he was given a view of the Saviour, and a complete transformation took place in him. Henceforth his life was wholly devoted to the crucified One. [Cf: The Review and Herald 04-04-12 para. 6] p. 49, Para. 5, [1912MS].

Paul's calling demanded from him service of varied kinds,--working with his hands to earn his living, traveling from place to place, establishing churches, writing letters to the churches already established. Yet in the midst of these varied labors, he declared, "This one thing I do." One thing he kept steadfastly before him in all his work,--to be faithful to Christ, who, when Paul was blaspheming his name and using every means in his power to make others blaspheme it, had revealed himself to him. The one great purpose of his life was to serve and honor him whose name had once filled him with contempt. [Cf: The Review and Herald 04-04-12 para. 7] p. 50, Para. 1, [1912MS].

Paul's one desire was to win souls to the Saviour. Jew and Gentile might oppose him, but nothing could turn him from his purpose. Henceforth his testimony was, "Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for

whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith." [Cf: The Review and Herald 04-04-12 para. 8] p. 50, Para. 2, [1912MS].

Christian reader, let the great purpose that constrained Paul to press forward in the face of hardship and difficulty, lead you to consecrate yourself wholly to God's service. Whatever your hands find to do, do it with your might. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Help me to bring into my service the loving ministry of the Saviour." [Cf: The Review and Herald 04-04-12 para. 9] p. 50, Para. 3, [1912MS].

The responsibility of each human agent is measured by the gifts he holds in trust. All are to be workers; but upon the worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver should hold himself accountable to God, and use his talents for God's glory. [Cf: The Review and Herald 04-04-12 para. 10] p. 50, Para. 4, [1912MS].

Success in the work of God is not the result of chance, of accident, or of destiny; it is the outworking of God's providence, and the award of faith and discretion, of virtue and persevering labor. It is the practise of the truth that brings success and moral power. The bright rays of the Sun of Righteousness are to be welcomed as the light of the mind; the principles of the character of Christ are to be made the principles of the human character. All man's attainments, all his capabilities, are to be laid at the foot of the cross of Calvary. His own righteousness is to be surrendered. Counting all things but loss for the excellency of the knowledge of Christ Jesus the Lord, with the meekness and humility of a little child, he is to receive the engrafted word, which is able to save the soul. [Cf: The Review and Herald 04-04-12 para. 11] p. 50, Para. 5, [1912MS].

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This is the love that is the fulfilling of the law. He whose heart is filled with compassion for fallen man, who loves to a purpose, will reveal that love by the performance of Christlike deeds. True Christianity diffuses love through the whole being. It touches every vital part,--the brain, the heart, the helping hands, the feet,--enabling men to stand firmly where God requires them to stand, lest the lame be turned out of the way. The contemplation of him who loved us and gave himself for us, will make the life fragrant, and give power to perfect a Christian experience. [Cf: The Review and Herald 04-04-12 para. 12] p. 50, Para. 6, [1912MS].

We can, we can reveal the likeness of our divine Lord. We can know the science of spiritual life. We can glorify God in our bodies and in our spirits, which are his. Christ has shown us what we may accomplish through cooperation with him. "Abide in me," he says, "and I in you." This union is deeper, stronger, truer, than any other. The heart must be filled with the grace of Christ. His will must control us, moving us, by his love, to suffer with those who suffer, to rejoice with those who rejoice, to feel a deep tenderness for every soul in weakness,

sorrow, or distress. [Cf: The Review and Herald 04-04-12 para. 13] p. 51, Para. 1, [1912MS].

If we are partakers of the divine nature, we shall reach forth a helping hand to those in need. Christ's heart was ever touched with pity at the sight of woe. He died on Calvary to lift from men the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering he saw on every hand. But he would not fail nor be discouraged. He must believe, and press forward, that a fallen race might gain eternal life. [Cf: The Review and Herald 04-04-12 para. 14] p. 51, Para. 2, [1912MS].

Laborer for God, cease not to pray. If the answer tarry, wait for it. Lay all your plans at the feet of your Redeemer. Let importunate prayers ascend to God. If it be for his name's glory, the words will be spoken, Be it unto thee according to thy word. [Cf: The Review and Herald 04-04-12 para. 15] p. 51, Para. 3, [1912MS].

"All things, whatsoever ye ask in prayer, believing, ye shall receive." These words are a pledge that all that an omnipotent Saviour can bestow will be given to those who trust in him. As stewards of the grace of heaven, we are to ask in faith, and then wait trustingly for the salvation of God. We are not to step in before him, trying in our own strength to bring about that which we desire. In his name we are to ask, and then act as if we believed in his efficiency to send the answer. Mrs. E. G. White. [Cf: The Review and Herald 04-04-12 para. 16] p. 51, Para. 4, [1912MS].

With every age God's plan deepens and widens to embrace the world. God's instrumentalities, his lightbearers, are to adjust their movements to his progressive plans. They are to embrace new territory. The churches are to be wide-awake, moving with the force of Omnipotence because they move in harmony with God's purpose. A spirit of greater devotion must be shown by the churches. They must labor with greater zeal for the promulgation of the last message to be given to the world. They are to seize every opportunity for blessing a world in darkness. [Cf: The Review and Herald 04-11-12 para. 1] p. 51, Para. 5, [1912MS].

Missions at home and missions abroad demand far greater consideration than has been given them. While the church, in comparison with the past years, has made some advance, yet in comparison with what she should be, in comparison with the great sacrifice made in Gethsemane and on the cross of Calvary, she is far behind in the greatest work ever given to mortals. [Cf: The Review and Herald 04-11-12 para. 2] p. 51, Para. 6, [1912MS].

Christ came to our world to teach us the importance of missionary effort. The world was his field of missionary toil. He came from heaven to take his position at the head of a fallen race. Humanity and divinity united in order that all might be done that was essential for the complete recovery of sinners. The reproach of indolence will never be wiped away from the church till every one who believes the truth is willing to labor as did the self-sacrificing Redeemer. [Cf: The Review and Herald 04-11-12 para. 3] p. 52, Para. 1, [1912MS].

Christ's work is an example to all who go forth as missionaries. It is

the model for all missionary endeavor. It calls for unreserved surrender, for the consecration of time and talents. It demands that we return to God the goods he has entrusted to us, with the interest that has come to us as we have traded upon them. All is to be put into the cause to advance the work Christ came into this world to do. [Cf: The Review and Herald 04-11-12 para. 4] p. 52, Para. 2, [1912MS].

It is impossible for the man who believes in Christ to see the work that needs to be done, and yet do nothing. Daily we are to receive from heaven the healing balm of God's grace to impart to the needy and suffering. Christ's followers are to learn of the woes of the poor in their immediate vicinity, and seek to bring them relief. Those who have a dark and disagreeable life are the very ones whom we should bid to hope because Christ is their Saviour. Are there not those who can go from house to house, from family to family, and repeat the A B C of true Christian experience? [Cf: The Review and Herald 04-11-12 para. 5] p. 52, Para. 3, [1912MS].

Let Christ be your text. In all your labor, let it appear that you know Jesus. Present his purity and saving grace, so that those for whom you labor may, by beholding, be changed into the divine image. The chain that is let down from the throne of God is long enough to reach to the lowest depths of sin. Hold up a sin-pardoning Saviour before the lost and lonely, for Jesus has made divine intercession in their behalf. He is able to lift them from the pit of sin, that they may be acknowledged as the children of God, heirs with Christ to an immortal inheritance. They may have the life that measures with the life of God. [Cf: The Review and Herald 04-11-12 para. 6] p. 52, Para. 4, [1912MS].

If all would work in Christ's lines, much would be done to change the conditions that now exist among the poor and distressed. Pure and undefiled religion would shine forth as a bright light. It would induce its advocates to go forth into the highways and byways of life. It would lead them to help the suffering near by, and enable them to go forth into the wilderness to seek and to save the lost. [Cf: The Review and Herald 04-11-12 para. 7] p. 52, Para. 5, [1912MS].

We need men who will become leaders in home and foreign missionary enterprises,--men whose sympathies are not congealed, but whose hearts go out to the perishing. The ice that surrounds souls needs to be melted, that every believer may realize that he is his brother's keeper. Then men and women will go forth to help their neighbors see the truth and serve God with acceptable service. [Cf: The Review and Herald 04-11-12 para. 8] p. 52, Para. 6, [1912MS].

In helplessness and disappointment men and women are fighting the battles of life, and the Lord designs that as his sons and daughters we shall help one another. This is to be a part of our Christian experience. Who is your neighbor?--The one who most needs your help. Your brother, sick in spirit, needs the experience of one who has been as weak as himself, one who can sympathize with him and help him. Let it not be that the sympathetic chords, which should be quick to vibrate at the least touch, shall be unresponsive. [Cf: The Review and Herald 04-11-12 para. 9] p. 53, Para. 1, [1912MS].

O, what treasures of wisdom are to be opened up for the view of the world! Every divine resource is placed at the disposal of man in order

that he may become a colaborer with God. Nothing has been withheld. When God gave his only begotten Son to our world, he gave all the treasures of heaven. What power, what glory, was revealed in the life of Christ! In his name I ask, Why is it that with his power at their command, God's people do not awake to their duty? Why do they not do the work that the time demands, first giving themselves and then their talents of means and ability for the enlightenment and salvation of those who are in darkness? [Cf: The Review and Herald 04-11-12 para. 10] p. 53, Para. 2, [1912MS].

The work is fast closing, and on every side wickedness is increasing. We have but a short time in which to labor. God is not willing that any should perish. He has provided abundant means for the salvation of all who accept him. The Lord pities that part of his vineyard which has not been worked. His heart of mercy is filled with compassion for the thousands who are in ignorance of the truth. He is sparing the world, that increased light may come to it. Why do not those to whom God has committed great light move out into new places? They will have to do this, whether they wish to or not; for God will scatter them into many places. If God's people had gone forth as they should, giving the invitation to others, many souls would have been added to the church. [Cf: The Review and Herald 04-11-12 para. 11] p. 53, Para. 3, [1912MS].

The world is looking on with gratification at the disunion among Christians. Infidelity is well pleased. God calls for a change among his people. Agents of mercy are needed, not merely in a few places, but throughout the world. Men and women in this field should be preparing for service in distant lands. From every country is heard the cry, Come over and help us! Rich and poor are calling for light. Money and workers are needed. [Cf: The Review and Herald 04-11-12 para. 12] p. 53, Para. 4, [1912MS].

We need to humble ourselves before God because so few of the members of his church are putting forth efforts that in any wise compare with the efforts that the Lord desires them to put forth. The privileges he has given them, the promises he has made, the advantages he has bestowed, should inspire them with far greater zeal and devotion. [Cf: The Review and Herald 04-11-12 para. 13] p. 53, Para. 5, [1912MS].

We need the vitalizing power of his Spirit,--the strong cry of a church travailing to bring forth souls. There is need of more earnest wrestling with God for the impartation of his Holy Spirit. Eager, earnest, importunate prayer is needed. There is efficiency in prayer. In answer to fervent prayer, God can turn the thoughts and hearts of men as he turns the water of the sea. [Cf: The Review and Herald 04-11-12 para. 14] p. 53, Para. 6, [1912MS].

God forbid that our churches and institutions shall be content to leave untouched the fields still unworked. The Saviour is saying to us, "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." We are to teach them,--not merely to preach a discourse now and then, but teach them how to find the way to heaven. [Cf: The Review and Herald 04-11-12 para. 15] p. 54, Para. 1,

[1912MS].

In every age, but never so much as now, this has been the work of the church. Dare any one withhold a jot of the influence that should be exerted for the recovery of the souls that are out of Christ? Dare we work out our ambitious projects and satisfy our selfish desires, and then bring to God's altar the fraction that remains of our time and our means? Think you that God will accept such an offering? Mrs. E. G. White. [Cf: The Review and Herald 04-11-12 para. 16] p. 54, Para. 2, [1912MS].

Our churches are often appealed to for gifts and offerings to aid missionary enterprises in the home field and to sustain the missionary work abroad. Let us not complain because we are often asked to give for the upbuilding of the cause. What is it that makes these frequent calls a necessity? Is it not the rapid increase of missionary enterprises? Shall we, by refusing to give, retard the growth of these enterprises? From every church, prayers should ascend to God for an increase of devotion and liberality. Those whose hearts are knit with the heart of Christ will be glad to do what they can to help the cause of God. They will rejoice in the continual expansion and advancement, which means larger and more frequently given offerings. [Cf: The Review and Herald 04-18-12 para. 1] p. 54, Para. 3, [1912MS].

We may well feel that it is a privilege to be laborers together with God by giving of our means to set in operation that which will carry out his purposes in the world. All who possess the Spirit of Christ will have a tender, sympathetic heart, and an open, generous hand. Nothing can be really selfish that has Christ for its absorbing object. True faith works by love and purifies the soul. It is a holy faith, superior to sensual delight. It is a power enabling the soul to apply itself resolutely to irksome tasks and self-sacrifice for the Master's sake. [Cf: The Review and Herald 04-18-12 para. 2] p. 54, Para. 4, [1912MS].

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of the message? The present time is burdened with eternal interests. We are to unfurl the standard of truth before a world perishing in error. God calls for men to rally under Christ's bloodstained banner, give the Bible to the people, multiply campmeetings in different localities, warn the cities, and send the warning far and near in highways and byways of the world. [Cf: The Review and Herald 04-18-12 para. 3] p. 54, Para. 5, [1912MS].

However large the income of the possessions of any person, any family, or any institution, let all remember that they are only stewards, holding in trust the Lord's money. All profit, all pay, our time, our talents, our opportunities, are to be accounted for to Him who gives them all. The Lord is constantly proving us, to see if our work is free from selfishness and pride. Those workers will have the richest reward who prove that they love God supremely and their neighbors as themselves. [Cf: The Review and Herald 04-18-12 para. 4] p. 55, Para. 1, [1912MS].

Consider the necessities of our mission fields throughout the world.

Our missionaries labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they can not be given facilities necessary for the greatest success of their labor. [Cf: The Review and Herald 04-18-12 para. 5] p. 55, Para. 2, [1912MS].

May God help those who have been entrusted with this world's goods to awaken to his design and to their individual responsibilities. God says to them, I have put you in possession of my goods that you may trade upon them to carry forward the Christian missions that are to be established far and near. I have given you the benefits of accumulated knowledge. The advantages of the past and present are yours. The truth for this time must be carried to those who have never heard it. Not all can go as missionaries to foreign lands, but all can do the work waiting for them in their own neighborhood. All can give of their means for the carrying forward of foreign missionary work. [Cf: The Review and Herald 04-18-12 para. 6] p. 55, Para. 3, [1912MS].

Many today are keeping back that which the Lord has entrusted to them for the carrying forward of his work. Year after year thousands pass into the grave unwarned and unsaved, while the talent of means is hidden in a napkin, buried in worldly enterprises. The guilt of thus hiding the Lord's money passes all computation. When I see persons spending money for needless trimmings and needless furnishings, I think of Jesus. He might have come to this earth adorned with the glory of kingly power. But he chose a life of self-denial and self-sacrifice. "If any man will come after me," said Christ, "let him deny himself, and take up his cross, and follow me." Those who follow in his footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in the earth. [Cf: The Review and Herald 04-18-12 para. 7] p. 55, Para. 4, [1912MS].

Be merciful, even as your Father in heaven is merciful. Think of the great gift God has made for you. Think of what he has done to secure your salvation. Your sinful condition demanded a sacrifice. In your spiritual destitution you had nothing to offer. But Christ came to the world, and on the cross offered himself as a sacrifice for you. Herein is love. God has given you a proof of his love that defies all computation. We have no line with which to measure it, no standard with which to compare it. God invites you to let your gratitude flow forth in gifts and offerings. He calls upon you to be his merciful helping hand. Can you refuse the request of One who has done so much for you? [Cf: The Review and Herald 04-18-12 para. 8] p. 55, Para. 5, [1912MS].

Medical missionary work is the pioneer work of the gospel. It is the door through which the truth is to find entrance to many homes. A demonstration of the principles of health reform will do much toward removing prejudice against our evangelical work; and the Great Physician, the originator of medical missionary work, will bless all who thus seek to impart the truth for this time. [Cf: The Review and Herald 04-25-12 para. 1] p. 56, Para. 1, [1912MS].

God's people are to be genuine medical missionaries, ministering to the needs of soul and body. It is their privilege to lead men and women to see in Christ the Great Physician, who understands their every need, and who, if they will come to him, will save to the uttermost. With the knowledge gained by practical work they are to go out to give treatments to the sick; and as they go from house to house, they will



find access to many hearts. Many will be reached who otherwise would not have heard the gospel message. [Cf: The Review and Herald 04-25-12 para. 2] p. 56, Para. 2, [1912MS].

Physical healing is bound up with the gospel commission. When Christ sent out his disciples on their first missionary journey, he said, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." And when at the close of his earthly ministry he gave them their commission, he said, "These signs shall follow them that believe: In my name shall they cast out devils; . . . they shall lay hands on the sick, and they shall recover." [Cf: The Review and Herald 04-25-12 para. 3] p. 56, Para. 3, [1912MS].

Of the disciples after Christ's ascension we read, "They went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Luke is called the "beloved physician." He labored in connection with Paul in Philippi; and when Paul left there, Luke stayed on, doing double service as a physician and a gospel minister. He was indeed a medical missionary. His medical skill opened the way for the gospel to reach many hearts. [Cf: The Review and Herald 04-25-12 para. 4] p. 56, Para. 4, [1912MS].

The divine commission needs no reform. Christ's way of presenting truth can not be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly he went about doing good. By the good he accomplished, by his loving words and kindly deeds, he interpreted the gospel to men. [Cf: The Review and Herald 04-25-12 para. 5] p. 56, Para. 5, [1912MS].

Brief as was the period of his public ministry, he accomplished the work he came to do. How impressive were the truths he taught, how complete his lifework! What spiritual food he daily imparted as he presented the bread of life to thousands of hungry souls. His life was a living ministry of the word. He promised nothing that he did not perform. [Cf: The Review and Herald 04-25-12 para. 6] p. 56, Para. 6, [1912MS].

He presented the words of life in such simplicity that a child could understand them. Men, women, and children were so impressed with his manner of explaining the Scriptures that they would catch the very intonation of his voice, place the same emphasis on their words, and imitate his gestures. The youth caught his spirit of ministry, and sought to pattern after his gracious ways by seeking to assist those whom they saw in need of help. [Cf: The Review and Herald 04-25-12 para. 7] p. 56, Para. 7, [1912MS].

Just as we trace the pathway of a stream of water by the line of living green it produces, so Christ could be seen in the deeds of mercy that marked his path at every step. Wherever he went, health sprang up, and happiness followed wherever he passed. The blind and deaf rejoiced in his presence. The face of Christ was the first that many eyes had ever looked upon; his words the first that had ever fallen upon their ears. These, restored, followed him. His words to the ignorant opened to them a fountain of life. He dispensed his blessings abundantly and

continuously. They were the garnered treasures of eternity, the Lord's rich gift to man. [Cf: The Review and Herald 04-25-12 para. 8] p. 57, Para. 1, [1912MS].

Christ's work in behalf of man is not finished. It continues today. In like manner his ambassadors are to preach the gospel, revealing his pitying love for lost and perishing souls. By an unselfish interest in those who need help they are to give a practical demonstration of the power of the gospel. Much more than mere sermonizing is included in the preaching of the gospel. The evangelization of the world is the work that God has given to those who go forth in his name. God calls for thousands to work for him, not by preaching to those who know the truth for this time, but by warning those who have never heard the last message of mercy. Let them work with a heart filled with an earnest longing for souls. Let them do medical missionary work. Thus they will gain access to the hearts of people, and the way will be prepared for a more decided proclamation of the truth. [Cf: The Review and Herald 04-25-12 para. 9] p. 57, Para. 2, [1912MS].

Who are laborers together with Christ in this blessed medical missionary work? Who have learned the lessons of the Master, and know how to deal skilfully with souls for whom Christ has died? We need, O so much, physicians of the soul who have been educated in the school of Christ and who can work in Christ's lines. Our work is to gain a knowledge of him who is the way, the truth, and the life. We are to interest people in subjects that concern the health of the body as well as the health of the soul. Believers have a decided message to bear to prepare the way for the kingdom of God. The great questions of Bible truth are to enter into the very heart of society, to reform and convert men and women, bringing them to see the great need of preparing for the mansions that Christ is preparing for all that love him. When the Holy Spirit shall do its office work, hearts of stone will become hearts of flesh, and Satan will not work through them to counteract the work that Christ came to earth to do. [Cf: The Review and Herald 04-25-12 para. 10] p. 57, Para. 3, [1912MS].

Henceforth medical missionary work should be carried forward with greater earnestness. Medical missions should be opened as pioneer agencies for the proclamation of the third angel's message. How great is the need of means to do this line of work! Gospel medical missions can not be established without financial aid. Every such enterprise calls for our sympathy and our means, that facilities may be provided to make the work successful. [Cf: The Review and Herald 04-25-12 para. 11] p. 57, Para. 4, [1912MS].

A special work is to be done in places where people are constantly coming and going. Christ labored in Capernaum much of the time because this was a place through which travelers were constantly passing, and where many often tarried. [Cf: The Review and Herald 04-25-12 para. 12] p. 57, Para. 5, [1912MS].

The Saviour sought the people where they were, and placed before them the great truths of his kingdom. As he went from place to place, he blessed and comforted the suffering, and healed the sick. This is our work. Small companies are to go forth to do the work to which Christ appointed his disciples. While laboring as evangelists, they can visit the sick, praying with them, and if need be, treating them, not with

medicines, but with the remedies provided in nature. [Cf: The Review and Herald 04-25-12 para. 13] p. 58, Para. 1, [1912MS].

There are many places that need gospel medical missionary work, and there small plants should be established. God designs that our sanitariums shall be the means of reaching high and low, rich and poor. They are to be so conducted that by their work attention shall be called to the message for these last days. [Cf: The Review and Herald 04-25-12 para. 14] p. 58, Para. 2, [1912MS].

The tender sympathies of the Saviour went out for fallen, suffering humanity. Those who would be his followers must cultivate compassion and sympathy. Indifference to human woe must give place to lively interest in the suffering of others. The widow, the orphan, the sick, and the dying will always need help. Here is an opportunity to proclaim the gospel,--to hold up Jesus, the hope and consolation of all men. When the suffering body has been relieved, the heart is opened to receive the heavenly balm. Those with whom the Comforter dwells, who draws from him knowledge and strength and grace, will impart his consolation. [Cf: The Review and Herald 04-25-12 para. 15] p. 58, Para. 3, [1912MS].

In both the home and the foreign field, prejudice, false zeal, and miscalled piety must be met; but there are also hearts that God has been preparing for the seeds of truth, and these will hail with joy the divine message when it is presented to them. [Cf: The Review and Herald 04-25-12 para. 16] p. 58, Para. 4, [1912MS].

Many are suffering far more from maladies of the soul than from diseases of the body, and they will find no relief until they come to the wellspring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the mighty Healer of the sin-sick soul. These afflicted ones need to have a clearer knowledge of him whom to know aright is life eternal. They need to be patiently, kindly, and earnestly taught how to throw open the windows of the soul to the sunlight of God's love. Then complaints of weariness, loneliness, and dissatisfaction will cease. Satisfying joys will give vigor to the mind and health and vital energy to the body. [Cf: The Review and Herald 04-25-12 para. 17] p. 58, Para. 5, [1912MS].

There is missionary work to be done in many unpromising places. Now is our time and opportunity to do this work. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of the Spirit and under the guidance and direction of Christ. God expects believers to take up this work, and to do it with earnestness and diligence. Let every believer at this time show himself a laborer together with God. The Lord will work with the one who will yield heart and mind and powers to his control. To all who will be led by the Spirit he will impart his righteousness. Mrs. E. G. White. [Cf: The Review and Herald 04-25-12 para. 18] p. 58, Para. 6, [1912MS].

The Lord has ordained that sanitariums be established in many places to stand as memorials for him. This is one of his chosen ways of proclaiming the third angel's message. By this means the truth will reach many who, but for these agencies, would never be lightened by the brightness of the gospel message. In the presentation of truth, some

will be attracted by one phase of the gospel message and some by another. We are instructed by the Lord to work in such a way that all classes will be reached. The message must go to the whole world. Our sanitarium work is to help make up the number of God's people. Through this line of missionary effort infidels will be converted. By the wonderful restorations taking place in our sanitariums many will be led to look to Christ as the healer of soul and body. [Cf: The Review and Herald 05-02-12 para. 1] p. 59, Para. 1, [1912MS].

Self-sacrificing workers, who have full faith in God, should be chosen to take charge of these institutions. Wise men and women, acting in the capacity of nurses, are to comfort and help the sick and suffering. Our sanitariums are to be as lights shining in a dark place, because physicians, nurses, and helpers reflect the sunlight of Christ's righteousness. [Cf: The Review and Herald 05-02-12 para. 2] p. 59, Para. 2, [1912MS].

It is the glory of the gospel that it is founded on the principles of restoring in the fallen race the divine image. The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave themselves to the working out of the plan of redemption. In order fully to carry out his plan, it was decided that Christ, the only begotten Son of God, should give himself an offering for sin. And in giving Christ, God gave all the resources of heaven, that nothing might be wanting for the work of man's uplifting. What line can measure the depth of this love? God would make it impossible for man to say that he could have done more. [Cf: The Review and Herald 05-02-12 para. 3] p. 59, Para. 3, [1912MS].

The establishment of churches and sanitariums is only a further manifestation of the love of God, and in this work all God's people should have a part. Christ formed his church here below for the purpose of showing forth through its members the grace of God. Throughout the world his people are to raise memorials of his Sabbath,--the sign between him and them that he is the One who sanctifies them. Thus they are to show that they have returned to their loyalty, and stand firmly for the principles of his law. [Cf: The Review and Herald 05-02-12 para. 4] p. 59, Para. 4, [1912MS].

Sanitariums are to be so established and conducted that they will be educational in character. They are to show to the world the benevolence of heaven. Though Christ's visible presence is not discerned, yet the workers may claim the promise, "Lo, I am with you always, even unto the end of the world." He has assured his followers that to those who love and fear him he will give power to continue the work that he began. He went about doing good, teaching the ignorant, and healing the sick. His work did not stop with an exhibition of his power over disease. He made each work of healing an occasion of implanting in the heart the divine principles of his love and benevolence. Thus his followers are to work. Christ is no longer in this world in person, but he has commissioned us to carry forward the medical missionary work that he began; and in this work we are to do our very best. For the furtherance of this work institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses. [Cf: The Review and Herald 05-02-12 para. 5] p. 59, Para. 5, [1912MS].

In our sanitariums truth is to be cherished, not banished nor hidden from sight; and from them the light of present truth is to shine forth in clear, distinct rays. These institutions are the Lord's agencies for the revival of a pure, elevated morality. We do not establish them as a speculative business, but to help men and women to follow right habits of living. Those who are now ignorant are to become wise. Suffering is to be relieved, and health restored. People are to be taught how, by exercising care in their habits, they may keep well. Christ died to save men from ruin. Our sanitariums are to be his helping hand, teaching men and women how to live in such a way as to honor and glorify God. If this work is not carried on in our sanitariums, those who are conducting them will make a great mistake. [Cf: The Review and Herald 05-02-12 para. 6] p. 60, Para. 1, [1912MS].

Christ came to this world bearing a message freighted with redemption. To all who receive him as a personal Saviour he gives power to become the sons of God. "The Word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace." All who become the sons of God are possessed of his nature. They dwell in Christ as Christ dwells in God. Converted to the truth, imbued with the Holy Spirit, they are under the transforming influence of divine grace. The life of self-indulgence they once lived is changed to a life of service. Knowing the power of his grace, they are commissioned and qualified to bear the message of salvation to a sinful world, and to make known his grace and truth. As they consecrate themselves wholly to God, the grace they impart will be continually renewed in increased measure. [Cf: The Review and Herald 05-02-12 para. 7] p. 60, Para. 2, [1912MS].

God has qualified his people to enlighten the world. He has entrusted men with faculties that adapt them to extend their efforts and accomplish a work that will belt the world. Sanitariums, schools, printing offices, and kindred facilities are to be established in all parts of the world. But this work has not yet been done. In foreign countries many enterprises that require means must yet be begun and carried forward. Let all do their best, making their boast in the Lord, and blessing others by their good works. [Cf: The Review and Herald 05-02-12 para. 8] p. 60, Para. 3, [1912MS].

Christ cooperates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually. The weary will be refreshed, the sick will be restored to health, and the sin-burdened will be relieved. In far-off countries thanksgiving will be heard from the lips of those whose hearts are turned from the service of sin unto righteousness. And by their songs of grateful praise a testimony is borne that will win still others to the truth. The conversion of souls to God is the greatest work, the highest work, in which human beings can have a part. In the conversion of souls, God's forbearance, his unbounded love, his holiness, and his power are revealed. Every true conversion glorifies him, and causes the angels to break forth into singing. [Cf: The Review and Herald 05-02-12 para. 9] p. 60, Para. 4, [1912MS].

Upon every truly converted soul--every one who believes in Christ as the world's Redeemer--God has laid the obligation of cooperating with

him who gave his life for a perishing world. To every one who is at ease in Zion, he says: Arise, and put your shoulder to the wheel. Bear spiritual burdens. Clear the atmosphere of the soul, that the Sun of Righteousness may shine through you to the people of other tongues, revealing to them a living, testing truth. Let your light so shine that those who are perishing in their sins may learn of God's goodness and mercy and love. Mrs. E. G. White. [Cf: The Review and Herald 05-02-12 para. 10] p. 61, Para. 1, [1912MS].

From Christ's methods of labor we may learn valuable lessons. He did not follow merely one method; in various ways he sought to gain the attention of the multitude, that he might proclaim to them the truths of the gospel. [Cf: The Review and Herald 05-09-12 para. 1] p. 61, Para. 2, [1912MS].

Christ's chief work was in ministering to the poor, the needy, and the ignorant. In simplicity he opened before them the blessings they might receive, and thus aroused a soul hunger for the bread of life. Christ's life is an example to all his followers. It is the duty of all who have learned the way of life to teach others what it means to believe in the Word of God. There are many now 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: "The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." [Cf: The Review and Herald 05-09-12 para. 2] p. 61, Para. 3, [1912MS].

Earnest, devoted young people are needed to enter the work of God as nurses. As these young men and women use conscientiously the knowledge they gain, they will increase in capability and become better and better qualified to be the Lord's helping hand. They may become successful missionaries, pointing souls to the Lamb of God, who taketh away the sin of the world, and who can save both soul and body. [Cf: The Review and Herald 05-09-12 para. 3] p. 61, Para. 4, [1912MS].

The Lord wants wise men and women, acting in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted could be ministered to by Christlike physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the great Healer, in faith looking to him for restoration. [Cf: The Review and Herald 05-09-12 para. 4] p. 61, Para. 5, [1912MS].

Every sincere Christian bows to Jesus as the true physician of souls. When he stands by the bedside of the afflicted, there will be many not only converted, but healed. If through judicious ministrations the patient is led to give his soul to Christ, and to bring his thoughts into obedience to the will of God, a great victory is gained. [Cf: The Review and Herald 05-09-12 para. 5] p. 61, Para. 6, [1912MS].

Soul saving is the object for which our sanitariums are established. In our daily ministrations we see many careworn, sorrowful faces. What does the sorrow on these faces show?--The need of the soul for the peace of Christ. Poor, sad human beings go to broken cisterns, which can hold no water, thinking to satisfy their thirst. Let them hear a voice saying, "Ho, every one that thirsteth, come ye to the waters."

Poor, weary, oppressed souls, seeking you know not what, come to the water of life. All heaven is yearning over you. Come unto Me, that ye may have life. [Cf: The Review and Herald 05-09-12 para. 6] p. 62, Para. 1, [1912MS].

There are many lines of work to be carried forward by the missionary nurse. There are openings for well trained nurses to go among families and seek to awaken an interest in the truth. In almost every community there are large numbers who do not attend any religious service. If they are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. As missionary nurses care for the sick and relieve the distress of the poor, they will find many opportunities to pray with them, to read to them from God's Word, to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ. [Cf: The Review and Herald 05-09-12 para. 7] p. 62, Para. 2, [1912MS].

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation coming to their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to him of whose love and pity the human worker is but the messenger,--as they see this, their hearts are touched. Gratitude springs up, faith is kindled. They see that God cares for them, and as his Word is opened they are prepared to listen. [Cf: The Review and Herald 05-09-12 para. 8] p. 62, Para. 3, [1912MS].

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people and will find their usefulness greatly increased if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. [Cf: The Review and Herald 05-09-12 para. 9] p. 62, Para. 4, [1912MS].

Teaching Health Principles.--Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be awakened to their responsibility in regard to the human habitation which has been designed by their Creator to be his dwellingplace, and over which he desires them to be faithful stewards. [Cf: The Review and Herald 05-09-12 para. 10] p. 62, Para. 5, [1912MS].

Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,--methods that are taking the place of the use of poisonous drugs. There is great need of instruction in

regard to dietetic reform. Wrong habits of eating and the use of unwholesome food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world. [Cf: The Review and Herald 05-09-12 para. 11] p. 63, Para. 1, [1912MS].

In teaching health principles, keep before the mind the great object of reform,--that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life, and aids the preparation for the life to come. [Cf: The Review and Herald 05-09-12 para. 12] p. 63, Para. 2, [1912MS].

Lead the people to study the manifestation of God's love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidences of God's love, who understand something of the wisdom and beneficence of his laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it as it really is, as an inestimable blessing. [Cf: The Review and Herald 05-09-12 para. 13] p. 63, Para. 3, [1912MS].

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. [Cf: The Review and Herald 05-09-12 para. 14] p. 63, Para. 4, [1912MS].

Individual Work.--Christ commits to his followers an individual work,-a work that can not be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel. [Cf: The Review and Herald 05-09-12 para. 15] p. 63, Para. 5, [1912MS].

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that my house may be filled." He brings men into touch with those whom they seek to benefit. "Bring the poor that are cast out to thy house." he says; "when thou seest the naked, . . . cover him." "Lay hands on the sick, and they shall recover." Through direct contact, through personal ministry, the blessings of the gospel are to be communicated. [Cf: The Review and Herald 05-09-12 para. 16] p. 63, Para. 6, [1912MS].

Those who take up their appointed work will not only be a blessing to others, but they themselves will be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them to his service. Mrs. E. G. White. [Cf: The Review and Herald 05-09-12 para. 17] p. 63, Para. 7, [1912MS].

True education is missionary training. The sons and daughters of God are called to be missionaries, called to the service of God and their fellow men; and to fit them for this service should be the object of



education. [Cf: The Review and Herald 05-16-12 para. 1] p. 64, Para. 1, [1912MS].

This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world. [Cf: The Review and Herald 05-16-12 para. 2] p. 64, Para. 2, [1912MS].

The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and he desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in unselfish service. [Cf: The Review and Herald 05-16-12 para. 3] p. 64, Para. 3, [1912MS].

Of all his children to the close of time, no less than of the first disciples, Christ said, "As thou hast sent me into the world, even so I have also sent them into the world," to be representatives of God, to reveal his Spirit, to manifest his character, to do his work. [Cf: The Review and Herald 05-16-12 para. 4] p. 64, Para. 4, [1912MS].

Our children stand, as it were, at the parting of the ways. On every hand the world's enticements to self-seeking and self-indulgence call them away from the path cast up for the ransomed of the Lord. Whether their lives shall be a blessing or a curse depends upon the choice they make. Overflowing with energy, eager to test their untried capabilities, they must find some outlet for their superabounding life. Active they will be, for good or for evil. Let the youth be impressed with the thought that they are not their own. They belong to Christ. They are the purchase of his blood, the claim of his love. They live because he keeps them by his power. Their time, their strength, their capabilities, are his, to be developed, to be trained, to be used for him. [Cf: The Review and Herald 05-16-12 para. 5] p. 64, Para. 5, [1912MS].

We should educate the youth to help the youth, and as they seek to do this work they will gain an experience that will qualify them to become consecrated workers in a larger sphere. Thousands of hearts can be reached in the most simple, humble way. The most intellectual, those who are looked upon and praised as the world's most gifted men and women, are often refreshed by the simple words that flow from the heart of one who loves God, and who can speak of that love as naturally as the worldling speaks of the things which his mind contemplates and feeds upon. Often the words well prepared and studied have little influence. But the true, honest words of a son or daughter of God, spoken in natural simplicity, will open the door to hearts that have long been locked. [Cf: The Review and Herald 05-16-12 para. 6] p. 64, Para. 6, [1912MS].

Time is short. Workers for Christ are needed everywhere. There should be a hundred earnest, faithful laborers in home and foreign mission fields where now there is but one. The highways and byways are yet unworked. Urgent inducements should be held out to those who ought now to be engaged in work for the Master. [Cf: The Review and Herald 05-16-

12 para. 7] p. 65, Para. 1, [1912MS].

The signs which show that Christ's coming is near are fast fulfilling. The Lord calls upon our youth to labor as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth. He speaks to our young men, saying, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Those who will go forth to the work under God's direction will be wonderfully blessed. Those who in this life do their best will obtain a fitness for the future immortal life. [Cf: The Review and Herald 05-16-12 para. 8] p. 65, Para. 2, [1912MS].

The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment. [Cf: The Review and Herald 05-16-12 para. 9] p. 65, Para. 3, [1912MS].

The youth should be encouraged to attend our training schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with his purpose, the youth sent to them will be prepared quickly to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel missionaries. [Cf: The Review and Herald 05-16-12 para. 10] p. 65, Para. 4, [1912MS].

Our young men and young women should be devoted workers in the Master's service. If they will walk in the light that the Lord has permitted to shine upon them, they will see precious opportunities which they may improve, and do God's will from the heart. Quietly, modestly, with a heart overflowing with love, let them seek to win minds to investigate the truth, engaging in Bible readings when they can. By so doing they will be sowing the seed of truth beside all waters, showing forth the praises of him who hath called them out of darkness into his marvelous light. Those who are doing this work from right motives are doing an important work of ministering. They will manifest no feeble, undecided character. Their minds are enlarging, their manners are becoming more refined. They should place no bounds to their improvement, but every day be better fitted to do good work. [Cf: The Review and Herald 05-16-12 para. 11] p. 65, Para. 5, [1912MS].

Many young men and women now engaged in secular labor will feel stirred to give themselves to the service of God, to become channels of light. Some will feel a burden to enter the canvassing field, and will become able evangelists. Let these be given an opportunity to obtain an education for the work of God. And let all God's workers help, aid, cheer, and encourage one another with their prayers and faithful conversation, impressing one another with the dignity and responsibility of the work in which they are engaged. [Cf: The Review and Herald 05-16-12 para. 12] p. 65, Para. 6, [1912MS].

He who puts on the armor to war a good warfare will gain greater and still greater ability as he strives to perfect his knowledge of God,

working in harmony with the plan God has laid down for the perfect development of the physical, the mental, and the spiritual powers. [Cf: The Review and Herald 05-16-12 para. 13] p. 66, Para. 1, [1912MS].

Young men and young women, gather a stock of knowledge. Do not always wait until some human examination pronounces you competent to work, but go out into the highways and hedges, and begin to work for God. Use wisely the knowledge you have. Exercise your ability with faithfulness, generously imparting the light that God gives you. Study how best to give to others peace and light and truth, and the many other rich blessings of heaven. Constantly improve. Keep reaching higher and still higher. It is the ability to put to the tax the powers of mind and body, ever keeping eternal realities in view, that is of value now. Seek the Lord most earnestly, that you may become more and more refined, more spiritually cultured. Then you will have the very best diploma that any one can have,--the indorsement of God. [Cf: The Review and Herald 05-16-12 para. 14] p. 66, Para. 2, [1912MS].

However large, however small your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,--all must be accounted for to him who gives all. He uses God's gifts best who seeks by earnest endeavor to carry out the Lord's great plan for the uplifting of humanity, [Cf: The Review and Herald 05-16-12 para. 15] p. 66, Para. 3, [1912MS].

Success in any line demands a definite aim. He who would achieve true success must keep steadily in view the aim worthy of his endeavor. Such an aim is set before the youth of today. The heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. It opens a field of effort to every one whose heart Christ has touched. [Cf: The Review and Herald 05-16-12 para. 16] p. 66, Para. 4, [1912MS].

"Go ye into all the world, and preach the gospel to every creature," is Christ's command to his followers. Not that all are called to be ministers of missionaries in the ordinary sense of the term; but all may be workers with him in giving the "glad tidings" to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given. In view of this command, can we educate our sons and daughters for a life of respectable conventionalty, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of him who is truth must be, "I know you not"? [Cf: The Review and Herald 05-16-12 para. 17] p. 66, Para. 5, [1912MS].

Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be. Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with him in his glory. They reject the training that in this life gives strength and nobility of character. Many fathers and mothers, denying their children to the cross of Christ, have learned too late that they are giving them over to the enemy of God and man. They sealed their ruin, not only for the future, but for the present life. Temptation overcame them. They grew up a curse to the world, a

grief and shame to those who gave them being. [Cf: The Review and Herald 05-16-12 para. 18] p. 66, Para. 6, [1912MS].

"The great day of the Lord is near, it is near, and hasteth greatly." And a world is to be warned. [Cf: The Review and Herald 05-16-12 para. 19] p. 67, Para. 1, [1912MS].

With such preparations as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers will increase. Let every Christian educator give such workers sympathy and cooperation. Let him encourage and assist the youth under his care to gain a preparation to join the ranks. [Cf: The Review and Herald 05-16-12 para. 20] p. 67, Para. 2, [1912MS].

There is no line of work in which it is possible for the youth to receive greater benefit. All who engage in ministry are God's helping hand. They are coworkers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, cooperating with heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this? [Cf: The Review and Herald 05-16-12 para. 21] p. 67, Para. 3, [1912MS].

With such an army of workers as our youth rightly trained might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,--the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where "the righteous shall inherit the land, and dwell therein forever"; where "the inhabitant shall not say, I am sick," and "the voice of weeping shall be no more heard." Mrs. E. G. White. [Cf: The Review and Herald 05-16-12 para. 22] p. 67, Para. 4, [1912MS].

I was shown that God will accomplish a great work through the truth if devoted, self-sacrificing men will give themselves unreservedly to the work of presenting it to those in darkness. Those who have a knowledge of the truth and are consecrated to God, should avail themselves of every opportunity to press in the truth. Angels of God are moving upon the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state of the nations. The inquiry arises in their hearts, What will be the end of all these things? [Cf: The Review and Herald 05-23-12 para. 1] p. 67, Para. 5, [1912MS].

But while God and angels are working to impress hearts, the servants of Christ seem to be asleep. Few are working in unison with the heavenly messengers. All who are Christians should be workers in the vineyard of the Lord. They should be wide awake, zealously laboring for the salvation of their fellow men, and should follow the example that the Saviour has given them in his life of self-denial, sacrifice, and earnest labor. [Cf: The Review and Herald 05-23-12 para. 2] p. 67, Para. 6, [1912MS].

God has honored us by making us the depositaries of his law, and if ministers and people were sufficiently aroused, they would not rest in indifference. We have been entrusted with truths of vital importance, which are to test the world; and yet in our own country there are cities, villages, and towns that have never heard the warning message. Young men are aroused by the appeals that are made for help in the great work of God, and they make some advance moves, but the burden does not rest upon them with sufficient weight to lead them to accomplish what they might. They are willing to do a small work, which does not require special effort. Therefore they do not learn to place their whole dependence upon God, and by living faith draw from the great Fountain and Source of light and strength, in order that their efforts may prove wholly successful. [Cf: The Review and Herald 05-23-12 para. 3] p. 67, Para. 7, [1912MS].

Young men should be qualifying themselves for service by becoming familiar with other languages, that God may use them as mediums through which to communicate his saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can improve their minds, and qualify themselves for more extended usefulness. [Cf: The Review and Herald 05-23-12 para. 4] p. 68, Para. 1, [1912MS].

It will make our young men strong to go into new fields and break up the fallow ground of men's hearts. This work will draw them nearer to God. It will help them to see that they of themselves are altogether inefficient. They must be wholly the Lord's. They must put away their self-esteem and self-importance, and put on the Lord Jesus Christ. When they do this, they will be willing to go without the camp, and bear the burden as good soldiers of the cross. They will gain efficiency and ability by mastering difficulties and overcoming obstacles. Men are wanted for responsible positions, but they must be men who have given full proof of their ministry, in willingness to wear the yoke of Christ. [Cf: The Review and Herald 05-23-12 para. 5] p. 68, Para. 2, [1912MS].

Young men who desire to enter the field as ministers, colporteurs, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth. [Cf: The Review and Herald 05-23-12 para. 6] p. 68, Para. 3, [1912MS].

Those especially who have the ministry in view should feel the importance of the Scriptural method of ministerial training. They should enter heartily into the work, and while they study in the schools, they should learn of the Great Teacher the meekness and humility of Christ. A covenant-keeping God has promised that in answer to prayer his Spirit shall be poured out upon these learners in the school of Christ, that they may become ministers of righteousness. [Cf: The Review and Herald 05-23-12 para. 7] p. 68, Para. 4, [1912MS].

It was as a means ordained of God to educate young men and women for

the various departments of missionary labor, that colleges were established among us. It is God's will that they shall send forth not merely a few, but many laborers. There are many who would work if urged into service, and who would save their souls by thus working. The church should feel her great responsibility in shutting up the light of truth, and restraining the grace of God within her own narrow limits, when money and influence should be freely employed in sending competent workers into the missionary field. [Cf: The Review and Herald 05-23-12 para. 8] p. 68, Para. 5, [1912MS].

Hundreds of young men should have been preparing to act a part in scattering the seeds of truth beside all waters. We want men who will push the triumphs of the cross, men who will persevere under discouragements and privations, men who have the zeal and resolution and faith that are indispensable to the missionary field. [Cf: The Review and Herald 05-23-12 para. 9] p. 68, Para. 6, [1912MS].

There should be many more laborers in the foreign mission field. There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations. God's blessing will rest upon our efforts to qualify those who naturally possess a knowledge of foreign tongues, and who with proper encouragement would bear to their own countrymen the message of truth. We might have had more laborers in foreign mission fields had those who entered these fields availed themselves of the help of every talent within their reach. [Cf: The Review and Herald 05-23-12 para. 10] p. 69, Para. 1, [1912MS].

The church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained in our colleges and by association with men of experience, that they would be prepared for departments of usefulness in this cause. We must manifest confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counselors, to encourage and bless those who strike the heaviest blows for God. Providence thrust these experienced fathers into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labor in the work aided both mental and physical development. [Cf: The Review and Herald 05-23-12 para. 11] p. 69, Para. 2, [1912MS].

Young men are wanted. God calls them to missionary fields. Being comparatively free from care and responsibilities, they are more favorably situated to engage in the work than are those who must provide for the training and support of a large family. Furthermore, young men can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships. By tact and perseverance, they can reach the people where they are. [Cf: The Review and Herald 05-23-12 para. 12] p. 69, Para. 3, [1912MS].

Strength comes by exercise. All who put to use the ability that God has given them, will have increased ability to devote to his service. Those who do nothing in the cause of God will fail to grow in grace and in the knowledge of the truth. If a man should lie down and refuse to

exercise his limbs, he would soon lose all power to use them. Thus the Christian who will not use his God-given powers, not only fails to grow up into Christ, but loses the strength which he already had; he becomes a spiritual paralytic. It is those who, with love for God and for their fellow men, are striving to help others, that become established, strengthened, settled in the truth. The true Christian works for God, not from impulse, but from principle; not for a day or a month, but during the entire life. [Cf: The Review and Herald 05-23-12 para. 13] p. 69, Para. 4, [1912MS].

The Master calls for gospel workers. Who will respond? Not all who enter the army are to be generals, captains, sergeants, or even corporals. Not all have the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; and yet its success depends upon the fidelity of every soldier. One man's cowardice or treachery may bring disaster upon the entire army. [Cf: The Review and Herald 05-23-12 para. 14] p. 69, Para. 5, [1912MS].

He who has appointed "to every man his work," according to his ability, will never let the faithful performance of duty go unrewarded. Every act of loyalty and faith will be crowned with special tokens of God's favor and approbation. To every worker is given the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Mrs. E. G. White. [Cf: The Review and Herald 05-23-12 para. 15] p. 70, Para. 1, [1912MS].

Those who are laboring in places where the work has not long been started, often find themselves surrounded by discouraging conditions. The need of better facilities is great, and encouragement and sympathy may seem to be withheld. At such times let not the workers give way to discouragement, but let them take their perplexities to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could advance no farther. But we kept sending our petitions to heaven, all the time denying self; and God heard and answered our prayers, supplying means for the advancement of the work. [Cf: The Review and Herald 05-30-12 para. 1] p. 70, Para. 2, [1912MS].

Because circumstances change and disappointments come, because you do not have as much help as you hoped to receive for the building up of the work, you are not therefore to become disheartened. Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God can not fail. Christ's life of untiring effort has been recorded for our encouragement. He did not fail nor become discouraged. In time of trial, be patient. Patience is a precious jewel. It will bring health to heart and mind. Wait on the Lord until he sees that you are ready to receive and appreciate the blessings for which you ask. Exercise faith, even though the trials are severe. "Faith is the substance of things hoped for, the evidence of things not seen." Of faith hope is born. [Cf: The Review and Herald 05-30-12 para. 2] p. 70, Para. 3, [1912MS].

It requires self-control to accept disappointment meekly; but Jesus understands your needs. Every prayer offered to him in sincerity and faith will be answered. Having done your best, refuse to give way to discouragement and despair. When hedged about with apparently insurmountable difficulties, then is the time above all others to trust in the Lord. [Cf: The Review and Herald 05-30-12 para. 3] p. 70, Para. 4, [1912MS].

The divine command to Moses to deliver Israel found the wilderness shepherd distrustful, slow of speech, and timid. He was overwhelmed with a sense of his incapacity to be a mouthpiece for God. But he accepted the work, putting all his trust in the Lord. The greatness of his mission called into exercise the best powers of his mind. God blessed his ready obedience, and he became eloquent, hopeful, self-possessed, well fitted for his great work. His experience is an illustration of what God will do to strengthen the characters of those who trust him implicitly, and give themselves unreservedly to his service. [Cf: The Review and Herald 05-30-12 para. 4] p. 70, Para. 5, [1912MS].

It is wonderful how strong a weak man may become, how prolific of great results his efforts through faith in the power of God and devotion to his service. Through the exercise of his abilities in the cause of God, the hesitating and irresolute become firm and decided. His nature becomes exalted; the mission of Christ opens before him with new importance and glory, and with deep humility he recognizes in himself a co-laborer with the Saviour. No higher office than this is given to man. No joy can equal that which comes with the assurance that he is an instrument in the hand of God for the salvation of souls. It is a good thing to look back upon a course of labor marked with definite results in the advancement of Christ's kingdom, to see precious souls reaching up to the standard of Christian living, and to know that God has worked through our efforts for the accomplishment of such results. [Cf: The Review and Herald 05-30-12 para. 5] p. 71, Para. 1, [1912MS].

The careless onlooker may not appreciate the work nor recognize its importance. He may think it a losing business, a life of thankless labor and needless self-sacrifice. But the servant of God sees it in the light shining from the cross. His sacrifices appear small in comparison with those of the Master. As he reviews his work, the trials and difficulties that have beset him are not magnified in his mind. The consciousness of duty performed and the glory of his coming reward amply compensate for all the sacrifice he may have made. [Cf: The Review and Herald 05-30-12 para. 6] p. 71, Para. 2, [1912MS].

Laborer for God, when you are weary and heavy laden, flee to Christ, who has promised you rest. He is the Burden Bearer; he is your strength. Your work in this world is to discipline the mind, to store up knowledge, to perfect character. Only thus will you be able to wage successfully the warfare of life. Keep the spirit humble. Envy, pride, worldly ambition, cupidity, and love of ease must be renounced. In simplicity and love be like those little ones whose angels do always behold the face of the Father in heaven. But unite with these virtues the courage of the tried warrior. Faithful Calebs are needed, who will raise their voices fearlessly in defense of the right, who will be first to press to the front of the battle, and plant the banner of



truth in the enemy's camp. [Cf: The Review and Herald 05-30-12 para. 7] p. 71, Para. 3, [1912MS].

A chieftain in Israel, Caleb was one of those chosen to spy out the land of Canaan. When the spies returned from this work, the voices of his companions were raised in complaint. They acknowledged the goodness of the land; but "the people be strong that dwell in the land," they said, "and the cities are walled, and very great; and moreover we saw the children of Anak there." [Cf: The Review and Herald 05-30-12 para. 8] p. 71, Para. 4, [1912MS].

Caleb saw the difficulties just as plainly as did the other spies, but he stood firmly at the post God had assigned him. He would not shirk any disagreeable responsibility; and now, in the face of his cowardly companions who were threatening to stone him, he cried with a ringing voice, "Let us go up at once, and possess it; for we are well able to overcome it." [Cf: The Review and Herald 05-30-12 para. 9] p. 71, Para. 5, [1912MS].

It was Caleb's faith in God that gave him courage, that kept him from the fear of man, and enabled him to stand boldly and unflinchingly in the defense of the right. Through reliance on the same power, the mighty General of the armies of heaven, every true soldier of the cross may receive strength and courage to overcome the obstacles that seem insurmountable. [Cf: The Review and Herald 05-30-12 para. 10] p. 72, Para. 1, [1912MS].

Success in the winning of souls does not depend upon age or circumstances, but upon the love one has for others. Consider John Bunyan imprisoned in the Bedford jail. His enemies think they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from the loathsome dungeon there is sent forth a light that has shone to all parts of the civilized world. There he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. This book, "The Pilgrim's Progress," portrays the Christian life so accurately, and presents the love of Christ so attractively, that through its instrumentality hundreds and thousands have been converted. [Cf: The Review and Herald 05-30-12 para. 11] p. 72, Para. 2, [1912MS].

Again, consider Luther in his Wartburg prison. His enemies exulted in his absence; for the light of the gospel seemed about to be extinguished. But instead of this the Reformer was filling his lamp from the storehouse of truth; and its light was to shine forth with brighter radiance. While in prison Luther's pen was never idle. While his enemies flattered themselves that he was silenced, they were astonished and confused by tangible proof that he was still alive. A host of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into the German tongue. [Cf: The Review and Herald 05-30-12 para. 12] p. 72, Para. 3, [1912MS].

In varied ways God worked for his people in ages past, and he is as willing to work through those who today are laboring for the salvation of souls. But the trouble with many is that they have not enough faith. They are too self-sufficient, too easily disturbed by little trials.

There is in the natural heart much selfishness, much self-dignity; and when the workers present the truth and it is resented, they too frequently feel that it is an insult to themselves, when it is not they, but the Author of truth who is insulted and rejected. There is need of hiding self in Jesus. The nearer one comes to Jesus, the less will self be esteemed, and the more earnest will be the effort put forth for others. [Cf: The Review and Herald 05-30-12 para. 13] p. 72, Para. 4, [1912MS].

Whether you labor in public or private, you will meet difficulties. But remember, brethren, in every perplexity that God has angels still. You may meet opposition, yes, persecution. But if you are steadfast to principle, you will find, as did Daniel, a present Helper and Deliverer in the God whom you serve. This is the time to cultivate integrity of character. To all who engage in missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged, and are tempted to abandon it, bow upon your knees before God, and say, Here, Lord, is thy pledged word. Throw your weight upon his promises, and every one of them will be fulfilled. [Cf: The Review and Herald 05-30-12 para. 14] p. 72, Para. 5, [1912MS].

Learn to take Christ at his word when you are inclined to despond. Believe that "all power" is given to those who need it, and that this power is for you. Do not look on the dark side, but look in faith to Jesus. The Word of the Lord is sufficient. Take hold unitedly with a will to do what God has said must be done. Success will attend those who cooperate with him *all the time*. [Cf: The Review and Herald 05-30-12 para. 15] p. 73, Para. 1, [1912MS].

Let us not be weary in well-doing. Why should we, with such helpers to cooperate with us in fighting the battles of life? At our baptism we were pledged to the service of God. In the name of the Father, the Son, and the Holy Spirit, we received the holy rite. The pledge was a life pledge on the part of heaven if we would comply with the conditions. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." "In due season we shall reap, if we faint not." [Cf: The Review and Herald 05-30-12 para. 16] p. 73, Para. 2, [1912MS].

Go, my brethren and fellow workers, and spread out before God your necessities. It was when the heavens were as brass over Paul that he trusted most fully in God, and was delivered again and again from unreasonable and wicked men. Let us trust in God, saying "Though he slay me, yet will I trust him," Let self be crucified. Let the love of God shine forth in words and works. Let the gospel of Jesus Christ exert strong, uninterrupted influence upon mind and heart. [Cf: The Review and Herald 05-30-12 para. 17] p. 73, Para. 3, [1912MS].

"Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, . . . and all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the mighty One of Jacob." "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

Mrs. E. G. White. [Cf: The Review and Herald 05-30-12 para. 18] p. 73, Para. 4, [1912MS].

I have been shown that some of our campmeetings are far from being what the Lord designed they should be. The people come unprepared for the visitation of God's Holy Spirit. Generally the sisters devote considerable time before the meeting to the preparation of garments for the outward adorning, while they entirely forget the inward adorning, which is in the sight of God of great price. There is also much time spent in needless cooking, in the preparation of rich pies and cakes and other articles of food that do positive injury to those who partake of them. Should our sisters provide good bread and some other healthful kinds of food, both they and their families would be better prepared to appreciate the words of life, and far more susceptible to the influence of the Holy Spirit. [Cf: The Review and Herald 06-06-12 para. 1] p. 73, Para. 5, [1912MS].

Often the stomach is overburdened with food which is seldom as plain and simple as that eaten at home, where the amount of exercise taken is double or treble. This causes the mind to be in such a lethargy that it is difficult to appreciate eternal things, and the meeting closes, and they are disappointed in not having enjoyed more of the Spirit of God. [Cf: The Review and Herald 06-06-12 para. 2] p. 73, Para. 6, [1912MS].

While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,--all envyings, all jealousies, all suspicions, all faultfindings. "Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." [Cf: The Review and Herald 06-06-12 para. 3] p. 74, Para. 1, [1912MS].

The Lord speaks: enter into your closet, and in silence commune with your own heart; listen to the voice of truth and conscience. Nothing will give such clear views of self as secret prayer. He who seeth in secret and knoweth all things, will enlighten your understanding and answer your petitions. Plain, simple duties that must not be neglected will open before you. Make a covenant with God to yield yourselves and all your powers to his service. Do not carry this undone work to the campmeeting. If it is not done at home, your own soul will suffer, and others will be greatly injured by your coldness, your stupor, your spiritual lethargy. [Cf: The Review and Herald 06-06-12 para. 4] p. 74, Para. 2, [1912MS].

At home is the place to find Jesus; then take him with you to the meeting, and how precious will be the hours you spend there! But how can you expect to feel the presence of the Lord and see his power displayed, when the individual work of preparation for that time is neglected? [Cf: The Review and Herald 06-06-12 para. 5] p. 74, Para. 3, [1912MS].

For your soul's sake, for Christ's sake, and for the sake of others,

work at home. Pray as you are not accustomed to pray. Let the heart break before God. Set your house in order. Prepare your children for the occasion. Teach them that it is not of so much consequence that they appear with fine clothes as that they appear before God with clean hands and pure hearts. Remove every obstacle that may have been in their way,--all differences that may have existed between themselves, or between you and them. By so doing you will invite the Lord's presence into your homes, and holy angels will attend you as you go up to the meeting, and their light and presence will press back the darkness of evil angels. Even unbelievers will feel the holy atmosphere as they enter the encampment. O, how much is lost by neglecting this important work! You may be pleased with the preaching, you may become animated and revived, but the converting, reforming power of God will not be felt in the heart, and the work will not be so deep, thorough, and lasting as it should be. Let pride be crucified, and the soul be clad with the priceless robe of Christ's righteousness, and what a meeting will you enjoy! It will be to your soul even as the gate of heaven. Mrs. E. G. White. [Cf: The Review and Herald 06-06-12 para. 6] p. 74, Para. 4, [1912MS].

During the years of Christ's public ministry, the first disciples were associated closely with him, that they might be trained for the work that as his representatives they must carry forward when he should be no longer with them. For three years they labored with him, hearing his words of comfort and hope to the weary and desponding, beholding his miracles in behalf of the suffering. When Christ returned to the Father, he bade the disciples continue the work he had begun. They were given power to heal "all manner of sickness and all manner of disease." By healing in his name the diseases of the body, they would testify to his power for the healing of the soul. Through ministry such as Christ had performed, they were to carry to all nations the gospel of his grace. [Cf: The Review and Herald 06-06-12 para. 1] p. 74, Para. 5, [1912MS].

In the same way his disciples today are to labor. In sympathy and compassion they are to minister to those in need of help, seeking with unselfishness and earnestness to lighten the woe of suffering humanity; and through this means win men and women to the great truth for this time. [Cf: The Review and Herald 06-06-12 para. 2] p. 75, Para. 1, [1912MS].

"Is not this the fast that I have chosen," the Lord through his prophet declares, "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?" Wherever the people of God are placed, in the crowded cities, in the villages, or among the country byways, there is a mission field, for which a responsibility is laid upon them by their Lord's commission. [Cf: The Review and Herald 06-06-12 para. 3] p. 75, Para. 2, [1912MS].

The denominational churches in our land are doing something in the line of Christian Help work. Some are working actively, walking in all the light they have. They would do much more if they understood the truths that we hold. Yet many of those who know the truth, who claim to

believe that the last message of mercy is being given to the world, are fast asleep. Many, like the sluggard, are folding their hands in inactivity. [Cf: The Review and Herald 06-06-12 para. 4] p. 75, Para. 3, [1912MS].

The Lord is calling upon his people to take up different lines of missionary work, to sow beside all waters. We do but a small part of the work that he desires us to do among our neighbors and friends. By kindness to the poor, the sick, or the bereaved we may obtain an influence over them, so that divine truth will find access to their hearts. No such opportunity for service should be allowed to pass unimproved. It is the highest missionary work that we can do. The presentation of the truth in love and sympathy from house to house is in harmony with the instruction of Christ to his disciples when he sent them out on their first missionary tour. [Cf: The Review and Herald 06-06-12 para. 5] p. 75, Para. 4, [1912MS].

Those who have the gift of song are needed. Song is one of the most effective means of impressing spiritual truth upon the heart. Often by the words of sacred song, the springs of penitence and faith have been unsealed. Church members, young and old, should be educated to go forth to proclaim this last message to the world. If they go in humility, angels of God will go with them, teaching them how to lift up the voice in prayer, how to raise the voice in song, and how to proclaim the gospel message for this time. [Cf: The Review and Herald 06-06-12 para. 6] p. 75, Para. 5, [1912MS].

Young men and women, take up the work to which God calls you. Christ will teach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beautiful to your hearers. Pray and sing, and speak the word. [Cf: The Review and Herald 06-06-12 para. 7] p. 75, Para. 6, [1912MS].

The medical missionary work presents many opportunities for service. Intemperance in eating and ignorance of nature's laws are causing much of the sickness that exists, and are robbing God of the glory due him. Because of a failure to deny self, many of God's people are unable to reach the high standard of spirituality he sets before them. Teach the people that it is better to know how to keep well than to know how to cure disease. We should be wise educators, warning all against self-indulgence. As we see the wretchedness, deformity, and disease that have come into the world as a result of ignorance, how can we refrain from doing our part to enlighten the ignorant and relieve the suffering? [Cf: The Review and Herald 06-06-12 para. 8] p. 76, Para. 1, [1912MS].

Because the avenues to the soul have been closed by the tyrant Prejudice, many are ignorant of the principles of healthful living. Good service can be done by teaching the people how to prepare healthful food. This line of work is as essential as any that can be taken up. More cooking schools should be established, and some should labor from house to house, giving instruction in the art of cooking wholesome foods. Many, many will be rescued from physical, mental, and moral degeneracy through the influence of health reform. These principles will commend themselves to those who are seeking for light;

and such will advance from this to receive the full truth for this time. [Cf: The Review and Herald 06-06-12 para. 9] p. 76, Para. 2, [1912MS].

God wants his people to receive to impart. As impartial, unselfish witnesses, they are to give to others what the Lord has given them. And as you enter into this work, and by whatever means in your power seek to reach hearts, be sure to work in a way that will remove prejudice instead of creating it. Make the life of Christ your constant study, and labor as he did, following his example. [Cf: The Review and Herald 06-06-12 para. 10] p. 76, Para. 3, [1912MS].

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. . . . Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. . . . 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 06-06-12 para. 11] p. 76, Para. 4, [1912MS].

Then go, teach and preach Christ. Instruct and educate all whom you can reach who know not of his grace, his goodness, his mercy. Mrs. E. G. White. [Cf: The Review and Herald 06-06-12 para. 12] p. 76, Para. 5, [1912MS].

Those who labor in word and doctrine have an important work before them in removing from the minds of those for whom they labor fatal and lifelong deceptions, and impressing upon them the importance of aiming to reach God's great standard of righteousness. These workers should pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, will disarm opposition, weaken prejudice, and open the way to many hearts. [Cf: The Review and Herald 06-13-12 para. 1] p. 76, Para. 6, [1912MS].

Christ came to break the yoke from the necks of the oppressed, to strengthen the weak, to comfort the mourning, to set at liberty those who are bound, and to bind up the brokenhearted. His servants are to take up the work where he left it, and carry it forward in his name. But it is Satan's constant aim so to shape circumstances that the workers will become disconnected from God and labor in their own strength. [Cf: The Review and Herald 06-13-12 para. 2] p. 77, Para. 1, [1912MS].

Our workers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises of a coming Saviour, that had been given, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, he then declared that this Saviour had already come, and had fulfilled every specification of prophecy. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudices did not arise to blind their eyes and pervert their judgment. [Cf: The Review and Herald 06-13-12 para. 3] p. 77, Para. 2,

[1912MS].

Brethren, as you go forth to labor for those who are bound in chains of prejudice and ignorance, you will need to exercise the same divine wisdom that Paul manifested. When, as you labor in a place, you see that the scales are beginning to fall from men's eyes, that they see people as trees walking, be very careful not to present the truth in such a way as to arouse prejudice and close the door of the heart to further light. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them as far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seeds of truth in some hearts. God will water the seed sown, and the truth will spring up and bear fruit to his glory. [Cf: The Review and Herald 06-13-12 para. 4] p. 77, Para. 3, [1912MS].

O that I could impress upon all the necessity of laboring in the spirit of Jesus! for I have been shown that souls have been turned away from the truth because of a lack of tact and skill in presenting it. In kindness and love seek to instruct those who oppose you. Preach the truth with the meekness of simplicity, remembering that it is not your words, but the Word of God that is to cut its way to the heart. [Cf: The Review and Herald 06-13-12 para. 5] p. 77, Para. 4, [1912MS].

It should ever be manifest that we are reformers, but not bigots. When our laborers enter a new field, they should seek to become acquainted with the pastors of the several churches in the place. Much has been lost by neglecting to do this. If our ministers show themselves friendly and sociable, and do not act as if they were ashamed of the message they bear, it will have an excellent effect, and may give these pastors and their congregations favorable impressions of the truth. At any rate, it is right to give them a chance to be kind and favorable if they will. [Cf: The Review and Herald 06-13-12 para. 6] p. 77, Para. 5, [1912MS].

Our laborers should be very careful not to give the impression that they are wolves stealing in to get the sheep, but should let the ministers understand their position and the object of their mission,-- to call the attention of the people to the truths of God's Word. There are many of these which are dear to all Christians. Here is common ground, upon which we can meet people of other denominations; and in becoming acquainted with them, we should dwell mostly upon topics in which all feel an interest, and which will not lead directly and pointedly to the subjects of disagreement. [Cf: The Review and Herald 06-13-12 para. 7] p. 78, Para. 1, [1912MS].

On entering a new place to labor, we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved. God will just as surely test this people as he is testing us; and according to their willingness to accept the light he gives them, will be their standing before him. We should sow the seed beside all waters, for it is God that gives the increase. [Cf: The Review and Herald 06-13-12 para. 8] p. 78, Para. 2, [1912MS].

The apostle Paul, in describing his manner of labor, says: "Though I be free from all men, yet have I made myself servant unto all, that I

might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." [Cf: The Review and Herald 06-13-12 para. 9] p. 78, Para. 3, [1912MS].

Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God!" Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them following him, he turned and said, "What seek ye? They said unto him, . . . Master, where dwellest thou? He saith unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation. [Cf: The Review and Herald 06-13-12 para. 10] p. 78, Para. 4, [1912MS].

The words that he there spoke to them were too precious to be kept to themselves, and the disciples immediately went and found their friends and brought them to Jesus. At that very time Nathanael was praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, came to him and said, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." [Cf: The Review and Herald 06-13-12 para. 11] p. 78, Para. 5, [1912MS].

Notice how quickly prejudice arises. Nathanael says, "Can there any good thing come out of Nazareth?" Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see." [Cf: The Review and Herald 06-13-12 para. 12] p. 78, Para. 6, [1912MS].

Here is a lesson for our ministers and colporteurs and missionary workers. When you meet those who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk to them at first upon subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions before the throne. As you come into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart. [Cf: The Review and Herald 06-13-12 para. 13] p. 79, Para. 1, [1912MS].

To those who expect to go to other lands to labor, I wish to say: Remember that you can break down the severest opposition by taking a personal interest in the people whom you meet. Christ took a personal interest in men and women while he lived on this earth. Wherever he went, he was a medical missionary. We are to go about doing good, even as he did. We are instructed to feed the hungry, clothe the naked, and comfort the sorrowing. [Cf: The Review and Herald 06-13-12 para. 14] p. 79, Para. 2, [1912MS].

The sisters can do much to reach the heart and make it tender. Wherever you are, my sisters, work in simplicity. If you are in a home



where there are children, show an interest in them. Let them see that you love them. If one is sick, offer to give treatments; help the careworn, anxious mother to relieve her suffering child. [Cf: The Review and Herald 06-13-12 para. 15] p. 79, Para. 3, [1912MS].

Some of you expect to go abroad as canvassers. Sometimes you may wish to canvass a man whose time is fully occupied. You may have to put off your canvass, and it may be possible that you can join him in his work, and talk with him then. The sermon which you thus preach by your helpfulness will be in harmony with the sermon which you preach with your tongue; and the two, together, will have a power that words alone could never have. [Cf: The Review and Herald 06-13-12 para. 16] p. 79, Para. 4, [1912MS].

When staying at the homes of the people, share the burdens of the household. Be thoughtful enough to keep the water bucket filled. Help the tired father do the chores. Take an interest in the children. Be considerate. Work in humility, and the Lord will work with you. [Cf: The Review and Herald 06-13-12 para. 17] p. 79, Para. 5, [1912MS].

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,--to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love--the love of Christ--is the only power that can soften the heart and lead to obedience. All the great truths of the Scriptures center in Christ; rightly understood, all lead to him. Let Christ be presented as the alpha and omega, the beginning and the end, of the great plan of redemption. Present to the people such subjects as will strengthen their confidence in God and in his Word, and lead them to investigate its teachings for themselves. And as they go forward, step by step, in the study of the Bible, they will be better prepared to appreciate the beauty and harmony of its precious truths. [Cf: The Review and Herald 06-13-12 para. 18] p. 79, Para. 6, [1912MS].

God's workmen must have breadth of character. They must not be men of one idea, stereotyped in their manner of working. They must be able to vary their efforts, to meet the needs of the people under different circumstances and conditions. God would have his servants, young and old, continually improving, learning better how to minister to the wants of all. Mrs. E. G. White. [Cf: The Review and Herald 06-13-12 para. 19] p. 80, Para. 1, [1912MS].

Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body, and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use. Anything that lessens physical strength enfeebles the mind, and makes it less capable of discriminating between right and wrong. [Cf: The Review and Herald 06-20-12 para. 1] p. 80, Para. 2, [1912MS].

The misuse of our physical powers shortens the time in which our lives can be used for the glory of God, and it unfits us to accomplish the work God has given us to do. By allowing ourselves to form wrong

habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives and unfit themselves for service by disregarding nature's laws, are guilty of robbery toward God. And they are robbing their fellow men also. The opportunity of blessing others, the very work for which God sent them into the world, has by their own course of action been cut short. And they have unfitted themselves to do even that which in a briefer period of time they might have accomplished. The Lord holds us guilty when by our injurious habits we thus deprive the world of good. [Cf: The Review and Herald 06-20-12 para. 2] p. 80, Para. 3, [1912MS].

The health of the Lord's messengers should be carefully considered. As the true watchman goes forth bearing precious seed, sowing beside all waters, weeping and praying, the burden of labor is very taxing to mind and heart. He can not keep up the strain continuously--his soul stirred to the very depths--without wearing out prematurely. Strength and efficiency are needed in every discourse. And from time to time, fresh supplies of things new and old need to be brought forth from the storehouse of God's Word. This will impart life and power to the hearers. God does not want his workers to become so exhausted that their efforts have no freshness nor life. [Cf: The Review and Herald 06-20-12 para. 3] p. 80, Para. 4, [1912MS].

I can sympathize with some of my brethren who have strong feelings but not strong bodies. I do not know what we should do without men who feel intensely. But God would have these workers regard the laws of life and health; for when they are exhausted by long speaking and praying, or much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to be impatient and to move rashly. It was at the close of Christ's long fast in the wilderness that Satan thought to gain the victory over him. But Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word today overcome when tempted in a similar way. But it is necessary that they labor with discretion, in order that they may preserve health and strength in the best possible condition; then, when occasion requires, they can put forth special efforts, and, relying upon him who has conquered the enemy in their behalf, can come off more than conquerors. [Cf: The Review and Herald 06-20-12 para. 4] p. 80, Para. 5, [1912MS].

While God's workers are to be filled with a noble enthusiasm, and with a determination to follow the example of the divine Worker, they are not to crowd too many things into the day's work. If they do this, they will soon have to leave the work entirely, broken down because they have tried to carry too heavy a load. It is right for them to make the best use of the advantages given them of God in earnest efforts for the relief of suffering and for the salvation of souls; but they are not to sacrifice health. We have a calling as much higher than common, selfish interests as the heavens are higher than the earth. But this thought should not lead the willing servants of God to carry all the burdens they can possibly bear, without periods of rest. [Cf: The Review and Herald 06-20-12 para. 5] p. 81, Para. 1, [1912MS].

How good it would be if among all who are engaged in carrying out God's wonderful plan for the salvation of souls, there were no idlers! How much more would be accomplished if every one would say, "God holds

me accountable to be wide awake, and to let my efforts speak in favor of the truth I profess to believe. I am to be a practical worker, not a daydreamer." It is because there are so many daydreamers that true workers have to carry a double burden. Writing by the Spirit, Paul says: "As we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another." "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep." "Be not overcome of evil, but overcome evil with good." [Cf: The Review and Herald 06-20-12 para. 6] p. 81, Para. 2, [1912MS].

It is the part of a medical missionary to minister to the needs of the soul as well as the needs of the body. Those who put the whole soul into the medical missionary work, who labor untiringly in peril, in privation, in watchings oft, in weariness and painfulness, are in danger of forgetting that they must be faithful guardians of their own mental and physical powers. They are not to allow themselves to be overtaxed. But they are filled with zeal and earnestness, and sometimes they move unadvisedly, putting themselves under too heavy a strain. Unless such workers make a change, the result will be that sickness will come upon them, and they will break down. [Cf: The Review and Herald 06-20-12 para. 7] p. 81, Para. 3, [1912MS].

We need as workers to keep looking unto Jesus, the author and finisher of our faith. As workers together with God, we are to draw souls to Christ. We are to remember that each has a special part to act in the Master's service. O, how much good the members of the church might accomplish if they realized the responsibility resting upon them to point those with whom they come in contact to the Redeemer. When church members shall disinterestedly engage in the work given them of God, a much stronger influence will be exerted in behalf of souls ready to die, and much more earnest efforts will be put forth in medical missionary lines. When every member of the church does his part faithfully, the workers in the field will be helped and encouraged and the cause of God will move forward with power. [Cf: The Review and Herald 06-20-12 para. 8] p. 81, Para. 4, [1912MS].

Some of our ministers feel that they must every day perform some labor that they can report to the conference. As a result of trying to do this, their efforts are often weak and inefficient. They should have periods of rest, of entire freedom from taxing labor; but these can not take the place of daily physical exercise. [Cf: The Review and Herald 06-20-12 para. 9] p. 82, Para. 1, [1912MS].

Brethren, when you take time to cultivate your garden, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. God is our Father, he loves us, and he does not require any of his servants to abuse their bodies. [Cf: The Review and Herald 06-20-12 para. 10] p. 82, Para. 2, [1912MS].

Another cause, both of ill health and of inefficiency in labor, is indigestion. It is impossible for the brain to do its best work when the digestive powers are abused. Many eat hurriedly of various kinds of food; this causes war in the stomach, and confuses the brain. The use of unwholesome food, and overeating of even that which is wholesome, should alike be avoided. Many eat at all hours, regardless of the laws of health. Then gloom covers the mind. How can men be honored with divine enlightenment when they are so reckless in their habits, so inattentive to the light which God has given in regard to these things? Brethren, is it not time for you to be converted on these points of selfish indulgence? "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And 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. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." Study these words earnestly. [Cf: The Review and Herald 06-20-12 para. 11] p. 82, Para. 3, [1912MS].

Life is a holy trust, which God alone can enable us to keep, and to use to his glory. But he who formed the wonderful structure of the body will take special care to keep it in order if men do not work at cross-purposes with him. Every talent entrusted to us he will help us to improve and use in accordance with the will of the Giver. Days, months, and years are added to our existence that we may improve our opportunities and advantages for working out our individual salvation, and by our unselfish life promote the well-being of others. Thus may we build up the kingdom of Christ, and make manifest the glory of God. Mrs. E. G. White. [Cf: The Review and Herald 06-20-12 para. 12] p. 82, Para. 4, [1912MS].

There has been a failure to call into exercise talent which should be employed, but which needs development and cultivation. We have had but few ministers and but few men to bear responsibilities, because we have had so few educators. We have lost much because we have not had those who were apt to teach, and who could conduct a training school for the inexperienced, and press them into service. [Cf: The Review and Herald 06-27-12 para. 1] p. 82, Para. 5, [1912MS].

The real workers in this cause are few, yet the work covers much ground; and it is often impossible for the laborers to look after the interest awakened. They fail to discern that they must enlist the lay members of the church, and teach them to work, that they may hold all that has been gained, and continue to advance. The plan of labor has been such as to lead the people to feel that they could do very little themselves, and if anything was to be accomplished they must have a minister. [Cf: The Review and Herald 06-27-12 para. 2] p. 82, Para. 6, [1912MS].

Faith is the assent of man's understanding to God's words, and binds the heart to God's service. And whose is man's understanding, if it be not God's? Whose the heart, if it be not God's? To have faith is to render to God the intellect, the energy, that we have received from him; therefore, those who exercise faith do not themselves deserve any credit. Those who believe so firmly in a Heavenly Father that they can trust him with unlimited confidence, those who by faith can reach

beyond the grave to the eternal realities, must pour forth to their Maker the confession, "All things come of thee, and of thine own have we given thee." [Cf: The Review and Herald 06-27-12 para. 3] p. 83, Para. 1, [1912MS].

Every man, everything, is the property of the Lord. All that man receives from the bounty of heaven is still the Lord's. Whatever knowledge he has that in any way helps him to be an intelligent workman in God's cause is from the Lord, and should be imparted by him to his fellow men, in order that they, too, may become valuable workmen. He to whom God has entrusted unusual gifts should return to the Lord's storehouse that which he has received, by freely giving to others the benefit of his blessing. Thus God will be honored and glorified. [Cf: The Review and Herald 06-27-12 para. 4] p. 83, Para. 2, [1912MS].

In all departments of the Lord's work, every laborer is to help his fellow laborer. The workers who have had many advantages are to take no credit to themselves, nor are they to think that they deserve praise for using in the service of Christ the talents that he has entrusted to them. They should realize that the non-employment of these capabilities would place upon them a burden of guilt, making them deserving of God's just displeasure and severest judgments. [Cf: The Review and Herald 06-27-12 para. 5] p. 83, Para. 3, [1912MS].

Heaven bestowed capabilities should not be made to serve selfish ends. Every energy, every endowment, is a talent that should contribute to God's glory by being used in his service. His gifts are to be put out to the exchangers, that he may receive his own with usury. The talents that fit a man for service are entrusted to him, not only that he may be an acceptable worker himself, but that he may also be enabled to teach others who in some respects are deficient. [Cf: The Review and Herald 06-27-12 para. 6] p. 83, Para. 4, [1912MS].

If in their ministry those whom we teach develop an energy and an intelligence even superior to that which we possess, we should rejoice over the privilege of having a part in the work of training them. But there is danger that some in positions of responsibility as teachers and leaders will act as if talent and ability have been given to them only, and that they must do all the work in order to make sure that it is done right. They are liable to find fault with everything not originated by themselves. A great amount of talent is lost to the cause of God because many laborers, desiring to be first, are willing to lead, but never to follow. [Cf: The Review and Herald 06-27-12 para. 7] p. 83, Para. 5, [1912MS].

To those upon whom God has bestowed many talents I am instructed to say: Help the inexperienced; discourage them not. Take them into your confidence; give them fatherly counsel, teaching them as you would teach students in a school. Watch not for their mistakes, but recognize their undeveloped talent, and train them to make a right use of these powers. Instruct them with all patience, encouraging them to go forward and to do an important work. Instead of keeping them engaged in doing things of minor importance, give them an opportunity to obtain an experience by which they may develop into trustworthy workers. Much will thus be gained for the cause of God. [Cf: The Review and Herald 06-27-12 para. 8] p. 83, Para. 6, [1912MS].

Those placed in positions of responsibility should seek to make others familiar with all parts of the work. This will reveal that they do not desire to be first, but that they are glad to have others become acquainted with details, and to become as efficient as they are. Those who faithfully fulfil their duty in this respect will, in time, have standing by their side a large number of intelligent workers; whereas, should they shape matters in accordance with narrow, selfish conceptions, they would stand alone. [Cf: The Review and Herald 06-27-12 para. 9] p. 84, Para. 1, [1912MS].

Look for the conversion of a large number from the highways and the byways. Unexpected talent will be developed in those in the common walks of life. If men and women can have the message of truth brought to them, many who hear will receive it. Some who are regarded as uneducated will be called to the service of the Master, even as the humble, unlearned fishermen were called by the Saviour. Men will be called from the plow as was Elisha, and will take up the work that God has appointed them. They will begin to labor in simplicity and quietness, reading and explaining the Scriptures to others. Their simple efforts will be successful. [Cf: The Review and Herald 06-27-12 para. 10] p. 84, Para. 2, [1912MS].

House-to-house work will be done by men and women who realize that they can labor for the Lord because he has put his Spirit upon them. As they go forth in humble faith, Christ will impart to them grace, which they will impart to others. The Lord will give them the same love for perishing souls that he gave to the disciples of old. Christ will be with these workers; angels of heaven will respond to the self-sacrificing efforts they put forth. By the power of the Holy Spirit, Jesus will move upon hearts. God will work miracles in the conversion of sinners, and the workers will be filled with joy as they see souls converted. [Cf: The Review and Herald 06-27-12 para. 11] p. 84, Para. 3, [1912MS].

There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will be moved upon by the Spirit of God and led to warn the people in the highways and byways. These workers are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They harmonize with unseen, heavenly instrumentalities. They are workers together with God, and their brethren should wish them Godspeed and pray for them as they labor in Christ's name. [Cf: The Review and Herald 06-27-12 para. 12] p. 84, Para. 4, [1912MS].

None who catch the divine rays from the Sun of Righteousness will lack for fitting words. It will not be oratory, as the world counts oratory, but heavenly eloquence; they will speak words that will go direct to minds, awakening conviction, and causing their hearers to ask, What is truth? Let men with the love of Jesus in their hearts go forth to give the invitation, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Cf: The Review and Herald 06-27-12 para. 13] p. 84, Para. 5, [1912MS].

There are lay members who are fitted to bear responsibilities, and who would do so if there were some one with patience, kindness, and forbearance, who would teach them how to work. Ministers should show a

real earnestness in helping such persons to succeed, and should put forth persevering effort to develop talent. The inexperienced are in need of wise generals who by prayer and personal effort will encourage and help them to become perfect in Christ Jesus. This is the work which every gospel minister should endeavor to do. [Cf: The Review and Herald 06-27-12 para. 14] p. 85, Para. 1, [1912MS].

Men of varied talents and superior ability will unite with us in the work of giving the last message of mercy to a perishing world. My brethren, learn to recognize ability and talent in others besides yourselves. Be examples to the flock. Give to others the benefit of all the knowledge that the Lord has given to you. He has entrusted you with this knowledge that you may impart it. With the same liberality and freedom that the Master teaches you, teach others, binding them to your heart by love and tenderness. [Cf: The Review and Herald 06-27-12 para. 15] p. 85, Para. 2, [1912MS].

A great work is to be done in America and other lands. The most important duty before those who have been sent out into the fields at home and abroad as missionaries, is to combine the forces and strength of all whom they can possibly enlist as helpers. Thus they can make mighty strokes for their Master. God will do a great work in every part of the field if, with willing hearts, his servants put self out of sight, and labor only for his glory. Mrs. E. G. White. [Cf: The Review and Herald 06-27-12 para. 16] p. 85, Para. 3, [1912MS].

Christ came to this world to live a life of perfect obedience to the laws of God's kingdom. He came to uplift and ennoble human beings, to work out an enduring righteousness for them. He came as a medium through which truth was to be imparted. In him are found all the excellencies necessary to absolute perfection of character. To those who receive him, he gives power to become the sons of God. "The word was made flesh, and dwelt among us, . . . full of grace and truth. . . . And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ." [Cf: The Review and Herald 07-04-12 para. 1] p. 85, Para. 4, [1912MS].

In Christ "we have redemption through his blood, even the forgiveness of sins." He is "the image of the invisible God, the firstborn of every creature." "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. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. [Cf: The Review and Herald 07-04-12 para. 2] p. 85, Para. 5, [1912MS].

"And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven." [Cf: The Review

and Herald 07-04-12 para. 3] p. 86, Para. 1, [1912MS].

Christ gave up his high command in the heavenly courts, and laying aside his royal robe and kingly crown, he clothed his divinity with humanity. For our sake he became poor in earthly riches and advantages, that human beings might be rich in the eternal weight of glory. He took his place at the head of the human family, and consented to endure in our behalf the trials and temptations that sin has brought. He might have come in power and great glory, escorted by a multitude of heavenly angels. But no; he came in humility, of lowly parentage. He was brought up in an obscure and despised village. He lived a life of poverty, and suffered often with privation and hunger. This he did to show that earthly riches and high rank do not increase the value of souls in the sight of God. He has given us no encouragement to think that riches make men worthy of eternal life. Those church members who, when a brother becomes poor, treat him as if he were unworthy of their notice certainly did not learn this from Christ. To one who, during the Saviour's ministry, offered to follow him as his disciple, Jesus said, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." Those who follow him must share his poverty. "If any man will come after me," he declares, "let him deny himself, and take up his cross, and follow me." "So shall ye be my disciples." [Cf: The Review and Herald 07-04-12 para. 4] p. 86, Para. 2, [1912MS].

It is submission to sin that brings the great unhappiness of the soul. It is not poverty, but disobedience, that lessens man's hope of gaining eternal life, which the Saviour came to bring him. True riches, true peace, true content, enduring happiness,--these are found only in entire surrender to God, in perfect reconciliation to his will. [Cf: The Review and Herald 07-04-12 para. 5] p. 86, Para. 3, [1912MS].

Christ came to our world to live a life of stainless purity, thus to show sinners that in his strength they, too, can obey God's holy precepts, the laws of his kingdom. He came to magnify the law and make it honorable by his perfect conformity to its principles. He united humanity and divinity, that fallen human beings might become partakers of the divine nature, and thus escape the corruption that is in the world through lust. [Cf: The Review and Herald 07-04-12 para. 6] p. 86, Para. 4, [1912MS].

It was from the Father that Christ constantly drew the power that enabled him to keep his life free from spot or stain of sin. It was this power that enabled him to resist temptation. Mrs. E. G. White. [Cf: The Review and Herald 07-04-12 para. 7] p. 86, Para. 5, [1912MS].

"When thou makest a dinner or a supper," Christ said, "call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just." [Cf: The Review and Herald 07-11-12 para. 1] p. 86, Para. 6, [1912MS].

To every worker for God this thought should be a stimulus and an encouragement. In this life, our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet



we may not be permitted to witness their results. To us the effort may seem to be lost. But the Saviour assures us that our work is noted in heaven, and that the recompense can not fail. The apostle Paul, writing by the Holy Spirit, says, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." And in the words of the psalmist we read, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Cf: The Review and Herald 07-11-12 para. 2] p. 87, Para. 1, [1912MS].

While the great final reward is given at Christ's coming, truehearted service for God brings a reward even in this life. Obstacles, opposition, and bitter, heartbreaking discouragement, the worker will have to meet. He may not see the fruit of his toil. But in face of all this he finds in his labor a blessed recompense. 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 07-11-12 para. 3] p. 87, Para. 2, [1912MS].

In fellowship with God, with Christ, and with holy angels, they are surrounded with a heavenly atmosphere, an atmosphere that brings health to the body, vigor to the intellect, and joy to the soul. [Cf: The Review and Herald 07-11-12 para. 4] p. 87, Para. 3, [1912MS].

All who consecrate body, soul, and spirit to God's service, will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own Spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. [Cf: The Review and Herald 07-11-12 para. 5] p. 87, Para. 4, [1912MS].

Many are God's promises to those who minister to his afflicted ones. He says: "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." "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." "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." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." [Cf: The Review and Herald 07-11-12 para. 6] p. 87, Para. 5, [1912MS].

While much of the fruit of their labor is not apparent in this life, God's workers have his sure promise of ultimate success. As the world's Redeemer, Christ was constantly confronted with apparent failure. He seemed to do little of the work which he longed to do in uplifting and

saving. Satanic agencies were constantly working to obstruct his way. But he would not be discouraged. Ever before him he saw the result of his mission. He knew that truth would finally triumph in the contest with evil, and to his disciples he said: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." The life of Christ's disciples is to be like his, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. [Cf: The Review and Herald 07-11-12 para. 7] p. 88, Para. 1, [1912MS].

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near, to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, the most exalted service possible to human beings in this world, are theirs. [Cf: The Review and Herald 07-11-12 para. 8] p. 88, Para. 2, [1912MS].

Often our merciful Father encourages his children and strengthens their faith by permitting them here to see evidence of the power of his grace upon the hearts and lives of those for whom they labor. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower; and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but . . . it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [Cf: The Review and Herald 07-11-12 para. 9] p. 88, Para. 3, [1912MS].

In the transformation of character, the casting out of evil passions, the development of the sweet graces of God's Holy Spirit, we see the fulfillment of the promise, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." We behold life's desert "rejoice, and blossom as the rose." [Cf: The Review and Herald 07-11-12 para. 10] p. 88, Para. 4, [1912MS].

Christ delights to take apparently hopeless material, those whom Satan has debased and through whom he has worked, and make them the subjects of his grace. He rejoices to deliver them from suffering, and from the wrath that is to fall upon the disobedient. He makes his children his agents in the accomplishment of this work; and in its success, even in this life, they find a precious reward. [Cf: The Review and Herald 07-11-12 para. 11] p. 88, Para. 5, [1912MS].

But what is this compared with the joy that will be theirs in the great day of final reckoning? There will be a blessed commendation, a holy benediction, on the faithful winner of souls; for they will join the rejoicing ones in heaven, who shout the harvest home. How great

will be the joy when the redeemed shall all meet, gathered into the mansions prepared for them that love him! What rejoicing for all who have been impartial, unselfish laborers together with God in winning souls to Christ! What satisfaction will every reaper have when the 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 07-11-12 para. 12] p. 89, Para. 1, [1912MS].

The Redeemer is glorified because he has not died in vain. Those who have been laborers together with God, see, as does Christ, the travail of their souls for perishing, dying sinners, and they are satisfied. The anxious hours they have spent, the perplexing circumstances they have had to meet, the sorrow of heart because some refuse to see and to receive the things that make for their peace,--all are forgotten. As they look upon the souls they sought to win to Christ, 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 07-11-12 para. 13] p. 89, Para. 2, [1912MS].

"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: 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. . . . Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing." [Cf: The Review and Herald 07-11-12 para. 14] p. 89, Para. 3, [1912MS].

"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 07-11-12 para. 15] p. 89, Para. 4, [1912MS].

Little mention is made in the book of Acts of the later work of the apostle Peter. During the busy years of ministry that followed the outpouring of the Spirit on the day of Pentecost, he was among those who put forth untiring efforts to reach the Jews who came to Jerusalem to worship at the time of the annual festivals. [Cf: The Review and Herald 07-25-12 para. 1] p. 89, Para. 5, [1912MS].

As the number of believers multiplied in Jerusalem and in other places visited by the messengers of the cross, the talents possessed by Peter proved of untold value to the early Christian church. The influence of his testimony concerning Jesus of Nazareth extended far and wide. Upon him had been laid a double responsibility. He bore positive witness concerning the Messiah before unbelievers, laboring earnestly for their conversion; and at the same time he did a special work for believers, strengthening them in the faith of Christ. [Cf: The Review and Herald 07-25-12 para. 2] p. 89, Para. 6, [1912MS].

It was after Peter had been led to self-renunciation and entire reliance upon divine power that he received his call to act as an undershepherd. Christ had said to Peter before his denial of him, "When thou art converted, strengthen thy brethren." These words were significant of the wide and effectual work which this apostle was to do in the future for those who should come to the faith. For this work,

Peter's own experience of sin and suffering and repentance had prepared him. Not until he had learned his weakness, could he know the believer's need of dependence on Christ. Amid the storm of temptation he had come to understand that man can walk safely only as in utter self-distrust he relies upon the Saviour. [Cf: The Review and Herald 07-25-12 para. 3] p. 90, Para. 1, [1912MS].

At the last meeting of Christ with his disciples by the sea, Peter, tested by the thrice-repeated question, "Lovest thou me?" had been restored to his place among the twelve. His work had been appointed him: he was to feed the Lord's flock. Now, converted and accepted, he was not only to seek to save those without the fold, but was to be a shepherd of the sheep. [Cf: The Review and Herald 07-25-12 para. 4] p. 90, Para. 2, [1912MS].

Christ mentioned to Peter only one condition of service, "Lovest thou me?" This is the essential qualification. Though Peter might possess every other, yet without the love of Christ, he could not be a faithful shepherd over the flock of God. Knowledge, benevolence, eloquence, zeal,--all are essential in the good work; but without the love of Christ in the heart, the work of the Christian minister is a failure. [Cf: The Review and Herald 07-25-12 para. 5] p. 90, Para. 3, [1912MS].

The love of Christ is not a fitful feeling, but a living principle, which is to be made manifest as an abiding power in the heart. If the character and deportment of the shepherd is an exemplification of the truth he advocates, the Lord will set the seal of his approval to the work. The shepherd and the flock will become one, united by their common hope in Christ. [Cf: The Review and Herald 07-25-12 para. 6] p. 90, Para. 4, [1912MS].

The Saviour's manner of dealing with Peter had a lesson for him and his brethren. Although Peter had denied his Lord, the love which Jesus bore him had never faltered. And as the apostle should take up the work of ministering the Word to others, he was to meet the transgressor with patience, sympathy, and forgiving love. Remembering his own weakness and failure, He was to deal with the sheep and lambs committed to his care as tenderly as Christ had dealt with him. [Cf: The Review and Herald 07-25-12 para. 7] p. 90, Para. 5, [1912MS].

Human beings, themselves given to evil, are prone to deal untenderly with the tempted and the erring. They can not read the heart; they know not its struggle and its pain. Of the rebuke that is love, of the blow that wounds to heal, of the warning that speaks hope, they have need to learn. [Cf: The Review and Herald 07-25-12 para. 8] p. 90, Para. 6, [1912MS].

Throughout his ministry, Peter faithfully watched over the flock entrusted to his care, and thus proved himself worthy of the charge and responsibility given him by the Saviour. Ever he exalted Jesus of Nazareth as the hope of Israel, the Saviour of mankind. He brought his own life under the discipline of the Master Worker. By every means within his power he sought to educate the believers for active service. His godly example and untiring activity inspired many young men of promise to give themselves wholly to the work of the ministry. As time went on, the apostle's influence as an educator and leader increased; and while he never lost his burden to labor especially for the Jews,

yet he bore his testimony in many lands, and strengthened the faith of multitudes in the gospel. [Cf: The Review and Herald 07-25-12 para. 9] p. 90, Para. 7, [1912MS].

In the later years of his ministry, Peter was inspired to write to the believers "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." His letters were the means of reviving the courage and strengthening the faith of those who were enduring trial and affliction, and of renewing to good works those who through manifold temptations were in danger of losing their hold upon God. These letters bear the impress of having been written by one in whom the sufferings of Christ and also his consolation had been made to abound; one whose entire being had been transformed by divine grace, and whose hope of eternal life was sure and steadfast. [Cf: The Review and Herald 07-25-12 para. 10] p. 91, Para. 1, [1912MS].

At the very beginning of his first letter, the aged servant of God hastened to ascribe to his Lord a tribute of praise and thanksgiving. "Blessed be the God and Father of our Lord Jesus Christ," he exclaimed, "which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: The Review and Herald 07-25-12 para. 11] p. 91, Para. 2, [1912MS].

In this hope of a sure inheritance in the earth made new, the early Christians rejoiced, even in times of severe trial and affliction. "Ye greatly rejoice," Peter wrote, "though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, . . . ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." [Cf: The Review and Herald 07-25-12 para. 12] p. 91, Para. 3, [1912MS].

The apostle's words were written for the instruction of believers in every age, and they have a special significance for those who live at the time when the "end of all things is at hand." His exhortations and warnings, and his words of faith and courage, are needed by every soul who would maintain his faith "steadfast unto the end." [Cf: The Review and Herald 07-25-12 para. 13] p. 91, Para. 4, [1912MS].

The apostle sought to teach the believers how important it is to keep the mind from wandering to forbidden themes, or from spending its energies on trifling subjects. Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind must not be left to dwell at random upon every subject that the enemy of souls may suggest. The heart must be faithfully sentineled, or evils without will awaken evils within, and the soul will wander in darkness. "Gird up the loins of your mind," Peter wrote, "be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; . . . not fashioning yourselves according to the former lusts in your ignorance:

but 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." [Cf: The Review and Herald 07-25-12 para. 14] p. 91, Para. 5, [1912MS].

"Pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." [Cf: The Review and Herald 07-25-12 para. 15] p. 92, Para. 1, [1912MS].

Had silver and gold been sufficient to purchase the salvation of men, how easily might it have been accomplished by him who says, "The silver is mine, and the gold is mine." But only by the precious blood of the Son of God could the transgressor be redeemed. The plan of salvation was laid in sacrifice. The apostle Paul wrote, "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." Christ gave himself for us that we might be rich. Christ gave himself for us that he might redeem us from all iniquity. And as the crowning blessing of salvation, "the gift of God is eternal life through Jesus Christ our Lord." [Cf: The Review and Herald 07-25-12 para. 16] p. 92, Para. 2, [1912MS].

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren." Peter continued, "see that ye love one another with a pure heart fervently." The word of God--the truth--is the channel through which the Lord manifests his Spirit and power. Obedience to the word produces fruit of the required quality--"unfeigned love of the brethren." This love is [Cf: The Review and Herald 07-25-12 para. 17] p. 92, Para. 3, [1912MS].

When truth becomes an abiding principle in the life, the soul is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the result of receiving Christ as the word of God. When by the Holy Spirit divine truths are impressed upon the heart, new conceptions are awakened, and the energies hitherto dormant are aroused to cooperate with God. [Cf: The Review and Herald 07-25-12 para. 18] p. 92, Para. 4, [1912MS].

Thus it had been with Peter and his fellow disciples. Christ was the revealer of truth to the world. By him the incorruptible seed--the word of God--was sown in the hearts of men. But many of the most precious lessons of the great Teacher were spoken to those who did not then understand them. When, after his ascension, the Holy Spirit brought his teachings to the remembrance of the disciples, their slumbering senses awoke. The meaning of these truths flashed upon their minds as a new revelation, and truth, pure and unadulterated, made a place for itself. Then the wonderful experience of his life became theirs. The Word bore testimony through them, the men of his appointment, and they proclaimed the mighty truth, "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. . . . And of his fulness have all we received, and grace for grace." (To be continued.) Mrs. E. G. White. [Cf: The

Review and Herald 07-25-12 para. 19] p. 92, Para. 5, [1912MS].

The apostle exhorted the believers to study the Scriptures, through a proper understanding of which they might make sure work for eternity. Peter realized that in the experience of every soul who is finally victorious there would be scenes of perplexity and trial; but he knew also that an understanding of the Scriptures would enable the tempted one to bring to mind promises that would comfort the heart and strengthen faith in the Mighty One. [Cf: The Review and Herald 08-01-12 para. 1] p. 93, Para. 1, [1912MS].

"All flesh is as grass," he declared, "and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn 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 Review and Herald 08-01-12 para. 2] p. 93, Para. 2, [1912MS].

Many of the believers to whom Peter addressed his letters, were living in the midst of heathen, and much depended on their remaining true to the high calling of their profession. The apostle urged upon them their privileges as followers of Christ Jesus. "Ye are a chosen generation," he wrote, "a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. [Cf: The Review and Herald 08-01-12 para. 3] p. 93, Para. 3, [1912MS].

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [Cf: The Review and Herald 08-01-12 para. 4] p. 93, Para. 4, [1912MS].

The apostle plainly outlined the attitude that believers should sustain toward the civil authorities: "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." [Cf: The Review and Herald 08-01-12 para. 5] p. 93, Para. 5, [1912MS].

Those who were servants were advised to remain subject to their masters "with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy," the apostle explained, "if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye

called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls." [Cf: The Review and Herald 08-01-12 para. 6] p. 93, Para. 6, [1912MS].

The apostle exhorted the women in the faith to be chaste in conversation and modest in dress and deportment. "Whose adorning," he counseled, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." [Cf: The Review and Herald 08-01-12 para. 7] p. 94, Para. 1, [1912MS].

The lesson applies to believers in every age. "By their fruits ye shall know them." The inward adorning of a meek and quiet spirit is priceless. In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. "If any man will come after me," Christ said, "let him deny himself, and take up his cross, and follow me." Self-denial and sacrifice will mark the Christian's life. Evidence that the taste is converted will be seen in the dress of all who walk in the path cast up for the ransomed of the Lord. [Cf: The Review and Herald 08-01-12 para. 8] p. 94, Para. 2, [1912MS].

It is right to love beauty and to desire it; but God desires us to love and seek first the highest beauty, that which is imperishable. No outward adorning can compare in value or loveliness with that "meek and quiet spirit," the "fine linen, white and clean," which all the holy ones of earth will wear. This apparel will make them beautiful and beloved here, and will hereafter be their badge of admission to the palace of the King. His promise is, "They shall walk with me in white: for they are worthy." (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 08-01-12 para. 9] p. 94, Para. 3, [1912MS].

Looking forward with prophetic vision to the perilous times into which the church of Christ was to enter, the apostle exhorted the believers to steadfastness in the face of trial and suffering. "Beloved," he wrote, "think it not strange concerning the fiery trial which is to try you." [Cf: The Review and Herald 08-08-12 para. 1] p. 94, Para. 4, [1912MS].

Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading his children, that trying experiences come to them. Trials and obstacles are his chosen methods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. He sees that some have qualifications which, if rightly directed, could be used in the advancement of his work. In his providence he brings these souls into different positions and varied circumstances, that they may discover the defects that are concealed from their own knowledge. He gives them



opportunity to overcome these defects, and to fit themselves for service. Often he permits the fires of affliction to burn, that they may be purified. [Cf: The Review and Herald 08-08-12 para. 2] p. 94, Para. 5, [1912MS].

God's care for his heritage is unceasing. He suffers no affliction to come upon his children but such as is essential for their present and eternal good. He will purify his church, even as Christ purified the temple during his ministry on earth. All that he brings upon his people in test and trial comes that they may gain deeper piety and greater strength to carry forward the triumphs of the cross. [Cf: The Review and Herald 08-08-12 para. 3] p. 94, Para. 6, [1912MS].

There had been a time in Peter's experience when he was unwilling to see the cross in the work of Christ. When the Saviour made known to the disciples his impending sufferings and death, Peter exclaimed, "Be it far from thee, Lord: this shall not be unto thee." Self-pity, which shrank from fellowship with Christ in suffering, prompted Peter's remonstrance. It was to the disciple a bitter lesson, and one which he learned but slowly, that the path of Christ on earth lay through agony and humiliation. But in the heat of the furnace fire he was to learn its lesson. Now, when his once active form was bowed with the burden of years and labors, he could write, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." [Cf: The Review and Herald 08-08-12 para. 4] p. 95, Para. 1, [1912MS].

Addressing the church elders regarding their responsibilities as undershepherds of God's flock, the apostle wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." [Cf: The Review and Herald 08-08-12 para. 5] p. 95, Para. 2, [1912MS].

Those who occupy the position of undershepherds are to exercise a watchful diligence over the Lord's flock. This is not to be a dictatorial vigilance, but one that tends to encourage and strengthen and uplift. Ministry means more than sermonizing; it means earnest, personal labor. The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed-- faithful shepherds--who will not flatter God's people, nor treat them harshly, but who will feed them with the bread of life,--men who in their lives feel daily the converting power of the Holy Spirit, and who cherish a strong, unselfish love toward those for whom they labor. [Cf: The Review and Herald 08-08-12 para. 6] p. 95, Para. 3, [1912MS].

There is tactful work for the undershepherd to do as he is called to meet alienation, bitterness, envy, and jealousy in the church, and he will need to labor in the spirit of Christ to set things in order. Faithful warnings are to be given, sins rebuked, wrongs made right, not only by the minister's work in the pulpit, but by personal labor. The

wayward heart may take exception to the message, and the servant of God may be misjudged and criticized. Let him then remember that "the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [Cf: The Review and Herald 08-08-12 para. 7] p. 95, Para. 4, [1912MS].

The work of the gospel minister is "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God." If one entering upon this work chooses the least self-sacrificing part, contenting himself with preaching, and leaving the work of personal ministry for some one else, his labors will not be acceptable to God. Souls for whom Christ died are perishing for want of well-directed, personal labor; and he has mistaken his calling who, entering upon the ministry, is unwilling to do the personal work that the care of the flock demands. [Cf: The Review and Herald 08-08-12 para. 8] p. 95, Para. 5, [1912MS].

The spirit of the true shepherd is one of self-forgetfulness. He loses sight of self in order that he may work the works of God. By preaching of the word and by personal ministry in the homes of the people, he learns their needs, their sorrows, their trials; and, cooperating with the great Burden Bearer, he shares their afflictions, comforts their distresses, relieves their soul hunger, and wins their hearts to God. In this work the minister is attended by the angels of heaven, and he himself is instructed and enlightened in the truth that maketh wise unto salvation. [Cf: The Review and Herald 08-08-12 para. 9] p. 96, Para. 1, [1912MS].

In connection with his instruction to those in positions of trust in the church, the apostle outlined some general principles that were to be followed by all who were associated in church fellowship. The younger members of the flock were urged to follow the example of their elders in the practise of Christlike humility. "Likewise, ye younger, submit yourselves unto 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. 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." [Cf: The Review and Herald 08-08-12 para. 10] p. 96, Para. 2, [1912MS].

Thus Peter wrote to the believers at a time of peculiar trial to the church. Many had already become partakers of Christ's sufferings, and soon the church was to undergo a period of terrible persecution. Within a few brief years many of those who had stood as teachers and leaders in the church were to lay down their lives for the gospel. Soon grievous wolves were to enter in, not sparing the flock. But none of these things were to bring discouragement to those believers whose hopes were centered in Christ. With words of encouragement and good cheer Peter directed the minds of the believers from present trials and future scenes of suffering "to an inheritance incorruptible, and undefiled, and that fadeth not away." "The God of all grace," he fervently prayed, "who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish,

strengthen, settle you. To him be glory and dominion forever and ever. Amen." Mrs. E. G. White. [Cf: The Review and Herald 08-08-12 para. 11] p. 96, Para. 3, [1912MS].

By a misconception of the true nature and object of education many have been led into serious and even fatal errors. Such a mistake is made when the regulation of the heart or the establishment of right principles is neglected in an effort to secure intellectual culture, or when eternal interests are overlooked in the eager desire for temporal advantage. [Cf: The Review and Herald 08-22-12 para. 1] p. 96, Para. 4, [1912MS].

It is right for the youth to feel that they must reach the highest development of their natural powers. We would not restrict the education to which God has set no limit. But our attainments will avail nothing if not put to use for the honor of God and the good of humanity. Unless our knowledge is a steppingstone to the accomplishment of the highest purposes, it is worthless. [Cf: The Review and Herald 08-22-12 para. 2] p. 96, Para. 5, [1912MS].

The necessity of establishing Christian schools is urged upon me very strongly. In the schools of today many things are taught that are a hindrance rather than a blessing. Schools are needed where the Word of God is made the basis of education. Satan is the great enemy of God, and it is his constant aim to lead souls away from their allegiance to the King of heaven. He would have minds so trained that men and women will exert their influence on the side of error and moral corruption, instead of using their talents in the service of God. His object is effectually gained, when, by perverting their ideas of education, he succeeds in enlisting parents and teachers on his side; for a wrong education often starts the mind on the road to infidelity. [Cf: The Review and Herald 08-22-12 para. 3] p. 97, Para. 1, [1912MS].

In many of the schools and colleges of today, the conclusions which learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly made that if these learned men are correct, the Bible can not be. The thorns of skepticism are disguised; they are concealed by the bloom and verdure of science and philosophy. Skepticism is attractive to the human mind. The young see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is as he meant it should be. He nourishes every seed of doubt that is sown in young hearts, and soon a plentiful harvest of infidelity is reaped. [Cf: The Review and Herald 08-22-12 para. 4] p. 97, Para. 2, [1912MS].

We can not afford to allow the minds of our youth to be thus leavened; for it is on these youth we must depend to carry forward the work of the future. We desire for them something more than the opportunity for education in the sciences. The science of true education is the truth, which is to be so deeply impressed on the soul that it can not be obliterated by the error that everywhere abounds. [Cf: The Review and Herald 08-22-12 para. 5] p. 97, Para. 3, [1912MS].

The Word of God should have a place--the first place--in every system of education. As an educating power, it is of more value than the writings of all the philosophers of all ages. In its wide range of

style and subjects there is something to interest and instruct every mind, to ennoble every interest. The light of revelation shines undimmed into the distant past where human annals cast not a ray of light. There is poetry which has called forth the wonder and admiration of the world. In glowing beauty, in sublime and solemn majesty, in touching pathos, it is unequaled by the most brilliant productions of human genius. There is sound logic and impassioned eloquence. There are portrayed the noble deeds of noble men, examples of private virtue and public honor, lessons of piety and purity. [Cf: The Review and Herald 08-22-12 para. 6] p. 97, Para. 4, [1912MS].

There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction. Ruler and subject, master and servant, buyer and seller, borrower and lender, parent and child, teacher and student,--all may here find lessons of priceless worth. [Cf: The Review and Herald 08-22-12 para. 7] p. 97, Para. 5, [1912MS].

But above all else, the Word of God sets forth the plan of salvation: shows how sinful man may be reconciled to God, lays down the great principles of truth and duty which should govern our lives, and promises us divine aid in their observance. It reaches beyond this fleeting life, beyond the brief and troubled history of our race. It opens to our view the long vista of eternal ages,--ages undarkened by sin, undimmed by sorrow. It teaches us how we may share the habitations of the blessed, and bids us anchor our hopes and fix our affections there. [Cf: The Review and Herald 08-22-12 para. 8] p. 98, Para. 1, [1912MS].

The true motives of service are to be kept before old and young. The students are to be taught in such a way that they will develop into useful men and women. Every means that will elevate and ennoble them is to be employed. They are to be taught to put their powers to the best use. Physical and mental powers are to be equally taxed. Habits of order and discipline are to be cultivated. The power that is exerted by a pure, true life is to be kept before the students. This will aid them in the preparation for useful service. Daily they will grow purer and stronger, better prepared through His grace and a study of his Word, to put forth aggressive efforts against evil. [Cf: The Review and Herald 08-22-12 para. 9] p. 98, Para. 2, [1912MS].

True education is the inculcation of those ideas that will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. Such an education will renew the mind and transform the character. It will strengthen and fortify the mind against the deceptive whisperings of the adversary of souls, and enable us to understand the voice of God. It will fit the learned to become a coworker with Christ. [Cf: The Review and Herald 08-22-12 para. 10] p. 98, Para. 3, [1912MS].

If our youth gain this knowledge, they will be able to gain all the rest that is essential; but if not, all the knowledge they may acquire from the world will not place them in the ranks of the Lord. They may gather all the knowledge that books can give, and yet be ignorant of the first principles of that righteousness which could give them a character approved of God. [Cf: The Review and Herald 08-22-12 para. 11] p. 98, Para. 4, [1912MS].

Those who are seeking to acquire knowledge in the schools of earth should remember that another school also claims them as students,--the school of Christ. From this school the students are never graduated. Among the pupils are both old and young. Those who give heed to the instructions of the divine Teacher are constantly gaining more wisdom and nobility of soul, and thus they are prepared to enter that higher school, where advancement will continue throughout eternity. [Cf: The Review and Herald 08-22-12 para. 12] p. 98, Para. 5, [1912MS].

Infinite Wisdom sets before us the great lessons of life,--the lessons of duty and happiness. These are often hard to learn, but without them we can make no real progress. They may cost us effort, tears, and even agony; but we must not falter nor grow weary. It is in this world, amid its trials and temptations, that we are to gain a fitness for the society of the pure and holy angels. Those who become so absorbed in less important studies that they cease to learn in the school of Christ, are meeting with infinite loss. [Cf: The Review and Herald 08-22-12 para. 13] p. 98, Para. 6, [1912MS].

Every faculty, every attribute, with which the Creator has endowed the children of men, is to be employed for his glory; and in this employment is found its purest, noblest, happiest exercise. The principles of heaven should be made paramount in the life, and every advance step taken in the acquirement of knowledge or in the culture of the intellect should be a step toward the assimilation of the human to the divine. [Cf: The Review and Herald 08-22-12 para. 14] p. 99, Para. 1, [1912MS].

To many who place their children in our schools strong temptations will come because they desire them to secure what the world regards as the most essential education. But what constitutes the most essential education, unless it be the education to be obtained from that Book which is the foundation of all true knowledge? Those who regard as essential the knowledge to be gained along the line of worldly education are making a great mistake, one which will cause them to be swayed by opinions that are human and erring. [Cf: The Review and Herald 08-22-12 para. 15] p. 99, Para. 2, [1912MS].

Those who seek the education that the world esteems so highly are gradually led farther and farther from the principles of truth until they become educated worldlings. At what a price have they gained their education! They have parted with the Holy Spirit of God. They have chosen to accept what the world calls knowledge in place of the truths that God has committed to men through his ministers and prophets and apostles. [Cf: The Review and Herald 08-22-12 para. 16] p. 99, Para. 3, [1912MS].

Upon fathers and mothers devolves the responsibility of giving a Christian education to the children entrusted to them. In no case are they to let any line of business so absorb mind and time and talents that their children are allowed to drift until they are separated far from God. They are not to allow their children to slip out of their grasp into the hands of unbelievers. They are to do all in their power to keep them from imbibing the spirit of the world. They are to train them to become workers together with God. They are to God's human hand, fitting themselves and their children for an endless life. [Cf: The

Review and Herald 08-22-12 para. 17] p. 99, Para. 4, [1912MS].

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers on the earth, the Lord calls on those who are Israelites indeed to serve him. Gather your children into your own houses; gather them in from the classes who are voicing the words of Satan, who are disobeying the commandments of God. Let us in our educational work embrace far more of the children and youth, and there will be a whole army of missionaries raised up to work for God. [Cf: The Review and Herald 08-22-12 para. 18] p. 99, Para. 5, [1912MS].

Our educational institutions are to do much toward meeting the demands for trained workers for the mission fields. Workers are needed all over the world. The truth of God is to be carried to foreign lands, that those who are in darkness may be enlightened. Cultivated talents are needed in every part of the work of God. God has designed that our schools shall be an instrumentality for developing workers for him,-- workers of whom he will not be ashamed. He calls upon our young people to enter our schools, and quickly fit themselves for service. Mrs. E. G. White. [Cf: The Review and Herald 08-22-12 para. 19] p. 99, Para. 6, [1912MS].

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened. [Cf: The Review and Herald 08-29-12 para. 1] p. 100, Para. 1, [1912MS].

Satan is a persevering workman, an artful, deadly foe. Whenever an incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the mind with a desire for worldly amusement, that there may be no time for the question, How is it with my soul? [Cf: The Review and Herald 08-29-12 para. 2] p. 100, Para. 2, [1912MS].

We are living in an unfortunate age for the young. The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If their children are very wild, parents flatter themselves that when they are older and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, and suffer wrong principles to grow and strengthen, seeming not to discern the hidden dangers and the fearful ending of the path that seems to them the way of happiness. In many cases all the labor afterward bestowed upon these youth will avail nothing. [Cf: The Review and Herald 08-29-12 para. 3] p. 100, Para. 3,

[1912MS].

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the worldly influences that are encouraged by many church members. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. They do not discern the excellence of heavenly things, and therefore can not truly love them. Many profess to be Christians because Christianity is considered honorable. They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures. [Cf: The Review and Herald 08-29-12 para. 4] p. 100, Para. 4, [1912MS].

Some can enter the ballroom, and unite in all the amusements which it affords. Others can not go to such lengths as this, yet they can attend parties of pleasure, picnics, shows, and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers. [Cf: The Review and Herald 08-29-12 para. 5] p. 100, Para. 5, [1912MS].

In the present state of society it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. Children often become impatient under restraint, and wish to have their own way and to go and come as they please. Especially from the age of ten to eighteen they are inclined to feel that there can be no harm in going to worldly gatherings of young associates. But the experienced Christian parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds; and from a desire for their salvation, they should keep them back from these exciting amusements. [Cf: The Review and Herald 08-29-12 para. 6] p. 101, Para. 1, [1912MS].

When the children decide for themselves to leave the pleasures of the world, and to become Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents! Yet even then the labors of the parents must not cease. These youth have just commenced in earnest the warfare against sin, and against the evils of the natural heart, and they need in a special sense the counsel and watchcare of their parents. [Cf: The Review and Herald 08-29-12 para. 7] p. 101, Para. 2, [1912MS].

A Time of Trial Before the Young.--Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. [Cf: The Review and Herald 08-29-12 para. 8] p. 101, Para. 3, [1912MS].

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of

Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them; and they are a text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldling. [Cf: The Review and Herald 08-29-12 para. 9] p. 101, Para. 4, [1912MS].

God does not own the pleasure-seeker as his follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such can not enjoy the frivolous, empty conversation of the lover of the world. [Cf: The Review and Herald 08-29-12 para. 10] p. 101, Para. 5, [1912MS].

Separation from the World.--The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,--no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the Word of God will lead them to come out from all these things, and be separate. [Cf: The Review and Herald 08-29-12 para. 11] p. 101, Para. 6, [1912MS].

"By their fruits ye shall know them," the Saviour declared. All the true followers of Christ bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in me, 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. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Cf: The Review and Herald 08-29-12 para. 12] p. 102, Para. 1, [1912MS].

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in him. We can not advance in Christian experience until we put away everything that separates us from God. [Cf: The Review and Herald 08-29-12 para. 13] p. 102, Para. 2, [1912MS].

The great Head of the church, who has chosen his people out of the world, requires them to be separate from the world. He designs that the spirit of his commandments, by drawing his followers to himself, shall separate them from worldly elements. To love God and keep his commandments is far away from loving the world's pleasures, and its friendship. There is no concord between Christ and Belial. [Cf: The Review and Herald 08-29-12 para. 14] p. 102, Para. 3, [1912MS].

The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life



of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love me; and those that seek me early shall find me." They will find that "the path of the just is as the shining light, that shineth more and more unto the perfect day." [Cf: The Review and Herald 08-29-12 para. 15] p. 102, Para. 4, [1912MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Mrs. E. G. White. [Cf: The Review and Herald 08-29-12 para. 16] p. 102, Para. 5, [1912MS].

More than half a century had passed since the organization of the Christian church. During that time the gospel message had been constantly opposed. Its enemies had never relaxed their efforts, and had at last succeeded in enlisting the power of the Roman emperor against the Christians. [Cf: The Review and Herald 09-05-12 para. 1] p. 102, Para. 6, [1912MS].

In the terrible persecution that followed, the apostle John did much to confirm and strengthen the faith of the believers. He bore a testimony which his adversaries could not controvert, and which helped his brethren to meet with courage and loyalty the trials that came upon them. When the faith of the Christians would seem to waver under the fierce opposition they were forced to meet, the old, tried servant of Jesus would repeat with power and eloquence the story of the crucified and risen Saviour. He steadfastly maintained his faith, and from his lips came ever the same glad message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." [Cf: The Review and Herald 09-05-12 para. 2] p. 103, Para. 1, [1912MS].

John lived to be very old. He witnessed the destruction of Jerusalem and the ruin of the stately temple. The last survivor of the disciples who had been intimately connected with the Saviour, his message had great influence in setting forth the fact that Jesus was the Messiah, the Redeemer of the world. No one could doubt his sincerity, and through his teachings many were continually turning from unbelief. [Cf: The Review and Herald 09-05-12 para. 3] p. 103, Para. 2, [1912MS].

The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John's testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced. [Cf: The Review and Herald 09-05-12 para. 4] p. 103, Para. 3, [1912MS].

John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle's doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple's death. [Cf: The Review and Herald 09-05-12 para. 5] p. 103, Para. 4, [1912MS].

John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers. The emperor Domitian was filled with rage. He could not dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice. [Cf: The Review and Herald 09-05-12 para. 6] p. 103, Para. 5, [1912MS].

John was cast into a caldron of boiling oil; but the Lord preserved the life of his faithful servant, even as he preserved the three Hebrews in the fiery furnace. As the words were spoken, Thus perish all who believe in that deceiver, Jesus Christ of Nazareth, John declared, My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture him. He gave his life to save the world. I am honored in being permitted to suffer for his sake. I am a weak, sinful man. Christ was holy, harmless, undefiled. He did no sin, neither was guile found in his mouth. These words had their influence, and John was removed from the caldron by the very men who had cast him in. [Cf: The Review and Herald 09-05-12 para. 7] p. 103, Para. 6, [1912MS].

Again the hand of persecution fell heavily upon the apostle. By the emperor's decree, John was banished to the isle of Patmos, condemned, "for the word of God, and for the testimony of Jesus Christ." Here, his enemies thought, his influence would no longer be felt, and he must finally die of hardship and distress. [Cf: The Review and Herald 09-05-12 para. 8] p. 104, Para. 1, [1912MS].

To outward appearance, the enemies of truth were triumphing, but God's hand was moving unseen in the darkness. God permitted his faithful servant to be placed where Christ could give him a more wonderful revelation of himself, and of divine truth for the enlightenment of the churches. In exiling John the enemies of truth had hoped to silence forever the voice of the faithful disciple; but on Patmos he received a message, the influence of which his enemies could not destroy, and which was to continue to strengthen the church to the end of time. Though not released from the responsibility of their wrong act, those who exiled John became instruments in the hands of God to carry out his purpose; and the very effort to extinguish the light placed the truth in bold relief. [Cf: The Review and Herald 09-05-12 para. 9] p. 104, Para. 2, [1912MS].

Patmos, a barren, rocky island in the Aegean Sea, had been chosen by the Roman government as a place of banishment for criminals; but to the servant of God this gloomy abode became the gate of heaven. Here, shut away from the busy scenes of life, and from the active labors of former years, he had the companionship of God and Christ and the heavenly angels, and from them he received instruction for the church for all

future time. The events that would take place in the closing scenes of this earth's history were outlined before him; and there he wrote out the visions he received from God. When his voice could no longer testify to the One whom he loved and served, the messages given him on that barren coast were to go forth as a lamp that burneth, declaring the sure purpose of the Lord concerning every nation on the earth. [Cf: The Review and Herald 09-05-12 para. 10] p. 104, Para. 3, [1912MS].

Among the cliffs and rocks of Patmos, John held communion with his Maker. He reviewed his past life, and at thought of the blessings he had received, peace filled his heart. He had lived the life of a Christian, and he could say in faith, "We know that we have passed from death unto life." Not so the emperor who had banished him. He could look back only on fields of warfare and carnage, on desolated homes, on weeping widows and orphans, the fruit of his ambitious desire for preeminence. [Cf: The Review and Herald 09-05-12 para. 11] p. 104, Para. 4, [1912MS].

In his isolated home John was able to study more closely than ever before the manifestations of divine power as recorded in the book of nature and in the pages of inspiration. To him it was a delight to meditate on the work of creation, and to adore the divine Architect. In former years his eyes had been greeted by the sight of forest covered hills, green valleys, and fruitful plains; and in the beauties of nature it had ever been his delight to trace the wisdom and skill of the Creator. He was now surrounded by scenes that to many would appear gloomy and uninteresting; but to John it was otherwise. While his surroundings might be desolate and barren, the blue heavens that bent above him were as bright and beautiful as the skies above his loved Jerusalem. In the wild, rugged rocks, in the mysteries of the deep, in the glories of the firmament, he read important lessons. All bore the message of God's power and glory. [Cf: The Review and Herald 09-05-12 para. 12] p. 104, Para. 5, [1912MS].

All around him the apostle beheld witnesses to the flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth, by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath. In the voice of many waters--deep calling unto deep--the prophet heard the voice of the Creator. The sea, lashed to fury by the merciless winds, represented to him the wrath of an offended God. The mighty waves, in their terrible commotion restrained within limits appointed by an invisible hand, spoke of the control of an infinite Power. And in contrast he realized the weakness and folly of mortals, who, though but worms of the dust, glory in their supposed wisdom and strength, and set their hearts against the Ruler of the universe, as if God were altogether such a one as themselves. By the rocks he was reminded of Christ, the Rock of his strength, in whose shelter he could hide without fear. From the exiled apostle on rocky Patmos there went up the most ardent longing of soul after God, the most fervent prayers. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 09-05-12 para. 13] p. 105, Para. 1, [1912MS].

The history of John affords a striking illustration of the way in which God can use aged workers. When John was exiled to the isle of Patmos, there were many who thought him to be past service, an old and

broken reed, ready to fall at any time. But the Lord saw fit to use him still. Though banished from the scenes of his former labor, he did not cease to bear witness to the truth. Even in Patmos he made friends and converts. His was a message of joy, proclaiming a risen Saviour who on high was interceding for his people until he should return to take them to himself. And it was after John had grown old in the service of his Lord that he received more communications from heaven than he had received during the rest of his lifetime. [Cf: The Review and Herald 09-12-12 para. 1] p. 105, Para. 2, [1912MS].

The most tender regard should be cherished for those whose life interest has been bound up with the work of God. These aged workers have stood faithful amid storm and trial. They may have infirmities, but they still possess talents that qualify them to stand in their place in God's cause. Though worn, and unable to bear the heavier burdens that younger men can and should carry, the counsel that they can give is of the highest value. [Cf: The Review and Herald 09-12-12 para. 2] p. 105, Para. 3, [1912MS].

They may have made mistakes, but from their failures they have learned to avoid errors and dangers, and are they not therefore competent to give wise counsel? They have borne test and trial, and though they have lost some of their vigor, the Lord does not lay them aside. He gives them special grace and wisdom. [Cf: The Review and Herald 09-12-12 para. 3] p. 105, Para. 4, [1912MS].

Those who have served their Master when the work went hard, who endured poverty, and remained faithful when there were few to stand for truth, are to be honored and respected. The Lord desires the younger laborers to gain wisdom, strength, and maturity by association with these faithful men. Let the younger men realize that in having such workers among them they are highly favored. Let them give them an honored place in their councils. [Cf: The Review and Herald 09-12-12 para. 4] p. 105, Para. 5, [1912MS].

As those who have spent their lives in the service of Christ draw near to the close of their earthly ministry, they will be impressed by the Holy Spirit to recount the experiences that they have had in connection with his work. The record of his wonderful dealings with his people, of his great goodness in delivering them from trial, should be repeated to those newly come to the faith. God desires the old and tried laborers to stand in their place, doing their part to save men and women from being swept downward by the mighty current of evil. He desires them to keep the armor on till he bids them lay it down. [Cf: The Review and Herald 09-12-12 para. 5] p. 106, Para. 1, [1912MS].

In the experience of the apostle John during his persecution, there is a lesson of wonderful strength and comfort for the people of God. God does not prevent the plottings of wicked men, but he causes their devices to work for good to those who in trial and conflict maintain their faith and loyalty. Often the gospel worker carries on his work amid storms of persecution, bitter opposition, and unjust reproach. At such times let him remember that the experience to be gained in the furnace of trial and affliction is worth more than all the pain it costs. Thus God brings his children near to him, that he may show them their weakness and his strength. He teaches them to lean on him. Thus he prepares them to meet emergencies, to fill positions of trust, and

to accomplish the great purpose for which their powers were given them. [Cf: The Review and Herald 09-12-12 para. 6] p. 106, Para. 2, [1912MS].

In all ages God's appointed witnesses have exposed themselves to reproach and persecution for the truth's sake. Joseph was maligned and persecuted because he preserved his virtue and integrity. David, the chosen messenger of God, was hunted like a beast of prey by his enemies. Daniel was cast into a den of lions because he was true to his allegiance to heaven. Job was deprived of his worldly possessions, and so afflicted in body that he was abhorred by his relatives and friends; yet he maintained his integrity. Jeremiah could not be deterred from speaking the words that God had given him to speak; and his testimony so enraged the king and princes that he was cast into a loathsome pit. Stephen was stoned because he preached Christ and him crucified. Paul was imprisoned, beaten with rods, stoned, and finally put to death because he was a faithful messenger for God to the Gentiles. And John was banished to the isle of Patmos "for the word of God, and for the testimony of Jesus Christ." [Cf: The Review and Herald 09-12-12 para. 7] p. 106, Para. 3, [1912MS].

These examples of human steadfastness bear witness to the faithfulness of God's promises,--of his abiding presence and sustaining grace. They testify to the power of faith to withstand the powers of the world. It is the work of faith to rest in God in the darkest hour, to feel, however sorely tried and tempest tossed, that our Father is at the helm. The eye of faith alone can look beyond the things of time to estimate aright the worth of eternal riches. [Cf: The Review and Herald 09-12-12 para. 8] p. 106, Para. 4, [1912MS].

Jesus does not present to his followers the hope of attaining earthly glory and riches, of living a life free from trial. Instead, he calls upon them to follow him in the path of self-denial and reproach. He who came to redeem the world was opposed by the united forces of evil. In an unpitiful confederacy, evil men and evil angels arrayed themselves against the Prince of Peace. His every word and act revealed divine compassion, yet his unlikeness to the world provoked the bitterest hostility. [Cf: The Review and Herald 09-12-12 para. 9] p. 106, Para. 5, [1912MS].

So it will be with all who will live godly in Christ Jesus. Persecution and reproach await all who are imbued with the Spirit of Christ. The character of the persecution changes with the times, but the principle--the spirit that underlies it--is the same that has slain the chosen of the Lord ever since the days of Abel. [Cf: The Review and Herald 09-12-12 para. 10] p. 107, Para. 1, [1912MS].

In all ages Satan has persecuted the people of God. He has tortured them and put them to death, but in dying they became conquerors. They bore witness to the power of One mightier than Satan. Wicked men may torture and kill the body, but they can not touch the life that is hid with Christ in God. They can incarcerate men and women in prison walls, but they can not bind the spirit. [Cf: The Review and Herald 09-12-12 para. 11] p. 107, Para. 2, [1912MS].

Through trial and persecution the glory--the character--of God is revealed in his chosen ones. The believers in Christ, hated and

persecuted by the world, are educated and disciplined in the school of Christ. On earth they walk in narrow paths; they are purified in the furnace of affliction. They follow Christ through sore conflicts; they endure self-denial, and experience bitter disappointments; but their experience teaches them the guilt and woe of sin, and they look upon it with abhorrence. Being partakers of Christ's sufferings, they can look beyond the gloom to the glory, saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Mrs. E. G. White. [Cf: The Review and Herald 09-12-12 para. 12] p. 107, Para. 3, [1912MS].

In the second letter addressed by Peter to those who had obtained "like precious faith" with himself, the apostle sets forth the divine plan for the development of Christian character. He writes:-- [Cf: The Review and Herald 09-19-12 para. 1] p. 107, Para. 4, [1912MS].

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath 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: The Review and Herald 09-19-12 para. 2] p. 107, Para. 5, [1912MS].

"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 09-19-12 para. 3] p. 107, Para. 6, [1912MS].

These words are full of instruction, and strike the keynote of victory. The apostle presents before the believers the ladder of Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus he is made unto us wisdom, and righteousness, and sanctification, and redemption. [Cf: The Review and Herald 09-19-12 para. 4] p. 107, Para. 7, [1912MS].

God has called his people to glory and virtue, and these will be manifest in the lives of all who are truly connected with him. Having become partakers of the heavenly gift, they are to go on to perfection, being "kept by the power of God through faith." It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him. [Cf: The Review and Herald 09-19-12 para. 5] p. 108, Para. 1, [1912MS].

Having received the faith of the gospel, the next work of the believer

is to add to his character virtue, and thus cleanse the heart and prepare the mind for the reception of the knowledge of God. This knowledge is the foundation of all true education and of all true service. It is the only real safeguard against temptation; and it is this alone that can make one like God in character. Through the knowledge of God and of his Son Jesus Christ, are given to the believer "all things that pertain unto life and godliness." No good gift is withheld from him who sincerely desires to obtain the righteousness of God. [Cf: The Review and Herald 09-19-12 para. 6] p. 108, Para. 2, [1912MS].

"This is life eternal," Christ said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." And the prophet Jeremiah declared: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Scarcely can the human mind comprehend the breadth and depth and height of the spiritual attainments of him who gains this knowledge. [Cf: The Review and Herald 09-19-12 para. 7] p. 108, Para. 3, [1912MS].

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection, and places before us the example of Christ's character. In his humanity, perfected by a life of constant resistance of evil, the Saviour showed that through cooperation with divinity human beings may in this life attain to perfection of a character. This is God's assurance to us that we too may obtain complete victory. [Cf: The Review and Herald 09-19-12 para. 8] p. 108, Para. 4, [1912MS].

Before the believer is held out the wonderful possibility of being like Christ, obedient to all the principles of the law. But of himself man is utterly unable to reach this condition. The holiness that God's Word declares he must have before he can be saved, is the result of the working of divine grace, as he bows in submission to the discipline and restraining influences of the Spirit of truth. Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience. The part of the Christian is to persevere in overcoming every fault. Constantly he is to pray to the Saviour to heal the disorders of his sinsick soul. He has not the wisdom nor the strength to overcome; these belong to the Lord, and he bestows them on those who in humiliation and contrition seek him for help. [Cf: The Review and Herald 09-19-12 para. 9] p. 108, Para. 5, [1912MS].

The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their

struggle against the evils that beset them. [Cf: The Review and Herald 09-19-12 para. 10] p. 109, Para. 1, [1912MS].

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure--the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins." [Cf: The Review and Herald 09-19-12 para. 11] p. 109, Para. 2, [1912MS].

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 09-19-12 para. 12] p. 109, Para. 3, [1912MS].

For many years Peter had been urging the believers to grow in grace and in a knowledge of the truth; and now, knowing that soon he would be called upon to suffer martyrdom for his faith, he once more drew attention to the precious privileges within the reach of every believer. In the full assurance of his faith, the aged disciple exhorted his brethren to steadfastness of purpose in the Christian life. "Give diligence," he pleaded, "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." Precious assurance! Glorious is the hope set before the believer as he advances by faith toward the heights of Christian perfection! [Cf: The Review and Herald 09-26-12 para. 1] p. 109, Para. 4, [1912MS].

"I will not be negligent," the apostle continues, "to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance." [Cf: The Review and Herald 09-26-12 para. 2] p. 109, Para. 5, [1912MS].

The apostle was well qualified to speak of the purposes of God concerning the human race; for during the earthly ministry of Christ he had seen and heard much that pertained to the kingdom of God. "We have not followed cunningly devised fables," he reminded the believers, "when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount." [Cf: The Review and Herald 09-26-12 para. 3] p. 110, Para. 1, [1912MS].



Convincing as was this evidence of the certainty of the believers' hope, there was yet another still more convincing in the witness of prophecy, through which the faith of all might be confirmed and securely anchored. "We have also," Peter declared, "a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts: knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." [Cf: The Review and Herald 09-26-12 para. 4] p. 110, Para. 2, [1912MS].

While exalting the "sure word of prophecy" as a safe guide in times of peril, the apostle solemnly warned the church against the torch of false prophecy, which would be uplifted by "false teachers," who would privily bring in "damnable heresies, even denying the Lord." These false teachers arising in the church are accounted true by many of their brethren in the faith, but the apostle compared them to "wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever." "The latter end is worse with them," he declared, "than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." [Cf: The Review and Herald 09-26-12 para. 5] p. 110, Para. 3, [1912MS].

Looking down through the ages to the close of time, Peter was inspired to outline conditions that would exist in the world just prior to the second coming of Christ. "There shall come in the last days scoffers," he wrote, "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." But "when they shall say, Peace and safety; then sudden destruction cometh upon them." Not all, however, would be ensnared by the enemy's devices. As the end of all things earthly approached, there would be faithful ones able to discern the signs of the times. While a larger number of professing believers would deny their faith by their works, there would be a remnant who would endure to the end. [Cf: The Review and Herald 09-26-12 para. 6] p. 110, Para. 4, [1912MS].

Peter kept alive in his heart the hope of Christ's return, and he assured the church of the certain fulfilment of the Saviour's promise, "If I go and prepare a place for you, I will come again, and receive you unto myself." To the tried and faithful ones the coming might seem long delayed, but the apostle assured them: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. [Cf: The Review and Herald 09-26-12 para. 7] p. 110, Para. 5, [1912MS].

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new

heavens and a new earth, wherein dwelleth righteousness. [Cf: The Review and Herald 09-26-12 para. 8] p. 111, Para. 1, [1912MS].

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found to him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." [Cf: The Review and Herald 09-26-12 para. 9] p. 111, Para. 2, [1912MS].

In the providence of God, Peter was permitted to close his ministry in Rome, where his imprisonment was ordered by the emperor Nero about the time of Paul's final arrest. Thus the two veteran apostles, who for many years had been widely separated in their labors, were called upon to bear their last witness for Christ in the world's metropolis, and upon its soil to shed their blood as the seed of a vast harvest of saints and martyrs. [Cf: The Review and Herald 09-26-12 para. 10] p. 111, Para. 3, [1912MS].

Since his reinstatement after his denial of Christ, Peter had unflinchingly braved danger, and had shown a noble courage and boldness in preaching a crucified, risen, and ascended Saviour. As he lay in his cell, he called to mind the words that Christ had spoken to him: "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Thus Jesus had made known to the disciple the very manner of his death, and even foretold the stretching of his hands upon the cross. [Cf: The Review and Herald 09-26-12 para. 11] p. 111, Para. 4, [1912MS].

Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of his trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin, and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor, he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter. Mrs. E. G. White. [Cf: The Review and Herald 09-26-12 para. 12] p. 111, Para. 5, [1912MS].

Notwithstanding all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. The opinion of men has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons, as they

themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. [Cf: The Review and Herald 10-03-12 para. 1] p. 112, Para. 1, [1912MS].

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning, he created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God had created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the garden of Eden. [Cf: The Review and Herald 10-03-12 para. 2] p. 112, Para. 2, [1912MS].

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, 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 10-03-12 para. 3] p. 112, Para. 3, [1912MS].

It was God's purpose to alleviate by toil the evil that was brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall. [Cf: The Review and Herald 10-03-12 para. 4] p. 112, Para. 4, [1912MS].

The public feeling is that manual labor is degrading; yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten. [Cf: The Review and Herald 10-03-12 para. 5] p. 112, Para. 5, [1912MS].

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make

their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do." [Cf: The Review and Herald 10-03-12 para. 6] p. 113, Para. 1, [1912MS].

A stagnant pool soon becomes offensive; but a flowing brook spreads health and gladness over the land. The one is a symbol of the idle, the other of the industrious. [Cf: The Review and Herald 10-03-12 para. 7] p. 113, Para. 2, [1912MS].

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of man has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. [Cf: The Review and Herald 10-03-12 para. 8] p. 113, Para. 3, [1912MS].

In Israel, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was regarded as essential for every woman. And skill in useful duties was looked upon as an honor to women of all stations in life. [Cf: The Review and Herald 10-03-12 para. 9] p. 113, Para. 4, [1912MS].

In the schools of the prophets, various industries were taught, and many of the students supported themselves by manual labor. [Cf: The Review and Herald 10-03-12 para. 10] p. 113, Para. 5, [1912MS].

The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example Christ has dignified useful labor. From his earliest years, he lived a life of toil. The greater part of his earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which he lived, going to and returning from his humble toil; and ministering angels attended him as he walked side by side with peasants and laborers, unrecognized and unhonored. [Cf: The Review and Herald 10-03-12 para. 11] p. 113, Para. 6, [1912MS].

When he went forth to contribute to the support of the family by his daily toil, he possessed the same power as when on the shores of Galilee he fed five thousand hungry souls with five loaves and two fishes. But he did not employ his divine power to lessen his burdens or lighten his toil. He had taken upon himself the form of humanity, with all its attendant ills, and he did not flinch from its severest trials. He lived in a peasant's home; he was clothed with coarse garments; he mingled with the lowly; he toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable. [Cf: The Review and Herald 10-03-12 para. 12] p. 113, Para. 7, [1912MS].

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in him who is

wonderful in counsel and excellent in working. The skilful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, he desires to control our minds, that we may do perfect work. Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. [Cf: The Review and Herald 10-03-12 para. 13] p. 114, Para. 1, [1912MS].

There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men. This is of more value than any bank deposit, and should be more highly prized; for through the possibilities that it affords for enabling men to lead a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that can not be purchased with gold or silver, houses or land; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means. [Cf: The Review and Herald 10-03-12 para. 14] p. 114, Para. 2, [1912MS].

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered. But it is "the hand of the diligent" that "maketh rich." And while indolence and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He becometh poor that dealeth with a slack hand." [Cf: The Review and Herald 10-03-12 para. 15] p. 114, Para. 3, [1912MS].

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours. [Cf: The Review and Herald 10-03-12 para. 16] p. 114, Para. 4, [1912MS].

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. The prophet Ezekiel declares: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. It is the working man or woman who sees something great and good in life, and who is willing to bear its responsibilities with faith and hope. [Cf: The Review and Herald 10-03-12 para. 17] p. 114, Para. 5, [1912MS].

The essential lesson of contented industry in the necessary duties of life, is yet to be learned by the larger number of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of everyday life, and ordering every transaction according to the standard of God's Word. But this is what the Lord requires. [Cf: The Review and Herald 10-03-12 para. 18] p. 115, Para. 1, [1912MS].

The apostle Paul regarded idleness as a sin. He learned the trade of tentmaking in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in everyday toil God is to be honored. His toil hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister. [Cf: The Review and Herald 10-03-12 para. 19] p. 115, Para. 2, [1912MS].

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers; they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy laden rest is promised. It is the faithful servant who will be welcomed from his labors to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary. Mrs. E. G. White. [Cf: The Review and Herald 10-03-12 para. 20] p. 115, Para. 3, [1912MS].

God does not commend nor confirm men in impenitence, for this condition of the human heart does not glorify him, nor work good for humanity. God sheds light upon the souls of men, he grants them opportunities and privileges; and if these are not improved, if the precious moments of probation are neglected, the measure of the light given will be the measure of the guilt incurred through this inexcusable neglect of the gifts of God. The Saviour said, "If therefore the light that is in thee be darkness, how great is that darkness!" We are told that the Lord hardened Pharaoh's heart. The repeated refusals of the king to hear the word of the Lord, called forth more direct, more urgent and forcible messages. At each rejection of light, the Lord manifested a more marked display of his power; but the king's obstinacy increased with every new evidence of the power and majesty of the God of heaven, until the last arrow of mercy was exhausted from the divine quiver. Then the man was utterly hardened by his own persistent resistance. Pharaoh sowed obstinacy, and he reaped a harvest of the same in his character. The Lord could do nothing more to convince him, for he was barricaded in obstinacy and prejudice, where the Holy Spirit could not find access to his heart. Pharaoh was given up to his own unbelief and hardness of heart. Infidelity produced

infidelity. When Pharaoh hardened his heart on the first exhibition of God's power, he made himself more capable of a second rejection of God's power. Pride and stubbornness held him in bondage, and hindered him from acknowledging the warnings of God. It was contrary to the nature of Pharaoh to change after once having given expression to his purpose not to believe. [Cf: The Review and Herald 10-24-12 para. 1] p. 115, Para. 4, [1912MS].

What Pharaoh has done, will be done again and again by men until the close of probation. God destroys no man; but when a man stifles conviction, when he turns from evidence, he is sowing unbelief and will reap as he has sown. As it was with Pharaoh, so it will be with him; when clearer light shines upon the truth, he will meet it with increased resistance, and the work of hardening the heart will go on with each rejection of the increasing light of heaven. In simplicity and truth we would speak to the impenitent in regard to the way in which men destroy their own souls. You are not to say that God is to blame, that he has made a decree against you. No, he is not willing that any should perish, but that all should come to the knowledge of the truth, and to the haven of eternal bliss. No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. God follows men with appeals and warnings and assurances of compassion until further opportunities and privileges would be wholly in vain. The responsibility rests upon the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power; and thus he will pass from one stage of indifference to another, until at last the light will fail to impress him, and he will cease to respond in any measure to the Spirit of God. [Cf: The Review and Herald 10-24-12 para. 2] p. 116, Para. 1, [1912MS].

Those who claim to be Christians are in continual need of a power outside of and beyond themselves. They need to watch unto prayer, and to place themselves under the guardianship of God, else they will be overcome by the enemy. The Christian must look to God, as a servant to his master, as a handmaid to her mistress, saying, "Lord, what wilt thou have me to do?" The servant of God must use his ability in such a way that it will bring glory to God. When he yields himself to the control of the Spirit of God, he will be renewed, transformed into the image of Christ. He will give his affections to God, he will be enlightened, strengthened, and sanctified, and will become a channel of light to the world. [Cf: The Review and Herald 10-24-12 para. 3] p. 116, Para. 2, [1912MS].

But the sinner who refuses to give himself to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Passion controls him, his judgment is blinded, reason is dethroned, and impetuous desires sway him, now here, now there. The truth will have but little influence over him, for there is in human nature, when separated from the Source of truth, a continual opposition to God's will and ways. The physical, mental, and moral being are all under the control of rash impulses. The affections are depraved, and every faculty entrusted to man for wise improvement is demoralized. The man is dead in trespasses and sins. Inclination moves, passion holds the control, and his appetite is under the sway of a power of which he is not aware. He talks of liberty, of freedom of action, while he is in most abject slavery. He is not his

own. He is not allowed to see the beauty of the truth; for the carnal mind is enmity against God, and not subject to his law. He views truth as falsehood, and falsehood as truth. The mind controlled by Satan is weak in moral power. Can such a one without change be taken into a holy heaven?--O, no; it would be no mercy to the impenitent sinner to place him in the society of the angels. [Cf: The Review and Herald 10-24-12 para. 4] p. 116, Para. 3, [1912MS].

When the wicked dead are raised from the grave, they come up with the tastes, habits, and characters that they formed in the time of probation. A sinner is not raised a saint, neither is a saint raised a sinner. The sinner could not be happy in the companionship of the saints in light, with Jesus, with the Lord of hosts; for on every side will be heard the song of praise and thanksgiving; and honor will be ascribed to the Father and the Son. A song will be raised that the unsanctified, unholy ones have never learned, and it will be out of harmony with their depraved tastes and desires. It will be unbearable to them. The apostle John heard this song. He says, "I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." It is impossible for the sinner to enjoy the bliss of heaven. Mrs. E. G. White. [Cf: The Review and Herald 10-24-12 para. 5] p. 117, Para. 1, [1912MS].

"Sanctify them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we may serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O, may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is a son of God. [Cf: The Review and Herald 10-31-12 para. 1] p. 117, Para. 2, [1912MS].

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness; and he would have us work away from self, that we may become kind in thought and word and deed. We must cease to think and talk of self, cease to make our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves



need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body. [Cf: The Review and Herald 10-31-12 para. 2] p. 117, Para. 3, [1912MS].

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's longsuffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the spirit of Christ, and know how to deal with our brethren and neighbors! [Cf: The Review and Herald 10-31-12 para. 3] p. 118, Para. 1, [1912MS].

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another loved as Christ has loved a lost race of rebels, they would by every means possible seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such an one in the spirit of meekness." If you do this, you will probably succeed in bringing our erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way. (To be [Cf: The Review and Herald 10-31-12 para. 4] p. 118, Para. 2, [1912MS].

There are too many among those who profess to be followers of Christ who seek to excuse their own defects by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderous throng who exulted in his humiliation and trial in the judgment hall, could not bring from him one look or word of resentment or impatience. He was the majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving

service for others. [Cf: The Review and Herald 11-07-12 para. 1] p. 118, Para. 3, [1912MS].

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives. [Cf: The Review and Herald 11-07-12 para. 2] p. 119, Para. 1, [1912MS].

"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity. When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance. [Cf: The Review and Herald 11-07-12 para. 3] p. 119, Para. 2, [1912MS].

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off of Satan's side. It is true that you should give no occasion for faultfinding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of

influence. God would have you appear at your best under all circumstances, in the presence of those who are inferior to you as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light. Mrs. E. G. White. [Cf: The Review and Herald 11-07-12 para. 4] p. 119, Para. 3, [1912MS].

(Reading for Sabbath, December 14)--The Saviour's words, "Ye are the light of the world," point to the fact that he has committed to his followers a worldwide mission. As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth. If the church of Christ were fulfilling the purpose of our Lord, light would be shed upon all that sit in darkness and in the region and shadow of death; instead of congregating together and shunning responsibility and cross-bearing, the members of the church would scatter into all lands, letting the light of Christ shine out from them, working as he did for the salvation of souls, and this "gospel of the kingdom" would speedily be carried to all the world. [Cf: The Review and Herald 11-14-12 para. 1] p. 120, Para. 1, [1912MS].

From all countries the Macedonian call is sounding. "Come over and help us." God has opened fields before us. Heavenly beings have been cooperating with men. Providence is going before us, and divine power is working with human effort. Blind indeed must be eyes that do not see the working of the Lord, and deaf the ears that do not hear the call of the true Shepherd to his sheep. Some have heard the call of God, and have responded. Let every sanctified heart now respond, by seeking to proclaim the lifegiving message. If men and women in humility and faithfulness will take up their God-given, appointed work, divine power will be revealed in the conversion of many to the truth. Wonderful will be the results of their efforts. [Cf: The Review and Herald 11-21-12 para. 2] p. 120, Para. 2, [1912MS].

The Lord is bidding his people in every place to sow beside all waters. It means much to obey his command. It means a continual imparting of the gifts we have received from Heaven. The cause of God needs consecrated workers, and it needs money. Shall we continue to spend our means for things that are unessential, while a neglected work

remains undone? Shall we not rather repent of our indifference toward this work, and pray for spiritual discernment to see and understand, as we should, its urgent needs? [Cf: The Review and Herald 11-21-12 para. 3] p. 120, Para. 3, [1912MS].

The spirit of liberality is the spirit of heaven. Christ's self-sacrificing love is revealed upon the cross. That man might be saved, he gave all that he had, and then gave himself. The cross of Christ appeals to the benevolence of every follower of the blessed Saviour. The spirit here illustrated is to give, give. This carried out in actual benevolence and good works, is the true fruit of the Christian life. [Cf: The Review and Herald 11-21-12 para. 4] p. 120, Para. 4, [1912MS].

The work of God needs men and women who have learned of Christ. The moment God's workmen see him as he is, that moment they will see themselves as they are, and will ask him to make them what they ought to be. Selfishness makes men hindrances instead of helps. In God's light we can see our defects; and in his strength we can remedy them. [Cf: The Review and Herald 11-21-12 para. 5] p. 120, Para. 5, [1912MS].

At the final day, when the earth shall perish, he who has laid up treasures in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather round the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others.--a large company brought into the haven of rest as the result of our faithful labors, there to lay their crowns at Jesus' feet, and praise him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls! [Cf: The Review and Herald 11-21-12 para. 6] p. 120, Para. 6, [1912MS].

The nearer we come to the close of this earth's history, the more delusive will be the snares of the enemy. As time passes, his attacks will grow fiercer and more frequent. Satan's supreme effort is made to ensnare and deceive if possible the very elect,--the church and ministers of Christ. With all their ingenuity he and his agencies are working to deceive if possible the very elect. If he can lull them to indifference to their high calling, his triumph is certain. What is needed at this time is thorough conversion and wholehearted consecration. He who is closely connected with Christ will be strengthened to withstand the enemy's devices. Our safety lies in practising heartily the truths of the Bible. By humbling ourselves before God, we invite his saving power. [Cf: The Review and Herald 11-21-12 para. 7] p. 121, Para. 1, [1912MS].

A great work is to be done in foreign fields; and just as verily a great is to be done in the home field; for it is by consecrated, faithful effort in the home field that workers are to be won for God who will go forth to proclaim the truth in foreign fields. At this time, when the enemy is working as never before to engross the minds of men and women, we should be laboring with increasing activity. Diligently, disinterestedly, we are to proclaim the last message of mercy in the cities--in the highways and byways. All classes are to be

reached. As we labor, we shall meet with different nationalities. None are to be passed by unwarned. The Lord Jesus was the gift of God to the entire world--not to the higher classes alone, and not to one nationality, to the exclusion of others. His saving grace encircles the world. Whosoever will, may drink of the water of life. A world is waiting to hear the message of present truth. And while the servants of God are aroused to give light, all nationalities are represented as pressing into service as instrumentalities of divine choosing. [Cf: The Review and Herald 11-21-12 para. 8] p. 121, Para. 2, [1912MS].

There are many who long for special talent with which to do some wonderful work, while the duties lying close at hand, the performance of which would make the life fragrant, are lost sight of. Let such ones go to work, taking up the work lying directly in their pathway. Success depends not so much on talent as on sanctified energy and willingness. It is not the possession of splendid talents that will enable us to overcome and to serve, but the conscientious performance of daily duties, the lowly spirit, the contented disposition, the unaffected, sincere interest in the welfare of others. If the love of Christ fills the heart, this love will be manifested in the life. [Cf: The Review and Herald 11-21-12 para. 9] p. 121, Para. 3, [1912MS].

If you have a fitness for a special line of service, this will be seen as you do your best in the work nearest to you. Be faithful and thorough in all that you do. Do not be discouraged if the beginning you make seems small, but set your mark high, and put forth earnest efforts to reach it. Do not allow obstacles to dishearten you. Concentrate your efforts on the surmounting of these obstacles. Persevere, and you will succeed. [Cf: The Review and Herald 11-21-12 para. 10] p. 121, Para. 4, [1912MS].

Right where you are, and right where the people are, let earnest efforts be put forth. The Word of God has, as it were, been hidden under a bushel. That Word must be explained to those who are now ignorant of its requirements. Search the Scriptures with those who are willing to be taught. This work may be small in its beginning, but others will unite to carry it forward; and as, in faith and dependence on God, labor is given for the instruction and enlightenment of the people, those who listen will catch the meaning of true discipleship. [Cf: The Review and Herald 11-21-12 para. 11] p. 121, Para. 5, [1912MS].

My message to our people is: "Lift up your eyes, and look on the fields; for they are white already to harvest." [Cf: The Review and Herald 11-21-12 para. 12] p. 122, Para. 1, [1912MS].

When the Samaritans came to Christ at the call of the Samaritan woman, Christ spoke of them to his disciples as a field of grain ready for harvesting; "Say ye not, There are yet four months, and then cometh harvest?" he asked, "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 Review and Herald 11-21-12 para. 13] p. 122, Para. 2, [1912MS].

And how did that harvest begin?--With one woman,--just giving the truth to one woman, and that woman giving it to others; for she went to

the village, and said to the people, "Come." They came, and they listened, and the harvest began. Christ abode with the Samaritans two days; for they were hungry to hear the truths of the gospel. And what busy days they were! As a result of his labors, "many more believed" on him. This was their testimony; "We have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." [Cf: The Review and Herald 11-21-12 para. 14] p. 122, Para. 3, [1912MS].

Just such work is to be carried on today. There are many preparing for the harvest, but they know it not. At this time every word and act of ours should be fraught with meaning. We may cry to the Lord, "It is time for thee, Lord, to work: for they have made void thy law." But this is not enough. The reapers must act their part. God's people must arouse from their indifference and selfishness, and reveal a desire to be used as the Lord's helping hand. [Cf: The Review and Herald 11-21-12 para. 15] p. 122, Para. 4, [1912MS].

My brethren and sisters, arise; shine! The time has come when we should make every possible effort in giving this last message to the world. I call upon all who possibly can to connect with the work, and to do it now. Do not be indifferent to the messages God sends for the spiritual uplifting of his people, nor negligent of the responsibility that has been placed upon you in a knowledge of present truth. God's first and great commandment 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." The second is like unto it: "Thou shalt love thy neighbor as thyself." [Cf: The Review and Herald 11-21-12 para. 16] p. 122, Para. 5, [1912MS].

The Lord is sending us repeated instruction pointing us to the importance of becoming earnest, diligent workers. We have an important work to do, a work that will not wait, a work that can be accomplished only in the power of, and through, the Spirit, and under the direction and guidance of Christ. Let every believer at this time show himself a worker together with God. Let all differences be put away, all light, meaningless talk. Let us speak and act righteously. The Lord will work through every soul who will yield heart and life to his control. To all who will be led by the Spirit, God will impart his righteousness. He commits to his true followers the power of persuasion, the power of his grace and truth, a deep and constant love for his work in home and foreign fields. He gives them hearts that are in earnest in gathering with Christ. With helpers possessing such gifts as these, the missionary work can not be without fruit. [Cf: The Review and Herald 11-21-12 para. 17] p. 122, Para. 6, [1912MS].

The kingdom of grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of his love. But the full establishment of the kingdom of his glory will not take place till the second coming of Christ to this world. "The kingdom and dominion, and the greatness of the kingdom under the whole heaven" is to "be given to the people of the saints of the Most High." They shall inherit the kingdom prepared for them from the foundation of the world. And Christ will take to himself his great power, and reign. [Cf: The Review and Herald 11-21-12 para. 18] p. 123, Para. 1, [1912MS].

The heavenly gates are again to be lifted up, and with ten thousand

times ten thousand, and thousands of thousands of holy ones, our Saviour will come forth as "King of kings, and Lord of lords." Jehovah Immanuel "shall be king over all the earth: in that day shall there be one Lord, and his name one." "The tabernacle of God is with men, and he shall dwell with them, ... and be their God." [Cf: The Review and Herald 11-21-12 para. 19] p. 123, Para. 2, [1912MS].

But before that coming, Jesus said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." His kingdom will not come until the good tidings of his grace shall have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to him, we hasten the coming of his kingdom. Only those who devote themselves to his service, saying, "Here am I; send me" to open blind eyes, to turn men "from darkness to light, and from the power of Satan unto God,"--they alone pray in sincerity, "Thy kingdom come." Mrs. E. G. White. [Cf: The Review and Herald 11-21-12 para. 20] p. 123, Para. 3, [1912MS].

The more earnestly we apply our minds to the investigation of truth, the clearer will the evidence of truth appear; and the more closely we relate ourselves to the God of all wisdom, coming into communion with him who has created all things, the richer will be our knowledge, the more fully shall we comprehend divine truth. God has graciously endowed men with intellectual powers, and these powers are to be wisely improved, that men may have ability to search into and understand rich depths of knowledge in the character, word, and works of God. God will open the treasures of his love to the willing and obedient; he that willeth to do the will of God shall know of the doctrine. By communion with God we become refined, broadened, and elevated. To him who desires the knowledge of divine things, God will open hidden wonders, which are beyond the comprehension of those who are unenlightened by the Spirit of God. Those who hear the wonderful things opened to the Christian will be impressed with that which God can give to the consecrated and earnest soul. [Cf: The Review and Herald 11-21-12 para. 1] p. 123, Para. 4, [1912MS].

Christ, the Way, the Truth, and the Life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation is to neglect the knowledge of the Father, and of the Son, whom God hath sent in order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been

done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what can be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that he might be saved, then there is nothing that will move that man. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? "How shall we escape, if we neglect so great salvation?" [Cf: The Review and Herald 11-21-12 para. 2] p. 123, Para. 5, [1912MS].

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man's substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something beyond all finite intelligence to comprehend the full mystery of redemption. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 11-21-12 para. 3] p. 124, Para. 1, [1912MS].

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect. [Cf: The Review and Herald 11-28-12 para. 1] p. 124, Para. 2, [1912MS].

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person! How, then, can Heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing? [Cf: The Review and



Herald 11-28-12 para. 2] p. 124, Para. 3, [1912MS].

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear that God will not pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fulness! It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men. [Cf: The Review and Herald 11-28-12 para. 3] p. 124, Para. 4, [1912MS].

What love, what wonderful love, was displayed by the Son of God! The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fulness of the provision that God has made whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? Mrs. E. G. White. [Cf: The Review and Herald 11-28-12 para. 4] p. 125, Para. 1, [1912MS].

Sin-burdened, struggling souls, Jesus in his glorified humanity has ascended into the heavens to make intercession for us. "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace." We should be continually looking unto Jesus, the author and finisher of our faith; for by beholding him we shall be changed into his image, our

character will be made like his. We should rejoice that all judgment is given to the Son, because in his humanity he has become acquainted with all the difficulties that beset humanity. [Cf: The Review and Herald 12-05-12 para. 1] p. 125, Para. 2, [1912MS].

To be sanctified is to become a partaker of the divine nature, catching the spirit and mind of Jesus, ever learning in the school of Christ. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." It is impossible for any of us by our own power or our own efforts to work this change in ourselves. It is the Holy Spirit, the Comforter, which Jesus said he would send into the world, that changes our character into the image of Christ; and when this is accomplished, we reflect, as in a mirror, the glory of the Lord. That is, the character of the one who thus beholds Christ is so like his, that one looking at him sees Christ's own character shining out as from a mirror. Imperceptibly to ourselves, we are changed day by day from our ways and will into the ways and will of Christ, into the loveliness of his character. Thus we grow up into Christ, and unconsciously reflect his image. [Cf: The Review and Herald 12-05-12 para. 2] p. 125, Para. 3, [1912MS].

Professed Christians keep altogether too near the lowlands of earth. Their eyes are trained to see only commonplace things, and their minds dwell upon the things their eyes behold. Their religious experience is often shallow and unsatisfying, and their words are light and valueless. How can such reflect the image of Christ? How can they send forth the bright beams of the Sun of Righteousness into all the dark places of the earth? To be a Christian is to be Christlike. [Cf: The Review and Herald 12-05-12 para. 3] p. 126, Para. 1, [1912MS].

Enoch kept the Lord ever before him, and the inspired Word says that he "walked with God." He made Christ his constant companion. He was in the world, and performed his duties to the world; but he was ever under the influence of Jesus. He reflected Christ's character, exhibiting the same qualities in goodness, mercy, tender compassion, sympathy, forbearance, meekness, humility and love. His association with Christ day by day transformed him into the image of him with whom he was so intimately connected. Day by day he was growing away from his own way into Christ's way, the heavenly, the divine, in his thoughts and feelings. He was constantly inquiring, "Is this the way of the Lord?" His was a constant growth, and he had fellowship with the Father and the Son. This is genuine sanctification. [Cf: The Review and Herald 12-05-12 para. 4] p. 126, Para. 2, [1912MS].

Many who claim to be sanctified become boisterous, passionate, and wholly unlike Christ in words and deportment, if their wills are crossed. These show that they are not what they claim to be, the more closely one views Christ, the less disposed will he be to make high claims to holiness. He will have a humble opinion of himself and of his own goodness, but Christ will be revealed in his character. [Cf: The Review and Herald 12-05-12 para. 5] p. 126, Para. 3, [1912MS].

Christ said, "It is expedient for you that I go away." No one could then have any preference because of his location or personal contact with Christ. The Saviour would be accessible to all alike, spiritually, and in this sense he would be nearer to us all than if he had not

ascended on high. Now all may be equally favored by beholding him and reflecting his character. The eye of faith sees him ever present, in all his goodness, grace, forbearance, courtesy, and love, those spiritual and divine attributes. And as we behold, we are changed into his likeness. [Cf: The Review and Herald 12-05-12 para. 6] p. 126, Para. 4, [1912MS].

Christ is soon coming in the clouds of heaven, and we must be prepared to meet him, not having spot or wrinkle or any such thing. We are now to accept the invitation of Christ. He says, "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." The words of Christ to Nicodemus are of practical value to us today: "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." [Cf: The Review and Herald 12-05-12 para. 7] p. 126, Para. 5, [1912MS].

The converting power of God must be upon our hearts. We must study the life of Christ, and imitate the divine Pattern. We must dwell upon the perfection of his character, and be changed into his image. No one will enter the kingdom of God unless his will is brought into captivity to the will of Christ. [Cf: The Review and Herald 12-05-12 para. 8] p. 127, Para. 1, [1912MS].

Heaven is free from all sin, from all defilement and impurity; and if we would live in its atmosphere, if we would behold the glory of Christ, we must be pure in heart, perfect in character through his grace and righteousness. We must not be taken up with pleasure and amusement, but be fitting up for the glorious mansions Christ has gone to prepare for us. If we are faithful, seeking to bless others, patient in well-doing, at his coming Christ will crown us with glory, honor, and immortality. [Cf: The Review and Herald 12-05-12 para. 9] p. 127, Para. 2, [1912MS].

Prophecy reveals the fact that we are nearing the end of all things, and the people of God are to be the light of the world. In character and life we are to make manifest the requirement of God in humanity; and in order to do this, we must gather up the rays of divine light from the Bible, and let them shine forth to those who are in darkness. Christ must abide in our hearts by faith, that we may know and teach the way to heaven. "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: The Review and Herald 12-05-12 para. 10] p. 127, Para. 3, [1912MS].

Christ is soon coming in glory; and when his majesty is revealed, the world will wish that they had his favor. At that time we shall all desire a place in the mansions of heaven; but those who do not confess Christ now in word, in life, in character, can not expect that he will confess them then before his Father and the holy angels. By those who have denied him, the cry will be raised, even to the mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and

from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" O, how happy will those be who have made themselves ready for the marriage supper of the Lamb, who are robed in the righteousness of Christ, and reflect his lovely image! They will have on the pure white linen which is the righteousness of the saints, and Christ will lead them by the side of living waters; God will wipe away all tears from their eyes, and they will have the life that runs parallel with the life of God. Mrs. E. G. White. [Cf: The Review and Herald 12-05-12 para. 11] p. 127, Para. 4, [1912MS].

If we would have our children pure and elevated in character, we must see that their daily associates are what they should be. If children have companions who are noble and true, in most cases they themselves will become noble and true. They should have companions who will not ridicule what is pure and worthy, but will rather advocate what is right. The fear of ridicule leads many a young person to yield to temptation, and to walk in the way of the ungodly. Mothers may do much by example as well as by precept to show their children how to be upright amid scorn and ridicule. But too often mothers show a morbid sensitiveness as to what others may think of their habits, dress, and opinions, and, to a great extent, they are slaves to the thought of how others may regard them. Is it not a sad thing that judgment bound creatures should be controlled more by the thought of what their neighbors will think of them than by the thought of their obligation to God? We too often sacrifice the truth in order to be in harmony with custom, that we may avoid ridicule. We do not carry all our burdens to the Lord; but craving human sympathy, we lean on broken reeds, seek to drink from broken cisterns that can hold no water. [Cf: The Review and Herald 12-12-12 para. 1] p. 127, Para. 5, [1912MS].

A mother can not afford to be in bondage to opinion; for she is to train her children for this life and for the life to come. In dress, mothers should not seek to make a display by needless ornamentation. The fringes, ribbons, laces, and ornaments are not necessary, and in the purchase of these things the money God has entrusted to us is turned away from its proper channel; for it should flow into the treasury to supply the wants of God's cause. [Cf: The Review and Herald 12-12-12 para. 2] p. 128, Para. 1, [1912MS].

We should see that our children have advantages for gaining an education, that they have a pleasant home, furnished simply, and providing convenient, tasteful arrangements. These are legitimate channels in which our means may flow, and in denying self, the gratification of pride, we lose nothing; for we are comfortable in a pleasant home, and provided with neat, plain garments. Mothers, by not following the practises of the world, you may set before your children an example of faithfulness to God, and so teach them to say no. Teach your children the meaning of the precept, "If sinners entice thee, consent thou not." But if you would have your children able to say no to temptation, you yourself must be able to say no. It is as needful for the man to say no as for the child. [Cf: The Review and Herald 12-12-12 para. 3] p. 128, Para. 2, [1912MS].

With the sacred responsibilities of motherhood, how can a woman give herself to the frivolous fashions of the world, and so teach her children to conform to the world's standard? Demoralizing extravagance prevails everywhere, and souls are going to ruin because of their love

of dress and display. The life of nine tenths of those who are devotees of fashion is a living lie. Deception, fraud, is their daily practise; for they wish to appear that which they are not. [Cf: The Review and Herald 12-12-12 para. 4] p. 128, Para. 3, [1912MS].

Nobility of soul, gentleness, generosity, are bartered away to gratify the lust after evil things. Thousands sell their virtue that they may have means for following the fashions of the world. Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. Satan is ever inventing fashions that can not be followed except through the sacrifice of money, time, and health. [Cf: The Review and Herald 12-12-12 para. 5] p. 128, Para. 4, [1912MS].

Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them? Many do adopt the fashions of the world, but it is because Christ is not formed within them, the hope of glory. Luxurious living, extravagant dressing, is carried to such an extent as to constitute one of the signs of the last days. [Cf: The Review and Herald 12-12-12 para. 6] p. 128, Para. 5, [1912MS].

Pride and vanity are manifested everywhere; but those who are inclined to look into the mirror to admire themselves, have little inclination to look into the law of God, the great moral mirror. This idolatry of dress destroys all that is humble, meek, and lovely in the character. It consumes the precious hours that should be devoted to meditation, to searching the heart, to the prayerful study of God's Word. In the Word of God, Inspiration has recorded lessons especially for our instruction. Paul writes, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." No Christian can conform to the demoralizing fashions of the world without imperilling his soul's salvation. [Cf: The Review and Herald 12-12-12 para. 7] p. 128, Para. 6, [1912MS].

Devotion to dress takes from the means entrusted for works of mercy and benevolence, and this extravagant outlay is robbery toward God. Our means has not been given to us for the gratification of pride and love of display. We are to be wise stewards, and clothe the naked, feed the hungry, and give our means to advance the cause of God. If we want adornment, the graces of meekness, humility, modesty, and prudence are suited to every person, in every rank and condition of life. [Cf: The Review and Herald 12-12-12 para. 8] p. 129, Para. 1, [1912MS].

Shall we not take our stand as faithful sentinels, and by precept and example frown down indulgence in the dissipation and extravagance of this degenerate age? Shall we not set a right example to our youth, and whether we eat or drink, or whatsoever we do, do all to the glory of God? Mrs. E. G. White. [Cf: The Review and Herald 12-12-12 para. 9] p. 129, Para. 2, [1912MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according

to the former lusts in your ignorance: but 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. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [Cf: The Review and Herald 12-19-12 para. 1] p. 129, Para. 3, [1912MS].

I feel a deep interest in those who profess to be the children of God, that they may be the light of the world. If they respond to the requirements of God, there will be need of much greater watchfulness, much more untiring diligence. The responsibility of representing Christ to the world does not rest alone upon those who are ordained as ministers of the gospel. Each member of the church should be a living epistle, known and read of all men. A working church will be a living church. Those who are elected as elders and deacons should ever be on the alert that plans may be made and executed which will give every member of the church a share in active work for the salvation of souls. This is the only way in which the church can be preserved in a healthy, thriving condition. [Cf: The Review and Herald 12-19-12 para. 2] p. 129, Para. 4, [1912MS].

How earnestly we should search the Word of God; for it is our only safe guide, our only safeguard. The gospel of God is able to make us wise unto salvation. It is not incomprehensible, and placed above us; but its plain, inspired utterances can simplify the perplexing problems of this life, and enlighten each single-hearted believer with the bright beams of heavenly wisdom. As so great a reward attends the earnest searching of the Word of God, should we not with more painstaking effort seek to enter into God's plans, and strive to fulfil his designs in diffusing the light of truth? Paul writes to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." This is God's plan for diffusing light. Those who are called to preach the gospel are not simply to be preachers, but they are to be teachers, to be educators. They are to look deeper than the surface, they are to realize the responsibility that rests upon them as instruments through which God would accomplish his great designs in the salvation of the lost. The servants of God have a most solemn work to do, and they should seek to comprehend the conditions upon which they are accepted to serve a crucified Redeemer. [Cf: The Review and Herald 12-19-12 para. 3] p. 129, Para. 5, [1912MS].

We are nearing the close of this world's history, and it is essential that every laborer in the cause of God should closely examine his heart, and strive to understand the importance of the work to which he is called. The servant of God should ever seek for higher and higher attainments, both intellectual and moral. The laborers together with God may occupy positions of influence, if God is their dependence and support. They can not afford to be indolent, for the result will be manifest in the defects and deformity of their character, and they will leave the baleful stamp of their deficient character upon those with whom they associate. God has made it possible for his children to grow

to the full stature of men and women in Christ; none need be dwarfed. [Cf: The Review and Herald 12-19-12 para. 4] p. 130, Para. 1, [1912MS].

If the minister is growing in grace and in the knowledge of Jesus, he will be able to devise plans for the advancement of the work of God, and will bring every member of the church into that place of responsibility for which he is best fitted. Young men and women should be educated for service in the cause of God. The Lord chooses the young because they are strong in body and vigorous in mind; and if the youth are rightly instructed, they will be earnest workers for the Master. God will be the counselor of the young if they put their trust in him; he will accept them, and exalt them to be colaborers with himself, if they will yield themselves in submission to his will. [Cf: The Review and Herald 12-19-12 para. 5] p. 130, Para. 2, [1912MS].

A great mistake has been committed in permitting the youth to drift hither and thither with no purpose in life but that of self-gratification, when they should have been interested in the service of Christ. The young place themselves in the way of temptation because they desire to follow inclination, and those who have had experience do not take hold of them in the right way; they do not, in pitying love, in Christlike tenderness, seek to show them their danger. The members of the church should not be content to rest until the feet of the young are directed into the path that leads to eternal life. Let those who have the love of Christ in their hearts, who have heavenly wisdom, make it their special business to see that the youth are brought under a saving influence. Let the youth be drawn to Him who died for them; let them be invited into the service of the Master. (To be concluded.) Mrs. E. G. White. [Cf: The Review and Herald 12-19-12 para. 6] p. 130, Para. 3, [1912MS].

Very much has been lost to the cause of God because of inattention to the young. Ministers of the gospel should form a happy acquaintance with the youth of their congregations. There is great reluctance on the part of many to become acquainted with the youth, but it is accounted of Heaven a neglect of duty, a sin against souls for whom Christ died. The youth are objects of Satan's special attacks; and the manifestation of kindness, courtesy, tender sympathy, and love, will often work the salvation of those who are under the temptations of the evil one. The love of Jesus will win you an entrance into the hearts of the young; and when you have obtained the confidence of the youth, they will listen to your words and take your counsel. You should bind them to your heart by the cords of love, and then instruct them how to labor in the cause of God. The young may labor for their companions in a quiet, unpretending way. This branch of God's work must not be neglected. Our churches are not doing what they might do for the youth. There seems to be no burden for souls for whom Christ died. Why should this labor for the young in our borders not be thought the highest of missionary work? Why do the ministers leave the young without endeavoring to win them to Christ? Why do they not urge the young to give their hearts to God? This work will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted; for connected with the church are those who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to love God pass on day after day and week after week indifferent to those who are out of Christ? If they

should die in their sins, unwarned, their blood would be required at the unfaithful watchman's hands. Why is it that personal efforts are not put forth that they may be drawn to Christ by the strong cords of love? There is work for each and all to do, and will any one shrink from sacred responsibility? Shall souls be left to perish because of your unfaithfulness? Jesus has said, "Ye are the light of the world." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Let your light shine in clear, steady rays, that you may represent Him who has brought life and immortality to light through the gospel. [Cf: The Review and Herald 12-26-12 para. 1] p. 130, Para. 4, [1912MS].

The church has been appointed as the medium through which divine light is to shine into the moral darkness of this world, and the peace-giving beams of the Sun of Righteousness fall upon the hearts of men. Personal labor with individuals and with families constitutes a part of the work to be done in God's moral vineyard. The meekness, the patience, the forbearance, the love of Christ, must be revealed in the homes of the land. The church must arise and shine. Radiant with the spirit and power of the truth, the people of God must go forth to a world lying in darkness, to make manifest the light of the glory of God. God has given to men noble powers of mind to be employed to his honor; and in the missionary work these powers of mind are called into active exercise. Wise improvement and development of the gifts of God will be seen in his service. Day by day there will be growth in the knowledge of Christ. He who once spake as never man spake, who wore the garb of humanity, is still the Great Teacher. As you follow in his footsteps, seeking the lost, angels will draw near, and through the illumination of the Spirit of God, greater knowledge will be obtained as to the best ways and means for accomplishing the work committed to your hands. [Cf: The Review and Herald 12-26-12 para. 2] p. 131, Para. 1, [1912MS].

While Christ would lead his servants out into the highways, into the homes of men, to seek and save the lost, Satan is employing his agents to lead souls to ruin. His most effective agents for this work are those whose names are on the church records but who fail of a record in "the Lamb's book of life." There are many who are blind leaders of the blind, and leaders and those who are led will come to destruction at last. Satan is ever on the alert that he may lead men into idolatry, that those who profess to love Christ may bow down to rivals of the Lord of heaven. The success which Satan has achieved in leading the religious world into idolatry, has made him bold, and much of what the world calls "advanced thought" is simply progress into error and darkness. [Cf: The Review and Herald 12-26-12 para. 3] p. 131, Para. 2, [1912MS].

In order that we may meet the ranks of the adversary with success, there is earnest work to be done. We must study the Word of God, we must pray in secret, we must assemble and agree as to the explicit things that we would have God do for us and for his cause. We must counsel together, and open every plan to those with whom we are connected, that every method may be critically examined, and the very best chosen. We should pray that God will direct in all our plans, that no mistake may be made. There should be a decided advance seen in our work; growing efficiency should be manifested in every department. We now see more doors open for usefulness than we can find laborers to enter; for many to whom God has entrusted ability do not employ the



means within their reach for the improvement of their talents. [Cf: The Review and Herald 12-26-12 para. 4] p. 131, Para. 3, [1912MS].

Those who should have been the light of the world have shed forth but feeble and sickly beams. What is light?--It is piety, goodness, truth, mercy, love; it is the revealing of the truth in the character and life. The gospel is dependent on the personal piety of its believers for its aggressive power, and God has made provision through the death of his beloved Son, that every soul may be thoroughly furnished unto every good work. Every soul is to be a bright and shining light, showing forth the praises of him who has called us out of darkness into his marvelous light. "We are laborers together with God," yes, *laborers*; that means doing earnest service in the vineyard of the Lord. There are souls to be saved,--souls in our churches, in our Sabbath schools, and in our neighborhoods. [Cf: The Review and Herald 12-26-12 para. 5] p. 131, Para. 4, [1912MS].

We do not so much need the grand church edifice, the worshipers adorned in costly array to harmonize with the church; this will not move one soul toward the kingdom of heaven. Display will not awaken the tender sympathies whereby soul meets soul. We need faith, obedience, genuine love for God and for humanity. This alone will exert the heaven born influence that will move the hearts of men. There are moral icebergs in our churches. There are plenty of formalists who can make an imposing display, but can not shine as lights in the world. God looks with pitying tenderness upon a church whose worshipers, although poor and ignorant, are sincere. They may be scorned and neglected by the world, but they are beloved of God. The glory of the church of God is in the piety of its members, for there is the hiding of Christ's power. The influence of the sincere children of God may be esteemed as of little worth, but it will be felt throughout time, and rightly revealed in the day of reward. The light of a true Christian, shining forth in steadfast piety, in unwavering faith, will prove to the world the power of a living Saviour. In his followers Christ will be revealed as a well of water, springing up into everlasting life. Although scarcely known to the world, they are acknowledged as God's peculiar people, his chosen vessels of salvation, his channels whereby light is to come to the world. Mrs. E. G. White. [Cf: The Review and Herald 12-26-12 para. 6] p. 132, Para. 1, [1912MS].

In a letter written November 1, 1905, Sister White said: "The matter was presented to me that many sanitariums would have to be established in Southern California, for there would be a great inflowing of people there. Many would seek that climate." [Cf: Pamphlet 061 p. 1 para. 01] p. 132, Para. 2, [1912MS].

In a letter written in February, 1905, to a brother living in Redlands, Sister White said: "I hope . . . that when you find a suitable place in Redlands, which could be used as a sanitarium, offered for sale at a reasonable price, you will let us know about it. We shall need a sanitarium in Redlands. Unless we start an enterprise of this kind, others will. . . . [Cf: Pamphlet 061 p. 1 para. 02] p. 132, Para. 3, [1912MS].

"I merely mention this matter so that you may keep it in view. We shall not take any steps to establish a sanitarium in Redlands until we can be assured that we are doing the right thing." [Cf: Pamphlet 061 p.

2 para. 01] p. 132, Para. 4, [1912MS].

Two months later she wrote: "Redlands and Riverside have been presented to me as places that should be worked. These two places should not longer be neglected. I hope soon to see an earnest effort put forth in their behalf. Will you please consider the advisability of establishing a sanitarium in the vicinity of these towns, with treatment rooms in each place, to act as feeders to the institution?" [Cf: Pamphlet 061 p. 2 para. 02] p. 132, Para. 5, [1912MS].

In this same letter we find this statement: "Our people in Southern California need to awaken to the magnitude of the work to be done within their borders." And further: "I have a message to bear to the church-members in Southern California: Arouse, and avail yourselves of the opportunities open to you." [Cf: Pamphlet 061 p. 2 para. 03] p. 133, Para. 1, [1912MS].

*Instruction to Secure Loma Linda.* Following the telegram sent to Elder J. A. Burden from Washington, D. C., asking him to secure the property at Loma Linda "without delay," Sister White wrote: [Cf: Pamphlet 061 p. 2 para. 04] p. 133, Para. 2, [1912MS].

"Your letter has just been read. I had no sooner finished reading it than I said, 'I will consult no one; for I have no question at all about the matter.' I advised Willie to send you a telegram without spending time to ask the advice of the brethren. Secure the property by all means, so that it can be held, and then obtain all the money you can and make sufficient payment to hold the place. This is the very property that we ought to have. Do not delay; for it is just what is needed. As soon as it is secured, a working force can begin operations in it. I think that sufficient help can be secured to carry this matter through. I want you to be sure to lose no time in securing the right to purchase the property. We will do our utmost to help you raise the money. I know that Redlands and Riverside are to be worked, and I pray that the Lord may be gracious, and not allow any one else to get this property instead of us." [Cf: Pamphlet 061 p. 2 para. 05] p. 133, Para. 3, [1912MS].

The letter from which the foregoing paragraph is quoted was written May 14, 1905. "Be assured, my brother," Sister White wrote in a letter dated May 28, "that I never advise anything unless I have a decided impression that it should be carried out, and unless I am firmly resolved to assist. . . . By all means secure the property if you can; for I believe it to be the very place the Lord desires us to have." [Cf: Pamphlet 061 p. 3 para. 01] p. 133, Para. 4, [1912MS].

In a letter written from Glendale, June 23, 1905, to a brother in the South, she wrote regarding the property: [Cf: Pamphlet 061 p. 4 para. 01] p. 133, Para. 5, [1912MS].

"Until this recent visit, I had never before seen such a place with my natural eyes, but four years ago such a place was presented before me as one of those that would come into our possession if we moved wisely. It is a wonderful place in which to begin our work for Redlands and Riverside. We must make decided efforts to secure helpers who will do most faithful missionary work. If God will bless the treatments given, and Christ will let His healing power be felt, a wonderful work will be

accomplished." [Cf: Pamphlet 061 p. 4 para. 02] p. 133, Para. 6, [1912MS].

On another occasion Sister White wrote: "The buildings are all ready, and work must be begun as soon as we can secure the necessary physicians and nurses. I am anxious to see the work started. For some time I have been looking for just such a place as this, with buildings all ready for occupancy, surrounded by shade-trees and orchards. When I saw Loma Linda, I said, Thank the Lord. This is the very place we have been hoping to find. [Cf: Pamphlet 061 p. 4 para. 03] p. 134, Para. 1, [1912MS].

"The character of the buildings, the terraced hill covered by graceful pepper trees, the profusion of flowers and shrubs, the tall shade-trees, the orchards and fields,--all combine to make this place meet fully the descriptions that I have given in the past of the place presented to me as the most perfect for sanitarium work. Everything at Loma Linda is fresh and wholesome and attractive." [Cf: Pamphlet 061 p. 4 para. 04] p. 134, Para. 2, [1912MS].

In a letter written to Elder Haskell, inviting him to labor in Southern California, she said: [Cf: Pamphlet 061 p. 5 para. 01] p. 134, Para. 3, [1912MS].

"We must soon start a nurses' training school at Loma Linda. This place will become an important center, and we need the efforts of yourself and your wife to give the right mould to the work in this new educational center." [Cf: Pamphlet 061 p. 5 para. 02] p. 134, Para. 4, [1912MS].

The following, written November 1, 1905, is also to the point: [Cf: Pamphlet 061 p. 5 para. 03] p. 134, Para. 5, [1912MS].

"A school will be established as soon as possible, and the Lord will open the way. . . . With all the buildings in connection with the main building, we have great advantages. If we will walk humbly with God, and do according to that which He hath prospered us, we will have Christ as our friend and our helper. 'If any man will come after Me, let him deny himself, and take up his cross, and follow Me.' These are the terms of our discipleship. Will we comply with them?" [Cf: Pamphlet 061 p. 5 para. 04] p. 134, Para. 6, [1912MS].

Sister White, in a talk given October 30, spoke thus of the educational work at Loma Linda: [Cf: Pamphlet 061 p. 6 para. 01] p. 134, Para. 7, [1912MS].

"Here we have ideal advantages for a school and for a sanitarium. Here are advantages for the students and great 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 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: Pamphlet 061 p. 6 para. 02] p. 135, Para. 1, [1912MS].

"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: Pamphlet 061 p. 6 para. 03] p. 135, Para. 2, [1912MS].

"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 young 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: Pamphlet 061 p. 7 para. 01] p. 135, Para. 3, [1912MS].

*For the Training of Physicians.* In answer to a question, "Is this school that you have spoken of simply to qualify nurses? or is it to embrace also the qualification of physicians?" Sister White replied: [Cf: Pamphlet 061 p. 7 para. 02] p. 135, Para. 4, [1912MS].

"Physicians are to receive their education here. Here they are to receive such a mould that when they go out to labor, they will not seek to grasp the very highest wages, or else do nothing." [Cf: Pamphlet 061 p. 7 para. 03] p. 135, Para. 5, [1912MS].

As early as December 10, 1905, Sister White had written to Elder and Mrs. Burden, "In regard to the school, I would say, Make it all you possibly can in the education of nurses and physicians." [Cf: Pamphlet 061 p. 7 para. 04] p. 136, Para. 1, [1912MS].

Sister White addressed a letter to the physicians and manager at Loma Linda, dated February 20, 1908, in which she said: [Cf: Pamphlet 061 p. 14 para. 01] p. 136, Para. 2, [1912MS].

"I dare not advise you in such large plans as you propose. You need to make the Lord your wisdom in these matters. I do not feel that you should plan for such large outlay of means *unless you have some certainty that you can meet your obligations*. I would caution you against gathering a large load of indebtedness. There is the food factory to be completed and set in operation. I call your attention to this enterprise, that you may not lay more plans than you will carry out. [Cf: Pamphlet 061 p. 14 para. 02] p. 136, Para. 3, [1912MS].

"You are men of varied talents, and you are right on the ground. The Lord will be your instructor in all matters if you will seek his counsel in faith. *If He gives you light in this matter, then you can move with assurance*. Now is the time for you to ask of the Lord wisdom, and submit your plans to Him. It is an excellent opportunity for you to receive an individual experience. Plan wisely; move guardedly; and the Lord will certainly be your helper. [Cf: Pamphlet 061 p. 14 para. 03] p. 136, Para. 4, [1912MS].

"I feel a deep interest in the work at Loma Linda. *The plans you suggest seem to be essential; but you need to assure yourselves that they can be safely carried.* You should not make hasty moves that will involve heavy indebtedness. [Cf: Pamphlet 061 p. 14 para. 04] p. 136, Para. 5, [1912MS].

"The work which you propose will require wise business men and efficient physicians. *If you had the talent and means to carry such responsibilities, we should be glad to see your plans carry.* But the sanitarium must be your first consideration. May the Lord give you wisdom and grace to bear these responsibilities as He would have you. This institution must have all the talent that is needed to make it a success." [Cf: Pamphlet 061 p. 14 para. 05] p. 136, Para. 6, [1912MS].

March 24, 1908, Sister White wrote further: [Cf: Pamphlet 061 p. 15 para. 01] p. 137, Para. 1, [1912MS].

"I have clear instructions that wherever it is possible, schools should be established near 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 great 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: Pamphlet 061 p. 15 para. 02] p. 137, Para. 2, [1912MS].

"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: Pamphlet 061 p. 15 para. 03] p. 137, Para. 3, [1912MS].

"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 improvement 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 of strict economy. Let our brethren move cautiously and wisely, and plan no more than they can handle without being overburdened. [Cf: Pamphlet 061 p. 15 para. 04] p. 137, Para. 4, [1912MS].

"In the work of the school, maintain simplicity. No argument is so powerful as is success founded on simplicity. And you may have 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: Pamphlet 061 p. 16 para. 01] p. 137, Para. 5, [1912MS].

"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 God has given. Students should come forth from the school without having sacrificed the principles of health reform. [Cf: Pamphlet 061 p. 16 para. 02] p. 137, Para. 6, [1912MS].

"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 demand the use of poisonous drugs. [Cf: Pamphlet 061 p. 16 para. 03] p. 138, Para. 1, [1912MS].

"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, exacting the large fees that worldly physicians demand for their services, we should work away from Christ's plan for our ministry to the sick. [Cf: Pamphlet 061 p. 17 para. 01] p. 138, Para. 2, [1912MS].

"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 young 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: Pamphlet 061 p. 17 para. 02] p. 138, Para. 3, [1912MS].

"We want none of that kind of 'higher education' that will put us in a position where the credit must be given, not to the Lord God of Israel, but to the god of Ekron. The Lord designs that we shall stand as a distinct people, so connected with Him that He can work with us. Let our physicians realize that they are to depend wholly upon the true God. [Cf: Pamphlet 061 p. 23 para. 01] p. 138, Para. 4, [1912MS].

'I felt a heavy burden this morning when I read over a letter that I found in my room, in which a plan was outlined for having medical students take some work at Loma Linda, but to get the finishing touches of their education from some worldly institution. I must state that the light that I have received is that we are to stand as a commandment-keeping people, and this will separate us from the world. The Sabbath is a great distinguishing line. As God's peculiar people, we should not feel that we must acknowledge our dependence upon the transgressors of God's law to give us influence in the world. It is God that gives us influence. He will give us advantages that are far above all the advantages we can receive from worldlings. . . . [Cf: Pamphlet 061 p. 23 para. 02] p. 138, Para. 5, [1912MS].

"If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. There are some who may not be able to see that here is a test as to whether we shall put our dependence on man or upon God. Shall we by our course seem to acknowledge that there is a

stronger power with the unbelievers than there is with God's own people? When we take hold upon God and trust in Him, He will work in our behalf. But we are to stand distinct and separate from the world. [Cf: Pamphlet 061 p. 24 para. 01] p. 139, Para. 1, [1912MS].

"I feel a decided interest in the work at Loma Linda, and I desire that it shall exert a powerful influence for the truth. Your success depends upon the blessing of God, not upon the views of men who are opposed to the law of God. When they see that God blesses us, then people will be led to give consideration to the truths we teach. [Cf: Pamphlet 061 p. 24 para. 02] p. 139, Para. 2, [1912MS].

"We need not tie to men in order to secure influence. We need not think that we must have their experience and their knowledge. Our God is a God of knowledge and understanding, and if we will take our position decidedly on His side, He will give us wisdom. I would that all our people might see the inconsistency of our being God's commandment-keeping people, a peculiar people zealous of good works, and yet feeling that we must copy after the world in order to make our work successful. Our God is stronger than any human influence. If we will accept Him as our educator, if we will make Him our strength and righteousness, He will work in our behalf. . . . [Cf: Pamphlet 061 p. 24 para. 03] p. 139, Para. 3, [1912MS].

"You have the Word, which tells you that God's commandment-keeping people are to have His special favor, and that they are to be sanctified through obedience to the truth. Shall we unite ourselves with those that are full of error, who have no respect for God's commandments' and shall our students go forth to obtain the finishing touches of their education from them?" [Cf: Pamphlet 061 p. 25 para. 01] p. 139, Para. 4, [1912MS].

W. C. White: "What is to be the final outcome? Will all our medical missionaries be simply nurses? Shall we have no more physicians? or shall we have a school in which we can ourselves give the finishing touches?" [Cf: Pamphlet 061 p. 25 para. 02] p. 139, Para. 5, [1912MS].

E. G. White: "Whatever plan you follow, take your position that you will not unite with those that do not respect God's commandments." [Cf: Pamphlet 061 p. 25 para. 03] p. 140, Para. 1, [1912MS].

W. C. White: "Does that mean that we are not to have any more physicians, but that our people will work simply as nurses? or does it mean that we shall have a school of our own to educate physicians?" [Cf: Pamphlet 061 p. 25 para. 04] p. 140, Para. 2, [1912MS].

E. G. White: "We shall have a school of our own. But we are not to be dependent upon the world. We must place our dependence upon a power that is higher than all human power. If we honor God, He will honor us." [Cf: Pamphlet 061 p. 25 para. 05] p. 140, Para. 3, [1912MS].

J. A. Burden: "The governments of earth provide that if we conduct a medical school, we must take a charter from the government. That in itself has nothing to do with how the school is conducted. It is required, however, that certain studies be taught. . . . Would the securing of a charter for a medical school, where our students might obtain a medical education, militate against our dependence upon God?"

[Cf: Pamphlet 061 p. 26 para. 01] p. 140, Para. 4, [1912MS].

E. G. White: "No, I do not see that it would. Only see that you do not exalt men above God. If you can gain force and influence that will make your work more effective without tying yourselves to worldly men, that would be right." [Cf: Pamphlet 061 p. 26 para. 02] p. 140, Para. 5, [1912MS].

J. A. Burden: "It seems clear to me that any standing we can lawfully have without compromising, is not out of harmony with God's plan." [Cf: Pamphlet 061 p. 26 para. 03] p. 140, Para. 6, [1912MS].

E. G. White: "No, it is not. I have had very distinct light, however, that there is danger of our limiting the power of the Holy One of Israel. He is the God of the universe. Our influence is dependent upon our carrying out the word of the living God. We weaken our powers by not placing our dependence upon God, and taking hold of His strength. This is our privilege." [Cf: Pamphlet 061 p. 26 para. 04] p. 140, Para. 7, [1912MS].

"I am instructed to say that in our educational work there is to be no compromise in order to meet the world's standards. God's commandment keeping people are not to unite with the world, to carry various lines of work according to worldly plans and worldly wisdom. [Cf: Pamphlet 061 p. 28 para. 01] p. 140, Para. 8, [1912MS].

"Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments. . . . Shall we represent before the world, that our physicians must follow the pattern of the world before they can be qualified to act as successful physicians? This is the question that is now testing the faith of some of our brethren. Let not any of our brethren displease the Lord by advocating in their assemblies the idea that we need to obtain from unbelievers a higher education than that specified by the Lord. [Cf: Pamphlet 061 p. 28 para. 02] p. 141, Para. 1, [1912MS].

"The representation of the great Teacher is to be considered an all-sufficient revelation. Those in our ranks who qualify as physicians are to receive only such education as is in harmony with these divine truths. Some have advised that students should, after taking some work at Loma Linda, complete their medical education in worldly colleges. But this is not in harmony with the Lord's plan. God is our wisdom, our sanctification, and our righteousness. Facilities should be provided at Loma Linda, that the necessary instruction in medical lines may be given by instructors who fear the Lord, and who are in harmony with His plans for the treatment of the sick. [Cf: Pamphlet 061 p. 29 para. 01] p. 141, Para. 2, [1912MS].

"I have not a word to say in favor of the world's ideas of higher education in any school that we shall organize for the training of physicians. There is danger in their attaching themselves to worldly institutions, and working under the ministrations of worldly physicians. Satan is giving his orders to those whom he has led to depart from the faith. I would now advise that none of our young people



attach themselves to worldly medical institutions in the hope of gaining better success or stronger influence as physicians." [Cf: Pamphlet 061 p. 29 para. 02] p. 141, Para. 3, [1912MS].

"Are we to understand, from what you have written concerning the establishment of a medical school at Loma Linda, that, according to the light you have received from the Lord, we are to establish a thoroughly equipped medical school, the graduates from which shall be able to take State Board examinations, and become registered, qualified physicians?" [Cf: Pamphlet 061 p. 30 para. 02] p. 141, Para. 4, [1912MS].

"The light given me is, We must provide that which is essential to qualify our youth who desire to be physicians, so that they may intelligently fit themselves to be able to stand the examinations essential to prove their efficiency as physicians. They are to be prepared to stand the essential tests required by law, and to treat understandingly the cases of those who are diseased, so that the door will be closed for any sensible physician to fear that we are not giving in our school the instruction essential for the proper qualification of a physician. Continually the students who are graduated are to advance in knowledge; for practice makes perfect. [Cf: Pamphlet 061 p. 30 para. 04] p. 142, Para. 1, [1912MS].

"The medical school at Loma Linda is to be of the highest order, because we have a living connection with the wisest of all physicians, from whom there is communicated knowledge of a superior order. And whatever subjects are required as essential in the schools conducted by those not of our faith, we are to supply, so that our youth need not go to these worldly schools. Thus we shall close the door that the enemy would be pleased to have left open; and our young men and young women, whom the Lord would have us guard religiously, will not need to connect with worldly medical schools conducted by unbelievers." [Cf: Pamphlet 061 p. 31 para. 01] p. 142, Para. 2, [1912MS].

(Reading for Sabbath, April 27) In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of most solemn import,--the proclamation of the first, second, and third angel's messages. There is no other work of so great importance. [Cf: Australasian Union Conference Record 04-15-12 para. 01] p. 142, Para. 3, [1912MS].

Great is the need that all who have a knowledge of the truth for this time should labour earnestly for the salvation of souls. All around us are people who are unwarned of the nearness of the end, places in which no effort has been made to bring men and women to the light of the truth. [Cf: Australasian Union Conference Record 04-15-12 para. 02] p. 142, Para. 4, [1912MS].

Thousands are living in ignorance of the solemn events that are just in the future. Many are passing off the stage of action unprepared to meet the decisions of the judgment. And time is rapidly passing into eternity. To those who know the truth these facts should appeal strongly, arousing their zeal and leading them to engage with earnestness in proclaiming the message of warning to the world. [Cf: Australasian Union Conference Record 04-15-12 para. 03] p. 142, Para.

5, [1912MS].

The message of the third angel is a world-wide message. It is to go to foreign lands; it is to be preached in the home field. Into cities and towns and villages, into the highways and hedges, the light of truth is to be carried. In all these places there are those whose minds are receptive, and whose hearts are ready to respond to the appeals of the Spirit of God. These will welcome the truth if they have opportunity to hear. God is waiting for His people to bear to them the message of Him who died--the just for the unjust. He desires to work through men and women who, losing sight of self in Christ, are content to say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." [Cf: Australasian Union Conference Record 04-15-12 para. 04] p. 143, Para. 1, [1912MS].

Wonderfully has the Lord wrought for the advancement of the cause of truth. By constant manifestations of His interest and power, and by the pleadings of His Spirit, He is calling for the co-operation of the church in finishing His work in the earth. But His people do not respond as they should to His call. By indifference and selfishness they are placing limitations to the advancement of the message. Content with the degree of light and blessing they have received, many act as if there were no need for further effort. Thus the years pass by, bringing to them no gain in spiritually, and no blessing to those who through their efforts might be won to Christ. [Cf: Australasian Union Conference Record 04-15-12 para. 05] p. 143, Para. 2, [1912MS].

"These things saith the faithful and true witness, ... I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Cf: Australasian Union Conference Record 04-15-12 para. 06] p. 143, Para. 3, [1912MS].

The Laodicean message has its application in conditions that exist in the church of God to-day. Many of God's people have strengthened themselves in their own way, followed the impulses of their own minds, and have grown indifferent to the admonitions of the Lord. Many who were once firm believers in the truth have become careless in regard to their spiritual welfare, and are yielding without opposition to Satan's well-laid plots. [Cf: Australasian Union Conference Record 04-15-12 para. 07] p. 143, Para. 4, [1912MS].

As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plans of overthrowing their faith. He sees that the popular churches are lulled to sleep by his deceptive power. By pleasing sophistry and lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking for the second advent of Christ, and endeavouring to keep all the commandments of Jesus. [Cf: Australasian Union Conference Record 04-15-12 para. 08] p. 143, Para. 5, [1912MS].

Says the deceiver: "We must exert all our wisdom and subtlety to deceive and ensnare those who honour the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth, but indulgence of appetite and the lower passions, which confuse judgment and destroy discrimination, will cause them to fall. [Cf: Australasian Union Conference Record 04-15-12 para. 09] p. 143, Para. 6, [1912MS].

"Through those who have a form of godliness, but know not the power, we may gain many. Those who are lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will draw others into their snares. Many will not fear their influence, because they profess the same faith. We will lead them to conclude that the requirements of God are less strict than they once believed, and that by conforming to the world they will exert a greater influence with worldlings. Thus they will separate from Christ. Then they will have no strength to resist our power; and ere long they will be ready to ridicule their former zeal and devotion. [Cf: Australasian Union Conference Record 04-15-12 para. 10] p. 144, Para. 1, [1912MS].

"We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticize, to judge and accuse and condemn one another, and to cherish selfishness and enmity. For these sins God banished us from His presence, and all who follow our example will meet a similar fate. [Cf: Australasian Union Conference Record 04-15-12 para. 11] p. 144, Para. 2, [1912MS].

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections on earthly things. We must do our utmost to prevent those who labour in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the building up of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will be separated finally from God's people." [Cf: Australasian Union Conference Record 04-15-12 para. 12] p. 144, Para. 3, [1912MS].

So subtle and untiring are the efforts of the enemy of souls, that God's people need to be very watchful, and to labour earnestly and unceasingly to counterwork evil in the church and in the world. Satan and his agencies are laying out special lines of labour for those who are controlled by his power. Deceptions of every kind and degree are arising, so that if possible he would deceive the very elect. With the same subtle power that he plotted for the rebellion of holy beings in heaven before the fall, Satan is working to-day to operate through human beings for the fulfilment of his purposes of evil. [Cf: Australasian Union Conference Record 04-15-12 para. 13] p. 144, Para. 4, [1912MS].

There are being laid and presented commercial plans which, if accepted, will lead to the deception and confusion of the church. These plans are presented as something that will prove a great blessing to the work; but in them is a deception that threatens to ensnare souls.

Even now many are in danger. There are few who realize the evil that is working; yet these plans are surely the temptations of the enemy, and will prove ruinous to the spiritual experience of those who accept and follow them. Their purpose is to divert the minds of men and women from present and essential duties. [Cf: Australasian Union Conference Record 04-15-12 para. 14] p. 144, Para. 5, [1912MS].

The desire to obtain money is a snare of Satan, and one that is most popular in these last days. The selfishness which the desire for gain begets, removes the favour of God from the church, and deadens spirituality. To live for self is to perish. Covetousness, the desire for benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others. Wherefore He says "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." [Cf: Australasian Union Conference Record 04-15-12 para. 15] p. 144, Para. 6, [1912MS].

God has made men channels through which His gifts are to flow to sustain the work that He would have carried in the world. He has given them property to be wisely used, not selfishly hoarded, or extravagantly expended. He has entrusted them with means with which to support His servants in their labours as missionaries, and to sustain the institutions He has established among us. Those who rejoice in the pure light of truth should feel an intense desire to send this truth everywhere. [Cf: Australasian Union Conference Record 04-15-12 para. 16] p. 145, Para. 1, [1912MS].

I am instructed to write to our churches, laying before them the importance of consecrated individual effort. The burden of giving to the world the truth for this time is not to rest upon a few men and women. Upon every church member in every place rests the responsibility of acting a part in the closing work of this earth's history. Believers everywhere are to pray earnestly and work diligently for the advancement of the third angel's message in the earth. [Cf: Australasian Union Conference Record 04-15-12 para. 17] p. 145, Para. 2, [1912MS].

We are living in the time of the end, when the judgments of God are in the land. Signs on every hand show that the agencies of evil are strengthening. Lucifer and his servants are working with unceasing activity. In this time of peril the people who keep the Sabbath of the fourth commandment are to be awake to the situation, prepared to resist the attacks of the enemy. While wickedness abounds on every hand, God's people are to be fully controlled by the Holy Spirit. Greater solemnity and earnestness should be brought into the work. All light and trifling words should be left unspoken. Believers should speak and act as a people who realize the solemn meaning of the events taking place. [Cf: Australasian Union Conference Record 04-15-12 para. 18] p. 145, Para. 3, [1912MS].

Precious light, clear evidence regarding the testing truths for this time, is to go forth from those to whom the Lord has given a knowledge of the third angel's message. Every church should awake to its responsibilities, and work wisely in co-operation with heavenly agencies, for the extension of Christ's kingdom in the earth. There is no time to lose. Let them pray constantly for increased talents and

greater ability with which to serve. [Cf: Australasian Union Conference Record 04-15-12 para. 19] p. 145, Para. 4, [1912MS].

My brethren and sisters, draw near to God, and work intelligently for the advancement of His cause. Use with faithfulness the talents entrusted to you. The truths of the divine Word are best appreciated by those who are walking in the path of obedience to every known duty. Through His providences, and through the agency of divine instrumentality God will open ways before His people that they may ever be gaining a deeper knowledge of His will, and increased usefulness in His cause. All who study His Word with a sincere desire to know His will, will receive the higher education. To those who are meek and lowly in heart, and who are willing to be taught of God, He will reveal more and more fully the mysteries of redemption. The Lord is keeping before His people a definite, individual work to be done in receiving the truth, and practicing its principles. I ask you to study the eighteenth chapter of Matthew, that you may understand the spirit that must take possession of every follower of Christ. [Cf: Australasian Union Conference Record 04-15-12 para. 20] p. 145, Para. 5, [1912MS].

If men and women would consecrate themselves to the work of the Master, every hand would be engaged in service. Every one would be standing at his post of duty, working with heart and soul as a missionary of the cross of Christ. The spirit of the Redeemer would abide in the hearts of the labourers, and works of righteousness would be wrought. The workers would carry with them into their service the prayers and sympathy of an awakened church. [Cf: Australasian Union Conference Record 04-15-12 para. 21] p. 145, Para. 6, [1912MS].

My brethren and sisters, study your plans. Grasp every opportunity of speaking of the truth to your neighbours and associates, or of reading something to them from books that contain present truth. Show that you regard as of first importance the salvation of the souls for whom Christ has made so great a sacrifice. [Cf: Australasian Union Conference Record 04-15-12 para. 22] p. 146, Para. 1, [1912MS].

In working for perishing souls, you have the companionship of angels. Thousands upon thousands, and ten thousand times ten thousand angels are waiting to co-operate with members of our churches in communicating the light that God has graciously given, that a people may be prepared for the coming of Christ. "Now is the accepted time; behold, now is the day of salvation." Let every family seek the Lord in earnest prayer for help to do the work of God. [Cf: Australasian Union Conference Record 04-15-12 para. 23] p. 146, Para. 2, [1912MS].

Who among this people will be baptized with the Holy Spirit, and seek to walk in holy zeal before the Lord? The Lord bids us, Cry aloud. My brethren and sisters, lift up your voices to warn the people of the solemn events of the future. Bring forth the evidence that the coming of the Lord is near. God will impress hearts with the importance of the message if the workers will labour in dependence on Him. The lives of those who are true to the faith will carry a power of conviction that nothing else can; God works through these lives to carry out His eternal purpose. [Cf: Australasian Union Conference Record 04-15-12 para. 24] p. 146, Para. 3, [1912MS].

If our people realized how 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, how earnestly they would work together with God to present the truth! How untiringly they would labour to advance God's cause in the world, proclaiming in word and deed, "The end of all things is at hand!" My brethren and sisters, arouse your sleeping energies to take hold of the work that is waiting to be done. Let your testimony bear with it the incense of correct representation. To many the truths of the third angel's message have become a dry theory. The message comes, Wake up the watchmen. "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." Mrs. E. G. White. [Cf: Australasian Union Conference Record 04-15-12 para. 25] p. 146, Para. 4, [1912MS].

My Brethren and Sisters: Last night after I had retired to rest a strange depression came over me, and for a long time I was unable to sleep. Then I seemed to be talking with companies of our people--to a little group here and a little group there, and a little group somewhere else. I was saying to them, You do not need to plan for unholy amusements. When your life is hid with Christ in God, you will find in Him all the enchantment you need. Words like this had been spoken to me. [Cf: Australasian Union Conference Record 09-30-12 para. 01] p. 146, Para. 5, [1912MS].

As I passed from one group to another, I experienced disappointment after disappointment. There was revealed in each company a desire for foolish pleasure. Men and women, acting like children, seemed to have forgotten their responsibility to glorify God. I saw the foolish actions, and heard the foolish words that were spoken, and I saw how the Spirit of God was grieved and the Lord dishonoured. While God and angels were working by every possible means for the upbuilding of the kingdom of righteousness in the earth, those who should have been standing as Heaven's representatives were taking a low level and dishonouring their Redeemer's name. [Cf: Australasian Union Conference Record 09-30-12 para. 02] p. 146, Para. 6, [1912MS].

I said to some, You should bear in mind that as God's professed people you are called to reach a high standard. The Lord cannot be glorified by such a course as you are now pursuing. He bids us to glorify Him in our body and in our spirits, which are His. [Cf: Australasian Union Conference Record 09-30-12 para. 03] p. 147, Para. 1, [1912MS].

I do not know with what words to describe these scenes, or what character to give them; but I know that in participating in them you are lessening your influence for righteousness: you are displeasing the Lord; you are setting an example that none can safely follow. [Cf: Australasian Union Conference Record 09-30-12 para. 04] p. 147, Para. 2, [1912MS].

I was cited to the words of inspiration with which Paul voiced his hope for those who had been won to the gospel in Thessalonica. "We pray always for you," he declares, "that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you and ye in Him, according to the grace of our God and the Lord Jesus Christ." The example of these converts to the faith would tell more for the glory of God than all the preaching of Paul and his fellow-labourers. And so the consistent course of believers in this

age will do more to magnify the power of truth than all the sermons of our ministers. [Cf: Australasian Union Conference Record 09-30-12 para. 05] p. 147, Para. 3, [1912MS].

At the camp-meeting that has just closed, truths were presented and instruction given, which, if appropriated and rightly used would work transformation in the church, and change the atmosphere in the home, aiding parents in giving the right mould to the characters of the children and youth. It would change the relations of many of the workers in our institutions, enabling them to bear testimony for the truth in consistent, devoted lives. The impressions made by the camp-meeting were good. I feel sad that any could come from that meeting to take part in scenes that could not fail to remove the impressions of the Spirit from the mind. My heart is burdened as I think of such experiences being repeated after such good instruction had been given. [Cf: Australasian Union Conference Record 09-30-12 para. 06] p. 147, Para. 4, [1912MS].

All sanitarium workers and parents and ministers should realize their responsibility to God to be themselves patterns of what they desire the youth to become. "For their sakes I sanctify Myself," Christ declared, "that they also might be sanctified through the truth." So those to whom the youth should look for direction and a godly example should sanctify themselves. Paul directed Timothy, "Be thou an example to the believers." This is instruction to the workers in every institution. If they are learning of Christ daily, they will never forget how potent for good is the influence of a right example. But if they are seeking only to amuse and please themselves, they set for themselves and for those within their range a low standard. Such a course can only end eventually in the yielding up of their faith. [Cf: Australasian Union Conference Record 09-30-12 para. 07] p. 147, Para. 5, [1912MS].

How can gospel believers act in such a way as to encourage those with whom they associate in frivolity and pleasure-loving, and spend their time in acting out the foolishness of the sinner? Do they not know that angels of God are standing by, making a record of their words and actions? I saw angels of God writing, and I looked to see what they had written. I read these words: None of these things will give you spiritual strength, but will lessen your influence for righteousness. [Cf: Australasian Union Conference Record 09-30-12 para. 08] p. 147, Para. 6, [1912MS].

I was directed to the words of Paul to Timothy: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. . . . Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee to keep by the Holy Ghost which dwelleth in us." [Cf: Australasian Union Conference Record 09-30-12 para. 09] p. 148, Para. 1, [1912MS].

"Be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness as a good soldier of Jesus Christ. No man that warreth

entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man strive for the masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things." [Cf: Australasian Union Conference Record 09-30-12 para. 10] p. 148, Para. 2, [1912MS].

I was given words of warning and appeals to parents and ministers. Turning from one to another, I told them of their need of being converted daily, of the great importance of having the Spirit of God resting upon them. I said, My brethren and sisters, we have not time to spend in glorifying the enemy of all righteousness: individually we are to strive for the mastery over all foolishness: we are to strengthen our souls by training our minds to dwell upon the sound, sensible truths of the Word of God, that when the enemy seeks to take possession of the mind, and to lead us into sin, we shall have strength to act like Christians. If we will let the Spirit of God make its impression on our minds, and will yield our lives to His control, we shall not dishonour God before the world. [Cf: Australasian Union Conference Record 09-30-12 para. 11] p. 148, Para. 3, [1912MS].

I asked the youth and those more advanced in years what impressions such scenes were likely to make on the minds of unbelievers; what influence would this folly have upon those to whom it was their privilege to minister the things of eternal life? [Cf: Australasian Union Conference Record 09-30-12 para. 12] p. 148, Para. 4, [1912MS].

As I spoke with great earnestness, pointing them to their privileges as sons and daughters of God, some were overcome with a sense of their wrongdoing. And as the conviction of the Spirit of God came upon them, they fell on their knees and prayed for forgiveness. [Cf: Australasian Union Conference Record 09-30-12 para. 13] p. 148, Para. 5, [1912MS].

When I awoke I supposed these things presented to me related to something that would transpire in the future; and I thought I would wait before saying anything to my brethren. I had not heard of anything that was going on the day before; but I felt discouraged and disappointed. [Cf: Australasian Union Conference Record 09-30-12 para. 14] p. 148, Para. 6, [1912MS].

The gatherings together in our institutions should never be of such a nature as to give the stamp of pleasure-loving and worldliness. There is enough of foolishness in the world. It should be the endeavour of the workers, not to encourage a delight in these things in those who come to our institutions, but to learn how to fill the mind with the things of God. Our ministers need to work during the vacation time to strengthen and steady the minds of the youth. [Cf: Australasian Union Conference Record 09-30-12 para. 15] p. 148, Para. 7, [1912MS].

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." This class will be developed among us as a



people as well as in the world. Great then is the need that we stand in that position where every jot of our powers may be used to magnify God and His truth. [Cf: Australasian Union Conference Record 09-30-12 para. 16] p. 149, Para. 1, [1912MS].

"Speak thou the things that becometh sound doctrine," the apostle enjoins, "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed. 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 cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." Mrs. E. G. White. [Cf: Australasian Union Conference Record 09-30-12 para. 17] p. 149, Para. 2, [1912MS].

[The following testimony was read at one of the special meetings:]  
[Cf: Atlantic Union Gleaner 01-17-12 para. 01] p. 149, Para. 3, [1912MS].

"God calls for an entire surrender. You cannot receive the Holy Spirit until you break every yoke of bondage, everything that binds you to your objectionable traits of character. These are the great hindrances to your wearing Christ's yoke and learning of him. The abiding rest-- who has it? That rest is found when all self-justification, all reasoning from a selfish standpoint is put away. Acquaintance with Christ makes you want to abide in him, and to have him abide in you. Entire self-surrender is required. [Cf: Atlantic Union Gleaner 01-17-12 para. 02] p. 149, Para. 4, [1912MS].

"In my dream last night a sentinel stood at the door of an important building, and said to every one who came for entrance, Have you received the Holy Ghost? A measuring line was in his hand, and only very, very few were admitted into the building. Your size as a human being is nothing; your size as the full stature of a man in Christ Jesus, according to the knowledge you have had, will give you an appointment to sit with Christ at the marriage supper of the Lamb, and you will never know the extent of the great advantages given you in the banquet prepared for you. [Cf: Atlantic Union Gleaner 01-17-12 para. 03] p. 149, Para. 5, [1912MS].

"You may be tall and well proportioned in self, but none such can enter here. None can be admitted who are grown-up children, with all the habits and customs, the disposition, the characteristics which pertain to children. You have nurtured your suspicions, your criticisms, your bad temper, your dignity, and you cannot be permitted to spoil the feast. All who enter through the door have on the wedding garment, woven in the looms of heaven. Your leaven of distrust, your want of confidence, your power of accusing, closes against you the door of admittance. Within this door, nothing can enter that can possibly mar the happiness of the dwellers here by marring their perfect trust in one another. Those who have educated themselves to pick flaws in the characters of others, have thus revealed a deformity of character which

has made families unhappy, which has turned souls from the truth to choose fables. You can not join the happy family in the heavenly courts; for God has wiped all tears from their eyes. You can never see the King in beauty, if you are not yourself a representative of the loveliness of Christ's character." [Cf: Atlantic Union Gleaner 01-17-12 para. 04] p. 149, Para. 6, [1912MS].

"By faith Abel offered unto God a more excellent sacrifice than Cain." Heb. 11:4. Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 01] p. 150, Para. 1, [1912MS].

Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 02] p. 150, Para. 2, [1912MS].

Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favour with God. It is only through the merits of Jesus that our transgressions can be pardoned. Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 03] p. 150, Para. 3, [1912MS].

The class of worshippers who follow the example of Cain includes by far the greater portion of the world; for nearly every false religion has been based on the same principle,--that man can depend upon his own efforts for salvation. It is claimed by some that the human race is in need, not of redemption, but of development,--that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favour by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Humanity has no power to regenerate itself. It does not tend upward, toward the divine, but downward, toward the satanic. Christ is our only hope. "There is none other name under heaven given among men, whereby we must be saved." "Neither is there salvation in any other." Acts 4:12. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 04] p. 150, Para. 4, [1912MS].

True faith, which relies wholly upon Christ, will be manifested by obedience to all the requirements of God. From Adam's day to the present time the great controversy has been concerning obedience to

God's law. In all ages there have been those who claimed a right to the favour of God even while they were disregarding some of His commands. But the Scriptures declare that by works is "faith made perfect;" and that, without the works of obedience, faith "is dead." James 2:22, 17. He that professes to know God, "and keepeth not His commandments, is a liar, and the truth is not in him." I John 2:4. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 05] p. 150, Para. 5, [1912MS].

Cain's Unreasonable Anger.--When Cain saw that his offering was rejected, he was angry with the Lord and with Abel; he was angry that God did not accept man's substitute in place of the sacrifice divinely ordained, and angry with his brother for choosing to obey God instead of joining in rebellion against Him. Notwithstanding Cain's disregard of the divine command, God did not leave him to himself; but He condescended to reason with the man who had shown himself so unreasonable. And the Lord said unto Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. Gen. 4:6, 7. The choice lay with Cain himself. If he would trust to the merits of the promised Saviour, and would obey God's requirements, he would enjoy His favour. But should he persist in unbelief and transgression, he would have no ground for complaint because he was rejected by the Lord. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 06] p. 150, Para. 6, [1912MS].

Abel's offering had been accepted; but this was because he had done in every particular as God required him to do. If Cain would correct his error, he would not be deprived of his birthright: Abel would not only love him as his brother, but, as the younger, would be subject to him. Thus the Lord declared to Cain, "Unto thee shall be his desire, and thou shalt rule over him." [Cf: Bible Echo & Signs of the Times 04-08-12 para. 07] p. 151, Para. 1, [1912MS].

Cain hated and killed his brother, not for any wrong that Abel had done, but "because his own works were evil, and his brother's righteous." 1 John 3:12. So in all ages the wicked have hated those who were better than themselves. Abel's life of obedience and unswerving faith was to Cain a perpetual reproof. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd." John 3:20. "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. The brighter the heavenly light that is reflected from the character of God's faithful servants, the more clearly the sins of the ungodly are revealed, and the more determined will be their efforts to destroy those who disturb their peace. By Mrs. E. G. White. [Cf: Bible Echo & Signs of the Times 04-08-12 para. 08] p. 151, Para. 2, [1912MS].

At the time that I saw this representation, scenes that would soon take place in Chicago, and other large cities also passed before me. As wickedness increased, and the protecting power of God was withdrawn, there were destructive winds and tempests; buildings were destroyed by fire and shaken down by earthquakes. [Cf: Lake Union Herald 02-07-12 para. 01] p. 151, Para. 3, [1912MS].

When Dr. Paulson showed me the location that had been secured for sanitarium work at Hinsdale, I was thoroughly pleased, for this place answered to the representation that had been given me of places that

would be obtained by our people for sanitarium work outside the large cities. Time will show that such properties as this can be used to far greater advantage than *buildings in Chicago*; for the wickedness of Chicago is as the wickedness of Sodom and Gomorrah. It was also represented to me that there were other places near Chicago, but away from the city, which the Lord would have His people secure. There are souls to be reached. The message must be proclaimed! This is the light that has been given to me. [Cf: Lake Union Herald 02-07-12 para. 02] p. 151, Para. 4, [1912MS].

I have been given a representation of the preaching of the word of truth with clearness and power in many places where it has never yet been heard. The Lord would have the people warned; for a great work will be done in a short time. I have heard the Word of God proclaimed in many localities outside the city of Chicago. There were many voices proclaiming the truth with great power. That which they proclaimed was not fanciful theories but the warning message. While the solid truth of the Bible came from the lips of men who had no fanciful theories, or misleading science to present, there were others who labored with all their power to bring in false theories regarding Christ. And miracles were wrought, to deceive, if possible, the very elect. [Cf: Lake Union Herald 02-07-12 para. 03] p. 151, Para. 5, [1912MS].

I heard the message proclaimed in power by men who had not been educated in Battle Creek. Among those who were engaged in the work, were young men taken from the plow and from the fields, and sent forth to preach the truth as it is in Jesus. Unquestioning faith in the Lord God of heaven was imparted to those who were called and chosen. "All this," said my Instructor, "is a parable of what should be and what will be." [Cf: Lake Union Herald 02-07-12 para. 04] p. 152, Para. 1, [1912MS].

For the present, some will be obliged to labor in Chicago, *but these should be preparing working-centers in rural districts*, from which to work the city. *The Lord would have His people looking about them*, and securing humble, *inexpensive places as centers for their work*. And from time to time, larger places will come to their notice, which they will be able to secure at a surprisingly low price. Ellen G. White. [Cf: Lake Union Herald 02-07-12 para. 05] p. 152, Para. 2, [1912MS].

In the night season I was instructed that as a people who believe the truth and are labourers together with God, we must not forget that we are mortal. The Lord has not willed that useful men and women should be cut off in the midst of their efforts to obtain an education in missionary lines. There is not that care and consideration for the students that should be exercised. They should be educated to be careful of their health and strength. They should be so instructed to observe the physical laws that they will be able in body and intellect to testify to the value of health reform. There are exposures and dangers that should be carefully guarded against, that the life which is a God given talent may not be treated capriciously. [Cf: The Missionary Worker 03-25-12 para. 01] p. 152, Para. 3, [1912MS].

Let students count the cost, and know when they begin to build whether they will be able to finish. Let not God be dishonoured by breaking down the man in the process of educating him. For a broken down, discouraged man is a burden to himself. To think that in any work that

he may plan to do, God will sustain him, while he piles upon himself studies, and subjects himself to exposures that imperil health and life, and violate the laws of nature, is contrary to the light that God has given. [Cf: The Missionary Worker 03-25-12 para. 02] p. 152, Para. 4, [1912MS].

Nature will not be imposed upon. She will not forgive the injuries done to the wonderful, delicate machinery. The pale, weak student is a continual reproach to health reform. Far better would it be for some to go out doors and work in the soil. Exercise is good. God designs that all parts of the human machinery shall be worked. There should be regular hours for working, regular hours for eating. Without studying the exact cost of every article of food and providing the cheapest kind, procure those articles of food that are best for making steam to run the living machinery. There is no extravagance in providing the articles of food that the system can best take in and digest, and send vitality to every part of the living organism that all may be nourished. [Cf: The Missionary Worker 03-25-12 para. 03] p. 152, Para. 5, [1912MS].

This is the first duty of every student. No one is to measure out what he supposes his fellow-student is capable of doing. Let every student reason soundly for himself what he can endure. Each has an individuality that no one can handle as successfully as himself. No one can submerge his identity in another. He must know himself and give himself a favourable chance to come forth with an unbroken constitution, with a clear mind, with well-balanced nerves, and a good digestion. With these he will be well fitted to do the work he has qualified himself to do. If he disqualifies himself by imprudence in eating hurriedly because he has little time to spend, he is unfitting himself for ever doing sound, wholesome work. [Cf: The Missionary Worker 03-25-12 para. 04] p. 153, Para. 1, [1912MS].

This matter is worthy of consideration. We should keep the words of Christ ever before us: "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." The first and highest and most acceptable missionary work that a student can do is to obey God in all he does, in every action of the wonderful machinery God devised in the formation of man. He is not to treat himself indifferently, he is to know himself, and work with an intelligent knowledge of what he can do, and do safely, and what he should avoid in eating and working. The Lord give you all understanding is my prayer, that you as labourers together with God may not give the impression, by an appearance of ill-health, that you have mistaken your vocation. Unless human agents use wisdom in the exercise of brain, bone, and muscle, and treat themselves as under the jurisdiction of God, as God's property, as God's husbandry, as God's building, they will make grievous mistakes, and lie down in an untimely grave. We are all the children of the light and the children of the day. We are not of the night nor of darkness. Therefore let us not sleep as others do, but let us watch and be sober. A disordered stomach means a disordered mind. [Cf: The Missionary Worker 03-25-12 para. 05] p. 153, Para. 2, [1912MS].

You need, each student, to take yourself in hand, and let no one whip up your tired nerves and muscles to meet their individual measurement. You are God's workmanship, and under a full sense of your

accountability to God, you are to treat yourself aright. Give yourself proper time to sleep. They who sleep give nature time to build up and repair the weary waste of the organism. [Cf: The Missionary Worker 03-25-12 para. 06] p. 153, Para. 3, [1912MS].

Study carefully the first chapter of Ephesians and let your understanding become enlightened. If you would build for time and for eternity, obey the laws of health. Place yourself in right relation to God as His property, caring for the wonderful husbandry and building of God. In no wise is this to be neglected. You can do the very best home missionary work by taking care of God's temple, not defiling it by gross indulgence of human passions, not imperilling it by neglect, by undue wear and over-work. Do not presume to over-tax this wonderful machinery, lest some part give way, and bring your work to a standstill. [Cf: The Missionary Worker 03-25-12 para. 07] p. 154, Para. 1, [1912MS].

I am pained as I have presented to me students who are being educated to work for the salvation of souls and bodies of those perishing around them, but who will themselves perish before they can accomplish that for which they are striving so earnestly. Will all teachers and students learn before they go any farther how to treat themselves that they may intelligently co-operate with God, to bear His message, to do His work, and not be cut off at the very time [Cf: The Missionary Worker 03-25-12 para. 08] p. 154, Para. 2, [1912MS].

"Opportunities are before you; if studious and upright, you may obtain an education of the highest value. Make the most of your privileges. Be not satisfied with ordinary attainments; seek to qualify yourselves to fill positions of trust in connection with the Lord's work in the earth. United with the God of wisdom and power, you may become intellectually strong, and increasingly capable as soul-winners. You may become men and women of responsibility and influence, if, by the power of your will, coupled with divine strength, you earnestly engage in the work of securing a proper training." [Cf: Pacific Union Recorder 12-26-12 para. 07] p. 154, Para. 3, [1912MS].

"God will not require of man a more strict account of anything than of the way in which he has occupied his time. Have its hours been wasted and abused? God has granted to us the precious boon of life, not to be devoted to selfish gratification. Our work is too solemn, our time to serve God and our fellow men too short, to be spent in seeking for fame. O, if men would stop in their aspirations where God has set the bounds, what different service would the Lord receive!" [Cf: Pacific Union Recorder 12-26-12 para. 08] p. 154, Para. 4, [1912MS].

"The light that God has given in medical missionary lines will not cause His people to be regarded as inferior in scientific medical knowledge, but will fit them to stand upon the highest eminence. God would have them stand as a wise and an understanding people because of His presence with them. In the strength of Him who is the source of all wisdom, all grace, defects and ignorance may be overcome." [Cf: Pacific Union Recorder 12-26-12 para. 09] p. 154, Para. 5, [1912MS].

[Talk by Mrs. E. G. White at the time of the Board meeting of the College of Medical Evangelists, Loma Linda, California, November 9, 1912.] [Cf: Pacific Union Recorder 12-26-12 para. 01] p. 155, Para. 1,

[1912MS].

I feel very thankful that it is our privilege to believe in God, and to walk carefully in accordance with the instruction He has given us in His word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as His going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We can not afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. [Cf: Pacific Union Recorder 12-26-12 para. 02] p. 155, Para. 2, [1912MS].

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: Pacific Union Recorder 12-26-12 para. 03] p. 155, Para. 3, [1912MS].

Will you believe these assurances? Will you say, Yes, Lord, I take Thee at Thy Word; I will begin where I am, to talk an increase of faith; I will take hold of the promises; they are for me? O, brethren and sisters, what we want is a living, striving, growing, faith in the promises of God, which are indeed for you and for me. [Cf: Pacific Union Recorder 12-26-12 para. 04] p. 155, Para. 4, [1912MS].

Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put our trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His word, and follow on to know Him, whose going forth is prepared as the morning. . . . [Cf: Pacific Union Recorder 12-26-12 para. 05] p. 155, Para. 5, [1912MS].

At times we shall be in great perplexity, and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages He has given us; and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and a prayer-answering God. He fulfills His promises in far greater measure than we expect to receive help. . . . [Cf: Pacific Union Recorder 12-26-12 para. 06] p. 155, Para. 6, [1912MS].

Wherever we are, we are under obligation, as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children; we have been bought with an infinite price; and we have no occasion for placing

the suggestions of the enemy before the assurances of the Lord Jesus Christ. [Cf: Pacific Union Recorder 12-26-12 para. 07] p. 155, Para. 7, [1912MS].

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the arch-deceiver?--O, no! we are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation. [Cf: Pacific Union Recorder 12-26-12 para. 08] p. 156, Para. 1, [1912MS].

Life is a mysterious and sacred trust. Precious are its opportunities, and faithfully should they be improved. [Cf: Columbia Union Visitor 10-02-12 para. 01] p. 156, Para. 2, [1912MS].

God desires the youth to stand in that position where they can honor him all the time. They cannot afford to go on to Satan's ground every now and then, but must press steadily forward to the mark of the prize of the high calling of God in Christ Jesus. Only as they place themselves under the broad shield of Omnipotence, can safety be assured to them in the hour of temptation. Only there as they work out their salvation with fear and trembling, can God work through them to will and to do of His good pleasure. [Cf: Columbia Union Visitor 10-02-12 para. 02] p. 156, Para. 3, [1912MS].

Our youth need to have a clearer understanding of what it means to overcome by the blood of the Lamb and the word of their testimony. They need to learn, as they follow on to know the Lord, that His going forth is prepared as the morning. You have watched the rising sun, and the gradual breaking of day over the earth. Little by little the light increases until the world is flooded with the full light of day. This is a beautiful illustration of what God desires to do for His children in the perfection of Christian character. Only by making constant advancement can the youth fulfill God's purpose for them. As opportunities multiply and are improved, the experience will enlarge, and knowledge increase. The youth will become strong to bear responsibility, because they are constantly growing in happiness, in holiness, in usefulness. [Cf: Columbia Union Visitor 10-02-12 para. 03] p. 156, Para. 4, [1912MS].

The enemy well knows that no other class can do so much good as young men and young women who are consecrated to God's service. Therefore he makes every effort to lead them to find their happiness in worldly amusements, and to justify themselves by endeavoring to show these amusements are harmless, innocent, and even necessary to physical well-being. He presents the path of holiness as hard and thorny, while declaring that the paths of worldly pleasure are strewn with flowers. In false and flattering colors, he arrays the world with its pleasure before the youth, and many are led to destruction by his deceptions. Those who learn to love amusement for its own sake open the door to a flood of temptations. They are led on from one form of dissipation to another until they lose the desire for a life of usefulness in God's cause. Their higher aspirations are chilled; their spiritual life is



darkened. Finding their pleasures in the world, and the things of the world, they become strangers to the Father and to the graces of His Spirit. [Cf: Columbia Union Visitor 10-02-12 para. 04] p. 157, Para. 1, [1912MS].

There are others whom Satan is binding to the world by love of gain. He is employing all his ingenuity to lead the youth to become so absorbed in the pursuit of worldly power and wealth that they can give no heed to a "Thus saith the Lord." Thus he leads them to give their lives to self-serving, and they develop, not the attributes of good, but the attributes of evil. [Cf: Columbia Union Visitor 10-02-12 para. 05] p. 157, Para. 2, [1912MS].

If our characters are to meet the approval of God we must fashion the life according to the perfect Pattern. "The Word was made flesh, and dwelt among us; . . . full of grace and truth." The followers of Christ are to represent him in all that they do and say. They are to live His life. The principles by which He was guided are to shape their lives and mould their characters. [Cf: Columbia Union Visitor 10-02-12 para. 06] p. 157, Para. 3, [1912MS].

The youth should keep ever before them the course that Christ followed. It was a course of constant overcoming. He wrestled with temptations greater than any you will be called to meet; and he stood the test. He refused to yield to temptation. Though physical strength failed, His faith did not fail. [Cf: Columbia Union Visitor 10-02-12 para. 07] p. 158, Para. 1, [1912MS].

It was not only on the cross that Christ gave Himself for humanity, not only in the wilderness of temptation and in Gethsemane that He overcame in our behalf. Every day's experience was an outpouring of His life; every day he learned obedience by the things which He suffered. And because the life of Jesus was a life of perfect trust His service for heaven and earth was without failure or faltering. He met and resisted all the temptations that man must meet because in his humanity he relied upon divine power. [Cf: Columbia Union Visitor 10-02-12 para. 08] p. 158, Para. 2, [1912MS].

The life of Christ reveals what every youth may accomplish through His grace. As the enemy worked to overcome the Saviour, so he works against God's children to-day. There will come to you, as their came to Christ times of special difficulty and need. But in every trial and difficulty know that Christ has passed this way before you. And He who came forth from the most severe test without one stain of sin, stands ready to strengthen all who struggle with Him against the powers of evil. He understands every difficulty. He waits to hear and answer prayer. [Cf: Columbia Union Visitor 10-02-12 para. 09] p. 158, Para. 3, [1912MS].

Satan is striving to mould us into his likeness. Christ waits to give us power to resist the enemy's temptations. With deepest interest the universe of heaven watches the conflict between Christ, in the person of his saints, and the great deceiver. Dear youth, you cannot afford to make mistakes in this conflict. Guard your spirit, guard your words, guard your actions. Open heart and mind to the impressions of the Holy Spirit, and be determined to stand for truth and righteousness. He who knows your weakness will impart to you strength; angels will work in your behalf, enabling you to stand firm for God. [Cf: Columbia Union

Visitor 10-02-12 para. 10] p. 158, Para. 4, [1912MS].

Every day you are to prepare for the coming of Christ by every day having an increased faith, a fuller and deeper experience in the things of God. Put away foolishness from the life. This is not a time for trifling. Believers and unbelievers need the help of your influence. All around you are those who need to know the transforming power of truth; and they will know it only as it is revealed to them in Christlike lives. Will you not help these to obtain joy and peace in Christ? If you will put self out of sight, and come into right relation to God, you will learn to manifest a spirit that will make you a blessing to all with whom you associate. [Cf: Columbia Union Visitor 10-02-12 para. 11] p. 159, Para. 1, [1912MS].

The Lord wants you to help another. You should lay hold of every possible advantage, that you may be trained for efficient service. Every capability and power you possess should be regarded as a sacred trust, to be used in making known the saving power of grace. This is your business--your chief business. [Cf: Columbia Union Visitor 10-02-12 para. 12] p. 159, Para. 2, [1912MS].

The Saviour revealed a wonderful love, a wonderful earnestness when He gave His life that we might be cleansed from iniquity. He is the pattern to be followed by all who have named His name. The shortness of time, and the responsibilities resting upon us as sons and daughters of God should lead us to ask ourselves at every step if we are following His example. [Cf: Columbia Union Visitor 10-02-12 para. 13] p. 159, Para. 3, [1912MS].

"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant." Notwithstanding all that was His by right Christ yielded it all up, that He might give you life, and teach you how to live for Him. Do not disappoint Him. Have you tasted and seen that the Lord is good? Then tell of His goodness. You owe it to God to reflect the light you have. Work for Him in simplicity, pleading daily for power to make your work effectual. [Cf: Columbia Union Visitor 10-02-12 para. 14] p. 159, Para. 4, [1912MS].

In your contact with friends and associates, do you keep your lips closed regarding the truth for this time? Do they receive no help from you as to the best way to serve and glorify God? You have brothers, sisters, friends, acquaintances. To each of these you should be giving an example that will honor the truth you profess. By patience and forbearance in your dealings with them, you may teach them to be patient under test and trial. When in the kingdom of God you meet those whom you have sought to influence for right, will you not be abundantly rewarded for any effort, any sacrifice, you may have made? [Cf: Columbia Union Visitor 10-02-12 para. 15] p. 160, Para. 1, [1912MS].

Is there at this meeting, a turning to the Lord with full purpose of heart? Are you encouraging one another to consecrate heart and life to God. A little longer, and the meeting will close. As you return to your homes, will you put away from your thoughts the truths you have heard here, or will you make prayerful earnest endeavor to carry out these truths in the daily life? If you will set yourself to the work of

pressing back the powers of darkness and advancing constantly toward the light, you will gain wonderful victories. Determine to make this effort, dear youth, and God will surely help you. Angels of heaven will work in your behalf, enabling you to be true to God and to your associates. I pray that these words may make a deep impression on your minds, leading you to form right habits, and to make a record in your future experience that you will not be ashamed to meet in the judgment. [Cf: Columbia Union Visitor 10-02-12 para. 16] p. 160, Para. 2, [1912MS].

The way to heaven is through Jesus Christ. He is the light that lighteneth every man that cometh into the world. He has given us most precious truths. But there are many who have not a right appreciation of what is essential for them to know and practice. Let not the people of God spend precious time on side issues which are of no importance. Let them instead strive to reveal that love for Christ and the truth has knit their hearts together in unity and love, and that this leads them to obey God's commandments. [Cf: West Indian Messenger 07-01-12 para. 01] p. 160, Para. 3, [1912MS].

The Lord has made every provision for our happiness in the future life, but He has made no revelations regarding these plans, and we are not to speculate concerning them. Neither are we to measure the conditions of the future life by the conditions of this life. [Cf: West Indian Messenger 07-01-12 para. 02] p. 161, Para. 1, [1912MS].

Matters of vital importance have been plainly revealed in the Word of God. These subjects are worthy of our deepest thought. But we are not to search into matters concerning which God has been silent. May God help His people to think rationally. When questions arise upon which we are uncertain, we should ask, "What saith the Scriptures?" [Cf: West Indian Messenger 07-01-12 para. 03] p. 161, Para. 2, [1912MS].

Christ withheld no truths essential to our salvation. Those things that are revealed are for us and our children, but we are not to allow our imagination to frame doctrines concerning things not revealed. Again and again these non-essential subjects have been agitated, but their discussion has never done a particle of good. We are not to allow our attention to be diverted from the proclamation of the message given us. For years I have been instructed that we are not to give our attention to non-essential questions. We are not bidden to enter into discussion regarding unimportant subjects. Our work is to lead minds to the great principles of the law of God. [Cf: West Indian Messenger 07-01-12 para. 04] p. 161, Para. 3, [1912MS].

The only question asked in the judgment will be, "Are they obedient to My commandments?" The petty strife and contention over questions of no importance is an education which our people do not need. Let them seek instead to answer the prayer, "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 [Cf: West Indian Messenger 07-01-12 para. 05] p. 161, Para. 4, [1912MS].

In all his godlike deeds, the world's Redeemer declares, "I can of mine own self do nothing." "This commandment have I received of my Father." All I do is in fulfilment of the counsel and will of my Heavenly Father. The history of the daily earthly life of Jesus is the

exact record of the fulfilment of the purposes of God toward man. His life and character were the unfolding or representation of the perfection of the character that man may attain by becoming a partaker of the divine nature, and overcoming the world through daily conflicts. Jesus assumed human nature that he might work with human nature, and bring fallen man across the gulf which transgression had made between God and his creatures. [Cf: The Youth's Instructor 04-23-12 para. 01] p. 161, Para. 5, [1912MS].

The Lord of life and glory clothed his divinity with humanity to demonstrate to man that God through the gift of Christ would connect us with him. Without a connection with God no one can possibly be happy. Fallen man is to learn that our Heavenly Father can not be satisfied until his love embraces the repentant sinner, transformed through the merits of the spotless Lamb of God. The work of all the heavenly intelligences is to this end. Under the command of their General they are to work for the reclaiming of those who by transgression, have separated themselves from their Heavenly Father. A plan has been devised whereby the wondrous grace and love of Christ shall stand revealed to the world. In the infinite price paid by the Son of God to ransom man, the love of God is revealed. This glorious plan of redemption is ample in its provisions to save the whole world. Sinful and fallen man may be made complete in Jesus through the forgiveness of sin, and the imputed righteousness of Christ. [Cf: The Youth's Instructor 04-23-12 para. 02] p. 162, Para. 1, [1912MS].

Jesus Christ laid hold on humanity, that with his human arm he might encircle the race, while with his divine arm he grasped the throne of the Infinite. He planted his cross midway between earth and heaven, and said, "I, if I be lifted up from the earth, will draw all men unto me." The cross was to be the center of attraction. It was to speak to all men, and draw them across the gulf that sin had made, to unite finite man with the infinite God. It is the power of the cross alone that can separate man from the strong confederacy of sin. Christ gave himself for the saving of the sinner. Those whose sins are forgiven, who love Jesus, will be united with him. They will bear the yoke of Christ. This yoke is not to hamper them, not to make their religious life one of unsatisfying toil. No; the yoke of Christ is to be the very means by which the Christian life is to become one of pleasure and joy. The Christian is to be joyful in contemplation of that which the Lord has done in giving his only begotten Son to die for the world, "that whosoever believeth in him should not perish, but have everlasting life." [Cf: The Youth's Instructor 04-23-12 para. 03] p. 162, Para. 2, [1912MS].

Those who stand under the bloodstained banner of Prince Immanuel should be faithful soldiers in Christ's army. They should never be disloyal, never be untrue. Many of the young will volunteer to stand with Jesus, the Prince of life. But if they would continue to stand with him, they must constantly look unto Jesus, their Captain, for his orders. They can not be soldiers of Christ, and yet engage with the confederacy of Satan, and help on his side, for then they would be enemies of Christ. They would betray sacred trusts. They would form a link between Satan and the true soldiers, so that through these living agencies the enemy would be constantly working to steal away the hearts of Christ's soldiers. [Cf: The Youth's Instructor 04-23-12 para. 04] p. 162, Para. 3, [1912MS].

I ask you, dear youth, who profess to be soldiers of Jesus Christ, what battles have you fought? what have been your engagements? When the Word of God has plainly revealed your work, have you refused to do it because it did not suit your inclination? Has the attraction of the world allured you from the service of Christ? Satan is employed in devising specious allurements; and by transgression in what seem little matters, he draws you away from Jesus. Then larger attractions are presented to seduce you fully from God. You may have your name upon the church books, and claim to be a child of God, yet your example, your influence, misrepresents the character of Christ, and you lead others away from him. There is no happiness, no peace or joy, to a professed believer whose whole soul is not enlisted in the work the Lord has given him to do. He is constantly bringing the world into the church, not by repentance and confession and surrender to God, but by surrendering more and more to the world, and engaging on Satan's side in the battle, rather than on Christ's side. I would appeal to the youth to cut the finest thread which binds you in practise and in spirit with the world. "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 Youth's Instructor 04-23-12 para. 05] p. 162, Para. 4, [1912MS].

Will our youth heed this voice of invitation? How little do our young people realize the necessity of setting before their youthful associates a Christlike example in their life and character. Many of our youth understand the theory of the truth, but how few understand by experimental knowledge the practical bearing of the truth upon their every action. Where are youthful missionaries doing any work that represents itself to them in the great harvest field? Where are those who are daily learners in the school of Christ? Let them never feel that they are prepared to graduate. Let them wait in the courts of the Lord, that they may be directed as to how to work in unison with the heavenly intelligences. Dear youth, I wish to speak decidedly to you because I want you to be saved. Lose no more time. You can not serve God and mammon. You may apparently be Christians, but when temptations come, when sorely tried, do you not generally yield? [Cf: The Youth's Instructor 04-23-12 para. 06] p. 163, Para. 1, [1912MS].

The conflict in which you have to take an active part is found in your everyday life. Will you not in times of trial lay your desires by the side of the Written Word, and in earnest prayer seek Jesus for counsel? Many declare that it is certainly no harm to go to a concert and neglect the prayer meeting, or absent themselves from meetings where God's servants are to declare a message from heaven. It is safe for you to be just where Christ has said he would be. Those who appreciate the words of Christ will not turn aside from the prayer meeting, or from the meeting where the Lord's messenger has been sent to tell them concerning things of eternal interest. Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Can you afford to choose your pleasure and miss the blessing? It is indulgence in these things that has a telling influence not only on your own life and character, but upon the life and character of your associates. If all who profess to be followers of Christ would be so in deed and in truth, they would have the mind of Christ, and would work the works of God. They would resist temptation to indulge self, and

would show that they do not enjoy the frivolous pleasure of the world more than the privilege of meeting with Christ in the social meeting. They would then have a decided influence upon others, and lead them to follow their example. [Cf: The Youth's Instructor 04-23-12 para. 07] p. 163, Para. 2, [1912MS].

Actions speak louder than words, and those who are lovers of pleasure do not appreciate the rich blessings of being in the assembly of the people of God. They do not appreciate the privilege of influencing their associates to go with them, hoping that their hearts will be touched by the Spirit of the Lord. Who goes with them into these worldly gatherings? Jesus is not there to bless those assembled. But Satan will bring to the mind many things to crowd out matters of eternal interest. It is his opportunity to confuse the right by mixing it up with the wrong. Through attendance at worldly gatherings a taste is created for exciting amusements, and moral power is weakened. Those who love pleasure may keep up a form of godliness, but they have no vital connections with God. Their faith is dead, their zeal has departed. They feel no burden to speak a word in season to souls who are out of Christ, and to urge them to give their hearts to the Lord. Mrs. E. G. White [Cf: The Youth's Instructor 04-23-12 para. 08] p. 163, Para. 3, [1912MS].

The Jewish nation that had been so proud and had made such boastful pretensions was symbolized by the pretentious fig tree. This nation had proudly claimed to possess the goodness and virtue which she might have had but which she did not have any right to claim because she had forfeited the promises of God. These promises He has plainly connected with willing obedience, and He can fulfill them only when His people hearken to His commandments and walk in the way of His appointment. [Cf: Sermons and Talks, Volume 2 p. 330 para. 01] p. 163, Para. 4, [1912MS].

This lesson is given for all times, for all nations, kindreds, tongues, and peoples. All who keep the commandments in truth and integrity reveal to the world that they are under the rule of God and are dependent upon Him for their temporal and spiritual victories. With God's presence and favor, His people are safe, although they may suffer persecution for the truth's sake. His goodness and the riches of His grace are their protection and salvation. [Cf: Sermons and Talks, Volume 2 p. 330 para. 02] p. 164, Para. 1, [1912MS].

From the barren fig tree Christ spoke a parable that everyone should heed. Those who walk in the way of God's commandments will be like a flourishing fig tree, full of fruit. The tree was cursed because it had only pretentious leaves, and no fruit. [Cf: Sermons and Talks, Volume 2 p. 330 para. 03] p. 164, Para. 2, [1912MS].

The Jews were a proud people, boasting of piety, of knowledge, of goodness, but revealing no fruit. If they had set before the world an example of fruitbearing in deeds of self-denial, goodness, mercy, and compassion, if they had shown a love for God and integrity in His service, by obeying all His commandments, the world would have seen their light shining in good works, and many would have been converted. Many would have glorified God for His great love and His rich blessings bestowed upon them through their knowledge of the only true God and their faith in Jesus Christ. The darkness of the Gentile world was

attributable to the neglect of the Jewish nation, as is represented in the ninth chapter of Zechariah. [Zech. 9:12-17, quoted.] The whole world is embraced in the contract of the great plan of redemption. [Cf: Sermons and Talks, Volume 2 p. 330 para. 04] p. 164, Para. 3, [1912MS].

[Isa. 62:1-3; 11:10-12; 62:10-12; Jer. 31:10-12, quoted.] Corn and wine are symbols of grace and plenty. [Cf: Sermons and Talks, Volume 2 p. 330 para. 05] p. 164, Para. 4, [1912MS].

All who receive the messages that the Lord sends to purify and cleanse them from all habits of disobedience to His commandments and conformity to the world, and who repent of their sins and reform, looking to God for help and walking in the way of obedience to His commandments, will receive divine help to correct their evil course of action. But those who apparently repent and seek the Lord, yet do not put away the evil of their doings, will not only disappoint themselves, but when their course is placed before them in symbols or parables, they will feel shame and sorrow because they have disappointed the Lord. They have hoped and trusted in their own course of action. As a people they have been reprov'd, and yet they have not put away the evil works that called for reproof. [Cf: Sermons and Talks, Volume 2 p. 330 para. 06] p. 165, Para. 1, [1912MS].

God is always an inexhaustible fountain of wisdom and strength. From age to age by His appointed means He raises up human helpers and resources for His people. These God-given agencies will not prove to be fraudulent, if they themselves will not defraud the Lord, as some who are represented by the barren fig tree have done. [Cf: Sermons and Talks, Volume 2 p. 331 para. 01] p. 165, Para. 2, [1912MS].

The Lord was hungry. He represented a people hungering for fruit that they ought to have had, but did not receive from an apparently flourishing fig tree. The spiritual necessities were not supplied to satisfy the people whom Christ had pledged His life to save by His grace and righteousness. [Cf: Sermons and Talks, Volume 2 p. 331 para. 02] p. 165, Para. 3, [1912MS].

When the Lord is with the people who have knowledge and advantages in spiritual enlightenment, and when they impart that which they have received from God, they are fruit-bearing branches. They receive God's rich blessing, and are producers of fruit. As a sure result, in the hand of God and under the influence of the Holy Spirit they are mighty men. Constantly they represent before the world the great goodness of God, not only in spiritual lines, but in temporal lines as well. They shall prevail, for of a truth God is with them. [Cf: Sermons and Talks, Volume 2 p. 331 para. 03] p. 165, Para. 4, [1912MS].

Every deliverance, every blessing, that God in the past has granted to His people, should be kept fresh in memory's hall as a sure pledge of further and richer, increasing blessings that He will bestow. The Lord's blessings are adapted to the needs of His people. [Cf: Sermons and Talks, Volume 2 p. 331 para. 04] p. 166, Para. 1, [1912MS].

God has given His Son as a sacrifice to save all who will be saved in His appointed way, through obedience to all His commandments. After having begun to save man, having evidenced His purpose by delivering

His people by His own strong hand, having invited all to lay hold of His own outstretched arm, He will use all the heavenly resources to consummate man's salvation. His people will magnify His name by exercising implicit faith in Him and placing their entire dependence upon Him. He will fulfill every promise. "And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord" [Zech. 10: 12]. [Cf: Sermons and Talks, Volume 2 p. 331 para. 05] p. 166, Para. 2, [1912MS].

The prayer of Jeremiah, recorded in the thirty-second chapter of his prophecy, should be carefully considered. [Jer. 32:16-23, quoted.] [Cf: Sermons and Talks, Volume 2 p. 332 para. 01] p. 166, Para. 3, [1912MS].

To ancient Israel, the promise of a coming Saviour was the highest pledge God could possibly give that the gates of hell should not prevail against His commandment-keeping people. The church could not perish, for from her was to come the Prince of life, the One through whose power all who received Him would be saved. If they had remained loyal and true to all the words that Christ had spoken to them when enshrouded in the pillar of cloud, He would have made them triumphant over all their enemies. [Cf: Sermons and Talks, Volume 2 p. 332 para. 02] p. 166, Para. 4, [1912MS].

[Jer. 36:1-7, quoted.] This chapter is a record of historical events that will be repeated. Let all who desire to receive warning, read carefully. [Jer.36:22,23,27,28,32, quoted.] [Cf: Sermons and Talks, Volume 2 p. 332 para. 03] p. 167, Para. 1, [1912MS].

In the incidents of the closing scenes of the Lord's ministry is embraced much that very many claiming to be Bible Christians do not study. They do not see that in their experience they are passing over the very same ground. They do not seem to care to learn lessons from the history of ancient Israel that have been written for their admonition. [Cf: Sermons and Talks, Volume 2 p. 332 para. 04] p. 167, Para. 2, [1912MS].

Cor. 10:1-12, quoted. As God's church, we cannot tread the same path of unbelief as did ancient Israel, refusing to be admonished and discarding the messages He had given, and escape the sure result of our course of action. [Cf: Sermons and Talks, Volume 2 p. 332 para. 05] p. 167, Para. 3, [1912MS].

The one great burden and grief of Jesus was that He, with omniscient eye, was viewing the destruction of Jerusalem. He wept not for Himself. He wept not on account of His betrayal, His trial, His rejection, His deliverance into the hands of His enemies. The most cruel death was appointed to a Man who could not be condemned, a Man concerning whom Pilate declared, "I find in Him no fault at all" [John 18:38]. His tears were for those who were placing themselves beyond the reach of the long-suffering, long-forbearing mercy of a sin-hating God. [Cf: Sermons and Talks, Volume 2 p. 332 para. 06] p. 167, Para. 4, [1912MS].

The crucifixion of Christ was the last action that caused the nation's downfall. "Last of all He sent unto them His Son, saying, They will reverence My Son. But when the husbandmen saw the Son, they said among



themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard, and slew Him" [Matt. 21:37-39]. [Cf: Sermons and Talks, Volume 2 p. 332 para. 07] p. 167, Para. 5, [1912MS].

The fig tree represented the kingdom of Israel. Standing out in proud superiority as a religious nation, the Jewish people were as a fig tree clothed with pretentious leaves. They had their religious ceremonies, their traditions, their rich temple, with its mitered priests to officiate in the morning and the evening sacrifices. The outward evidences of religious life were abundant. The tree was covered with leaves. They were consumers, but not producers. They bore no fruit to repay the Lord for all the love and care and gracious mercy that He bestowed upon them. [Cf: Sermons and Talks, Volume 2 p. 333 para. 01] p. 168, Para. 1, [1912MS].

There were leaves enough, but what did these pretentious leaves hide? Pride, vain-glory, selfishness. While there was an abundance of ceremonies and instrumental music, the people, as it were, flaunted their green foliage in the face of an offended God; for they bore no fruit to His glory. [Cf: Sermons and Talks, Volume 2 p. 333 para. 02] p. 168, Para. 2, [1912MS].

On Olivet's crest Christ said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" How do the Christian churches stand today? It is their privilege to receive every spiritual advantage, in accordance with God's promises. [Cf: Sermons and Talks, Volume 2 p. 333 para. 03] p. 168, Para. 3, [1912MS].

[Deut.10:12-18; 11:13-15; 4:5-9, quoted.] All the churches in our land need to call to mind the dealings of God with His ancient people. Ceremonial worship is of no value to them. Truth has long been covered up by tradition and falsehood. When the Lord sends to them His servants with a warning message, let them consider the message, studying their Bibles. [Cf: Sermons and Talks, Volume 2 p. 333 para. 04] p. 168, Para. 4, [1912MS].

But the shepherds of the flock, instead of accepting the message, begin to search the Scriptures diligently to find something by which to condemn the serious, searching warnings from God's Word. They refuse to pay any attention to the last messages of warning that are to be given to the world, but seek to resist everything that does not vindicate their church as being what it should be. They use all the argumentative powers of the mind, and reason with the greatest possible positiveness and force from their own conclusions. They refuse to hear or to search the Scriptures for themselves in order to see if there is not light and evidence in God's Word that would lead them to make changes in their doctrinal views so as to be in harmony with God's truth. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" [John 5:39]. [Cf: Sermons and Talks, Volume 2 p. 333 para. 05] p. 168, Para. 5, [1912MS].

The churches of today have become converted to the customs and practices of the world. No longer are they the peculiar, holy people who are representatives of Jesus Christ. Said the apostle: "Let every soul be subject unto the higher powers. For there is no power but of

God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation" [Rom. 13:1, 2]. [Cf: Sermons and Talks, Volume 2 p. 333 para. 06] p. 169, Para. 1, [1912MS].

Ministers and all others who are connected with the church of God should obey this injunction; for if they do not obey God's word, if they do not present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service, although their names may be registered on the church books, they are not written in the Lamb's book of life. [Cf: Sermons and Talks, Volume 2 p. 334 para. 01] p. 169, Para. 2, [1912MS].

Looking upon the church members who are using the narcotic tobacco, God says to them, "Be ye clean, that bear the vessels of the Lord" [Isa. 52:11].--Ms 65, 1912 (MR 900.40). [Cf: Sermons and Talks, Volume 2 p. 334 para. 02] p. 169, Para. 3, [1912MS].

August 13, '12-5= MS 59-1912 Fragments Dear Brother Kress: In the past you have practised health reform too rigorously for your own good. Once, when you were very sick, the Lord gave me a message to save your life. You have been too strenuous in restricting your diet to certain articles of food. While I was praying for you, words were given me for you to set you in the right path. The message was sent that you were to allow yourself a more generous diet. The use of flesh meat was not advised. Directions were given as to the food to be taken. You followed directions given, rallied, and are still with us. [Cf: Paulson Collection p. 7 para. 06] p. 169, Para. 4, [1912MS].

I often think of the instruction then given you. I have been given so many precious messages to bear to the sick and the afflicted. For this I am grateful, and I praise the Lord. (signed) Ellen G. White [Cf: Paulson Collection p. 7 para. 07] p. 169, Para. 5, [1912MS].

Work in the Cities [Cf: Paulson Collection p. 8 para. 01] I have been pleading with the Lord to roll the burden on the watchmen. Presidents of Conferences and church elders must work. Two and two laborers are to be sent forth into the unworked cities. No man is to be authorized to carry the work alone. p. 170, Para. 1, [1912MS].

I am charged to repeat the warnings given in the past,--that it is not by making a great display that the work in New York and other places is to be carried forward. In the past mistakes have been made in the work in New York, mistakes which placed an erroneous stamp on the work, and left a wrong impression on the minds of those who witnessed the wonderful performance. Much time has thus been lost, and many false impressions made, regarding our work and the truth we believe. [Cf: Paulson Collection p. 8 para. 02] p. 170, Para. 2, [1912MS].

"Be of Good Cheer" Talk by Mrs. E. G. White at the time of the Board meeting of the College of Medical Evangelists, Loma Linda, California, November 9, 1912. [Cf: Paulson Collection p. 173 para. 03] p. 170, Para. 3, [1912MS].

I feel very thankful that it is our privilege to believe in God and to walk carefully in accordance with the instruction He has given us in

His Word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as His going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We cannot afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. [Cf: Paulson Collection p. 173 para. 04] p. 170, Para. 4, [1912MS].

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the Word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "Ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: Paulson Collection p. 173 para. 05] p. 170, Para. 5, [1912MS].

Will you believe these assurances? Will you say, "Yes, Lord, I take Thee at Thy word. I will begin where I am to talk an increase of faith; I will take hold of the promises; they are for me." Oh, brethren and sisters, what we want is a living, striving, growing faith in the promises of God, which are indeed for you and for me. [Cf: Paulson Collection p. 173 para. 06] p. 170, Para. 6, [1912MS].

Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put your trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His Word, and follow on to know Him, whose going forth is prepared as in morning. [Cf: Paulson Collection p. 174 para. 01] p. 171, Para. 1, [1912MS].

In the first Epistle of Peter we read: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace to you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." [Cf: Paulson Collection p. 174 para. 02] p. 171, Para. 2, [1912MS].

These words are all-sufficient evidence that God desires us to receive great blessings. His promises are so clearly stated that there is no cause for uncertainty. He desires us to take Him at His word At times we shall be in great perplexity and not know just what to do. But at such times it is our privilege to take our Bibles, and read the

messages He has given us; and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and prayer-answering God. He fulfills His promises in far greater measure than we expect to receive help. [Cf: Paulson Collection p. 174 para. 03] p. 171, Para. 3, [1912MS].

So long as Satan continues to live, we shall have perplexity; and if we choose to follow the counsel of the enemy, we shall have constant difficulty; but if we refuse to yield to Satanic influences, choosing rather to lay hold on God and on the promises of His Word, we shall be able to help and strengthen and uphold one another. Thus we shall bring into the work with which we are connected a spirit of courage. Never are we to utter a word that would arouse doubt or fear, or that would cast shadows over the minds of others. I am determined not to permit myself to speak discouraging words; and when I hear criticism and complaint, or an expression of doubt and fear, I know that he who thus speaks has his eyes turned away from the Saviour. I know every such person does not appreciate Him who at infinite sacrifice left the royal courts and came down into the world that was lost, and lived among the children of men in order that He might speak words of hope and good cheer to the discouraged and the desponding. [Cf: Paulson Collection p. 174 para. 04] p. 171, Para. 4, [1912MS].

Wherever we are, we are under obligation, as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children. We have been bought with an infinite price, and we have no occasion for placing the suggestions of the enemy before the assurances of the Lord Jesus Christ. [Cf: Paulson Collection p. 175 para. 01] p. 172, Para. 1, [1912MS].

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the arch-deceiver? Oh, no! We are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." [Cf: Paulson Collection p. 175 para. 02] p. 172, Para. 2, [1912MS].

I was here at Loma Linda when this place was purchased. As I spoke to the people, the power of God came into our midst again and again. On the occasion of my first visit to look over the property, I knelt right down with our brethren and the representatives of the owners of the place who were here, I knelt right down in the midst of them and prayed to God about the work that should be undertaken and carried forward in Loma Linda. When I got up, some of those who were not of our faith seemed to be deeply moved. From that time I have ever felt under bounden duty to God to make this place just what it should be. I know that there are men here who have wrestled in the cause of God, and I know that they have passed through an experience that they never would have had if Satan had not had the power to oppress them. [Cf: Paulson Collection p. 175 para. 03] p. 172, Para. 3, [1912MS].

Let us all strive to make of Loma Linda just what God means it should be. This is the principal thing I have to say - make this place what God would have you make of it. Every one of you is under bounden duty to God to labor in harmony, and to press the battle to the gate. If unbelievers come in and talk their doubts and fears, remember that Satan is not dead. He has agencies through whom he works; but shall we become discouraged because of this? Oh, no! Christ, our Saviour, lives and reigns. Let us not look on the dark side. As soon as we yield to the temptation to do this, we shall have plenty of company. But there is nothing to be gained by looking on the dark side. What we want is courage in the Lord; and we want to follow on to know the Lord, that we may know that His going forth is prepared as the morning. This is not going back into darkness. You know how the morning is prepared. If you follow on to know the Lord every day, you will increase in brightness, in courage, in faith, and the Lord Jesus will be to you a present help in every time of need. [Cf: Paulson Collection p. 175 para. 04] Ellen G. White p. 172, Para. 4, [1912MS].

Talk to Students and Helpers, Mrs. E.G. White in Chapel, April 16, 1912 Matt. 6. "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven." Now there is a point we want to mark of these points: that if we expect that which Heaven is ready to bestow upon us, we must comply the the condition. "Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Now we want to understand every word, for it belongs just as much to this company as in the days when Christ was upon the earth to speak the words that he spoke. [Cf: Paulson Collection p. 176 para. 01] p. 173, Para. 1, [1912MS].

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." Now how particular is the marking out of this matter: [Cf: Paulson Collection p. 176 para. 02] p. 173, Para. 2, [1912MS].

"After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors." Now there is a point that is of great advantage to us not to forget. You see we want all these things that are presented before us, we want them decidedly in our minds. "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory for ever, Amen." Now here is one lesson, and we want to understand this lesson; we want to study it out

and we want to see how much force and power that there is given us that we may understand how to conduct ourselves. "Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." Now here is the prayer for our daily bread, and we want to understand that we are to recognize the gifts of God to us. And then again, "After this manner pray ye: Our Father which art in heaven. Hallowed be thy name. Thy kingdom come." Are we ready for it? Do we want it to come? Have we done all that God has specified that we should do in order that we may take this in completely and entirely? "Give us this day our daily bread. And forgive us our debts as we forgive our debtors." This is especially for us to practice, to learn. "For give us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, for ever, Amen." [Cf: Paulson Collection p. 176 para. 03] p. 173, Para. 3, [1912MS].

Here is a positive agreement with God to us, and we want to understand this perfectly and intelligently, to carry it out. "And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, forever. Amen. For if ye forgive men their trespasses -now let your ears be wide open'if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. [Cf: Paulson Collection p. 177 para. 01] p. 174, Para. 1, [1912MS].

"Moreover when ye fast" - now here is special directions for us: "Moreover when ye fast, be not, as the hypocrites, of a sad countenance, for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, They have their reward." It is all they will get. They won't get anything more. What they want is the very spirit of the prayer that they offer, to take it in and let that prayer be carried out in their daily life. "But thou, when thou fastest, anoint thine head, and wash thy face: That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." What does Sister White read all this for? you say. Because we have lessons to learn that we have not yet learned. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." These are lessons that every one of us want to understand and become intelligently upon. [Cf: Paulson Collection p. 177 para. 02] p. 174, Para. 2, [1912MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." What a promise! How broad! It could not be broader! "But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! [Cf: Paulson Collection p. 177 para. 03] p. 174, Para. 3, [1912MS].

"No man can serve two masters: for either he will hate the one and love the other; or else he will hold to the one and despise the other.

Ye cannot serve God and mammon. Therefore I say unto you, Take no thought" - that is, anxious thought, unbelieving thought - "for your life, what ye shall eat, or what ye shall drink nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Can you answer that question? We want and God wants us to recognize that every gift that we receive, to be a help and strength to us, it cometh from God. And we should be grateful and we are to carry the gratitude in our individual hearts. And if we carry that gratitude into our individual hearts, let me tell you there will be a different atmosphere surrounding our souls from what we now have. Try to live closely - take the truth of God just as it is given in his word. [Cf: Paulson Collection p. 177 para. 04] p. 174, Para. 4, [1912MS].

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and dispise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought" - that is, anxious thought - "for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Now that is what we want to understand. We want to understand the Word intelligently, and we do not want to make any makeup or make believe story about it, but we want to know that we are planning for an eternal inheritance in the kingdom of heaven. I want that understood. "Therefore I say unto you, Take no" - what? - anxious thought "for your body what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are you not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought (anxious thought) for raiment? Consider the lillies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, If God so clothes the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things itself. Sufficient unto the day is the evil thereof." [Cf: Paulson Collection p. 177 para. 05] p. 175, Para. 1, [1912MS].

Now, I want to bring before you some things that have been presented to me, where many are making a mistake; and that is, their mind is more upon eating and drinking and dressing themselves than in feeling humble and prayerfully to serve God. And from the light the Lord has given me there is a decided change to take place in every family that has not this scripture unfolded in its meaning to them. We want to know what shall I do to be saved? individually. And when you begin to know the word in this way, you will find that God looks upon you and he will impart to you the understanding of his word that you shall not be covetous, after this thing and that thing and the other thing that is in the world. That is what this lesson is given for. And we want to be in that position that we can take our lessons, and that we can learn

our lesson faithfully and put on Christ; put on the very elements of Christ's character in all our actions, in all our doings. That is what I felt intensely anxious that you should understand; that there is a work that you are to do in unity with Christ, and if you do that work in unity with Christ, the Holy Spirit will give you representations to the world that you are a man that is following on to know the Lord and to be taught of God. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body raiment?" Will you weary your body, and will you worry and will you fret and will you spoil your religious experience, because you do not trust in the Lord Jesus Christ to work for you when you are doing your best on your part? "Nor yet for your body, what shall ye put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin" - excellent opportunity you have to study that - "and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." What a wonderful speech that is! "Wherefore, etc." Now we want to understand this. As it was presented to me, there is so much thinking and worrying and trouble of mind about things that you cannot help if you should think a week upon them. You cannot change it, but the Lord would help you to put your trust in Him, to look to Him, and his Holy Spirit will come upon you and you will have - not a disposition to quarrel because you do not have everything you want - but you will have a disposition to thank God from the heart for what you have. That is what we need. And unless you have that Spirit, and unless you carry it out, you will never enter the kingdom of Heaven. [Cf: Paulson Collection p. 178 para. 01] p. 175, Para. 2, [1912MS].

I wanted to talk this morning, and I want you to see and understand that our Lord is a just and righteous God. We do not want the constant worry and fretting and complaining, we do not want to encourage it at all. We want to just stand in a position that we can see the goodness of God. Then we will have a pleasant disposition, and your company will be that which is pleasant, and the angels of God will see that you are copying the example that they have presented before you. We want, every one of us, to have an amiable disposition, and unless you have a sanctified, amiable disposition, you will lose heaven entirely. So that the care, anxiety, instead of worrying all the time for fear you shall not have something good and nice to eat or some dresses to put on, - now it is the most foolish thing, because you want to stand in a correct position before God. There is a mighty work to be done for everyone of us. And we are to understand it, and we cannot afford to lose the lessons that are brought in. We must know what God wants to work out through us. There is a great deal of mischief done in the imagination of our own hearts and minds that we want our individual way. But God wants us to come into right relation to him. And if we will consent to learn, why then we shall see of the salvation of God. [Cf: Paulson Collection p. 179 para. 01] p. 176, Para. 1, [1912MS].

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought saying, What shall we



eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness" - now there is where our lack is. We do not study and contemplate that disposition that calls us to help everyone that we possibly can, but we want that everything should come in an easy way to us. Now everyone will have the Holy Spirit of God upon them if they will seek for it in the right way, if they will come to him as little children, and if they will ask him for his Grace and his power and his salvation that they can be lifted up? - No, that isn't it. But that they may have all these advantages to present to be a blessing to those that are around them. What we want is to study the Bible and to find out the way that may take hold of the promises of God and claim them as ours. And we will be happy in that. The devil cannot get a chance either to come in and to tempt you and to destroy your peace. We must bring ourselves in right relation to God. [Cf: Paulson Collection p. 179 para. 02] p. 176, Para. 2, [1912MS].

We want the blessing of God to rest upon every scholar and every teacher and these teachers should be converted daily to God. Angels of God will help them, and the ugly disposition that comes in like a flash - it isn't there. There is no place for it. We do not give it room. We aren't studying how we can get above our brother, or those that are around us, or our Sister. We must not do that. But we want to prepare to meet Christ every day. He came to this earth to give his life for us, that we might gain the precious victory of eternal life in the kingdom of glory. And he wants to encircle every one of you in his precious care, that you shall not reveal to the world a disposition that will not tend to elevate the religion of Jesus Christ, but lower it. You cannot afford it. And the great work that has been presented to me for our people is now - We have the great advantages here, and none has worked for them harder than I have tried to work in order that I might every step honor Christ, in our work here in this world. We are not to have a hasty temper; that is the devil's work, and we are not to have a wicked speech and unhappy thoughts of this one and that one and the other. No, indeed. We are not to try and excell this one and excell that one, but let our own fruit, in words, proper words, right words, words that will bless someone - let these words be spoken. But the converting power of God needs to be in all our schools, and we want to act for Christ. We want to serve him. We want to glorify him. We want to honor him, who made it possible by coming into our world and giving himself, giving himself a sacrifice to make it possible for us to be saved. That is what we want to appreciate, and we want to work it out in our life. We do not want to be a careless people here. We want everyone of us to be in the path that leads heavenward. And you read in the precious Book that "if you will follow on to know the Lord ye shall know his going forth is prepared as the morning." You know what that is. We need not give you any explanation at all. We want the saving grace of God. We do not want to try - and there is in every place, as it is presented to me, always all this striving to be first, for fear you shall not have the first honor and that you shall not have the glory of this and that and the other thing. [Cf: Paulson Collection p. 180 para. 01] p. 176, Para. 3, [1912MS].

There is a great work to do. The Lord has a very special work to do for every sould of us, if we ever see the kingdom of heaven. Here are the young people. You are to have just that education that can win

souls to Christ. It is not yourselves, merely, that are to be saved, but you are winning by giving an example to those that are around you, what the power of truth can be upon the individual mind. We want Christ within, the hope of glory. And when we make up our minds to be right, you just read this and keep it in your life, and you will be the most contented person, and not striving for the best place. No such thing. You want just the place that God would desire for you, where the Lord can look upon you with pleasure, and if you "follow on to know the Lord, you shall know that his going forth is prepared as the morning." Now, I do not need to describe the morning to you. You know all about that. You are right here where you can see it, and we have not had very pleasant days for a few days, but we haven't heard anyone going around and complaining about the sun not shining. No indeed. You just go and try to help some soul that cannot get out of doors and see if you can encourage them, and it will be a blessing to them, but a much larger one to you. [Cf: Paulson Collection p. 180 para. 02] p. 177, Para. 1, [1912MS].

What we want is to get what that as a people we shall reveal the sanctification of the Holy Spirit in our words and in our looks, and thus overcome by the blood of the Lamb and the word of our testimony. Now here is the point that will bring us into right relations to God. And when we begin to think that somebody else is getting ahead of us, just ask the Lord to put his Holy Spirit upon our mind and upon our heart and upon our character. What we want is pure and undefiled religion, and when we get that, let me tell you, three will be such a spirit seen here - Why, I remember how hard we work for fear that we would not get this place. There was a good many standing in our way, that did not want us to have it. They said that they could not carry the debt. They did not want us to have it. But we made our prayers to God, and came right where the men were and said, Not the first thing we will do is to present this case to God, and if he wants us to have this place, and we act in a righteous manner to get it, I have no question but we shall have it. The fears were started from a tall man that was in possession of the house, and dropping, dropping. [Cf: Paulson Collection p. 181 para. 01] p. 177, Para. 2, [1912MS].

Well, now these words are precious in the sight of God, and he wants every one of us to educate ourselves in the faculty of the Spirit that is to circulate in the heavenly court when we shall enter there. And we must circulate that spirit here, or we will never enter there. What we want is righteousness and truth and the glory that God will bestow upon the ones that are diligently seeking in the right way to serve God that they may obtain Christ's righteousness. And in that way we shall find that our homes will be pleasant. Why, fathers and mothers have no right to be scolding and fretting with their children in their homes. It is a sin. We are fitting up - what for? The heavenly mansions. And we can teach it to our children that we can have no words, no crossness, we can have no quarreling in our house because that will send the angels of God away. We want the angels of God to fit us up that we may inherit the kingdom prepared for us from the foundation of the world. [Cf: Paulson Collection p. 181 para. 02] p. 177, Para. 3, [1912MS].

Seek to practice the life that Christ has presented to us, that is a righteous life. That is what I wanted to say to my brethren here. There is to be no quarreling at all. There is room enough in our world, and there is a chance for everyone of us to perfect a Christian character

in the name of Jesus Christ of Nazareth; and let us take hold of the work intelligently and then when there is any change to take place in the working of the cause here, if there is that sweetness and sanctification of the Holy Spirit of God there will be no such thing as this striving for the mastery. And when I said how here we have worked from place to place in order to obtain the health institutions I have felt it my duty to set before them the only claims they have of eternal life is to speak and act righteously. All this striving for the mastery is of the devil. [Cf: Paulson Collection p. 181 para. 03] p. 178, Para. 1, [1912MS].

We want a place in the kingdom of God, and we cannot afford to speak an unrighteous word. Christ gave his life for us. What have we given him? [Cf: Paulson Collection p. 182 para. 01] p. 178, Para. 2, [1912MS].

When I saw this place I knelt right down before the man and prayed that God would give it to us if it was right that we should have it. And when we got up from praying, he just took us around the premises and in every place and explained things to us, and showed us the greatest courtesy. Said, he, I would rather you would have it than any others. We can't keep it. And said he, we feel perfectly free that you should have this place. We gave him a price that we thought he would accept, and he did accept it, so that it was brought into our possession. [Cf: Paulson Collection p. 182 para. 02] p. 178, Para. 3, [1912MS].

Well now we had three seasons of prayer, perhaps more than that, right in his presence, asking the Lord to have an influence upon our people, a sanctifying influence, because that Satan was going about like a roaring lion seeking whom he could devour; and we could not afford to be devoured. We were trying with all our might to obtain this place in such a manner that it would be perfectly harmonious with the one that wanted to sell it to us. And it was, from the beginning to the end. [Cf: Paulson Collection p. 182 para. 03] p. 178, Para. 4, [1912MS].

Well, I want to tell you that I would not have this place enlarged one step unless there is a different atmosphere that shall circulate all through the premises here, and not one striving to get a place, and another striving to get a place, but that we should take everything into reasonable consideration. And every soul will have to be striving to do that every day. We want the light of heaven to decide our questions. [Cf: Paulson Collection p. 182 para. 04] p. 178, Para. 5, [1912MS].

And when we went around with him from place to place, and he making his remarks about he was glad to have us have it, he thought we ought to have it, why, it pleased me very much. Well, here we have it, and the additions we have, and we are very grateful to God. But I want to tell you that it has been presented to me unless there is a decided change in some of the dispositions that are here, that they can never enter the kingdom of heaven. It is self, self, self. And you can't afford it. We can't any of us afford to serve ourselves. We want to work intelligently, and do that which will bring glory to God. That is what we want. And that spirit must come in here and abide here. It has not been here in all times and in all places; and when there is a striving the enemy comes in and suggests things to the mind. You don't

want that. You don't want his companionship nor his advice. Not at all. You want to work like intelligent Christians, and we tried to work that way in obtaining this place. I do not know that there has been one word of disagreement spoken since we have come to purchase the place. But whenever we met the men we would tell them how thankful we were that we had this place, that we needed so very much and didn't know how that we should get along without it. "Well," said he, "I am just as glad as you are that you have got it. I am just as glad that you are the ones that have got the place." Well, now, I would a great deal rather than he would say that then for him to be complaining because we have it. [Cf: Paulson Collection p. 182 para. 05] p. 178, Para. 6, [1912MS].

And I want to say that there is a lot to be done for your children in your homes. No crossness; they are God's children. It is the Lord's heritage, and you have no right to speak to them in a way which will create an unhappy disposition and spoil their tempers. You want to speak to your children kindly. I have felt it my duty, notwithstanding all my trials and these things, to bring up some children. They say, Why, you are bringing up so many children! I want them right in my home. I see the mothers do not know how to discipline them, and they are very glad to have me take them. And so I take them, and I have now three or four children that I have taken and trained in the very way I told you, never to speak a cross word. I would tell them, We will give you a ride every day, and we will try in all our words that there is nothing that shall deserve a tod. That is what we are going to try for. Well now, we accomplish what we try for. [Cf: Paulson Collection p. 183 para. 01] p. 179, Para. 1, [1912MS].

Now there is an additional property that has come to us. Of course we have not purchased it, but we are glad of the addition. Why? Because we shall need it - every foot of it. I know how the matter has been presented to me. And I want to say that the Lord wants us to represent the Christian character. That is what he wants us to do. And it has not been represented here, not by all. But what did Christ do? When they tell me, "Why do you with all your work bring this child and that child and the other child?" Why, I said, "They would lose their souls if I did not." They have got to be educated kindly and brought up in the nurture and admonition of the Lord. And I want to say that the Lord wants every soul of us to be in a position not to strive for the greatest place or the greatest honor. He wants us to work out the disposition that he may work in if you will let him. And we want the truth, and we want you to stand in that position that we will feel that we have not taken all these responsibilities for naught. We want to realize it. Why, I have tried with all my might to work at this and that and the other that would be a blessing, and we must be where we can cooperate with Heaven. And may the Lord give us grace and his Holy Spirit. [Cf: Paulson Collection p. 183 para. 02] p. 179, Para. 2, [1912MS].

I have more to say on this subject. I was going away today, but I told them I must tell them something her; that the converting power of God must come through tje congregations of those that settle here in this place if we give honor and glory to God. And this disposition to strive to get the highest place, and to strive for this and that and the other - let us put a stop to it. It does not please Jesus. And instead of laying the rod upon them, I take them in my chamber. Now, children, you have a character to form, I tell them, and unless you overcome the evil

of your character, why, the Lord cannot receive you. But the Lord loves you, and he wants to have you. Now, you are younger than I. We will take you out every day, and we will go out into the woods and groves and we will talk together and we will pray together. And this we do. [Cf: Paulson Collection p. 183 para. 03] p. 179, Para. 3, [1912MS].

And God wants us to be converted. O, how my heart aches for our children. We want them saved, but we must save them in God's appointed way. And I want you to understand that we have a Heaven to won, a heaven to win. And when I think of it, that so many children are not prepared nor getting prepared to enter heaven, I want to give every place something of this that we have got. We want heaven, and we want every one of these children should enter the courts of heaven and enjoy that life. What is it? Eternal life in the kingdom of glory. One child saved; one child taken from the clutches of the enemy, and we want you to walk in this direction to save the children. We have got a people that are watching us. And we are to conduct ourselves in such a way that they will be convinced we have got something that they have not got. And we are seeking for heaven, and we want every soul here to gain heaven. [Cf: Paulson Collection p. 184 para. 01] p. 180, Para. 1, [1912MS].

We can be here only now and then. We have got more souls that are watching and waiting and begging for us to come, and we shall go as soon as we get through here, I expect. But I want to tell you we have a heaven to win, and a hell to shun! And it becomes us to be laboreres together with Christ to redeem our souls in such a way that Christ shall say, Well done, thou good and faithful servant. Enter thou in to the joy of thy Lord. We are helping the Lord, and we want in all our schools to educate and train the youth, and we want the help of every soul that is in the place. The Son of God gave his life to redeem us, and what can we do for this? What can we do for all that are around us. We have got to act out the principles of heaven. We have got to try with all our might. And the Lord will help us, surely he will help us. [Cf: Paulson Collection p. 184 para. 02] p. 180, Para. 2, [1912MS].

I do not want to weary you; I think I have talked about enough now. But I want you to understand that I appreciate everything that is to the advantage of this place, because I hope there will be an army that will be raised up here to glorify Jesus Christ, who gave his life for us. What can we do, only to show that we appreciate that gift? We are to show it in word, and show it in action; and may God bless every one of us, is my prayer. Amen. [Cf: Paulson Collection p. 184 para. 03] p. 180, Para. 3, [1912MS].

(33) An Important Council.--A constituency meeting of the College of Medical Evangelists was held at Loma Linda, March 27 to April 1, 1912. At this meeting were present the president, the treasurer, and the medical secretary of the General Conference; the president of the Pacific, North Pacific, Columbian, Lake, Northern, Southern and Southwestern Union Conferences, and four other members of the General Conference Committee. The executive committee of the Pacific Union Conference, and the executive committee of the Southern California Conference. [Cf: Loma Linda Messages p. 22 para. 02] p. 180, Para. 4, [1912MS].

In his address to the constituency, Elder G. A. Irwin, president of

the Board of Trustees, referred to the launching of the medical college as "one of the most important moves made by this denomination since the removal of our General Conference headquarters from Battle Creek, Michigan, to Washington, D. C. He spoke of three things as being "positively necessary in order that the school may be successful and meet the mind of the Lord in its establishment: (1) Money with which to erect and properly equip the necessary buildings; (2) The hearty cooperation of the entire denomination through its recognized leaders; (3) Steadfast adherence upon the part of the directors and medical faculty to the principles contained in the instruction upon which the institution was founded. . . [Cf: Loma Linda Messages p. 22 para. 03] p. 181, Para. 1, [1912MS].

"When we ask young men and women to come to Loma Linda, to take a medical course, we must have buildings where they can be comfortably housed. If we expect these students to successfully pass their examination before the State boards at the close of their term, we must provide the necessary facilities to enable the teachers properly to instruct them. [Cf: Loma Linda Messages p. 22 para. 04] p. 181, Para. 2, [1912MS].

"If this constituency does not want to see the (34) indebtedness of the institution increased, then it must provide a plan whereby the necessary means can be raised to do what of necessity must be done if we proceed with this undertaking. [Cf: Loma Linda Messages p. 22 para. 05] p. 181, Para. 3, [1912MS].

"On the other hand, even though we might obtain all the means necessary, a few men and a small constituency could not make a success of this work; it must have the hearty support and confidence of the whole denomination. . . [Cf: Loma Linda Messages p. 22 para. 06] p. 181, Para. 4, [1912MS].

"I have placed adherence to the principles upon which the institution is founded last, not because in my judgment it is least, but because I wish to give special emphasis to the fact that we might have both money and influence in abundance, and yet fail because we lose sight of the fact that this enterprise is but a part of a great movement in which there must be perfect union between the medical and the evangelical departments of our work. . . [Cf: Loma Linda Messages p. 23 para. 01] p. 181, Para. 5, [1912MS].

"The possibilities before such a school as this are very great. Hundreds of medical evangelists could be used to-day by this denomination to good effect, not only in heathen lands, but in the cities and densely populated districts of the civilized nations of the earth. May our faith lead us to grasp these possibilities and cause us to lay broad plans and to act promptly in view of the limited time which yet remains to do the work allotted to us as a people." [Cf: Loma Linda Messages p. 23 para. 02] p. 181, Para. 6, [1912MS].

Dr. W. A. Ruble, president of the medical College, reported 237 students as being in attendance at the college and allied schools. These are grouped as follows: [Cf: Loma Linda Messages p. 23 para. 03] p. 182, Para. 1, [1912MS].

College: 1st. year, 24; 2nd. year, 23; 3rd year, 9; Medical

Evangelistic Course, 1. Nurses: 1st year, 19; 2nd year, 21; 3rd year, 20. Special, 5; Preparatory, 26; Church school, 87. [Cf: Loma Linda Messages p. 23 para. 04] p. 182, Para. 2, [1912MS].

(35) Speaking of the Laboratory, Dr. Ruble said: "This building is perfectly adapted to the purposes for which it was constructed; thanks to the counsel of those who knew what they needed and have worked to produce it. Already courses have been conducted in the respective laboratory rooms in histology, embryology, bacteriology, chemistry, and materia medica. Just the apparatus for these courses that was required has been provided. The line of demarcation between economy and efficiency has been carefully guarded." [Cf: Loma Linda Messages p. 23 para. 05] p. 182, Para. 3, [1912MS].

*Prospects.*-- "When the proposition to found a Seventh-day Adventist medical college began to be considered seriously, two or three years ago, it seemed an impossibility. The lack of means and men was apparent. The fulfillment of the promise, God shall supply all your needs, has certainly been verified to us. The very best apparatus, facilities, and appliances have been provided as needed, and we are not a whit behind the most up-to-date school as far as we have gone. Instructors have been provided as required, and are conducting strong courses in every department of the college. Surely we might almost begin to walk by sight, but we shall not. What we do see and have seen certainly strengthens our faith to believe that we shall be able to provide whatever is necessary to make a strong, first-class medical college. [Cf: Loma Linda Messages p. 23 para. 06] p. 182, Para. 4, [1912MS].

*Our Needs.*-- "As has been pointed out already, whatever has been required by medical boards, or of necessity has been provided for the school. The medical inspectors have been satisfied in the matter of entrance requirements, curriculum, faculty, laboratory and equipment, library, and medical periodicals. Emphasis was laid by each of the inspectors upon the necessity for a clinical hospital. This is our great and immediate need, and demands attention at once. . . [Cf: Loma Linda Messages p. 24 para. 01] p. 182, Para. 5, [1912MS].

"A proper dormitory for a home for the young men is greatly needed. Housed as they are in three or four cottages scattered over the grounds, it is impossible to give them the supervision that would be given in a Christian home. . . [Cf: Loma Linda Messages p. 24 para. 02] p. 182, Para. 6, [1912MS].

"If the College of Medical Evangelists has any mission scientifically and medically, it is in emphasizing and advancing physiologic therapeutics. Of all departments in the school, this one should be the best equipped. If we are to educate away from drug medication, it must be by demonstrating a better way of treatment. Provision must be made that will enable us to secure the best possible results in the treatment of disease." [Cf: Loma Linda Messages p. 24 para. 03] p. 183, Para. 1, [1912MS].

Careful consideration was given to the necessities that must be met. There was a general feeling that the indebtedness must not be increased, yet it was evident that the work demanded additional facilities. It was voted,-- [Cf: Loma Linda Messages p. 24 para. 04]

p. 183, Para. 2, [1912MS].

1. That a central heating plant be installed according to the plans submitted, with two one-hundred-horse power boilers and direct connected dynamo and engine, with a probable cost of \$15,000. It is with the understanding that the means be secured for the same by the time the plant is completed. [Cf: Loma Linda Messages p. 24 para. 05] p. 183, Para. 3, [1912MS].

2. That we proceed to raise, by solicitation, \$15,000 for the beginning of a clinical hospital. [Cf: Loma Linda Messages p. 24 para. 06] p. 183, Para. 4, [1912MS].

By the few present at this meeting, pledges to the amount of \$3,375.00 were made, toward the fund for erecting these buildings. [Cf: Loma Linda Messages p. 24 para. 07] p. 183, Para. 5, [1912MS].

The following were elected to act on the Board of Managers for three years: W. A. Ruble, J. A. Burden, G. K. Abbott, J. A. White, T. J. Evans, W. A. George, W. D. Salisbury. (37) Careful study was given to the matter of dividing the heavy responsibilities of the many departments. [Cf: Loma Linda Messages p. 24 para. 08] p. 183, Para. 6, [1912MS].

Brother W. D. Salisbury, who has spent a number of years in Australia as manager of the Echo Publishing Company, and later the Signs Publishing Company, was asked to act as general business manager, It was also voted to request Elder J. A. Burden to act as Treasurer of the corporation, and as chaplain and business superintendent of the Sanitarium. Assistance was provided for Elder Burden, so that a portion of his time may be spent in the solicitation of means that must be raised in order to carry forward this great work. [Cf: Loma Linda Messages p. 24 para. 09] p. 183, Para. 7, [1912MS].

Surely a study of the providences that have marked the beginning and growth of the work in Loma Linda must lead to the conviction that this institution is designed of God to act an important part in the training of efficient workers for the world-wide field. May we not expect a general rally in behalf of this great enterprise, the success of which is dependent largely upon the support of every loyal believer in the third angel's message? [Cf: Loma Linda Messages p. 25 para. 01] p. 183, Para. 8, [1912MS].

(38) *Testimonies and Experiences in Connection with the Glendale Sanitarium.*-- Early in 1903, while I was in Australia, Sister White forwarded to me a large bundle of manuscript concerning the medical work in southern California, and a little later she wrote me concerning the reverses that were coming to the medical work in Los Angeles, asking how I would feel about returning to America to help in the work. [Cf: Loma Linda Messages p. 25 para. 02] p. 184, Para. 1, [1912MS].

The communications sent were most carefully read, as I had been connected with the starting of the Vegetarian Cafe and Los Angeles treatment rooms before I left for Australia. At that time I felt no desire to return to America, and so wrote her. The Lord, however, was evidently preparing my mind for the work in this field, although at the time I did not know it. [Cf: Loma Linda Messages p. 25 para. 03] p.



184, Para. 2, [1912MS].

On returning to America in February, 1904, I was again solicited by Sister White to come to southern California to assist in the medical work. Just then there was considerable agitation concerning the purchase of Paradise Valley Sanitarium. When it was learned that I was thinking of coming to southern California, several took occasion to warn me against being foolish enough to connect with such a hopeless enterprise. [Cf: Loma Linda Messages p. 25 para. 04] p. 184, Para. 3, [1912MS].

I had, however, read too carefully the communications sent me concerning the prospects of the work to be discouraged by any such representations. After listening again to Sister White's account of what had been shown her concerning the work, and of the providences of God that had led to the purchase of the Paradise Valley Sanitarium, I was convinced that the hand of the Lord was in it, hence I consented to come down and spend a month in looking over the situation. [Cf: Loma Linda Messages p. 25 para. 05] p. 184, Para. 4, [1912MS].

(39) At this time such a strong sentiment had been worked up in the Conference against incurring any further indebtedness in advancing the medical work that from a human standpoint it seemed impossible to do anything. [Cf: Loma Linda Messages p. 26 para. 01] p. 184, Para. 5, [1912MS].

After looking over the ground carefully, visiting a number of places that looked hopeful for sanitarium work, and attending a number of councils of the committee, it was very clear to me that the brethren would feel relieved if I did not stay, and if I did remain, they would rather I would drop the agitation of securing the sanitarium. [Cf: Loma Linda Messages p. 26 para. 02] p. 184, Para. 6, [1912MS].

I therefore returned to northern California and wrote Sister White that, while I could see a need and many opportunities for carrying forward the work, I did not feel that I was the one to undertake it. I was therefore planning to turn my attention to something else. Her reply was brief, but right to the point. I was instructed to return to Southern California and stay there, with the intimation that I did not know what was before me; that if I failed in getting something started, I could at least look over the field, and she herself would join me in the fall and would see that something was accomplished; that the time had come that something must be done. [Cf: Loma Linda Messages p. 26 para. 03] p. 184, Para. 7, [1912MS].

With these instructions, we decided to return with a determination to do everything in our power to carry out the instruction concerning the medical work in southern California. By this time, a change had come, and the brethren invited me to take hold with them. Our first work was to plan for the work in Los Angeles, where the lease was about to expire, and to try to unload the work in Pasadena, which was running behind quite heavily, and had continued to do so ever since it was started. [Cf: Loma Linda Messages p. 26 para. 04] p. 185, Para. 1, [1912MS].

(40) At both of these places, we found conditions perplexing, and it took some time before the tide could be turned so that the work as a

whole was making a small gain. During this time, we also spent much time and thought in planning for a sanitarium outside of Los Angeles. From the very first, our convictions rested down upon the Glendale building, and the more we looked over the field, the more satisfied we were that the Glendale property, all things considered, was the best thing in sight. In counsel with Brother and Sister Simpson, and the conference committee, we worked away at the Glendale proposition until we got it down to a cash proposition from seventeen thousand five hundred to twelve thousand dollars. Many hours of counsel were then spent with the committee as to what action we should take, but they found themselves bound by certain resolutions of the Conference, which forbid their making an investment of over three hundred dollars without the sanction of the conference, hence nothing could be done until the conference could convene in September. [Cf: Loma Linda Messages p. 26 para. 05] p. 185, Para. 2, [1912MS].

Business, however, could not wait in an indefinite way for the pleasure of the conference, so it became necessary for some one to assume responsibility if anything was done. Two or three of us, therefore, undertook the preliminary work of contracting for the purchase of the Glendale Sanitarium. A number of things arose which held the matter in abeyance until about the middle of the camp meeting, which we felt was very fortunate, as it would give us opportunity to counsel with the delegates before we would have to make the first payment. As soon as the conference convened, several meetings were held with the delegates, but without favorable results. At each meeting the proposition was turned down. Various testimonies were read concerning the general outline for the medical work in this field, and also specific statements recently received, such as the following, (41) addressed to the southern California Conference, dated April 26, 1904:-  
- [Cf: Loma Linda Messages p. 27 para. 01] p. 185, Para. 3, [1912MS].

"Dear Brethren:--"I have always looked with great interest upon the work in Los Angeles and San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year a large number of tourists visit these places, and I have longed to see men moved by the Holy Spirit, meeting these people with the message borne by John the Baptist. [Cf: Loma Linda Messages p. 27 para. 02] p. 185, Para. 4, [1912MS].

"The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for sanitarium work in southern California, where the climate is so favorable for this work. [Cf: Loma Linda Messages p. 27 para. 03] p. 186, Para. 1, [1912MS].

"It is the Lord's purpose that sanitariums shall be established in southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed. [Cf: Loma Linda Messages p. 27 para. 04] p. 186, Para. 2, [1912MS].

"There is a special work to be done at this time, a work of great importance. Light has been given me that a sanitarium should be established near Los Angeles, in some rural district. For years the need of such an institution has been kept before our people in southern

California. Had the brethren there heeded the warnings given by the Lord to guard them from making mistakes, they would not now be tied up as they are. But they have not followed the instruction given. They have not gone forward in faith to establish a sanitarium near Los Angeles. [Cf: Loma Linda Messages p. 27 para. 05] p. 186, Para. 3, [1912MS].

"The buildings secured for this work should be out of the city, in the country so that the sick may have the benefit of (42) out-door life. It is the purpose of God that a sanitarium shall be established at some suitable place near Los Angeles. This institution is to be managed carefully and faithfully by men who have clear spiritual discernment, and who have also financial ability, men who can carry the work forward successfully, as faithful stewards." [Cf: Loma Linda Messages p. 28 para. 01] p. 186, Para. 4, [1912MS].

Another communication, dated April 27, 1904, addressed to the President of the Conference and associate member, reads as follows:-- [Cf: Loma Linda Messages p. 28 para. 02] p. 186, Para. 5, [1912MS].

"There is a special work to be done just now. A sanitarium should be established near Los Angeles. My brethren, will you not remember that it is the expressed will of God that this shall be done? Why this work should be delayed from year to year is a great mystery. This is a matter that has long been kept before you, my brethren. And again and again sanitarium work has been pointed out as an important means of reaching the people with the truth. Had the light given by God been followed, this institution might now be in running order, exerting a strong influence for good. Arrangement could have been made to utilize for sanitarium work buildings already erected. [Cf: Loma Linda Messages p. 28 para. 03] p. 186, Para. 6, [1912MS].

"It has been a lack of harmony, a lack of determination on the part of the workers to lift with one purpose in view, that has delayed the establishment of a sanitarium in southern California. There has been so much variance that means that should have been invested in sanitariums have been turned into other channels. [Cf: Loma Linda Messages p. 28 para. 04] p. 187, Para. 1, [1912MS].

"The idea that a sanitarium should not be established unless it could be started free from debt, has put the brakes upon the wheels of progress. In building meeting houses, I have had to borrow money, in order that something might be done at once, I have been obliged to do this, in order to fulfill the direction of God. For the past twenty years I have been (43) borrowing money and paying interest on it, to establish schools and sanitariums and to build meeting houses. The institutions thus established and the churches built have been the means of bringing many to the truth. Thus the tithe has been increased, and workers been added to the Lord's forces. [Cf: Loma Linda Messages p. 28 para. 05] p. 187, Para. 2, [1912MS].

"Will my brethren consider this, and work in accordance with the light God has given us? Let that which should be done be done without delay. Do your best to remedy the neglect of the past. The word has come once more that a sanitarium is to be set in working order near Los Angeles. If this sanitarium is conducted in harmony with the will of God, it will be a means of great blessing, a means in the Lord's hand of

leading souls to the truth. [Cf: Loma Linda Messages p. 28 para. 06] p. 187, Para. 3, [1912MS].

"From the light given me when I was in Australia, and renewed since I came to America, I know that our work in southern California must advance more rapidly. The people flocking to that place in search of health must hear the last message of mercy. [Cf: Loma Linda Messages p. 29 para. 01] p. 187, Para. 4, [1912MS].

"For years the work in southern California has needed help, and we now call upon our brethren and sisters who have means to spare to put it into circulation, that we may secure the places so well suited for our work. God has not been pleased with the way in which this field has been neglected. From many places in southern California the light is to shine forth to the multitude. Present truth is to be as a city set on a hill which cannot be hid. [Cf: Loma Linda Messages p. 29 para. 02] p. 187, Para. 5, [1912MS].

With all this definite instruction outlining just what should be done, strange as it may now seem, when the hour arrived to close the bargain on the Glendale Sanitarium property, no favorable action could be secured from the conference. Two or three had to advance a thousand dollars and assume the whole responsibility. Later, after the place had been purchased, it was brought before the entire conference, and after considerable opposition, the conference voted to purchase the Glendale Sanitarium property, and raised a little over five (44) thousand dollars in donations and pledges. Donations for furnishings were secured from individuals and churches amounting to nearly two thousand more. In a few months the institution was furnished and ready for work. Its history since then is known to you all. [Cf: Loma Linda Messages p. 29 para. 03] p. 187, Para. 6, [1912MS].

Writing from Washington, July 15, 1904, when Sister White had learned of the prospect of securing the Glendale property, she said: "I am very grateful to my heavenly Father that you have secured a building near Los Angeles for sanitarium work. Your description of the building shows the truth of the testimonies that I have borne, that buildings suitable for our work will be offered to us at a low price. We must make earnest effort to improve the opportunities that God sends us, that His work shall advance as rapidly as possible. Let us have faith that we shall have special help from God. Let us not talk unbelief, but be cheerful in the Lord. [Cf: Loma Linda Messages p. 29 para. 04] p. 188, Para. 1, [1912MS].

After visiting the Glendale Sanitarium, December 21, 1904, she writes: "We feel very grateful to God that our brethren and sisters in southern California have secured a property near the city of Los Angeles, which is well adapted for sanitarium purposes." [Cf: Loma Linda Messages p. 29 para. 05] p. 188, Para. 2, [1912MS].

(45) "We hope that our people in southern California will come heartily to the support of the Glendale Sanitarium, so providentially placed in our hands, and that it may be fully equipped to do its blessed work. [Cf: Loma Linda Messages p. 30 para. 01] p. 188, Para. 3, [1912MS].

"The Lord has not been honored or glorified by the past showing of the

sanitarium work in southern California. This work has been greatly hindered because men have relied upon human devising instead of following the Lord's leading. Dependence has been placed upon human wisdom, and failure has been the result." [Cf: Loma Linda Messages p. 30 para. 02] p. 188, Para. 4, [1912MS].

"One night we seemed to be in a council meeting and the question was being considered, how can the sanitarium work in southern California be best advanced? One present proposed one thing, and still another proposed something entirely different. One of dignity and authority arose and said: "I have some words of counsel for you. Never, never repeat a mistake of the past. Men have placed too much confidence in themselves . . . You have, said our instructor, come to an important place in the history of your work." [Cf: Loma Linda Messages p. 30 para. 03] p. 188, Para. 5, [1912MS].

Again, in a letter dated February 4, 1905, she writes as follows: [Cf: Loma Linda Messages p. 30 para. 04] p. 188, Para. 6, [1912MS].

"The remark is often made, by one and another, why depend so much on sanitariums? Why do we not pray for the miraculous healing of the sick, as the people of God used to do? In the early history of our work many were healed by prayer. And some, after they were healed, pursued the same course in the indulgence of appetite, that they had followed in the past. They did not live and work in such a way as to avoid sickness. They did not show that they appreciated the Lord's goodness to them. Again and again they were brought to suffering through their own careless, thoughtless course of action. How could the Lord be glorified in bestowing on them the gift of healing?" [Cf: Loma Linda Messages p. 30 para. 05] p. 188, Para. 7, [1912MS].

(46) "When the light came that we should have a sanitarium, the reason was plainly given. There were many who needed to be educated in regard to healthful living. A place must be provided to which the sick could be taken, where they could be taught how to live so as to preserve health. At the same time, light was given that the sick could be successfully treated without drugs. This was the lesson that was to be practised and taught by physicians and nurses, and by all other medical missionary workers. Drugs were to be discarded because when they are taken into the system, their after effects is very injurious. Many suffering from fevers have died as the results of the drugs administered. They might have been alive to-day had they been given water treatment by those competent to administer it. [Cf: Loma Linda Messages p. 30 para. 06] p. 189, Para. 1, [1912MS].

"Great care should be shown in choosing young people to connect with our sanitariums. Those who have not the love of the truth in the soul should not be chosen. The sick need to have wise words spoken to them. The influence of every worker should make an impression on minds in favor of the religion of Christ. Light has been given me that the young people chosen to connect with our sanitariums should be those who give evidence that they have been apt learners in the school of Christ. [Cf: Loma Linda Messages p. 30 para. 07] p. 189, Para. 2, [1912MS].

"It is to save the souls as well as to cure the bodies of men and women that our sanitariums, at much expense, are established. God designs that by means of them, the rich and the poor, the high and the

low, shall find the bread of heaven and the water of life. [Cf: Loma Linda Messages p. 31 para. 01] p. 189, Para. 3, [1912MS].

"I will thus explain the reasons why we have sanitariums. It is to gather in a class of people who will become intelligent upon health reform, and will learn to regain health and how to prevent sickness by following right habits of eating (47) and drinking and dressing. As a part of the treatment, lectures should be given regarding the right choice and preparation of foods, showing that foods may be prepared so as to be wholesome and nourishing, and at the same time appetizing and palatable. These lectures should be diligently kept up as a means of instructing the patients how to prevent disease by wise foresight. By means of these lectures the patients may be shown the responsibility resting on them to keep the body in the most healthful condition because it is the Lord's purchased possession. [Cf: Loma Linda Messages p. 31 para. 02] p. 189, Para. 4, [1912MS].

"The sick may look to the great Healer as they do all that is possible to be done on their part, cooperating with Him who so loved the world that He gave His only begotten son, that whosoever believeth in Him should not perish, but have everlasting life. He who would be healed must cease to transgress the law of God. He must cease to lead a life of sin. God cannot bless the one who continues to bring upon himself disease and suffering by neglecting and violating the laws of heaven. But the Holy Spirit comes with a healing power to those who cease to do evil and learn to do well. [Cf: Loma Linda Messages p. 31 para. 03] p. 189, Para. 5, [1912MS].

"I think I have answered the question, why do we not pray for the healing of the sick, instead of having sanitariums? The education of many souls is at stake. In the providence of God, instruction has been given that sanitariums be established, in order that the sick may go to them, and learn how to live healthfully. The establishment of sanitariums is a providential arrangement, whereby people from all places are to be reached and made acquainted with the truth for this time. It is for this reason that we urge that sanitariums be established in many places outside of our cities." [Cf: Loma Linda Messages p. 31 para. 04] p. 190, Para. 1, [1912MS].

Again, in a communication to the Glendale workers, dated March 14, 1905, we quote the following:-- [Cf: Loma Linda Messages p. 32 para. 01] p. 190, Para. 2, [1912MS].

"We are glad that, notwithstanding some delay, the (48) property at Glendale has been secured for a sanitarium. Years ago the Lord gave me instructions that there should be a sanitarium near the city of Los Angeles. Instruction was also given that we should find properties for sale on which there would be buildings suitable for sanitarium purposes, and that we might secure such properties at a very low price. The location of the Glendale Sanitarium meets the representation given me of places God has reserved for us. [Cf: Loma Linda Messages p. 32 para. 02] p. 190, Para. 3, [1912MS].

"Let all connected with this sanitarium keep in mind the purpose for which this property has been secured. The institution is to act a special part in bringing souls to Christ, leading them to love God and keep His commandments. Unless the workers have a living connection with

God, unless there is seen in the institution a spirit of kindness and compassion which will recommend Bible truth and win souls to Christ, the establishment of the sanitarium will have been in vain. Spiritual as well as physical healing is to be brought to those who come for healing." [Cf: Loma Linda Messages p. 32 para. 03] p. 190, Para. 4, [1912MS].

In a communication addressed to the brethren and sisters [Cf: Loma Linda Messages p. 32 para. 04] p. 190, Para. 5, [1912MS].

"I am instructed to bear a message to you. You have a great work to do in soul-saving, but you cannot accomplish this work by following man-made plans and human devisings. [Cf: Loma Linda Messages p. 32 para. 05] p. 190, Para. 6, [1912MS].

"Special light has been given me regarding the character and magnitude of the work to be done in Los Angeles. Several times messages have been given regarding the duty that rests upon us of proclaiming the third angel's message with power in that city. [Cf: Loma Linda Messages p. 32 para. 06] p. 190, Para. 7, [1912MS].

"For a long time our people in southern California have had messages from the Lord that there should be sanitariums near Los Angeles. For want of means the work has been delayed. (49) But not long ago a building at Glendale, eight miles from Los Angeles, was purchased and is now being fitted up for the work. I visited the building, and can say that it is beautifully situated and is well adapted for sanitarium work. [Cf: Loma Linda Messages p. 32 para. 07] p. 191, Para. 1, [1912MS].

"We hope that our people in California will come quickly and heartily to the support of this sanitarium, so providentially placed in our hands that it may begin without delay to do its work." [Cf: Loma Linda Messages p. 32 para. 08] p. 191, Para. 2, [1912MS].

(50) Established Prosperity.--Text: 2 Chron. 20:20. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." [Cf: Loma Linda Messages p. 33 para. 01] p. 191, Para. 3, [1912MS].

Isa. 8:20. "To the law and to the testimony; if they speak not according to this work, it is because there is no light in them." [Cf: Loma Linda Messages p. 33 para. 02] p. 191, Para. 4, [1912MS].

Two texts are here set before God's people: two conditions for success. The law spoken by Jehovah himself, and the spirit of prophecy, are the two sources of wisdom to guide His people in every experience. Deut. 4:6. "This is your wisdom and your understanding in the sight of the nations, who shall say, Surely this great nation is a wise and understanding people." [Cf: Loma Linda Messages p. 33 para. 03] p. 191, Para. 5, [1912MS].

The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth. [Cf: Loma Linda Messages p. 33 para. 04] p. 191, Para. 6, [1912MS].

Rev. 12:17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations. [Cf: Loma Linda Messages p. 33 para. 05] p. 191, Para. 7, [1912MS].

In Jeremiah's day the people had no question about the message of Moses, Elijah, or Elisha, but they did question and put aside the message sent of God to Jeremiah until its force and power was wasted and there was no remedy but for God to carry them away into captivity. [Cf: Loma Linda Messages p. 33 para. 06] p. 191, Para. 8, [1912MS].

(51) Likewise in the days of Christ the people had learned that Jeremiah's message was true, and they persuaded themselves to believe that if they had lived in the days of their fathers they would have accepted his message, but at the same time they were rejecting Christ's message, of whom all the prophets had written. [Cf: Loma Linda Messages p. 33 para. 07] p. 192, Para. 1, [1912MS].

As the third angel's message arose in the world, which is to reveal the law of God to the church in its fullness and power, the prophetic gift was also immediately restored. This gift has acted a very prominent part in the development and carrying forward of this message. [Cf: Loma Linda Messages p. 33 para. 08] p. 192, Para. 2, [1912MS].

As differences of opinion have arisen in reference to interpretations of Scriptures and methods of labor, calculated to unsettle the faith of believers in the message and lead to disunion in the work, the spirit of prophecy has always thrown light on the situation. It has always brought union of thought and harmony of action to the body of believers. In every crisis that has arisen in the development of the message and the growth of the work, those who have stood firmly by the law of God and the light of the Spirit of prophecy have triumphed and the work has prospered in their hands. [Cf: Loma Linda Messages p. 34 para. 01] p. 192, Para. 3, [1912MS].

The question naturally arises: Whence comes this wisdom revealed through this gift, which is more than the combined wisdom of all the church besides? [Cf: Loma Linda Messages p. 34 para. 02] p. 192, Para. 4, [1912MS].

As the message developed and grew, it was this gift that urged the extension of the work, and from that day to this has done more than all other influences combined to push the message into the regions beyond. In every development of the message--evangelical, education, medical, and publishing, the spirit of prophecy has not only led the way, but given light on how to conduct these different departments in such a way as to bring success in the spread of the message. [Cf: Loma Linda Messages p. 34 para. 03] p. 192, Para. 5, [1912MS].

(52) Again and again as the wisdom of men has failed and the work became hedged about or tangled up in any of its departments, the wisdom of this gift has always been shown in setting it free. The clear-cut



missionary policy laid out for all departments of this great work by the spirit of prophecy in contrast with the mercenary policy oft times worked into it by men to whom the care and keeping of the message has been entrusted, shows that the wisdom of this gift is from above. [Cf: Loma Linda Messages p. 34 para. 04] p. 192, Para. 6, [1912MS].

When our educational work, under the fostering care of this gift, first developed the Battle Creek College, it was a power for good in fitting men and women to carry this message to the world. Many of those now bearing responsibility in the cause received their early training at that place. The same is true of the early days of Healdsburg College, which was fostered and molded by the same gift. But a change came over all our educational work. The wisdom of men molded it after the wisdom of the world until the schools, instead of sending forth laborers into the missionary fields, were turning the minds of the young to worldly avocations, many of who were losing their love for the truth. [Cf: Loma Linda Messages p. 34 para. 05] p. 193, Para. 1, [1912MS].

Whence came the wisdom to correct this wrong and turn our schools again into the pathway of life? Who is responsible for the great wave of Christian education that has molded the entire denomination and multiplied our Christian schools by the score, enabling them to send forth hundreds of young people as missionaries into the home and foreign fields? Shall we not learn to esteem more highly, and follow more closely a gift that can bring such blessing and prosperity to the cause of God? [Cf: Loma Linda Messages p. 34 para. 06] p. 193, Para. 2, [1912MS].

At the beginning of this message believers were few and widely scattered. There was no definite organization for the direction of the work, but as believers came into the truth (53) and companies were formed, it was manifest that some organization was necessary. But strange as it may seem, the wisdom of man led them to oppose all organization. Again light was shed upon the perplexing situation by the spirit of prophecy, which resulted in a simple form of organization for the protection and furtherance of the work; and peace, harmony, and prosperity came out of confusion. This same form of organization continued until the wisdom of men, to whom the care of the organization had been committed, began to plan for a centralizing power at the head of the work, which resulted in retarding rather than fostering it. Missionaries in the field felt their hands were tied, and mission fields were languishing, and the resources were drying up. Where was the wisdom of men in this perplexity? [Cf: Loma Linda Messages p. 35 para. 01] p. 193, Para. 3, [1912MS].

Again the spirit of prophecy shed light upon the situation, pointing out the difficulty and the remedy. As the light has been followed, relief has come, the message has gone with leaps and bounds, and the resources have increased wonderfully. The great need of the hour is consecrated men and women whose faith and experience has grown strong in grappling with difficulty and in undertaking great things for the cause of God. [Cf: Loma Linda Messages p. 35 para. 02] p. 193, Para. 4, [1912MS].

The object and aim of every organization and institution connected with third angel's message is missionary, and when it fails in this,

its usefulness is gone. [Cf: Loma Linda Messages p. 35 para. 03] p. 194, Para. 1, [1912MS].

The publishing work, like every other department of the message, was started under the light and fostering care of the spirit of prophecy. Its aim was missionary, to disseminate the light of present truth. But as the work enlarged and the publishing work was committed to the wisdom of men, it grew into a great commercial machine that was working more for the world than for the spread of the message. Men conceived the idea of centralizing our publishing work under one great (54) combine to be ruled by the great men at the head of the work. High wages were paid, and the missionary spirit left the work as the spirit of the world came in. The spirit of prophecy called for a change of plans in our publishing work, it called for a distribution of the abundant facilities established at Battle Creek to assist plants in more needy fields, but called in vain. The wisdom of men, which was the wisdom of the world, could see no light in distributing. There seemed to be no remedy for God to correct the evils in this department of His work but to let His judgments fall upon the institution. From a communication written from Australia, I quote the following:-- [Cf: Loma Linda Messages p. 35 para. 04] p. 194, Para. 2, [1912MS].

"The God of Heaven has been dishonored. You have found a place to invest means in various enterprises as though it were a virtue to leave my work in other lands to struggle in poverty and nakedness. You have not shared your abundant facilities as you might have done, even (though) the sacrifice required might appear large to you. Nothing that earth has given is of sufficient value to recompense the travail and burden of soul, the agonizing of mind that has been felt in seeing the people working at cross-purposes with God, hindering the work, and making it necessary for God to withdraw His prospering hand from the publishing association and from the conference." [Cf: Loma Linda Messages p. 36 para. 01] p. 194, Para. 3, [1912MS].

Had the light given this department been followed, how different might the results have been to-day! Note the result when men did turn to follow the light. The prosperity of God has been seen all through our publishing work. Instead of to-day running them simply for commercial ends, every publishing house is crowded to its utmost capacity, publishing the truth, and more than fifty thousand copies of books are being published in outside printing houses because our own (55) publishing houses cannot turn them out fast enough. The canvassing work is renewed, and hundreds of young people from our schools are carrying the pages of truth to the homes of the people. Such has always been the prosperity of God's people as they have believed his prophets. [Cf: Loma Linda Messages p. 36 para. 02] p. 194, Para. 4, [1912MS].

All who are acquainted at all with the medical work know that it was the testimonies that first turned the attention of this people to the importance of establishing medical institutions, and as the years have come and gone, the same gift has led out in establishing sanitariums and medical missionary enterprises all over the world. [Cf: Loma Linda Messages p. 36 para. 03] p. 195, Para. 1, [1912MS].

Wonderful light has been given in every detail of the various departments, and as the light has been followed, success has attended the work. The policy outlined for this branch of the cause, like every

other, has been missionary, educational, and evangelical. And when our medical work was in danger of being swayed into wrong lines, message after message was sent to the head of the work to save it from ruin. A centralizing power had also entered the medical work, which was seeking to gain control, the sanitarium was losing sight of the regions beyond, the real object of this department of the message. In this case communication from Australia from (Sister White came.) I quote further:-- [Cf: Loma Linda Messages p. 36 para. 04] p. 195, Para. 2, [1912MS].

"Then the test came upon the sanitarium. God has given them prosperity, not to be a means of self-exaltation, but that they might impart of their substance. When His servants were sent to Australia, you should have understood that God would work through them, and you should have exercised liberality in appropriating means to advance the work. The medical missionary work should ere this have been established upon a solid foundation. There should be no withholding of means. The Lord has let His chastening hand fall upon the Review and Herald office because (56) they would not heed His voice. Self-sufficient managers hedged up the way that His work should not advance. The Lord calls upon the Battle Creek Sanitarium to extend her work and to place the health institution here upon a proper basis. This should have been done two years ago. The withholding tends to poverty." [Cf: Loma Linda Messages p. 36 para. 05] p. 195, Para. 3, [1912MS].

The result of failing to heed the light sent by the spirit of prophecy is now manifest in the destruction of that institution, and the present situation at the head of our medical missionary work. Could the brethren at the head of the department have accepted the light that was given through this gift, we should to-day see the same prosperity attending this department that has come to the others as the light has been followed. [Cf: Loma Linda Messages p. 37 para. 01] p. 195, Para. 4, [1912MS].

God has permitted all these things to come upon His people that they might see the folly of trusting to men, however great their power or influence, and that His people might learn to believe in the Lord their God and in His prophets that established prosperity might follow their efforts to advance His cause. [Cf: Loma Linda Messages p. 37 para. 02] p. 195, Para. 5, [1912MS].

The message from the spirit of prophecy to-day to this people is a call for a reorganization of the entire medical missionary work, the key of which is unity. It would seem that this particular phase of the message is to be so blended with every other part that the entire message is to stand out before the world after the similitude of Christ's work that every individual member of the church--layman, canvasser, Bible teacher, school teacher, institutional worker, and minister is to stand in Christ's stead before the world with His message of teaching and healing. The nurse or physician is no longer to content himself to simply minister to men's physical necessity, but is to perform a double ministry. The minister and missionary worker are to minister alike to soul and body in their need, and (57) thus the entire work is to become one united medical missionary evangelistic work. [Cf: Loma Linda Messages p. 37 para. 03] p. 196, Para. 1, [1912MS].

"We have come to a time when every member of the church should take

hold of medical missionary work." "Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick. He has commissioned us to carry forward the medical missionary work that He began." [Cf: Loma Linda Messages p. 37 para. 04] p. 196, Para. 2, [1912MS].

"If ever the Lord has spoken by me, He speaks when I say that the workers engaged in educational lines, in ministerial lines, and in medical missionary lines must stand as a unit. "Medical missionary work is yet in its infancy. The meaning of genuine medical missionary work is known but by few. Why? Because the Saviour's plan of work has not been followed." [Cf: Loma Linda Messages p. 37 para. 05] p. 196, Para. 3, [1912MS].

"Christ, the great medical missionary, is our example. He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the Word with that of physical healing." [Cf: Loma Linda Messages p. 38 para. 01] p. 196, Para. 4, [1912MS].

"There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students." [Cf: Loma Linda Messages p. 38 para. 02] p. 196, Para. 5, [1912MS].

"From the instruction that the Lord has given me from time to time, I know there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, both from the higher and lower classes." [Cf: Loma Linda Messages p. 38 para. 03] p. 196, Para. 6, [1912MS].

"Let our ministers who have gained experience in preaching the Word, learn how to give simple treatments, and then (58) labor intelligently as medical missionary evangelists. Christ stands before us as a pattern man, the great medical missionary, an example for all who should come after." [Cf: Loma Linda Messages p. 38 para. 04] p. 197, Para. 1, [1912MS].

"The Lord calls upon our young people to enter our schools, and quickly fit themselves for service. In various places, outside of cities, schools are to be established, where our youth can receive an education that would prepare them to go forth to do evangelical work and medical missionary work." [Cf: Loma Linda Messages p. 38 para. 05] p. 197, Para. 2, [1912MS].

From the above quotations and the experiences rehearsed, is it not clear to all that (the) Lord, through the spirit of prophecy, under whose fostering care the entire message had developed, and through whose influence each department--publishing, evangelical, and educational, has been reorganized and restored to its original purpose after the wisdom of man have turned them aside, is not calling for a reorganization of our medical missionary work in all its departments,--educational, institutional, and evangelical? [Cf: Loma Linda Messages p. 38 para. 06] p. 197, Para. 3, [1912MS].

What is our individual responsibility in this matter? When God moves forward in His work, it divides men into two classes, those who follow in the way He leads, and those who turn aside. Are not the words of Mordecai to Esther applicable to each of us to-day: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance rise to the Jews (the work) from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom (the work) for such a time as this?" Esther 4:14. Or shall the prophetic words of Christ as He wept over Jerusalem, Matt. 23: 34-39, describe our attitude and our condemnation at last? [Cf: Loma Linda Messages p. 38 para. 07] p. 197, Para. 4, [1912MS].

(Page 59 begins)--April 17--May 7, 1904-7--"Elmshaven", Sanitarium, Cal., April 14, 1904.--My dear Brother:--I wish to write you a few lines regarding the work in San Diego. We have long desired to see sanitarium work established in this place, not that we ourselves may be benefited, but that those who have never heard the truth may have an opportunity of hearing the last message of mercy to be given to the world. If you have known and enjoyed the comfort of the Holy Spirit, the assurance of the grace of God, the hope of the gospel of Christ, your heart must be drawn out in earnest longing that this work may extend rapidly, while mercy's sweet voice is still heard inviting perishing souls to come to the Saviour. [Cf: Loma Linda Messages p. 39 para. 01] p. 197, Para. 5, [1912MS].

I have always looked with great interest upon the work in Los Angeles and in San Diego, hoping that right moves would be made, and that the sanitarium work might be established in these important places. Every year large numbers of tourists visit these places, and I have longed to see men moved by the Holy Spirit meeting these people with the message borne by John the Baptist: "Repent ye; for the kingdom of heaven is at hand." [Cf: Loma Linda Messages p. 39 para. 02] p. 198, Para. 1, [1912MS].

"This is he that was spoken of by Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord; make His paths straight." [Cf: Loma Linda Messages p. 39 para. 03] p. 198, Para. 2, [1912MS].

(60) "Jerusalem and all Judea, and all the region round about Jordan," went out to hear John the Baptist, and were baptized of him in Jordan, confessing their sins." Just such a work as this can be done to-day in Southern California. [Cf: Loma Linda Messages p. 39 para. 04] p. 198, Para. 3, [1912MS].

The Lord has ordained that memorials for Him shall be established in many places. He has presented before me buildings away from the cities, and suitable for our work, which can be purchased at a low price. We must take advantage of the favorable openings for Sanitarium work in Southern California, where the climate is so favorable for this work. [Cf: Loma Linda Messages p. 39 para. 05] p. 198, Para. 4, [1912MS].

There are many other places in Southern California, besides Los Angeles and San Diego, in which sanitarium work could be started. To sanitariums in Southern California, people will come from far and near, because the fame of the climate is world-wide. [Cf: Loma Linda Messages

p. 39 para. 06] p. 198, Para. 5, [1912MS].

It is the Lord's purpose that sanitariums shall be established in Southern California, and that from these institutions shall go forth the light of truth for this time. By them the claims of the true Sabbath are to be presented, and the third angel's message proclaimed. [Cf: Loma Linda Messages p. 39 para. 07] p. 198, Para. 6, [1912MS].

Institutions in which medical missionary work can be done are to be regarded as especially essential to the advancement of the Lord's work. The sick and suffering are to be relieved, and then, as opportunity offers, they are to be given instruction in regard to the truth for this time. Thus we can bring present truth before a class of people who could be reached in no other way. [Cf: Loma Linda Messages p. 40 para. 01] p. 198, Para. 7, [1912MS].

(61) The buildings secured for this work should be out of the cities, in rural districts, so that the sick may have the benefit of out-door life. By the beauty of flower and field, their minds will be diverted from themselves, from their aches and pains, and they will be led to look from nature to the God of nature, who has provided so abundantly the beauties of the natural world. The convalescent can lie in the shade of the trees, and those who are stronger can, if they wish, work among the flowers, doing just a little at first, and increasing their efforts as they grow stronger. Working in the garden, gathering flowers and fruit, listening to the birds praising God, the patients will be wonderfully blessed. Angels of God will draw near to them. They will forget their sorrows. Melancholy and depression will leave them. The fresh air and sunshine, and the exercise taken, will bring them life and vitality. The wearied brain and nerves will find relief. Good treatment and wholesome diet will build them up and strengthen them. They will feel no need for health-destroying drugs or for intoxicating drink. [Cf: Loma Linda Messages p. 40 para. 02] p. 198, Para. 8, [1912MS].

The workers connected with our medical institutions should have the full confidence of the patients. Let them remember that this will be gained, not by elegant dress or by smartness of speech, but by living the life of Christ. Warm-hearted, unselfish workers are needed in our sanitariums,--workers who can speak words of tenderness and compassion to the sick and suffering. The physicians and nurses are not to be stiff and unsocial, neither are they to be light (62) and trifling. They are to be bright and cheerful, bringing sunshine to the hearts of the sick. They are to talk of the Saviour and His power to save. In Him there is healing for soul and body. [Cf: Loma Linda Messages p. 40 para. 03] p. 199, Para. 1, [1912MS].

In the establishment and carrying forward of sanitarium work, and strictest economy is ever to be shown. Workers are to be employed who will be producers as well as consumers. In no case is money to be invested for display. Gospel medical missionary work is to-day to be carried forward in simplicity, even as it was carried forward by the Majesty of heaven, who, seeing the necessities of a lost, sinful world, laid aside His royal robe and kingly crown, and clothed His divinity with humanity, that He might stand at the head of humanity. In His way of working, He has left us a perfect example. "If any man will come after me," He declared, "let him deny himself, and take up his cross,

and follow Me." The true medical missionary will obey these words. He will not strain every nerve to make a display, thinking thus to win souls to the Saviour. The Son of God left His heavenly home to come to a world all seared and marred by the curse, that He might seek and save the Lost. Ought we not, His followers, to show the same self-denial and self-sacrifice that His life revealed? For us He endured the privations of poverty. Shall we refuse to deny ourselves for His sake? [Cf: Loma Linda Messages p. 40 para. 04] p. 199, Para. 2, [1912MS].

(63) Christ gives to all the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." If God's people will wear Christ's yoke, if they will learn in His school the lessons that He teaches, there will be sufficient means to establish gospel medical missionary work in many places. [Cf: Loma Linda Messages p. 41 para. 01] p. 199, Para. 3, [1912MS].

Christ might have come to this world with a retinue of angels; but instead, He came as a babe, and lived a life of lowliness and poverty. His glory was in His simplicity. Shall we refuse to engage in medical missionary work unless we can follow the customs of the world, making a display such as worldlings make? To one who asked if he might follow Him, Christ said, "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." Shall those who profess to be His followers refuse to engage in the work of helping their suffering fellow-beings unless they can be placed where their dignity will not be lessened? [Cf: Loma Linda Messages p. 41 para. 02] p. 199, Para. 4, [1912MS].

In no other way can we do the work of God successfully than by following in the footsteps of the One who gave up His high command to come to our world, that through His humiliation and suffering, human beings might become partakers of the divine nature. For our sake He became poor, that through His poverty we might come into possession of the eternal riches. [Cf: Loma Linda Messages p. 41 para. 03] p. 200, Para. 1, [1912MS].

(64) It is not being rich in the wealth of this world that increases our value in God's sight. It is the meek and contrite that the Lord acknowledges and honors. Read the fifty-seventh of Isaiah. Study this chapter carefully for it means much to you. I will make no comments upon it. If you will study it carefully, and prayerfully, you will become wise unto salvation. [Cf: Loma Linda Messages p. 41 para. 04] p. 200, Para. 2, [1912MS].

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Cf: Loma Linda Messages p. 41 para. 05] p. 200, Para. 3, [1912MS].

My brother, we need means to advance the work of the Lord in many places. We must firmly establish the work at the capitol of our nation. Do you not wish to have a part in the work that God has given us to do there? Will you not do your best to help us to secure the facilities that we must have in order to advance the work in Washington, D. C. and

in Southern California? [Cf: Loma Linda Messages p. 42 para. 01] p. 200, Para. 4, [1912MS].

At San Diego we have made an advance move by purchasing the Potts Sanitarium in Paradise Valley, near National City and about six miles from San Diego. We hope soon to be able to furnish a part of the building, and to open its doors to those for whom it was purchased. [Cf: Loma Linda Messages p. 42 para. 02] p. 200, Para. 5, [1912MS].

(65) The building was erected for a sanitarium by Mrs. Mary Potts nearly twenty years ago. It is a fine, three-story structure, built on a rise of ground, and commanding a view of a beautiful valley. It has about fifty rooms, many of which are large and airy. The building is in very good condition, considering that it has stood idle for about fifteen years. [Cf: Loma Linda Messages p. 42 para. 03] p. 200, Para. 6, [1912MS].

Three years ago light was given me that our people in Southern California must watch for opportunities to purchase such properties. I told our brethren that they would find all ready for use, and for sale at reasonable prices, just the buildings they would need for their work. And thus it has proved. In a most remarkable way the Lord is preparing the way for the advancement of His work in Southern California. [Cf: Loma Linda Messages p. 42 para. 04] p. 200, Para. 7, [1912MS].

For two years I have been interested in the Potts Sanitarium property, and have advised and urged our people to secure it. Two years ago we thought it could be secure for \$12,000. One year ago it was offered for \$8,000, and this spring it was offered for still less. I advised those having in charge the medical work in Southern California, to purchase the building, and when they hesitated, because of a lack of funds, I persuaded Sister Josephine Gotzian and Brother J. F. Ballenger to join me, and we have purchased the Potts Sanitarium, and eight acres adjoining for \$5,000. [Cf: Loma Linda Messages p. 42 para. 05] p. 201, Para. 1, [1912MS].

(66) Something similar can be done in the neighborhood of Los Angeles, if wise plans are adopted for the carrying forward of the work, and if the men to who the Lord has entrusted His talent of means will put their money into use for the honor of God and the blessing of humanity. [Cf: Loma Linda Messages p. 42 para. 06] p. 201, Para. 2, [1912MS].

We have not purchased the Potts Sanitarium to gain advantage for ourselves, but to help in carrying forward the work that Christ has given us to do,--the work outlined in the following scriptures:-- [Cf: Loma Linda Messages p. 42 para. 07] p. 201, Para. 3, [1912MS].

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." These signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. "And, lo, I am with you alway, even unto the end."



[Cf: Loma Linda Messages p. 42 para. 08] p. 201, Para. 4, [1912MS].

From the light which was given me when I was in Australia, and which has been renewed since I came to America, I know that our work in Southern California must advance. The people flocking there for health must hear the last message of mercy. [Cf: Loma Linda Messages p. 43 para. 01] p. 201, Para. 5, [1912MS].

(67) God has not been pleased with the way in which this work has been neglected. From many places in Southern California the light is to shine forth to the multitudes. Present truth is to be as a city set on a hill, which cannot be hid. [Cf: Loma Linda Messages p. 43 para. 02] p. 201, Para. 6, [1912MS].

Southern California is world-renowned as a health resort. Every year many thousands of tourists go there. They must hear the last warning message. We are called upon by God to explain the Scriptures to these people. We are not to build hotels for the accommodation of tourists, and we are not to establish sanitariums in the cities. We are to establish our work where we shall be able to do the most good to those who come to our sanitariums for treatment. [Cf: Loma Linda Messages p. 43 para. 03] p. 201, Para. 7, [1912MS].

Workers who can speak to the multitudes are to be located where they can meet the people where they are, and give them the message of truth. [Cf: Loma Linda Messages p. 43 para. 04] p. 202, Para. 1, [1912MS].

What will you do to help, my brother? Will you put the Lord's money into circulation to advance His work? Will you respond at once to this appeal? We so greatly desire that these favorable openings may be taken advantage of. If we do our duty, the Lord will give us many souls for our hire. [Cf: Loma Linda Messages p. 43 para. 05] p. 202, Para. 2, [1912MS].

The aim and burden of our work is to show that the truth uplifts and saves. Missionary work must be done. The world is our field of labor, and we must meet the people where they are, and give them the message. God desires his workers to develop the capabilities and powers that He has given them. (68) It is His purpose that they shall constantly increase in usefulness, ever gaining greater ability to win souls to Christ. [Cf: Loma Linda Messages p. 43 para. 06] p. 202, Para. 3, [1912MS].

(976) A Statement Regarding Some Interviews With Mrs. E. G. White. (Feb. 13, 1912.) Shortly after I reached the office on Tuesday, February 13, 1912, Sister White came into my room, and told me that she had had a strange experience the night before, and experience somewhat similar to that which she passed through during the session of the Pacific Union Conference held at Mountain View in January 1910, when it had seemed as if she were being torn to pieces by the powers of darkness. She said that she had been struggling all night with unseen agencies that were striving to oppress and discourage and thus defeat the purposes of God. The struggle had been a long and wearing one, and at times had seemed as if the enemy might obtain the mastery; but finally, toward morning, the Lord had helped her to gain a decisive victory. The trying experience had left her, however, very weak, and she feared that during the day she would not be able to do much

writing. [Cf: Loma Linda Messages p. 590 para. 01] p. 202, Para. 4, [1912MS].

Sister White went on to say that it had seemed during the night as if some of the brethren were misrepresenting matters by placing unfair interpretations upon her writings. The counsels she had given, were being misapplied. Several times, in the course of our conversation, she used the words, misinterpret and misapply; and she brought out clearly the thought that some were making an unwise and an unwarranted use of isolated passages in her writings which, taken out of their original setting, seemed to vindicate and uphold their own policies, and to indicate that God's cause should be held back. She added that she had been instructed to meet these misinterpretations of her writings by preparing proper presentations, thus meeting the plans of the enemy, and bringing victory to the cause. [Cf: Loma Linda Messages p. 590 para. 02] p. 202, Para. 5, [1912MS].

(977) Sunday forenoon, February 25, Sister White again came into my office room, and after spending a few minutes in conversation over various matters pertaining to the manuscript work, she began to outline quite fully her experience in connection with the control of tracts of land adjacent to the Loma Linda Sanitarium. She spent fully half an hour in conversation on this one point, and emphasized the necessity of our being wide awake at times when we have opportunity to gain control of properties close by our leading institutions. [Cf: Loma Linda Messages p. 591 para. 01] p. 203, Para. 1, [1912MS].

Sister White pointed out the advantages of our having control of certain farming lands close by Loma Linda, and even if we should not think best to have them owned always by the institution. She said that it is far better for us to have the deciding voice as to the future disposition of these lands, than allow speculators to come in and subdivide and sell to any one who may choose to buy. [Cf: Loma Linda Messages p. 591 para. 02] p. 203, Para. 2, [1912MS].

She pointed out the fact that there are loyal men or large means who at some time may wish to settle close by Loma Linda, and that these brethren, if thought best, could be permitted to purchase portions of the land we are now seeking to control, and could stand as bulwarks against the invasion of the Loma Linda neighborhood by unfriendly parties. [Cf: Loma Linda Messages p. 591 para. 03] p. 203, Para. 3, [1912MS].

Sister White also said that the growing needs of Loma Linda may make it advisable for the institution to control the farming lands in the future, so as to make suitable provision for the feeding of their stock, etc. [Cf: Loma Linda Messages p. 591 para. 04] p. 203, Para. 4, [1912MS].

Over and over again she emphasized the importance of the opportunity we now have to reveal wisdom by keeping these properties under our own control, even if we could not immediately decide just what disposition ought finally to be made of them; for the interest on the investment required would be largely met by the annual crops that might be produced, and in the end we should not be the losers, (978) even if we should some day decide to sell the lands to those who are favorable to the objects for which the institution has been founded. She said she

was sure that our brethren who are gifted with wise discernment will appreciate the advantage of our handling these properties ourselves, thus conserving the interests of the institution, rather than to allow speculators to step in and handle the properties for selfish gain, regardless of the interests of the institution. [Cf: Loma Linda Messages p. 591 para. 05] p. 203, Para. 5, [1912MS].

Wednesday morning, February 28, Sister White called me to her office room, and after going over some manuscript work relating to our cause in the Southern States, she dwelt on the importance of our preparing the publishing proper historical compilations on important missionary enterprises that have been undertaken and carried forward under the special guidance of the Holy Spirit, by workers of large faith. She referred particularly to the story of the work in the South, the story of the earlier experience of our workers in Europe, and the story of the rise and development of the third angel's message in Australia. During the course of our conversation along these lines, Sister White abruptly turned the conversation toward Loma Linda matters, and said that some of the brethren have thought it rather strange that she should take so active a part in the matter of our brethren at Loma Linda securing control of the farming lands lying close by the institutions. [Cf: Loma Linda Messages p. 591 para. 06] p. 203, Para. 6, [1912MS].

Sister White said that when these lands were offered for sale, there were those who would have been glad to purchase them, to sell again as a matter of financial profit. [Cf: Loma Linda Messages p. 592 para. 01] p. 204, Para. 1, [1912MS].

She told me that while at Loma Linda, she was instructed during the night season, "Beware." She awoke, and immediately fell (979) asleep again, when she was further instructed that it was her duty to make proper presentation of the Loma Linda work before the people, just as she had thought of preparing histories of the early experiences of our workers in the South, in Europe, and in Australia, and in connection with the sanitarium and publishing enterprises. [Cf: Loma Linda Messages p. 592 para. 02] p. 204, Para. 2, [1912MS].

Sister White said further that the angel instructed her that there are those who, because of their fear of the consequences of advancing by faith in the opening providences of God in connection with the development of the Loma Linda enterprise, might make a wrong use of her writings concerning the conduct of the work. She was also instructed that there are still others who, in their eagerness to press the work forward, might go too far, if left alone and unaided in their efforts to present to the people the encouraging counsels that have been given regarding the Loma Linda enterprise. In view of this situation, she was instructed that it was her duty to take an active part in the preparation of a correct presentation of the Loma Linda enterprise in all its general features, for publication at an early date. [Cf: Loma Linda Messages p. 592 para. 03] p. 204, Para. 3, [1912MS].

Then Sister White began to speak again of the advantages we shall gain by making a wise use of the farming lands that have recently been secured by friends of the institution. I asked her particularly if she had been instructed to prepare some of her writings regarding Loma Linda, for publication, and she answered in the affirmative, and

immediately began speaking again of the control of adjacent properties. She emphasized repeatedly the necessity of our being wide awake, at times when the enemy seeks to thwart the purposes of God concerning the advancement of His work in important centers. [Cf: Loma Linda Messages p. 592 para. 04] p. 204, Para. 4, [1912MS].

Sanitarium, Calif. Feb. 28, 1912. Clarence C. Crisler [Cf: Loma Linda Messages p. 592 para. 05] p. 204, Para. 5, [1912MS].

(990) The Work Before Us. MS-11-12.--Remarks by Mrs. E. G. White to those assembled at the annual meeting of the College of Medical Evangelists, Loma Linda Chapel, March 28 (or 23, . 1960), 1912. As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This, I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and for eternity. [Cf: Loma Linda Messages p. 598 para. 01] p. 204, Para. 6, [1912MS].

In our Los Angeles meeting there was a unity of sentiment in the councils that gives me great encouragement; and here at Loma Linda we must strive to see, not how much we can differ from one another, but how closely we can come into the perfect unity of which the Word of God advises us. [Cf: Loma Linda Messages p. 599 para. 01] p. 204, Para. 7, [1912MS].

(991) Whenever I look at the buildings, the fields, and the orchards here at Loma Linda, I am thankful that we have this beautiful place, thankful for every foot of land that we control. By and by you will see, if you do not understand it now, that the securing of the land was essential. It may not appear to you now that it was necessary for us to secure so large a tract, but I am instructed that our work here must be carried forward on broad lines and in solid unity. That the will of the Lord may be done in this place, we must be in a position where we can understand His pleasure in regard to our words and actions, where we may be always helping forward that work which is most essential. During the night it was again impressed upon my mind that it was through the providence of God we obtained this place when we did. Also that the branching out and enlargement that we have done, and the development of the work as it stands to-day, is what the Lord would have us do. [Cf: Loma Linda Messages p. 599 para. 02] p. 205, Para. 1, [1912MS].

As a people we cannot stand still. The work must grow as we move forward. We have now come to a time when there will be intensity of action on the part of some whose movements we do not now understand. How then shall we carry the work at such a time, when opportunities for advancement come unexpectedly and difficulties are constantly increasing? We must daily commit our ways to God in faith, and be learning continually of Christ Jesus. He will not leave us to walk in darkness, but will give us the enlightenment of the Holy Spirit. [Cf: Loma Linda Messages p. 599 para. 03] p. 205, Para. 2, [1912MS].

Those who are bearing responsibilities in our institutions and in various branches of the Lord's work, need to be constant learners in the school of Christ. We must understand and know that the Lord is at the head of the work; although we do not always discern His overruling power. At all times it is our privilege to know that He is there, and

to have the assurance that He will work with us if we will work with Him. But if one plans one thing and another plans another thing, and each endeavors to lead, we shall get things into confusion. We may avoid this if we will. We may carry this work intelligently, in the love and fear of God. If we will make up our minds to do this at any sacrifice, if we labor patiently, we shall not fail. [Cf: Loma Linda Messages p. 599 para. 04] p. 205, Para. 3, [1912MS].

As I looked out of the window this morning after the fog had lifted, and saw the fields and the orchards in front of the institution, I felt thankful for all the land that is now in our possession. We are not to sell portions hastily to this one and to that; but we are to consider well who it is that we may sell to. Let every decision be made after prayer and faithful study. We need to cultivate the spirit of prayer, that all our plans may be laid wisely and in the fear of God. [Cf: Loma Linda Messages p. 599 para. 05] p. 205, Para. 4, [1912MS].

(992) The work to be carried on here at Loma Linda is a great work. To carry it forward successfully every one of us must stand in right relation to God, all striving to be learners in the school of Christ. We are not to stand in the position of persons looking for some opportunity to differ from one another. We are not to cherish differences of opinion and keep them to the front; but we are to seek to be of one mind, one heart, one spirit, because there is One who stands at the head, and it is His Character that we are to represent in our labors and association together. [Cf: Loma Linda Messages p. 600 para. 01] p. 205, Para. 5, [1912MS].

When I was here last, representations were given to me showing what we as a people ought to be. We are to labor in perfect harmony, not trying to be as different as possible from our fellow-laborers, or to secure the leadership in some little matter; but striving to learn how to unify. The workers have come here from many different institutions, having different plans and methods of working, but no one is to put himself to the strain to bring in that which is new and odd, or something that nobody else has thought of or approves. Let us rather endeavor to come into harmony, that the blessing of God may rest upon us. We should know and understand that the Lord Jesus is our ruler, if we follow on to know the Lord, we shall know that His going forth is prepared as the morning. The righteousness and peace of God will be given to all who will follow on to know the Lord. [Cf: Loma Linda Messages p. 600 para. 02] p. 206, Para. 1, [1912MS].

My brethren and sisters, harmonize, harmonize. Bring your minds into the right relation to God, and as your minds are sanctified, they will be refined. It cannot be otherwise, because the refining influence of the Spirit of God is upon you. It is for us to understand and appreciate that God has done great things for us. He has manifested such an intense interest in us, and worked so wonderfully in our behalf, that it is impossible for us to fully comprehend His goodness and His grace. 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: Loma Linda Messages p. 600 para. 03] p. 206, Para. 2, [1912MS].

(993) Sometimes when I have seen brethren who do not appear to weigh carefully the influence of their words and actions upon those around

them, I have felt an intense fear that they would miss the mark. We must talk humbly with God. We must learn to overcome difficulties through faith in the living God. "This is the victory that overcometh the world, even our faith." [Cf: Loma Linda Messages p. 600 para. 04] p. 206, Para. 3, [1912MS].

We are here, a large company of workers, consecrated to the service of God. And when I have heard that this one wants to leave because something does not suit him, and another plans to go because he thinks something is going wrong, I have thought, Poor souls; it is you who must change. It is you who must come upon your knee to God, asking for the baptism of His Spirit. What we all need is a consecration and a faith that will stand the day of test and trial. We must have intelligence and confidence to look to God and say, We trust Thee, Our Saviour; and we will not be driven from our post of duty in order to gratify the enemy of the work. [Cf: Loma Linda Messages p. 600 para. 05] p. 206, Para. 4, [1912MS].

What we need is a right hold on God; and if we have this, we shall come off victorious. Let us ask Him to bind us together in unity of mind, in an understanding of His guidance; and then He can work for us wonderfully. Then we shall see of the salvation of God. [Cf: Loma Linda Messages p. 601 para. 01] p. 206, Para. 5, [1912MS].

I am thankful to see so many of my brethren here to-day--brethren whom I have not seen for a long time. The Lord will surely reveal Himself to His people in this place, that they may communicate the precious truth to all parts of the world. Let us bear in mind that it is faith that leads to perfection of character. I want to be in that position where I can hear the words of my Saviour to me. Let us each endeavor to keep our minds (994) stayed upon God, and prove the Lord whether He will not give us wisdom and guidance at every step. [Cf: Loma Linda Messages p. 601 para. 02] p. 207, Para. 1, [1912MS].

To the ministers assembled here I will say, Let every minister of the gospel give himself unreservedly to the work of God, laboring intelligently, patiently and with unflagging energy. Hold fast to the truth, as to hidden treasure, and advance constantly. As you advance you will find that you are not alone. You have the presence of Him who said, "Lo I am with you alway, even unto the end of the world." [Cf: Loma Linda Messages p. 601 para. 03] p. 207, Para. 2, [1912MS].

(995) MS-15-1912. You may ask "Why does Sister White read all this? (Matt.6) I answer, "because there are lessons here that we have not yet learned." God wants us to recognize every gift we receive as coming from Him. When we do this, and gratitude for the goodness of God fills our hearts, a heavenly atmosphere will surround the soul. My brethren and sisters, shall we not strive to order our lives by the truth of God as it is found in His word? We need to be more diligent in the study of the Scriptures. They must be to us, not a make-believe story, but the truth of the living God, the foundation of our faith, the assurance on which we build our hope of eternal life in the kingdom of heaven. [Cf: Loma Linda Messages p. 601 para. 04] p. 207, Para. 3, [1912MS].

I wish to bring before you this morning some things that have been presented to me, showing wherein some of us are making serious mistakes. The minds of many are occupied with the consideration of

worldly matters, often to the exclusion of the religion of God's word. The thoughts are more often upon the matter of eating and drinking and dressing than upon the great and important duty of serving God with humility and prayer. [Cf: Loma Linda Messages p. 601 para. 05] p. 207, Para. 4, [1912MS].

The Lord has shown me that in many families decided changes must be brought about it. They need to know what they must do to be saved. If they will inquire diligently the way of life, God will impart to them an understanding of His Word, and teach them to value at their true worth the things of eternity. Then the heart will no longer reach out covetously for worldly benefits and the pleasures of this life. [Cf: Loma Linda Messages p. 601 para. 06] p. 207, Para. 5, [1912MS].

Shall we not give diligent heed to the lessons that I have read? There is an individual work for us to do in union with Christ. We are to put on Christ, put on His (996) qualities of character to represent Him in all our words and actions. When we are willing thus to follow on to know the Lord, walking in humility before Him and being taught of Him daily, the Holy Spirit will work through us, giving us power to represent to the world a better way. [Cf: Loma Linda Messages p. 602 para. 01] p. 207, Para. 6, [1912MS].

"Therefore, I say unto you, Take no (anxious) thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" While you do your best, weary not your body and mind with the cares of this life; do not spoil your religious experience by worry; but trust the Lord to work for you, and to do for you what you cannot do for yourself. The life is more than meat, and the body is more than raiment. [Cf: Loma Linda Messages p. 602 para. 02] p. 208, Para. 1, [1912MS].

There is much needless worrying, much trouble of mind, over things that cannot be helped. The Lord would have His children put their trust fully in Him. Our Lord is a just and righteous God. His children should acknowledge His goodness and His justice in the large and the small things of life. Those who cherish the spirit of worry and complaint are refusing to recognize His guiding hand. Needless anxiety is a foolish thing; and it hinders us from standing in a true position before God. When the Holy Spirit comes into the soul, there will be no desire to complain and murmur because we do not have everything we want; rather, we will thank God from a full heart for the blessings that we have. There is great need of more thankfulness among our workers to-day; and until they have this spirit they will be unprepared for a place in the kingdom of heaven. There is a mighty work to be done for every one of us. We comprehend (997) but little of what God desires to work out through us. We should seek to realize the breadth of His plans, and profit by every lesson that He tried to teach us. [Cf: Loma Linda Messages p. 602 para. 03] p. 208, Para. 2, [1912MS].

A great deal of mischief is wrought in the imagination of our own hearts and minds when we seek to carry our own way contrary to the law of kindness. Here is where many fail. We do not cultivate a disposition to kindness, we want everything to come in an easy way to ourselves. But the question of greatest importance to each one of us should be, not how we can carry our own plans against the plans of others, but how

we can have the power to live Christ every day. Christ came to earth and gave His life that we might have eternal salvation. He wants to encircle each of us with the atmosphere of heaven, that we may give to the world an example that will honor the religion of Christ. [Cf: Loma Linda Messages p. 602 para. 04] p. 208, Para. 3, [1912MS].

There is one blessing all may have who seek for it in the right way. It is the Holy Spirit of God; and this is a blessing that brings all others in its train. If we will come to God as little children, asking for His grace and power and salvation, not for our own uplifting, but that we may bring blessing to those around us, our petitions will not be denied. Then let us study the Word of God that we may know how to take hold of His promises, and claim them as our own. Then we shall be happy. The enemy will be unable to destroy our peace. As we come into right relation to God, we shall see of His salvation. [Cf: Loma Linda Messages p. 602 para. 05] p. 208, Para. 4, [1912MS].

In our schools we do not see the mighty working of the Holy Spirit as we ought. Although we have worked hard that they might be conducted on right lines, and advance in the fear of God, we do not see that willingness to be guided by the Spirit of God (998) that opens the way for its working in the fullness of its power. God desires that His rich blessing shall rest upon teachers and students. When they have the experience of being daily converted to God, the perverse disposition will be overcome; there will be no place for it. The converting power of God will come in to lead the students to act for Christ, to serve and glorify Him who by His infinite sacrifice has made it possible for them to be saved. We need to appreciate more than we do the wonderful condescension of Christ, that we may work out in our lives His gracious character. [Cf: Loma Linda Messages p. 603 para. 01] p. 209, Para. 1, [1912MS].

The Lord has a very special work to do for all who shall become citizens of His kingdom. Here are many young people associating together day after day in labor and in study, and in all things their conduct should reveal that they are controlled by the Spirit of God. They are to receive an education that will result in full consecration to God. And their own conversion is not the end of this education; they are to learn how to win others to the truth. This they will best accomplish by a life that reveals the transforming power of truth. Christ is to be formed within the hope of glory. [Cf: Loma Linda Messages p. 603 para. 02] p. 209, Para. 2, [1912MS].

To those having families I will say, there is a work to be done for your children in your homes. Speak kindly to them. They are the Lord's property; His heritage. You have no right to create unhappiness in their lives. In the home it is the privilege of these children to prepare for the heavenly mansions. By no better way than by their own example can parents help the youth to gain this preparation. They are to learn by example as well as (999) by precept that there must be no coarseness, no unkindness where angels of God dwell. [Cf: Loma Linda Messages p. 603 para. 03] p. 209, Para. 3, [1912MS].

In this life we are to be controlled by the Spirit that rules in the heavenly courts. Righteousness and truth are to go before us. And the glory of the Lord will be the reward of all who serve Him acceptably. They obtain Christ's righteousness. [Cf: Loma Linda Messages p. 603



para. 04] p. 209, Para. 4, [1912MS].

We want our children to be saved; but we must save them in God's appointed way. They must be made to understand that they have something to do if they would win heaven. When I see so many of our children who are receiving no preparation to meet temptation, I feel that I cannot do enough in the line of helping to provide places where they can receive an education in the things of God. But unless, when we gather the youth into such places as this we give them the education that will fit them to be overcomers, we had better not gather them into our institutions. Do we want these children and youth to enter the courts of heaven and enjoy the blessings of eternal life? Then let us work to this end understandingly, and we shall see blessed results for our labors. [Cf: Loma Linda Messages p. 603 para. 05] p. 209, Para. 5, [1912MS].

Great is our need of the saving grace of Christ. Everywhere we turn we see more or less clearly revealed the spirit of strife for place and position, a reaching out for honor and recognition. My brethren and sisters, if you desire honor, seek it in the right way. How shall you seek it, do you ask? in obedience to the word of truth. Our ambition in this life should be to honor Christ at every step. The hasty temper, the cruel speech, the unkind thought, are not to be indulged. It is not for us to exalt this one, and condemn that one. In right words, words that (1000) bless and encourage, we are to reveal the fruits of righteousness. [Cf: Loma Linda Messages p. 604 para. 01] p. 210, Para. 1, [1912MS].

Have you determined to be rich? Then let these words recorded in the sixth chapter of Matthew impress your heart and direct your life. They will teach you to be content, and to yield your will to the control of the Holy Spirit. You will not then be elbowing your fellow-workers that you may make room for your plans. But your greatest desire will be to work in just the place that God assigned you, and where He can look upon you with approval. Shall we not come into right relation to God? Shall we not put away all strife, which is a manifestation of unconverted self? When you feel sore because you think that somebody else is getting ahead of you, take the matter to the Father in prayer. Ask Him to put the impress of His Spirit upon your mind and character. When you feel like complaining at your lot, look about you for some soul who does not have all the blessings that you enjoy. Speak to him words of hope and comfort and encouragement. Such ministry will be a blessing to him, and a greater blessing to yourself. We need to reach the place where as a people we shall reveal in word and work that the Spirit of God is dwelling within; that we are over-comers by the blood of the Lamb and the word of our testimony. It is our privilege to make the battle of life easier for those with whom we associate. Shall we not endeavor to do this? If we will partake of Christ's labors for the uplifting and redemption of souls, we shall hear His words of benediction, "Well done, good and faithful servant; enter thou into the joy of thy Lord." [Cf: Loma Linda Messages p. 604 para. 02] p. 210, Para. 2, [1912MS].

Pure and undefiled religion,--this is our great need. When the religion of Christ is permitted to hold sway in our lives, there will be advance moves made that will reveal to all in this place the working of divine power. Our lives will be unselfish thoughtful lives, as we

unitedly follow heavenward the path of self-denial and cross-bearing. [Cf: Loma Linda Messages p. 604 para. 03] p. 210, Para. 3, [1912MS].

(1001) There is a great work for our people to do in this place. You have great advantages here,--advantages that have cost much labor and prayer to secure. I remember how hard we labored to secure this property. Now additional property has come to us. We are glad of this addition, for we need every foot of this land. Our duty in regard to this matter is very clear to my mind; and I mean to work in harmony with the light given to me. We are talking of enlarging our facilities, of adding more buildings; but I would not urge that this work go forward unless a different spiritual atmosphere shall pervade the institution. There is a spirit of strife for position with some. This must be overcome. When the soul is truly converted, all questions of promotion will be decided in the light of eternal interests. [Cf: Loma Linda Messages p. 604 para. 04] p. 210, Para. 4, [1912MS].

It has been presented to me that unless changes are wrought in the dispositions of many who are here, they will never enter the kingdom of heaven. With some, self is uppermost. Contention and emulation are being cherished, the Spirit of God cannot control, but the enemy comes in to suggest and advise. My brethren and sisters, you cannot afford to permit this condition to continue. You cannot afford to make self-service first. This will destroy our work. It must not be that we have taken all these large responsibilities upon us for naught. We must do our work intelligently, and to the very best of our ability, if we would bring glory to God. His Spirit must come in and abide. [Cf: Loma Linda Messages p. 605 para. 01] p. 211, Para. 1, [1912MS].

The Lord wants us to be Christlike, to represent to the world the beauties of Christian character. This has not always been done in this place by all the workers. When the character of Christ is reflected in God's professed people, they will desire, not the place of greatest honor, but the place that God chooses for them. "Learn of Me", the great Teacher said, "for I am meek, (1002) and lowly in heart; and ye shall find rest unto your souls." Christ wants us to work out the dispositions that He will work in, as we yield our lives to His fashioning. [Cf: Loma Linda Messages p. 605 para. 02] p. 211, Para. 2, [1912MS].

My brethren and sisters, let us stand where Heaven can cooperate with us, where the grace of God and His Holy Spirit can rest upon us, and work through us. I was going away to-day, but I felt that before departing I must lay before you the great need of the converting power of God if the workers in this institution are to obtain the experience that was in His purpose in the establishing of this institution. All this seeking for the highest place, all this determination to carry our individual ideas and desires should stop right now. It does not please the Master. God wants us to be converted from our ways to His way. [Cf: Loma Linda Messages p. 605 para. 03] p. 211, Para. 3, [1912MS].

As a people we are being watched by the world, and we should conduct ourselves in such a way that men and women will be convinced that we have something that they have not. We need the help of all who are located here. If any have concluded that they cannot throw their energies into this work, there is the world before them. God bids His people order their lives by the living principles that moved Christ to

sacrifice Himself for the saving of the lost. The Son of God gave His life to redeem the youth. What shall we do for them? What shall we do for those older in years? My brethren, you need first to order your own lives by the plan of salvation, then gather with Christ with all the powers of your being. Then the Lord will work through your efforts. [Cf: Loma Linda Messages p. 605 para. 04] p. 211, Para. 4, [1912MS].

When I consider how hard we have worked in different places to establish health institutions, I feel it my duty to impress upon the workers connected with them that they have a great responsibility to act in a way that will rightly represent the principles that are the foundation of this message. They should be righteous in word and deed. Strife and contention, (1003) which is of the devil, should find no place in their experience. [Cf: Loma Linda Messages p. 606 para. 01] p. 211, Para. 5, [1912MS].

We may inherit the things prepared for God's people from the foundation of the world, if we will live in harmony with the righteous life of Christ. Let there be no contention, no strife. There is room enough in the world; there is opportunity for all to perfect a Christian character. Let us take hold of this work intelligently. Then when any change takes place in the working of the cause here, it will be seen, in the course taken by the workers, that their dispositions are being molded by the Spirit of God, that the grace of Christ is sanctifying their characters. [Cf: Loma Linda Messages p. 606 para. 02] p. 212, Para. 1, [1912MS].

I do not want to weary you; I have spoken long enough, but, my brethren, I want you to understand how greatly I appreciate everything that is for the advantage of this place. I pray that from this institution an army of workers may go forth to glorify the One who gave His life for us. Oh, that we might all show in our daily lives that we appreciate this gift. May God bless you every one, is my prayer. [Cf: Loma Linda Messages p. 606 para. 03] p. 212, Para. 2, [1912MS].

(1012) MS. 71, 1912. Be of Good Cheer--By Ellen G. White. Words addressed to board of directors of the College of Medical Evangelists, Loma Linda, Calif., Nov. 9, 1912. I feel very thankful that it is our privilege to believe in God, and to walk carefully in accordance with the instruction He has given us in His Word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. [Cf: Loma Linda Messages p. 611 para. 01] p. 212, Para. 3, [1912MS].

But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We cannot afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. [Cf: Loma Linda Messages p. 611 para. 02] p. 212, Para. 4, [1912MS].

God's promises to us are so rich, so full, that we need never hesitate

or doubt: we need never waver or backslide. In view of the encouragements that are found all through the Word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: Loma Linda Messages p. 611 para. 03] p. 212, Para. 5, [1912MS].

Will you believe these assurances? Will you say, "Yes, Lord, I take Thee at Thy word. I will begin where I am, to talk (1013) an increase of faith; I will take hold of the promises; they are for me"? O brethren and sisters, what we want is a living, striving, growing faith in the promises of God, which are indeed for you and for me. [Cf: Loma Linda Messages p. 611 para. 04] p. 212, Para. 6, [1912MS].

Words of Encouragement.--Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put our trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His Word, and follow on to know Him, whose going forth is prepared as the morning. Read 1 Peter 1:1-5. [Cf: Loma Linda Messages p. 612 para. 01] p. 213, Para. 1, [1912MS].

These words are all-sufficient evidence that God desires us to receive great blessings. His promises are so clearly stated that there is no cause for uncertainty. He desires us to take Him at His word. At times we shall be in great perplexity, and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages He has given us; and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and a prayer-answering God. He fulfills His promises in far greater measure than (1014) we expect to receive help. [Cf: Loma Linda Messages p. 612 para. 02] p. 213, Para. 2, [1912MS].

Perplexities. So long as Satan continues to live, we shall have perplexity; and if we choose to follow the counsel of the enemy, we shall have constant difficulty; but if we refuse to yield to satanic influences, choosing rather to lay hold on God and on the promises of His Word, we shall be able to help and strengthen and uphold one another. Thus we shall bring into the work with which we are connected a spirit of courage. [Cf: Loma Linda Messages p. 612 para. 03] p. 213, Para. 3, [1912MS].

Never are we to utter a word that would arouse doubt or fear, or that would cast a shadow over the minds of others. I am determined not to permit myself to speak discouraging words; and when I hear criticism and complaint, or an expression of doubt and fear, I know that he who thus speaks has his eyes turned away from the Saviour. I know every such person does not appreciate Him who at infinite sacrifice left the royal courts and came down into the world that was lost, and lived among the children of men in order that He might speak words of hope and good cheer to the discouraged and desponding. [Cf: Loma Linda Messages p. 612 para. 04] p. 213, Para. 4, [1912MS].

Wherever we are, we are under obligation, as disciples of our Lord and

Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children. We have been bought with an infinite price, and we have no occasion for placing the suggestion of the enemy before the assurances of the Lord [Cf: Loma Linda Messages p. 612 para. 05] p. 213, Para. 5, [1912MS].

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the (1015) arch-deceiver? Oh, no! We are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." [Cf: Loma Linda Messages p. 613 para. 01] p. 213, Para. 6, [1912MS].

I was here at Loma Linda when this place was purchased. As I spoke to the people the power of God came into our midst, again and again. On the occasion of my first visit to look over the property, I knelt right down with our brethren and the representatives of the owners of the place who were here; I knelt right down in the midst of them and prayed to God about the work that should be undertaken and carried forward in Loma Linda. When I got up, some of those who were not of our faith seemed to be deeply moved. From that time I have ever felt under bounden duty to God to make of this place just what it should be. I know that there are men here who have wrestled in the cause of God, and I know that they have passed through an experience that they never would have had if Satan had not had the power to oppress them. [Cf: Loma Linda Messages p. 613 para. 02] p. 214, Para. 1, [1912MS].

Let us all strive to make of Loma Linda just what God means it should be. This is the principle thing I have to say--make of this place what God would have you make of it. Every one of you is under bounden duty to God to labor in harmony, and press the battle to the gate. (Note: This article, except last two paragraphs, above, in N. L.) [Cf: Loma Linda Messages p. 613 para. 03] p. 214, Para. 2, [1912MS].

If unbelievers come in and talk their doubts and fears, remember that Satan is not dead. He has agencies through whom he works. But shall we become discouraged because of this? Oh, no! Christ, our Saviour, lives and reigns. Let us not look on the dark side. As soon as we yield to the temptation to do this, we shall have plenty of company. But there is nothing to be gained by looking on the dark side. What we want is courage in the Lord; and we want to follow on to know the Lord, that we may know that His going forth is prepared as (1016) the morning. This is not going back into darkness. You know how the morning is prepared. If you follow on to know the Lord every day, you will increase in brightness, in courage, in faith, and the Lord Jesus will be to you a present help in every time of need.--MS, 71, 1912. [Cf: Loma Linda Messages p. 613 para. 04] p. 214, Para. 3, [1912MS].

[Words addressed to board of directors of the College of Medical Evangelists, Loma Linda, California, November 9, 1912.] I feel very thankful that it is our privilege to believe in God, and to walk

carefully in accordance with the instruction He has given us in His Word. If we do this, our hearts will respond to the impressions of the Spirit of God, and we shall follow on to know the Lord, whose going forth is prepared as the morning. And let us always remember that just as His going forth is prepared as the morning, so we are to expect the revelations of His grace as we advance. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 01] p. 214, Para. 4, [1912MS].

But if we keep silent, if we do not feel the importance of moving in harmony with His will, we shall not have His blessing attending us. We cannot afford, brethren and sisters, to be without His help and guidance. We need to be in a position where we can talk with God. We are to commune with Him. He who is our sanctification, our righteousness, has given us the privilege of being in a position where we may have a continually increasing faith. We must ever live by faith, and follow on to know the Lord. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 02] p. 214, Para. 5, [1912MS].

God's promises to us are so rich, so full, that we need never hesitate or doubt; we need never waver or backslide. In view of the encouragements that are found all through the Word of God, we have no right to be gloomy or despondent. We may have weakness of body; but the compassionate Saviour says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." [Cf: Notebook Leaflets, Volume 1 p. 39 para. 03] p. 215, Para. 1, [1912MS].

Will you believe these assurances? Will you say, "Yes, Lord, I take Thee at Thy word. I will begin where I am, to talk an increase of faith; I will take hold of the promises; they are for me"? O brethren and sisters, what we want is a living, striving, growing faith in the promises of God, which are indeed for you and for me. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 04] p. 215, Para. 2, [1912MS].

Words of Encouragement--Many, many times I have been instructed by the Lord to speak words of courage to His people. We are to put our trust in God, and believe in Him, and act in accordance with His will. We must ever remain in a position where we can praise the Lord and magnify His name. Then we shall see light in His Word, and follow on to know Him, whose going forth is prepared as the morning. Read 1 Peter 1:1-5. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 05] p. 215, Para. 3, [1912MS].

These words are all-sufficient evidence that God desires us to receive great blessings. His promises are so clearly stated that there is no cause for uncertainty. He desires us to take Him at His word. At times we shall be in great perplexity, and not know just what to do. But at such times it is our privilege to take our Bibles, and read the messages He has given us; and then get down on our knees, and ask Him to help us. Over and over again He has given evidence that He is a prayer-hearing and a prayer-answering God. He fulfills His promises in far greater measure than we expect to receive help. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 06] p. 215, Para. 4, [1912MS].

Perplexities--So long as Satan continues to live, we shall have perplexity; and if we choose to follow the counsel of the enemy, we

shall have constant difficulty; but if we refuse to yield to satanic influences, choosing rather to lay hold on God and on the promises of His Word, we shall be able to help and strengthen and uphold one another. Thus we shall bring into the work with which we are connected a spirit of courage. [Cf: Notebook Leaflets, Volume 1 p. 39 para. 07] p. 215, Para. 5, [1912MS].

Never are we to utter a word that would arouse doubt or fear, or that would cast a shadow over the minds of others. I am determined not to permit myself to speak discouraging words; and when I hear criticism and complaint, or an expression of doubt and fear, I know that he who thus speaks has his eyes turned away from the Saviour. I know every such person does not appreciate Him who at infinite sacrifice left the royal courts and came down into the world that was lost, and lived among the children of men in order that He might speak words of hope and good cheer to the discouraged and the desponding. [Cf: Notebook Leaflets, Volume 1 p. 40 para. 01] p. 215, Para. 6, [1912MS].

Wherever we are, we are under obligation, as disciples of our Lord and Master, to anchor our faith in the promises of God. Individually we are to believe. We are not to cast about for a possible doubt, or imagine that sometime we may have to stand beneath the shadow of a cloud that seems to be gathering. We are chosen of God to be His children. We have been bought with an infinite price, and we have no occasion for placing the suggestions of the enemy before the assurances of the Lord Jesus Christ. [Cf: Notebook Leaflets, Volume 1 p. 40 para. 02] p. 216, Para. 1, [1912MS].

The Lord desires us to act sensibly. We shall have trials; we need never expect anything else; for the time has not yet come when Satan is to be bound. Wherever we may be, we shall continue to have trials. But if we give up to the suggestions of the enemy, we lose the battle. Can we afford to yield to the arch-deceiver? Oh, no! We are to turn for help and deliverance to Him who "according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ," even the hope of an eternal inheritance reserved for those "who are kept by the power of God through faith unto salvation." . . . [Cf: Notebook Leaflets, Volume 1 p. 40 para. 03] p. 216, Para. 2, [1912MS].

If unbelievers come in and talk their doubts and fears, remember that Satan is not dead. He has agencies through whom he works. But shall we become discouraged because of this? Oh, no! Christ, our Saviour, lives and reigns. Let us not look on the dark side. As soon as we yield to the temptation to do this, we shall have plenty of company. But there is nothing to be gained by looking on the dark side. What we want is courage in the Lord; and we want to follow on to know the Lord, that we may know that His going forth is prepared as the morning. This is not going back into darkness. You know how the morning is prepared. If you follow on to know the Lord every day, you will increase in brightness, in courage, in faith, and the Lord Jesus will be to you a present help in every time of need.-- MS. 71, 1912. [Cf: Notebook Leaflets, Volume 1 p. 40 para. 04] p. 216, Para. 3, [1912MS].

[Remarks at the Ministerial Institute held in Los Angeles, Monday, March 18, 1912.] I felt that if I should come before you again I should say the same things that I was saying last night in my dreams. I seemed

to be speaking to a company of people, who listened earnestly to my words. I was pleading with them to devote their energies to training their children for the future life. There were many in the congregation who were condemned by the truths spoken; for they had been giving misguided instruction, with scoldings and denials. They had not brought up their children in the nurture and admonition of the Lord. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 01] p. 216, Para. 4, [1912MS].

There are many among us who, though they stand in the position of guardians of the young, are not awake to the danger of letting the children and youth drift with the world. They do not seem to realize the possibilities and probabilities of the early years of training. The first years of that life which is to measure with the life of God begin here. None who stand in positions of accountability can afford to turn the youth away to go whither they will, taking no account of the influences to which they are exposed. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 02] p. 216, Para. 5, [1912MS].

There are those here who, if truly converted, could do a far-reaching work for God in the training of the youth. But those who would win souls to Christ, must first have Christ themselves. Only in His wisdom can they teach how the heart may be safeguarded against the assaults of temptation, and be able to reveal to others the transforming power of grace. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 03] p. 216, Para. 6, [1912MS].

As a people we need the truth of God. We need to understand its power to convert the soul and transform the life. We need to appreciate the great sacrifice that has made possible a home for us in the heavenly courts. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 04] p. 217, Para. 1, [1912MS].

Our children need this truth. We do not do half enough in instructing them in its principles. If we could realize the responsibilities that rest upon us as their teachers and guardians, we would be much more careful and persevering in their education in religious things. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 05] p. 217, Para. 2, [1912MS].

Not one parent in a hundred fully understands the work committed to him in the training of the youth. It is important that ministers and teachers act their part in this special line of service for God. It is for them to see that these little ones understand what the Bible approves and disapproves. The Lord is coming soon; there is not much time in which to redeem the past. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 06] p. 217, Para. 3, [1912MS].

Converted Parents--Day and night I am burdened with the thought of our great need of converted parents. How many there are who need to humble their hearts before God and come into right relation to heaven if they would exert a saving influence over their families. They should know what they must do to inherit eternal life, if they would train their children for the inheritance of the redeemed. Every day they should be receiving the light of heaven into their souls; every day be receiving the impressions of the Holy Spirit upon heart and mind. Every day they should be receiving the word of truth and letting it control the life. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 07] p. 217, Para. 4, [1912MS].



Terrible will be the revelations of the day of judgment regarding the neglect of parents to bring up their children in the nurture and admonition of the Lord. What does this mean--in the nurture and admonition of the Lord? It means to teach them to order the life by the requirements and the lessons of the Word; to help them to a clear understanding of the terms of entrance into the city of God. The gates of that city will not be opened to all who would enter, but to those only who have studied God's will, and have yielded their lives to His control. [Cf: Notebook Leaflets, Volume 1 p. 85 para. 08] p. 217, Para. 5, [1912MS].

One great reason why there is so much evil in the world today is that parents occupy their minds with other things than that which is all-important--how to adapt themselves to the work of patiently and kindly teaching their children the way of the Lord. If the curtain could be drawn aside, we should see that many, many children who have gone astray have been lost to good influence through this neglect. Parents, can you afford to have it so in your experience? You should have no work so important that it will prevent you from giving to your children all the time that is necessary to them understand what it means to obey and trust the Lord fully. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 01] p. 217, Para. 6, [1912MS].

A Training for Eternity--These children are to be trained for eternity. Do not then occupy your time by endeavoring to follow all the foolish fashions in dress. Dress neatly and becomingly, but do not make yourself the subject of remarks either by being overdressed or by dressing in a lax, untidy manner. Act as though you know that the eye of heaven is upon you, and that you are living under the approbation or disapprobation of God. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 02] p. 217, Para. 7, [1912MS].

Before visitors, before every other consideration, your children should come first. This will teach them that they are worth being cared for. They will see that you value them above everything else. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 03] p. 218, Para. 1, [1912MS].

And what will you reap as a reward of your effort?--You will find your children right by your side, willing to take hold and co-operate with you in the lines that you suggest. You will find your work made easy. But if you give yourself up to visitors and to things that are unessential, while you let your children drift for want of proper instruction, when they go astray, remember that you must give account to God for their wrongdoing. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 04] p. 218, Para. 2, [1912MS].

The less attention we give to spiritual things, the more satisfied we are with our own righteousness. There are many who claim to be righteous, and who think that they are righteous. These souls need to study Christ's life of self-renunciation. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 05] p. 218, Para. 3, [1912MS].

When the Spirit of God dwells in our hearts and controls our actions, we shall not fail of giving our children and youth the training that will fit them for a place in the heavenly courts. But when parents are careless in regard to these things, what hope is there that the

children will be converted? They are forming character of another kind-character that Christ cannot accept. Can we afford to have it so? [Cf: Notebook Leaflets, Volume 1 p. 86 para. 06] p. 218, Para. 4, [1912MS].

Co-Operation--We want the children to honor us. Then we must honor God, acting our part in the fashioning of their characters. We must not do haphazard work here. Every Christian parent is responsible to God for the training of his children. And this should be a united work on the part of fathers and mothers. And the Holy Spirit waits to cooperate with them, to impress the heart and mind, to take the life under His control. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 07] p. 218, Para. 5, [1912MS].

Parents should be careful not to allow the spirit of dissension to creep into the home; for this is one of Satan's agents to make his impression on the character. If parents will strive for unity in the home by inculcating the principles that governed the life of Christ, dissension will be driven out and unity and love will abide there. Parents and children will partake of the gift of the Holy Spirit. [Cf: Notebook Leaflets, Volume 1 p. 86 para. 08] p. 218, Para. 6, [1912MS].

Kindness and Patience--I shall not speak very long this morning, but I want you to carry away with you the few thoughts that I shall suggest. Let it be deeply impressed on your hearts that when you speak angry words to your children, you are helping the cause of the enemy of all righteousness. Let every child have a fair chance from babyhood up. The work of teaching should begin in childhood, not accompanied by harshness and fretting, but in kindness and patience; and this instruction should be continued through all their years to manhood and womanhood. It is the blessed privilege of every Christian parent to reveal the Lord to the child as merciful and good and full of kindness. He will put His Holy Spirit on the children, even though they sometimes make mistakes and do wrong. These children may hear the "Well done" as verily as the older members of the Lord's family. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 01] p. 218, Para. 7, [1912MS].

It is not bringing up the children in the nurture and admonition of the Lord to meet their mistakes with anger and chiding, to send them off feeling that you do not care what they do. To manifest passion toward an erring child is to increase the evil. It arouses the worst passion of the child, and leads him to feel that you do not care for him. He reasons with himself that you could not treat him so if you cared. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 02] p. 219, Para. 1, [1912MS].

And think you that God takes no cognizance of the way in which these children are corrected? He knows, and He knows also what might be the blessed results if the work of correction were done in a way to win rather than to repel. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 03] p. 219, Para. 2, [1912MS].

A Blessed Work--My brethren and sisters, it takes time to give nurture and admonition. Tell them of the Father who loved them so that He gave His only Son for their salvation. Tell them the story of Christ's earthly life and His sacrifice in their behalf. This will touch their hearts. By such instruction they will see that you want them to be conformed to His likeness. [Cf: Notebook Leaflets, Volume 1 p. 87 para.

04] p. 219, Para. 3, [1912MS].

It is a great work, and a simple work--a work that, as we carry it forward, will soften the spirit and tender the heart. It will strengthen our hold on heaven. It will teach us to control the temper, and yield the life to the influence of truth. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 05] p. 219, Para. 4, [1912MS].

Jesus loves us. The seventeenth chapter of John shows how full and how broad is the mercy and love that He waits to bestow upon all who will walk in obedience and humility before Him. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 06] p. 219, Para. 5, [1912MS].

Arouse, Arouse, Arouse!--My brethren and sisters, have you improved your opportunities to bring up your children in the nurture and admonition of the Lord? God wants you to co-operate with Him in this work. Will you do it? May God help every father and every mother to arouse to the responsibilities that rest upon them. You must not let mischief come to your children; you must not see it coming, and say no word of warning to them. I am now grown old, and my children are men; but I could not today see one of them going into wrong ways and say nothing to him about it. I would be responsible if I did not counsel them in regard to the way of the Lord. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 07] p. 219, Para. 6, [1912MS].

We are too independent in our ideas and ways. Many want to lead, and thus they get out of the path of meekness and obedience. We take our own way altogether too much. We act too often like stubborn children. This is not pleasing to the Lord. [Cf: Notebook Leaflets, Volume 1 p. 87 para. 08] p. 219, Para. 7, [1912MS].

I ask you to consider these words. Do not, I beg of you, correct your children in anger. That is the time of all times when you should act with humility and patience and prayer. Then is the time to kneel down with the children and ask the Lord for pardon. Seek to win them to Christ by the manifestation of kindness and love, and you will see that a higher power than that of earth is co-operating with your efforts. . . . [Cf: Notebook Leaflets, Volume 1 p. 88 para. 01] p. 219, Para. 8, [1912MS].

When the time of final reward shall come, you will want to hear from the lips of the Saviour the words, "Well done, good and faithful servant." May God help you to be converted daily. Fathers and mothers, sisters and brothers, old and young, work in harmony with Christ, so that the Spirit of God and holy angels can dwell with you and mold your lives. And if these influences are fashioning the lives of parents, the characters of the children will be renewed after the likeness of Christ. If parents do their work faithfully, the children will not be left to go to ruin. [Cf: Notebook Leaflets, Volume 1 p. 88 para. 02] p. 220, Para. 1, [1912MS].

"The eyes of the Lord are upon the righteous, and His ears are open to their cry. The face of the Lord is against them that do evil."  
"Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." . . . [Cf: Notebook Leaflets, Volume 1 p. 88 para. 03] p. 220, Para. 2, [1912MS].

I want you to get your minds on the possibilities of a thorough conversion; for when this experience comes to you, you will strike a note that will be recognized as having its origin in God. Let us seek for such a conversion. . . . Let us seek for a deeper consecration. God will accept us as we come to Him in our weakness, and will impart to us that which we so greatly need--the spirit of perfect submission to the will of God.-- MS. 53, 1912. [Cf: Notebook Leaflets, Volume 1 p. 88 para. 04] p. 220, Para. 3, [1912MS].

I cannot take responsibility in such matters. The burden of doing so is too great. It might cost me my life. Let those appointed of God to bear the responsibility deal with it in accordance with Christian principles.--Sanitarium, Calif., January 14, 1912. [Cf: Unpublished Manuscripts, Volume 2 p. 51 para. 7] p. 220, Para. 4, [1912MS].

*Growth in Grace Essential.* As we were coming from Los Angeles, I thought of many things that should be considered at this meeting; but I did not expect to be the one to speak first. This I say, however, I thank the Lord that we have this beautiful place. Last night I was considering this: We must always keep in mind that we are doing a work for time and for eternity. [Cf: Pamphlet 014 p. 3 para. 01] p. 220, Para. 5, [1912MS].

In our Los Angeles meeting there was a unity of sentiment in the councils that gives me great encouragement; and here at Loma Linda, we must strive to see, not how much we can differ from one another, but how closely we can come into the perfect unity of which the Word of God advises us. [Cf: Pamphlet 014 p. 3 para. 02] p. 220, Para. 6, [1912MS].

Whenever I look at the buildings, the fields, and the orchards here at Loma Linda, I am thankful that we have this beautiful place, thankful for every foot of land that we control. By and by you will see, if you do not understand it now, that the securing of the land was essential. It may not appear to you now that it was necessary for us to secure so large a tract, but I am instructed that our work here must be carried forward on broad lines and in solid unity. That the will of the Lord may be done in this place, we must be in a position where we can understand His pleasure in regard to our words and actions, where we may be always helping forward that work which is most essential. During the night it was again impressed upon my mind that it was through the providence of God we obtained this place when we did. Also that the branching out and enlarging that we have done, and the development of the work as it stands today, is what the Lord would have us do. [Cf: Pamphlet 014 p. 3 para. 03] p. 220, Para. 7, [1912MS].

As a people we can not stand still. The work must grow as we move forward. We have now come to a time when there will be intensity of action on the part of some whose movements we do not now understand. How then shall we carry the work at such a time, when opportunities for advancement come unexpectedly and difficulties are constantly increasing? We must daily commit our ways to God in faith, and be learning continually of Christ Jesus. He will not leave us to walk in darkness, but will give us the enlightenment of the Holy Spirit. [Cf: Pamphlet 014 p. 4 para. 01] p. 221, Para. 1, [1912MS].

Those who are bearing responsibilities in our institutions and in various branches of the Lord's work, need to be constant learners in the school of Christ. We must understand and know that the Lord is at the head of the work, although we do not always discern His overruling power. At all times it is our privilege to know that He is there, and to have the assurance that He will work with us if we will work with Him. But if one plans one thing, and another plans another thing, and each endeavors to lead, we shall get things into confusion. We may avoid this if we will. We may carry the work intelligently, in the love and fear of God. If we will make up our minds to do this at any sacrifice, if we labor patiently, we shall not fail. [Cf: Pamphlet 014 p. 4 para. 02] p. 221, Para. 2, [1912MS].

As I looked out of the window this morning after the fog had lifted, and saw the fields and the orchards in front of the institution, I felt thankful for all the land that is now in our possession. We are not to sell portions hastily to this one and to that one; but we are to consider well who it is that we may sell to. Let every decision be made after prayer and faithful study. We need to cultivate the spirit of prayer, that all our plans may be laid wisely and in the fear of God. [Cf: Pamphlet 014 p. 5 para. 01] p. 221, Para. 3, [1912MS].

The work to be carried on here at Loma Linda is a great work. To carry it forward successfully every one of us must stand in right relation to God, all striving to be learners in the school of Christ. We are not to stand in the position of persons looking for some opportunity to differ from one another. We are not to cherish differences of opinion and keep them to the front; but we are to seek to be of one mind, one heart, one spirit; because there is One who stands at our head, and it is His character that we are to represent, in our labors and associations together. [Cf: Pamphlet 014 p. 5 para. 02] p. 221, Para. 4, [1912MS].

When I was here last, representations were given to me showing what we as a people ought to be. We are to labor in perfect harmony, not trying to be as different as possible from our fellow-laborers, or to secure the leadership in some little matter, but striving to learn how to unify. The workers have come here from many different institutions, having different plans and methods of working, but no one is to put himself to the strain to bring in that which is new and odd, or something that nobody else has thought of or approves. Let us rather endeavor to come into harmony, that the blessing of God may rest upon us. We should know and understand that the Lord Jesus is our ruler. If we follow on to know the Lord, we shall know that His going forth is prepared as the morning. The righteousness and the peace of God will be given to all who will follow on to know the Lord. [Cf: Pamphlet 014 p. 5 para. 03] p. 222, Para. 1, [1912MS].

My brethren and sisters, harmonize, harmonize. Bring your minds into the right relation to God, and as your minds are sanctified, they will be refined. It cannot be otherwise, because the refining influence of the Spirit of God is upon you. It is for us to understand and appreciate that God has done great things for us. He has manifested such an intense interest in us, and worked so wonderfully in our behalf, that it is impossible for us to fully comprehend His goodness and His grace. 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: Pamphlet 014 p. 6 para. 01] p. 222, Para. 2,

[1912MS].

Sometimes when I have seen brethren who do not appear to weigh carefully the influence of their words and actions upon those around them, I have felt an intense fear that they would miss the mark. We must walk humbly with God. We must learn to overcome difficulties through faith in the living God. "This is the victory that overcometh the world, even our faith." [Cf: Pamphlet 014 p. 6 para. 02] p. 222, Para. 3, [1912MS].

We are here, a large company of workers, consecrated to the service of God. And when I have heard that this one wants to leave because something does not suit him, and another plans to go because he thinks something is going wrong, I have thought, Poor souls; it is you who must change. It is you who must come upon your knees to God, asking for the baptism of His Spirit. What we all need is a consecration and a faith that will stand the day of test and trial. We must have intelligence, and confidence to look to God and say, 'We trust Thee, Our Saviour; and we will not be driven from our post of duty in order to gratify the enemy of the work.' What we need is a right hold on God; and if we have this, we shall come off victorious. Let us ask Him to bind us together in unity of mind, in an understanding of His guidance; and then He can work for us wonderfully. Then we shall see of the salvation of God. [Cf: Pamphlet 014 p. 7 para. 01] p. 222, Para. 4, [1912MS].

I am thankful to see so many of my brethren here to-day,--brethren whom I have not seen for a long time. The Lord will surely reveal Himself to His people in this place, that they may communicate the precious truth to all parts of the world. Let us bear in mind that it is faith that leads to perfection of character. I want to be in that position where I can hear the words of my Saviour to me. Let us each endeavor to keep our minds stayed upon God, and prove the Lord whether He will not give us wisdom and guidance at every step. [Cf: Pamphlet 014 p. 7 para. 02] p. 223, Para. 1, [1912MS].

To the ministers assembled here I will say, Let every minister of the gospel give himself unreservedly to the work of God, laboring intelligently, patiently, and with unflagging energy. Hold fast to the truth as to hidden treasure, and advance constantly. As you advance you will find that you 'are not alone. You have the companionship of Him who said, "Lo, I am with you alway, even unto the end of the world." [Cf: Pamphlet 014 p. 8 para. 01] p. 223, Para. 2, [1912MS].

*An Appeal for Unity and Confidence.* [Cf: Pamphlet 014 p. 8 para. 02] p. 223, Para. 3, [1912MS].

Mrs. White said: [Cf: Pamphlet 014 p. 8 para. 03] p. 223, Para. 4, [1912MS].

There are lessons in this chapter that we have not yet learned. God wants us to recognize every gift we receive as coming from Him. When we do this, and gratitude for the goodness of God fills our hearts, a heavenly atmosphere will surround the soul. My brethren and sisters, shall we not strive to order our lives by the truth of God as it is found in His word? We need to be more diligent in the study of the Scriptures. They must be to us, not a make-believe story, but the truth

of the living God, the foundation of our faith, the assurance on which we build our hope of eternal life in the kingdom of heaven. [Cf: Pamphlet 014 p. 8 para. 04] p. 223, Para. 5, [1912MS].

I wish to bring before you this morning some things that have been presented to me, showing wherein some of us are making serious mistakes. The minds of many are occupied with the consideration of worldly matters, often to the exclusion of the religion of God's word. The thoughts are more often upon the matter of eating and drinking and dressing than upon the great and important duty of serving God with humility and prayer. The Lord has shown me that in many families decided changes must be brought about; they need to know what they must do to be saved. If they will inquire diligently the way of life, God will impart to them an understanding of His word, and teach them to value at their true worth the things of eternity. Then the heart will no longer reach out covetously for worldly benefits and the pleasures of this life. [Cf: Pamphlet 014 p. 9 para. 01] p. 223, Para. 6, [1912MS].

Shall we not give diligent heed to the lessons that I have read? There is an individual work for us to do in union with Christ. We are to put on Christ, put on His qualities of character, to represent Him in all our words and actions. When we are willing thus to follow on to know the Lord, walking in humility before Him, and being taught of Him daily, the Holy Spirit will work through us, giving us power to represent to the world a better way. [Cf: Pamphlet 014 p. 9 para. 02] p. 224, Para. 1, [1912MS].

"Therefore I say unto you, Take no (anxious) thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" While you do your best, weary not your body and mind with the cares of this life; do not spoil your religious experience by worry; but trust the Lord to work for you, and to do for you what you can not do for yourself. The life is more than meat, and the body is more than raiment. [Cf: Pamphlet 014 p. 9 para. 03] p. 224, Para. 2, [1912MS].

There is much needless worrying, much trouble of mind, over things that cannot be helped. The Lord would have His children put their trust fully in Him. Our Lord is a just and righteous God; His children should acknowledge His goodness and His justice in the large and small things of life. Those who cherish the spirit of worry and complaint are refusing to recognize His guiding hand. [Cf: Pamphlet 014 p. 10 para. 01] p. 224, Para. 3, [1912MS].

Needless anxiety is a foolish thing; and it hinders us from standing in a true position before God. When the Holy Spirit comes into the soul, there will be no desire to complain and murmur because we do not have everything we want. Rather, we will thank God from a full heart for the blessings that we have. There is great need of more thankfulness among our workers to-day; and until they have this spirit they will be unprepared for a place in the kingdom of heaven. There is a mighty work to be done for every one of us. We comprehend but little of what God desires to work out through us. We should seek to realize the breadth of His plans, and profit by every lesson that He tries to teach us. [Cf: Pamphlet 014 p. 10 para. 02] p. 224, Para. 4, [1912MS].

A great deal of mischief is wrought in the imaginations of our hearts and minds when we seek to carry our own way contrary to the law of kindness. Here is where many fail. We do not cultivate a disposition to kindness; we want everything to come in an easy way to ourselves. But the question of greatest importance to each one of us should be, not how we can carry our own plans against the plans of others, but how we can have the power to live for Christ every day. Christ came to earth and gave His life that we might have eternal salvation. He wants to encircle each of us with the atmosphere of heaven, that we may give to the world an example that will honor the religion of Christ. [Cf: Pamphlet 014 p. 10 para. 03] p. 224, Para. 5, [1912MS].

There is one blessing all may have who seek for it in the right way. It is the Holy Spirit of God; and this is a blessing that brings all others in its train. If we will come to God as little children, asking for His grace and power and salvation, not for our own uplifting, but that we may bring blessing to those around us, our petitions will not be denied. Then let us study the word of God that we may know how to take hold of His promises, and claim them as our own. Then we shall be happy. The enemy will be unable to destroy our peace. As we come into right relation to God, we shall see of His salvation. [Cf: Pamphlet 014 p. 11 para. 01] p. 225, Para. 1, [1912MS].

In our schools we do not see the mighty working of the Holy Spirit as we ought. Although we have worked hard that they might be conducted on right lines, and advance in the fear of God, we do not see that willingness to be guided by the Spirit of God that opens the way for its working in the fullness of its power. God desires that His rich blessing shall rest upon teachers and students. When they have the experience of being daily converted to God, the perverse disposition will be overcome; there will be no place for it. The converting power of God will come in to lead the students to act for Christ, to serve and glorify Him who by His infinite sacrifice has made it possible for them to be saved. We need to appreciate more than we do the wonderful condescension of Christ, that we may work out in our lives His gracious character. [Cf: Pamphlet 014 p. 11 para. 02] p. 225, Para. 2, [1912MS].

The Lord has a very special work to do for all who shall become citizens of His kingdom. Here are many young people associating together day after day in labor and in study, and in all things their conduct should reveal that they are controlled by the Spirit of God. They are to receive an education that will result in full consecration to God. And their own conversion is not the end of this education; they are to learn how to win others to the truth. This they will best accomplish by a life that reveals the transforming power of truth. Christ is to be formed within the hope of glory. [Cf: Pamphlet 014 p. 12 para. 01] p. 225, Para. 3, [1912MS].

To those having families I will say, There is a work to be done for your children in your homes. Speak kindly to them. They are the Lord's property; his heritage. You have no right to create unhappiness in their lives. In the home it is the privilege of these children to prepare for the heavenly mansions. By no better way than by their own example can parents help the youth to gain this preparation. They are to learn by example as well as by precept that there must be no coarseness, no unkindness where Angels of God dwell. [Cf: Pamphlet 014



p. 12 para. 02] p. 225, Para. 4, [1912MS].

In this life we are to be controlled by the spirit that rules in the heavenly courts. Righteousness and truth are to go before us. And the glory of the Lord will be the reward of all who serve Him acceptably. They obtain Christ's righteousness. [Cf: Pamphlet 014 p. 12 para. 03] p. 226, Para. 1, [1912MS].

We want our children to be saved; but we must save them in God's appointed way. They must be made to understand that they have something to do if they would win heaven. When I see so many of our children who are receiving no preparation to meet temptation, I feel that I can not do enough in the line of helping to provide places where they can receive an education in the things of God. But unless, when we gather the youth into such places as this, we give them the education that will fit them to be overcomers, we had better not gather them into our institutions. Do we want these children and youth to enter the courts of heaven and enjoy the blessings of eternal life? Then let us work to this end understandingly, and we shall see blessed results for our labors. [Cf: Pamphlet 014 p. 13 para. 01] p. 226, Para. 2, [1912MS].

Great is our need of the saving grace of Christ. Everywhere we turn we see more or less clearly revealed the spirit of strife for place and position, a reaching out for honor and recognition. My brethren and sisters, if you desire honor, seek it in the right way. How shall you seek it, do you ask? In obedience to the word of truth. Our ambition in this life should be to honor Christ at every step. The hasty temper, the cruel speech, the unkind thought, are not to be indulged. It is not for us to exalt this one, and condemn that one. In right words, words that bless and encourage, we are to reveal the fruits of righteousness. [Cf: Pamphlet 014 p. 13 para. 02] p. 226, Para. 3, [1912MS].

Have you determined to be rich? Then let these words recorded in the sixth chapter of Matthew impress your heart and direct your life. They will teach you to be content, and to yield your will to the control of the Holy Spirit. You will not then be elbowing your fellow-worker that you may make room for your plans. But your greatest desire will be to work in just the place that God has assigned you, and where He can look upon you with approval. [Cf: Pamphlet 014 p. 13 para. 03] p. 226, Para. 4, [1912MS].

Shall we not come into right relation to God? Shall we not put away all strife, which is a manifestation of unconverted self? When you feel sore because you think that somebody else is getting ahead of you, take the matter to the Father in prayer. Ask Him to put the impress of His Spirit upon your mind and character. When you feel like complaining at your lot, look about for some soul who does not have all the blessings that you enjoy. Speak to him words of hope and comfort and encouragement. Such ministry will be a blessing to him, and a greater blessing to yourself. We need to reach the place where as a people we shall reveal in word and work that the Spirit of God is dwelling within; that we are overcomers by the blood of the Lamb and the word of our testimony. It is our privilege to make the battle of life easier for those with whom we associate. Shall we not endeavor to do this? If we will partake of Christ's labors for the uplifting and redemption of souls, we shall hear His words of benediction, *"Well done, good and faithful servant; enter thou into the joy of thy Lord."* [Cf: Pamphlet

014 p. 14 para. 01] p. 226, Para. 5, [1912MS].

Pure and undefiled religion,--this is our great need. When the religion of Christ is permitted to hold sway in our lives, there will be advance moves made that will reveal to all in this place the working of divine power. Our lives will be unselfish, thoughtful lives as we unitedly follow heavenward the path of self-denial and cross-bearing. [Cf: Pamphlet 014 p. 14 para. 02] p. 227, Para. 1, [1912MS].

There is a great work for our people to do in this place. You have great advantages here,--advantages that have cost much labor and prayer to secure. I remember how hard we labored to secure this property. Now additional property has come to us. We are glad of this addition, for we need every foot of this land. Our duty in regard to this matter is very clear to my mind; and I mean to work in harmony with the light given to me. We are talking of enlarging our facilities, of adding more buildings; but I would not urge that this work go forward unless a different spiritual atmosphere shall pervade the institution. There is a spirit of strife for position with some. This must be overcome. When the soul is truly converted, all questions of promotion will be decided in the light of eternal interest. . . . [Cf: Pamphlet 014 p. 14 para. 03] p. 227, Para. 2, [1912MS].

As a people we are being watched by the world, and we should conduct ourselves in such a way that men and women will be convinced that we have something that they have not. We need the help of all who are located here. If any have concluded that they can not throw their energies into this work, there is the world before them, and they can take it. God bids His people to order their lives by the living principles that moved Christ to sacrifice himself for the saving of the lost. The Son of God gave His life to redeem the youth. What shall we do for them? What shall we do for those older in years? My brethren, you need first to order your own lives by the plan of salvation, then gather with Christ with all the powers of your being. Then the Lord will work through your efforts. [Cf: Pamphlet 014 p. 15 para. 01] p. 227, Para. 3, [1912MS].

When I consider how hard we have worked in different places to establish health institutions, I feel it my duty to impress upon the workers connected with them that they have a great responsibility to act in a way that will rightly represent the principles that are the foundation of this message. They should be righteous in word and deed. Strife and contention, which is of the devil, should find no place in their experience. [Cf: Pamphlet 014 p. 15 para. 02] p. 227, Para. 4, [1912MS].

We may inherit the things prepared for God's people from the foundation of the world, if we will live in harmony with the righteous life of Christ. Let there be no contention, no strife. There is room enough in the world; there is opportunity for all to perfect a Christian character. Let us take hold of this work intelligently. Then when any change takes place in the working of the cause here, it will be seen, in the course taken by the workers, that their dispositions are being moulded by the Spirit of God, that the grace of Christ is sanctifying their characters. [Cf: Pamphlet 014 p. 16 para. 01] p. 228, Para. 1, [1912MS].

I do not want to weary you. But, my brethren, I want you to understand how greatly I appreciate everything that is for the advantage of this place. I pray that from this institution an army of workers may go forth to glorify the One who gave His life for us. O, that we might all show in our daily lives that we appreciate this gift! May God bless you every one, is my prayer. [Cf: Pamphlet 014 p. 16 para. 02] p. 228, Para. 2, [1912MS].

A few in different towns who really believe the truth, will exert an influence and excite inquiry in regard to their faith; and if their lives are exemplary, their light will shine, and they will have a gathering influence. . . . The great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers. With wisdom, caution, and love, they should labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. [Cf: Pamphlet 078 p. 3 para. 01] p. 228, Para. 3, [1912MS].

The brethren err when they leave this work all to the ministers. The harvest is great, and the laborers are few. Those who are of good repute, whose lives are in accordance with their faith, can be workmen. They can converse with others, and urge upon them the importance of the truth. They must not wait for the ministers, and neglect a plain duty which God has left for them to perform. [Cf: Pamphlet 078 p. 4 para. 01] p. 228, Para. 4, [1912MS].

*Families as Missionaries.* In the vision given me June 12, 1868, I was shown that a great work might be accomplished in bringing souls to the knowledge of the truth, were proper exertions made. In every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner. Missionaries are needed among us, self-sacrificing missionaries, who, like our great Exemplar, would not please themselves, but live to do others good. [Cf: Pamphlet 078 p. 4 para. 02] p. 228, Para. 5, [1912MS].

I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. . . . [Cf: Pamphlet 078 p. 4 para. 03] p. 229, Para. 1, [1912MS].

A Missionary Church. Brethren who wish to change their location, who have the glory of God in view, and feel that individual responsibility rests upon them to do others good, to benefit and save souls for whom Christ withheld not His precious life, should move into towns and villages where there is but little or no light, and where they can be of real service, and bless others with their labor and experience. Missionaries are wanted to go into towns and villages and raise the standard of truth, that God may have His witnesses scattered all over the land, that the light of truth may penetrate where it has not yet reached, and the standard of truth be raised where it is not yet known. The brethren should not flock together because it is more agreeable to

them, but should seek to fulfill their high calling to do others good, to be instrumental in the salvation of at least one soul. But more may be saved than one. . . . [Cf: Pamphlet 078 p. 5 para. 01] p. 229, Para. 2, [1912MS].

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. The joy set before Christ, 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 so doing we please God, and manifest our love and devotion to Him as His servants. [Cf: Pamphlet 078 p. 5 para. 02] p. 229, Para. 3, [1912MS].

*Witnesses for Christ.* I have been shown that the disciples of Christ are His representatives upon the earth; and God designs that they shall be lights in the moral darkness of this world, dotted all over the country, in the towns, villages, and cities, "a spectacle unto the world, to angels, and to men." If they obey the teachings of Christ in His sermon on the mount, they will be seeking continually for perfection of Christian character, and will be truly the light of the world,--channels through which God will communicate His divine will, the truth of heavenly origin, to those who sit in darkness, and who have no knowledge of the way of life and salvation. [Cf: Pamphlet 078 p. 5 para. 03] p. 229, Para. 4, [1912MS].

God cannot display the knowledge of His will and the wonders of His grace among the unbelieving world, unless He has witnesses scattered all over the earth. It is His plan that those who are partakers of this great salvation through Jesus Christ, should be His missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and showing that they have not received the grace of God in vain. The people must be warned to prepare for the coming judgment. To those who have been listening only to fables, God will give an opportunity to hear the sure word of prophecy, whereunto they do well that they take heed, as unto a light that shineth in a dark place. . . . [Cf: Pamphlet 078 p. 6 para. 01] p. 230, Para. 1, [1912MS].

Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives. All who are consecrated to God are channels of light. God makes them instruments of righteousness to communicate to others the light of truth, the riches of His grace. Unbelievers may appear indifferent and careless; yet God is impressing and convicting their hearts that there is a reality in the truth. . . . [Cf: Pamphlet 078 p. 6 para. 02] p. 230, Para. 2, [1912MS].

God designs that His people shall be the light of the world, the salt of the earth. The plan of gathering together in large numbers, to compose a large church, has contracted their influence, and narrowed down their sphere of usefulness, and is literally putting their light under a bushel. It is God's design that the knowledge of the truth should come to all, that none may remain in darkness, ignorant of its principles; but that all should be tested upon it, and decided for or against it, that all may be warned, and left without excuse. The plan

of colonizing, or moving from different localities where there is but little strength or influence, and concentrating the influence of many in one locality, is removing the light from places where God would have it shine. [Cf: Pamphlet 078 p. 7 para. 01] p. 230, Para. 3, [1912MS].

The followers of Christ scattered throughout the world do not have a high sense of their responsibility, and the obligation resting upon them to let their light shine forth to others. If there are but one or two in a place, they can, although few in number, so conduct themselves before the world as to have an influence which will impress the unbeliever with the sincerity of their faith. The followers of Jesus are not meeting the mind and will of God, if they are content to remain in ignorance of His word. All should become Bible students. Christ commanded His followers, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Peter exhorts us, "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." . . . [Cf: Pamphlet 078 p. 7 para. 02] p. 230, Para. 4, [1912MS].

The true followers of Christ will appreciate the great salvation which He has wrought for them; and wherever He leads the way, they will follow. They will consider it a privilege to bear whatever burdens Christ may lay upon them. [Cf: Pamphlet 078 p. 8 para. 01] p. 231, Para. 1, [1912MS].

*Missionaries for God.* While in Vermont, Dec. 10, 1871, I was shown some things in regard to New York. . . . [Cf: Pamphlet 078 p. 8 para. 02] p. 231, Para. 2, [1912MS].

The advancement of the church in ----- in spiritual things, is not in proportion to the light which has shone upon their pathway. God has committed to each talents to be improved by putting them out to the exchangers, that when the Master comes He may receive His own with usury. . . . [Cf: Pamphlet 078 p. 8 para. 03] p. 231, Para. 3, [1912MS].

There is more talent in the church, and more material to make good workmen, than can be employed to advantage in that locality. The entire church are not growing in spirituality. They are not favorably situated to develop strength by calling into exercise the talents that God has given them. There is not room for all to work. One gets in the way of another. There is a lack of spiritual strength. . . . [Cf: Pamphlet 078 p. 8 para. 04] p. 231, Para. 4, [1912MS].

If the talent and influence of several of its members should be exercised in other churches, where they would be drawn out to help where help is really needed, they would be obtaining an experience of the highest value in spiritual things, and by thus bearing responsibilities and burdens in the work of God, would be a blessing to others. While engaged in helping others, they would be following the example of Christ. He came not to be ministered unto, but to minister to others. He pleased not Himself. He made Himself of no reputation, but took upon Himself the form of a servant, and spent His life in doing good. He could have spent His days on earth in ease and plenty, and have appropriated to Himself the enjoyments of this life. But He lived not to enjoy, He lived to do good and to save others from

suffering, and His example is for us to follow. . . . [Cf: Pamphlet 078 p. 9 para. 01] p. 231, Para. 5, [1912MS].

God calls for missionaries. There are men of ability in the church at -----, who will grow in capacity and power as they exercise their talents in the work and cause of God. If these brethren will educate themselves to make the cause of God their first interest, and will sacrifice their pleasure and inclination for the truth's sake, the blessing of God will rest upon them. These brethren, who love the truth, and who have been for years rejoicing because of increasing light upon the Scriptures, should let their light shine forth to those who are in darkness. God will be to them wisdom and power, and will glorify Himself in working with and by those who wholly follow Him. "If any man serve Me, him will My Father honor." The wisdom and power of God will be given to the willing and faithful. [Cf: Pamphlet 078 p. 9 para. 02] p. 231, Para. 6, [1912MS].

The brethren in ----- have been willing to give of their means for the various enterprises, but they have withheld themselves. They have not said, Here am I, Lord; send me. It is not the strength of human instruments, but the power and wisdom of Him who employs them and works with them, that makes men successful in doing the work that is necessary to be done. By offering our goods to the Possessor of heaven and earth while we withhold ourselves, we cannot meet His approbation nor secure His blessing. There must be in the hearts of the brethren and sisters in ----- a principle to lay all, even themselves, upon the altar of God. . . . [Cf: Pamphlet 078 p. 10 para. 01] p. 232, Para. 1, [1912MS].

We wish that all the Lord's servants were laborers. The work of warning souls should not be confined to ministers alone, but brethren who have the truth in their hearts, and who have exerted a good influence at home, should feel that a responsibility rests upon them to devote a part of their time to going out among their neighbors and into adjoining towns to be missionaries for God. They should carry our publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of investigation and reformation. . . . [Cf: Pamphlet 078 p. 10 para. 02] p. 232, Para. 2, [1912MS].

There is work for every one in the vineyard of the Lord. None should be idle. Angels of God are all astir, ascending to heaven, and descending to earth again with messages of mercy and warning. These heavenly messengers are moving upon minds and hearts. There are men and women everywhere whose hearts are susceptible of being inspired with the truth. If those who have a knowledge of the truth would now work in unison with the Spirit of God, we would see a great work accomplished. [Cf: Pamphlet 078 p. 10 para. 03] p. 232, Para. 3, [1912MS].

New fields are open in which all can test their calling by experimental effort in bringing souls out from darkness and error, and establishing them upon the platform of eternal truth. . . . The work of fitting a people in these last days for the coming of Christ, is a most sacred, solemn work, and calls for devoted, unselfish laborers. Those who have humility, faith, energy, perseverance, and decision, will find plenty to do in their Master's vineyard. There are responsible duties to be performed, which require earnestness and the exertion of all

their energies. It is willing service that God accepts. If the truth we profess is of such infinite importance as to decide the destiny of souls, how careful should we be in its presentation. [Cf: Pamphlet 078 p. 11 para. 01] p. 232, Para. 4, [1912MS].

Dear Brethren and Sisters: I deeply feel the necessity of our making more thorough and earnest efforts to bring the truth before the world. In the last vision given me, I was shown that we were not doing one-twentieth part of the work we should for the salvation of souls. We labor for them indifferently, as though it was not a question of very great importance whether they received or rejected the truth. General efforts are made, but we fail to work to the point by personal effort. We do not approach men and women in a manner that impresses them that we have a personal interest for them, and that we feel deeply in earnest for their salvation, and do not mean to give them up. We hold too much at a distance those who do not believe the truth. We call them and wait for them to come to us to inquire for the truth. Many will not be inclined to do this, for they are in darkness and error, and cannot discern the truth and its vital importance. Satan holds them with his firm power, and if we would help them, we must show a personal interest and love for their souls, and take hold of them in earnest. We must work in prayer and love, with faith and unwearied patience, hoping all things and believing all things, having the wisdom of the serpent and the meekness of the dove, in order to win souls to Christ. . . . [Cf: Pamphlet 078 p. 12 para. 01] p. 233, Para. 1, [1912MS].

As a people, we are not deficient in talent. There are men and women among us whose labors God would accept if they would offer them to Him, but there are so very few who have the spirit of sacrifice. . . . Money is good as far as it goes, but unless accompanied by personal effort, will go but a little way toward converting souls to the truth. Not only does God call for your money, brethren, but He calls for you. . . . [Cf: Pamphlet 078 p. 13 para. 01] p. 233, Para. 2, [1912MS].

There are young men and women and those of middle age who have had experience in the truth, but do not advance in the divine life and increase in the knowledge of our Lord and Saviour Jesus Christ, and they do not know the cause. One cause of their lack of spiritual strength, and of their not being full-grown men and women in Christ is, they are not workers with Christ. If they would work for Jesus, their sympathies would be brought in close union with Christ, and they would grow in Him their living head, and have a better understanding of the nature of His work and of His sacrifice for man; and would place that estimate upon souls proportionate to the value of the price Christ has paid for man. There are a large number who, if they would come near enough to God by entire consecration, would hear His voice saying, Go labor in My vineyard, and ye shall receive your wages by and by. . . . [Cf: Pamphlet 078 p. 13 para. 02] p. 233, Para. 3, [1912MS].

If we would follow the opening providence of God, we should be quick to discern every opening and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in His providence, has sent men to our very doors and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues. [Cf: Pamphlet 078 p. 14 para. 01] p. 234, Para. 1, [1912MS].

There has been a slothful neglect and a criminal unbelief among us as a people which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations. There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. . . . [Cf: Pamphlet 078 p. 14 para. 02] p. 234, Para. 2, [1912MS].

God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point. [Cf: Pamphlet 078 p. 14 para. 03] p. 234, Para. 3, [1912MS].

As we accept the truth, we virtually pledge ourselves to be workers with Christ, and to be consecrated to His service, and no longer live to do our will and serve ourselves, but to be faithful servants of the Master to whom we have yielded ourselves servants to obey. The commission of Christ to His disciples was, to go and preach the gospel to every creature. We have a world-wide message. [Cf: Pamphlet 078 p. 15 para. 01] p. 234, Para. 4, [1912MS].

After men and women have received the truth, . . . they should be instructed that in order to grow spiritually strong, they must be earnest workers to lead others to the truth, as they were led. . . . [Cf: Pamphlet 078 p. 15 para. 02] p. 234, Para. 5, [1912MS].

I entreat you, my brethren and sisters, to be self-reliant in the strength of Jesus. . . . When tempted to become unbelieving and discouraged, you will find the very best cure for this in talking faith to others, and in presenting the truth to those who are in darkness. Extend your efforts to your neighbors, and to those who have not the privileges of meetings. Sow the seeds of truth beside all waters, and encourage the hearts of the servants of God when they visit you by showing that you have not been idle, but through your instrumentality one or more has been brought from darkness to light. . . . [Cf: Pamphlet 078 p. 15 para. 03] p. 234, Para. 6, [1912MS].

A great work is before us. We need the help of every one. The cause will need not only money, but earnest workers. . . . God will require personal service at the hands of every one to whom He entrusts His truth. Not one is excused. Some may feel that if they give of their substance they are excused from personal efforts. But God forbid that they should deceive themselves in this. Gifts of means do not meet the requirement of God, for the duty is but half done. He will accept nothing short of yourselves. You must work to save souls. All will not be called to go to foreign missions, but you may be missionaries at home, in your own families and in your neighborhoods. . . . [Cf: Pamphlet 078 p. 15 para. 04] p. 235, Para. 1, [1912MS].

Christ called fishermen from their nets to do His work, and they left them and followed Him. He called Matthew, a publican, from his business



to follow Him, and he obeyed the invitation joyfully. He may call men from their farms, from their merchandise, and from their various trades, and send them forth to warn the world. [Cf: Pamphlet 078 p. 16 para. 01] p. 235, Para. 2, [1912MS].

With the love of Christ in the heart, Christians will work. All who have made a profession of Christ have virtually pledged themselves to preach the gospel of salvation to sinners. Some may never be required to stand in the pulpit; but there are many ways to preach Christ. By deeds, by a godly, consistent life, and by letting our light shine forth to others, we may preach Christ. In acts of self-denial for others' good, and showing a love for precious souls that is paramount to love for riches or earthly enjoyment, we may preach Christ. [Cf: Pamphlet 078 p. 16 para. 02] p. 235, Para. 3, [1912MS].

In doing the works of Christ, the Christian worker will become strong in spiritual strength. God is a present help in every time of need. Those who work for the salvation of souls feel their inefficiency and lack of heavenly wisdom, and in their emergency they flee to their tower of strength, and God meets their necessities, and they are obtaining a valuable experience. They are gaining spiritual strength, and growing in the knowledge of the truth. They are not spiritual dwarfs, or bodies of death; but are shining lights, gathering daily strength from God, and conferring blessings upon others. [Cf: Pamphlet 078 p. 16 para. 03] p. 235, Para. 4, [1912MS].

*Annexing New Territory.* We are to be interested in everything which concerns the human brotherhood. By our baptismal vows we are bound in covenant relation with God to make persevering, self-denying, self-sacrificing efforts to promote, in the hardest parts of the field, the work of soul-saving. . . . [Cf: Pamphlet 078 p. 17 para. 01] p. 235, Para. 5, [1912MS].

God says to those who profess to believe in Him, Go forth into all parts of the world, and diffuse the light of My truth, that men and women may be led to Christ. Let us awake to our duty, and do all that we can to help forward the Lord's work. Let superficial excuses be blown to the four winds. Let decided action commence on the part of all who can help. Let them co-operate with the angels sent from the heavenly courts to minister to those who shall be heirs of salvation. Forget not the words, "We are laborers together with God." No longer grieve the Spirit of God by delaying. [Cf: Pamphlet 078 p. 17 para. 02] p. 236, Para. 1, [1912MS].

*Home Mission Fields.* 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. They are to take up the duty which lies nearest. First of all is the work in the family; next they should seek to win their neighbors to Christ, and to bring before them the great truths for this time. [Cf: Pamphlet 078 p. 18 para. 01] p. 236, Para. 2, [1912MS].

This work places upon us a responsibility to recommend by our daily life the faith which we profess. The piety of its believers is the standard by which worldlings judge of the truth. In all your associations with unbelievers, be careful to give them no occasion to

misjudge your faith, or to reproach the cause of truth which you advocate. Many hedge up the way by their own course of action. There is some indiscretion on their part. They are easily provoked. Little difficulties arise in trade or in some other temporal matter, which lead them to think themselves misjudged or wronged by their neighbors. These things are allowed to create coldness or ill-feeling, and thus to close the door of access to those who might be reached by the truth. We should never allow matters of temporal interest to quench our love for souls. [Cf: Pamphlet 078 p. 18 para. 02] p. 236, Para. 3, [1912MS].

Brethren, be kind and courteous on all occasions. Never be sharp, critical, or exacting in your deal. If there is any advantage to be gained, give it to your neighbor, whom you are required to love as you love yourself. With the patience and love of Jesus, watch for opportunities to do him a kindness. Let him see that the religion which we profess does not close up nor freeze over the avenues of the soul, making us unsympathizing and exacting. Let a well-ordered life and a godly conversation testify to your sincerity and piety; and when you have thus gained his confidence, the way is opened for you to reach the heart by introducing the truth. [Cf: Pamphlet 078 p. 18 para. 03] p. 236, Para. 4, [1912MS].

If these matters, which may appear of minor consequence, are neglected, you may present the most convincing arguments in favor of the truth, but they will have no weight. If your family government is not according to the Bible rule, if your children are not brought up with habits of order and industry, if they are selfish, proud, disobedient, unthankful, unholy, be sure that your unbelieving neighbor will see and remark upon your neglect. "They would better spend their labor at home," he will say, "teaching piety and good behavior to their children, instead of trying to convert me." Very many have been caused to stumble by the inconsistencies of professed Christians, and have been led to reject the precious truths of the Bible. . . . [Cf: Pamphlet 078 p. 19 para. 01] p. 237, Para. 1, [1912MS].

It is the acts of faith and sacrifice in the so-called little things of life, the Spirit of Christ manifested at home, in the field, in the workshop, as well as in the church, that make us living epistles known and read of all. Men may combat and defy our logic, they may resist our appeals; but a life of holy purpose, of disinterested love, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be gained by preaching when a godly example is lacking. . . . [Cf: Pamphlet 078 p. 19 para. 02] p. 237, Para. 2, [1912MS].

Until the judgment it will never be known how much might have been done, how many plans might have been devised, to save souls by bringing them to the knowledge of the truth. But self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master. Love of ease has caused them to shun the wearing of Christ's yoke, the lifting of His burden. [Cf: Pamphlet 078 p. 20 para. 01] p. 237, Para. 3, [1912MS].

Many, many are approaching the day of God doing nothing, shunning responsibilities, and as the result they are religious dwarfs. So far as work for God is concerned, the pages of their life history present a

mournful blank. They are trees in the garden of God, but only cumberers of the ground, darkening with their unproductive boughs the ground which fruit-bearing trees might have occupied. [Cf: Pamphlet 078 p. 20 para. 02] p. 237, Para. 4, [1912MS].

Those who neglect their duty in the home and among their neighbors, are, by their unfaithfulness, separating themselves from God. . . . [Cf: Pamphlet 078 p. 20 para. 03] p. 237, Para. 5, [1912MS].

In the day of God how many will confront us and say, "I am lost! I am lost! and you never warned me; you never entreated me to come to Jesus. Had I believed as you did, I would have followed every judgment-bound soul with prayers and tears and warnings." [Cf: Pamphlet 078 p. 20 para. 04] p. 238, Para. 1, [1912MS].

In that day the Master will demand of His professed people, "What have you done to save the souls of your neighbors? There were many who were connected with you in worldly business, who lived close beside you, whom you might have warned. Why are they among the unsaved?" [Cf: Pamphlet 078 p. 20 para. 05] p. 238, Para. 2, [1912MS].

Brethren and sisters, what excuse can you render to God for this neglect of souls? I would present this matter to you as it has been presented to me, and in the light from the life of the Master, from the cross of Calvary, I urge you to arouse. I entreat you to take upon your own hearts the burden of your fellow-men. [Cf: Pamphlet 078 p. 21 para. 01] p. 238, Para. 3, [1912MS].

No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him. Those who seek merely to save their own souls, and are indifferent to the condition and destiny of their fellow-men, will fail to put forth sufficient effort to secure their own salvation. In hiding their talents in the earth, they are throwing away their opportunities to obtain a star-gemmed crown. [Cf: Pamphlet 078 p. 21 para. 02] p. 238, Para. 4, [1912MS].

I write plainly, that every effort may be made on the part of all to remove the frown of God from them by sincere repentance. Whatever the neglect of duty, of parents to children, or of neighbor to neighbor, let it now be understood and repented of. If we have sinned against the Lord, we shall never have peace and restoration to His favor without full confession and reformation in regard to the very things in which we have been remiss. Not until we have used every means in our power to repair the evil, can God approve and bless us. The path of confession is humiliating, but it is the only way by which we can receive strength to overcome. All the dropped stitches may never be picked up so that our work shall be as perfect and God-pleasing as it should have been; but every effort should be made to do this so far as it is possible to accomplish it. [Cf: Pamphlet 078 p. 21 para. 03] p. 238, Para. 5, [1912MS].

Brethren, the Lord calls upon you to redeem the time. Draw nigh to God. Take on your neck the yoke of Christ; stretch out your hands to lift His burden. Stir up the gift that is within you. You who have had opportunities and privileges to become acquainted with the reasons of our faith, use this knowledge in giving light to others. And do not rest satisfied with the little knowledge you already have. Search the

Scriptures. Let no moment be unimproved. Dig for the precious gems of truth as for hid treasures, and pray for wisdom that you may present the truth to others in a clear, connected manner. [Cf: Pamphlet 078 p. 22 para. 01] p. 238, Para. 6, [1912MS].

Many who have been left to darkness and ruin, might have been helped, had their neighbors, common men and women, come to them with the love of Christ glowing in their hearts, and put forth personal efforts for them. Many are waiting to be addressed thus personally. Humble, earnest conversation with such persons, and prayer for them, heart being brought close to heart, would in most cases be wholly successful. [Cf: Pamphlet 078 p. 22 para. 02] p. 239, Para. 1, [1912MS].

*Helpful Supervision by Men in Positions of Trust.* The message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds. [Cf: Pamphlet 078 p. 22 para. 03] p. 239, Para. 2, [1912MS].

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people, but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. . . . [Cf: Pamphlet 078 p. 23 para. 01] p. 239, Para. 3, [1912MS].

The work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve Him in spirit and in truth. Those who proclaim the truth for today have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors, that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course. . . . Instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus. [Cf: Pamphlet 078 p. 23 para. 02] p. 239, Para. 4, [1912MS].

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error. . . . [Cf: Pamphlet 078 p. 24 para. 01] p. 240, Para. 1, [1912MS].

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. . . . [Cf: Pamphlet 078 p. 24 para. 02] p. 240, Para. 2, [1912MS].

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers, who will, by insinuating error, draw away souls from the truth. Christ prayed that His followers might be one as He and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren. [Cf: Pamphlet 078 p. 24 para. 03] p. 240, Para. 3, [1912MS].

God calls for laborers; but He wants those who are willing to submit their wills to His, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work... [Cf: Pamphlet 078 p. 25 para. 01] p. 240, Para. 4, [1912MS].

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of His cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in His footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning His disciples, "I sanctify Myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality." [Cf: Pamphlet 078 p. 25 para. 02] p. 240, Para. 5, [1912MS].

*The Value of Wise Planning on the Part of Church Elders and Leaders.*  
Greater and wiser efforts must be put forth to help the churches in our

land. The elders and those who have leading places in the church should give more thought to their plans for conducting the work. They should arrange matters so that every member of the church shall have a part to act, that none may lead an aimless life, but that all may accomplish what they can according to their several ability. . . . [Cf: Pamphlet 078 p. 26 para. 01] p. 241, Para. 1, [1912MS].

It is very essential that such an education should be given to the members of the church that they will become unselfish, devoted, efficient workers for God; and it is only through such a course that the church can be prevented from becoming fruitless and dead. . . . [Cf: Pamphlet 078 p. 26 para. 02] p. 241, Para. 2, [1912MS].

Let every member of the church become an active worker,--a living stone, emitting light in God's temple. Those who bear responsibilities in the church should devise ways in which an opportunity will be given to every member of the church to act some part in the work. This has not been done in the past, and there are but few who realize how much has been lost on this account. Plans have not been formed whereby the talent of all could be employed in the service of the cause. The enemy is not slow in employing those who are idlers in the church, and he uses the unappreciated talent of the members of the church for his own work. [Cf: Pamphlet 078 p. 27 para. 01] p. 241, Para. 3, [1912MS].

A greater work than has ever been done must be done for the young. They must be won with sympathy and love; all barriers must be broken down between them and those who would help them. The most good is not accomplished by long speeches and many words of exhortation or reproof. The greatest tact must be manifested, for human minds must be dealt with carefully, and the Lord will work with those who are fully consecrated to His service. Jesus is drawing the youth, and we must all work with Him, putting no forbidding aspects upon our holy religion. We must partake of the divine nature ourselves, and then present Christ to others as the friend of sinners in such a way as to attract souls to leave the ranks of the evil one, and no longer work as agents to destroy souls. [Cf: Pamphlet 078 p. 27 para. 02] p. 241, Para. 4, [1912MS].

We must seek to press the youth, with all their fresh vigor and ability, into the ranks of Christ, enlisting them as valiant soldiers in the great fight for truth. We have sadly neglected our duty toward the young, for we have not gathered them in, and induced them to put out their talents to the exchangers. A different mould should be placed upon the work. There should be less sermonizing and more personal labor. Fresh manna must be gathered from the word of God, and every man must have his portion in due season. A great work can be done by dropping a word privately to your young friends, and to those you meet in your daily walks. [Cf: Pamphlet 078 p. 27 para. 03] p. 241, Para. 5, [1912MS].

*"Go Work Today."* Christ is saying to . . . idlers in the market-place, "Go work today in My vineyard." Angels who minister to those who shall be heirs of salvation, are saying to every true saint, There is work for you to do. "Go, stand and speak . . . to the people all the words of this life." If those addressed would obey this injunction, the Lord would prepare the way before them, putting them in possession of means whereby they could go. If they did no more they could diffuse the

knowledge which they already have, and present Jesus as the only Mediator. . . . [Cf: Pamphlet 078 p. 28 para. 01] p. 242, Para. 1, [1912MS].

The tidings of every successful effort on their part to dispel the darkness, and to diffuse the light and the knowledge of God and Jesus Christ whom He has sent, is borne upward. The act is presented before all the heavenly intelligences, and thrills through all the principalities and powers, enlisting the sympathy of all heavenly beings. [Cf: Pamphlet 078 p. 28 para. 02] p. 242, Para. 2, [1912MS].

*Self-Supporting Laymen in Foreign Fields.* There is a great work yet to be accomplished in all the fields from which we have heard reports. All through these countries there is precious talent that God will use; and we must be wide awake to secure it. . . . [Cf: Pamphlet 078 p. 29 para. 01] p. 242, Para. 3, [1912MS].

The work of the minister is not simply to preach, but it is to visit families at their homes, to pray with them, and open to them the Scriptures. He who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk. When Christ was teaching on earth, He watched the countenances of His hearers, and the kindling eye, the animated expression, told Him in a moment when one assented to the truth. Even so should the teachers of the people now study the countenances of their hearers. . . . [Cf: Pamphlet 078 p. 29 para. 02] p. 242, Para. 4, [1912MS].

It is not always pleasant for our brethren to live where the people need help most; but their labors would often be productive of far more good if they would do so. They ought to come close to the people, sit with them at their tables, and lodge in their humble homes. The laborers may have to take their families to places not at all desirable; but they should remember that Jesus did not remain in the most desirable places. He came down to earth that He might help those who needed help. [Cf: Pamphlet 078 p. 29 para. 03] p. 242, Para. 5, [1912MS].

There is a mighty power in the truth. It is God's plan that all who embrace it shall become missionaries. Not only men, but women and even children can engage in this work. None are excused. All have an influence, and that influence should be wholly for the Master. Jesus has bought the race with His blood. We are His; and we have no right to say, "I will not do this or that;" but we should inquire, "Lord, what wilt Thou have me to do?" and do it with a cheerful, willing heart. . . . [Cf: Pamphlet 078 p. 30 para. 01] p. 243, Para. 1, [1912MS].

O that every one . . . would kindle his taper from the divine altar! If Christ has given you light, let it shine to others. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength, and with all thy mind; and thy neighbor as thyself." Will you not begin from this time to work upon the Bible plan, and live to do your neighbor good, to be a blessing to those around you? . . . [Cf: Pamphlet 078 p. 30 para. 02] p. 243, Para. 2, [1912MS].

If we walk in the light, our wisdom will increase day by day. We should know more of the truth tomorrow than we know today. We cannot

afford to be dwarfs in Bible knowledge, or in the religious life; but we should grow up unto the full stature of men and women in Christ Jesus. Heaven is full of light and strength, and we can draw from it if we will. God is waiting to pour His blessing upon us as soon as we draw nigh to Him and by living faith grasp His promises. [Cf: Pamphlet 078 p. 30 para. 03] p. 243, Para. 3, [1912MS].

I am deeply exercised in regard to our present position, realizing how far down we are in prophetic history, so near the close of time, and so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. The end of all things is at hand. Our time to work is short, and there is a world to be warned. There is need of more thorough missionary work. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the earth? [Cf: Pamphlet 078 p. 31 para. 01] p. 243, Para. 4, [1912MS].

As we look over the vast field here in Europe, we can truly say, "The harvest is great, but the laborers are few." . . . [Cf: Pamphlet 078 p. 31 para. 02] p. 243, Para. 5, [1912MS].

Among our people in America, . . . there is a great lack of the missionary spirit among those who can labor in the German, the French, and other languages. How can you who have received the truth, feel so little burden for those of your own tongue in other countries? Is your interest selfishly shut up to your own family or to your own church? God pity your narrowness! You should have that undying zeal, that far-reaching love, that encircles the world. There are hundreds of millions of men, women, and children who have never heard the truth, and multitudes are constantly going down to the grave without any sense of their accountability to God. How can you who repeat the Lord's prayer, "Thy kingdom come, Thy will be done in earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask His blessing upon yourselves and your families, when you are doing so little to help others? . . . [Cf: Pamphlet 078 p. 31 para. 03] p. 243, Para. 6, [1912MS].

Our ideas are altogether too narrow. God calls for continual advancement in the work of diffusing light. We must study improved ways and means of reaching the people. We need to hear with ears of faith the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do His part, when we in faith do ours. Brethren and sisters who have been long in the truth, you have not done the work God calls upon you to do. Where is your love for souls? . . . [Cf: Pamphlet 078 p. 32 para. 01] p. 244, Para. 1, [1912MS].

Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not individually aroused to put forth the earnest effort they are capable of making, and every branch of the work is crippled by the lack of fervent piety, and devoted, humble, God-fearing laborers. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted,



who look steadfastly to the glory of God, prepare themselves for the battle against error. . . . [Cf: Pamphlet 078 p. 32 para. 02] p. 244, Para. 2, [1912MS].

The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. Those who have been successful in using their talents to secure earthly treasures should now employ these capabilities to advance God's cause and build up His kingdom. Their tact and ability sanctified to God, will be accepted, and He will make it effective in the grand work of turning men from error to truth. There should be deep heart-searching with our young men and women to see if they have not a work to do for the Master. There is a work to be accomplished which money cannot do. Destitute fields must be supplied with earnest laborers, with those whose hearts are warm with the love of Christ and with love for souls. [Cf: Pamphlet 078 p. 32 para. 03] p. 244, Para. 3, [1912MS].

All who enter the missionary field will have hardships and trials to endure; they will find hard work, and plenty of it; but those of the right stamp of character will persevere under difficulties, discouragements, and privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires, when they dedicate themselves, soul, body, and spirit, to His service, becoming partakers with Christ in His sufferings. If they share His self-denial and cross-bearing, they will be partakers also in His joy,--the joy of seeing souls saved through their instrumentality in the kingdom of glory. [Cf: Pamphlet 078 p. 33 para. 01] p. 244, Para. 4, [1912MS].

Within six months of the time when Sister White reached Australia, she penned the following lines in her diary: [Cf: Pamphlet 078 p. 33 para. 02] p. 245, Para. 1, [1912MS].

During the day I wrote something in regard to missionary work. I felt deeply as I wrote, and my heart went up in prayer to God to set things in order in this country, and to raise up men who have wisdom to recognize the talent that God has given to many who have accepted the truth. These can be fitted for a place in the work, but they need to be educated and disciplined, that they may know how to use their talents for the spread of the truth and the upbuilding of God's kingdom in the earth. [Cf: Pamphlet 078 p. 34 para. 01] p. 245, Para. 2, [1912MS].

I feel deeply over the little burden many carry for the missionary work in the foreign fields and in the home missions. There are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest-field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, "Ye are laborers together with God." I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work or to bring the vineyard to you, that you will experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes you will see the harvest ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. . . . [Cf:

Pamphlet 078 p. 34 para. 02] p. 245, Para. 3, [1912MS].

"Ye have not," said Christ, "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 of the Father in My name, He may give it you." . . . [Cf: Pamphlet 078 p. 35 para. 01] p. 245, Para. 4, [1912MS].

What, then, is the duty of every enlightened soul? . . . [Cf: Pamphlet 078 p. 35 para. 02] p. 245, Para. 5, [1912MS].

Let those who truly love God step out from where there are large churches of Sabbath-keepers, and the cause they knew not be searched out. There is work to be done by every branch that has a vital union with the living Vine. "Herein is My Father glorified, that ye bear much fruit." . . . [Cf: Pamphlet 078 p. 35 para. 03] p. 245, Para. 6, [1912MS].

O that those whom the Lord has blessed with the treasures of truth would awake and say from the heart, "Lord, what wilt Thou have me to do?" Light is increasing to enlighten every soul who will diffuse the light to others. God will have His witnesses. We want men and women to settle in Australia who have a solid, Christlike influence. The burden of this work should not rest upon the conference wholly. Many can come to this missionary field and improve in health, . . . and at the same time they can be educating others, and can have a moulding influence. O that many may be uprooted from where they are, to become workers with Jesus Christ. [Cf: Pamphlet 078 p. 35 para. 04] p. 246, Para. 1, [1912MS].

What can be done to make every believer feel that the heavenly intelligences are working for the consecration of the human living agents to carry the truth of God where it is not known? [Cf: Pamphlet 078 p. 36 para. 01] p. 246, Para. 2, [1912MS].

Unbelief, like the pall of death, is surrounding our churches, because they do not exercise the talents God has given them, by imparting the light to those who know not the precious truth. The Lord calls for the pardoned soul, those who rejoice in the light, to make known the truth to others. The living agents are needed to communicate the light of truth, and the result will be, those who are now ignorant of the truth will, through the grace of Christ, become precious in the sight of the Lord, and will exert an influence to the glory of God. [Cf: Pamphlet 078 p. 36 para. 02] p. 246, Para. 3, [1912MS].

Where are the missionaries? Has not the truth for this time power to stir the souls of those who claim to believe it? When there is a call to labor, why should there be so many voices to say, "I pray thee have me excused"? In Australia the standard of truth is to be established and exalted. There is great need of workers, and there are many ways in which they can labor. There is work for those in the higher as well as in the more humble positions. But we want none to come out to this field who have not a high sense of what it means to be a missionary. [Cf: Pamphlet 078 p. 36 para. 03] p. 246, Para. 4, [1912MS].

*Missionary Families.* There are many families who could be a great blessing if they would take their belongings and settle in some town or

country location where the standard of present truth has never been raised. Many should move into regions beyond and become just what Christ has said that those who believe in Him should be. . . . [Cf: Pamphlet 078 p. 37 para. 01] p. 246, Para. 5, [1912MS].

The world needs the influence of every believer, as salt which has not lost its savor. . . . [Cf: Pamphlet 078 p. 37 para. 02] p. 247, Para. 1, [1912MS].

When the church understands its position in the world, the missionary power of Christianity will be multiplied according to her light and knowledge. . . . A working church will be a living church. . . . While many are listeners, there are others who may go forth from our churches, not in their own strength, but in the strength of the Lord of Israel. Those who will not disseminate the light that God gives them, will not have increased light. God will not give idlers His rich grace to feed upon. He that will not work, neither shall he eat. . . . [Cf: Pamphlet 078 p. 37 para. 03] p. 247, Para. 2, [1912MS].

I entreat our ministering brethren to "preach the word" in short discourses that can be easily understood. Carry your message with you in house-to-house labor, and roll upon men and women the responsibility, not only of hearing the word, but of practising it, and of communicating it to others. In harmony with Jesus' instruction, the early disciples went everywhere telling of Christ and His resurrection from the dead. . . . [Cf: Pamphlet 078 p. 37 para. 04] p. 247, Para. 3, [1912MS].

There is not only danger that those in positions of trust will fail to encourage individuals in trading upon their talents, but there is also danger that those who do little or nothing themselves for Christ, will also seek to discourage some one who is trying to work in the Lord's vineyard. Keep your hands off. Educate every one who is drawing from Christ the streams of salvation. It is not necessary that the word of God should be disseminated only by a few ordained ministers. The truth must be sown beside all waters. . . . O if the people of God would but realize how great is their accountability, they would deny self, they would lift the cross, they would go everywhere seeking to save souls that are perishing. God has given this promise for our encouragement: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." [Cf: Pamphlet 078 p. 37 para. 05] p. 247, Para. 4, [1912MS].

Whole families might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising methods for the success of His work. [Cf: Pamphlet 078 p. 38 para. 01] p. 247, Para. 5, [1912MS].

When the hearts of the believers are warm with love for God, they will do a continual work for Jesus. They will manifest the meekness of Christ, and display a steadfast purpose that will not fail nor be discouraged. . . . [Cf: Pamphlet 078 p. 38 para. 02] p. 247, Para. 6, [1912MS].

Those who will work out their own salvation with fear and trembling, will realize that it is God that worketh in them, to will and to do of his own pleasure. There should be thousands fully awake and in earnest

in the work of God, who should be bright and shining lights. There should be thousands who know the time in which we are living, and who wait not to be urged, but who are constrained by the power of God to diffuse light, to open to others the truth that is so distinctly revealed in the word of God. There is no time to lose. Men and women should be ministering in unenlightened communities in regions beyond. After they have awakened an interest, they should find the living preacher who is skilful in the presentation of the truth, and qualified to instruct families in the word of God. [Cf: Pamphlet 078 p. 38 para. 03] p. 248, Para. 1, [1912MS].

Women who have the cause of God at heart can do a good work in the districts in which they reside. Christ speaks of women who helped Him in presenting the truth before others, and Paul also speaks of women who labored with him in the gospel. But how very limited is the work done by those who could do a large work if they would! [Cf: Pamphlet 078 p. 39 para. 01] p. 248, Para. 2, [1912MS].

There are families that have means which they could use for God's glory in going to distant lands to let their light shine forth in good works to those who need help. Why do not men and women engage in the missionary work, following the example of Christ? [Cf: Pamphlet 078 p. 39 para. 02] p. 248, Para. 3, [1912MS].

But we can say nothing more than to repeat what has been said. Instruction has been given, but how few have acted upon it! How few have been sufficiently interested to go without the camp bearing the reproach of Christ! God calls for personal effort from those that know the truth. He calls for Christian families to go into communities that are in darkness and error, to go into foreign fields, to become acquainted with a new class of society, and to work wisely and perseveringly for the cause of the Master. To answer this call, self-sacrifice must be experienced, While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world. Many, very many, for the sake of worldly advantage, for the sake of acquiring knowledge of the sciences, will venture into pestilential regions, and will go into countries where they think they can obtain commercial advantage; but where are the men and women who will change their location, and move their families into regions that are in need of the light of the truth, in order that their example may tell upon those who shall see in them the representatives of Christ? [Cf: Pamphlet 078 p. 39 para. 03] p. 248, Para. 4, [1912MS].

The Macedonian cry is coming from every quarter of the world, and men are saying, "Come over, . . . and help us," and why is there not a decided response? Thousands ought to be constrained by the Spirit of Christ to follow the example of Him who has given His life for the life of the world. Why decline to make decided, self-denying efforts, in order to instruct those who know not the truth for this time? The chief Missionary came to our world, and He has gone before us to show us the way in which we should work. No one can mark out a precise line for those who would be witnesses for Christ. Those who have means are doubly responsible; for this means has been entrusted to them of God, and they are to feel their accountability to forward the work of God in its various branches. The fact that the truth binds souls by its golden links to the throne of God, should inspire men to work all their God-given energy, to trade upon their Lord's goods in regions beyond,

disseminating the knowledge of Christ far hence among the Gentiles. [Cf: Pamphlet 078 p. 40 para. 01] p. 249, Para. 1, [1912MS].

If families would locate in the dark places of the earth, places where the people are enshrouded in spiritual gloom, and let the light of Christ's life shine out through them, a great work might be accomplished. Let them begin their work in a quiet, unobtrusive way, not drawing on the funds of the conference until the interest becomes so extensive that they cannot manage it without ministerial help. [Cf: Pamphlet 078 p. 41 para. 01] p. 249, Para. 2, [1912MS].

In humble dependence upon God, families are to settle in the waste places of His vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched. [Cf: Pamphlet 078 p. 41 para. 02] p. 249, Para. 3, [1912MS].

In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing laymembers. These humble workers will accomplish much, because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them His favor. The amount of good that these workers accomplish will never be known in this world. [Cf: Pamphlet 078 p. 41 para. 03] p. 249, Para. 4, [1912MS].

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will be given financial support; nevertheless, let them go forward, praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work, they gain a blessed experience. They are humbled by a sense of their helplessness, but the Lord goes before them, and among the wealthy and the poor they find favor and help. Even the poverty of these devoted missionaries is a means of finding access to the people. As they pass on their way, they are helped in many ways by those to whom they bring spiritual food. They bear the message God gives them, and their efforts are crowned with success. Many will be brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ. [Cf: Pamphlet 078 p. 41 para. 04] p. 250, Para. 1, [1912MS].

God calls for workers to enter the whitening harvest-field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you. . . . [Cf: Pamphlet 078 p. 42 para. 01] p. 250, Para. 2, [1912MS].

Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward. New fields will be opened. Many souls will be brought to a knowledge of the truth. What is

needed is increased faith in God. [Cf: Pamphlet 078 p. 42 para. 02] p. 250, Para. 3, [1912MS].

*Calls for Labor Among the Negro Race in the South. Our Duty to the Colored People.* -- Those who have a religious experience that opens their hearts to Jesus, will not cherish pride, but will feel that they are under obligation to God to be missionaries as was Jesus. They will seek to save that which is lost. They will not, in Pharisaical pride and haughtiness, withdraw themselves from any class of humanity, but will feel with the apostle Paul, "I am debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise." . . . [Cf: Pamphlet 078 p. 43 para. 01] p. 250, Para. 4, [1912MS].

God cares no less for the souls of the African race that may be won to serve Him than He cared for Israel. He requires far more of His people than they have given Him in missionary work among the people of the South of all classes, and especially the colored race. Are we not under even greater obligation to labor for the colored people than for those who have been more highly favored? . . . The truth must be carried to them. They have souls to save as well as we. . . . [Cf: Pamphlet 078 p. 43 para. 02] p. 250, Para. 5, [1912MS].

Sin rests upon us as a church because we have not made greater effort for the salvation of souls among the colored people. . . . [Cf: Pamphlet 078 p. 43 para. 03] p. 251, Para. 1, [1912MS].

Let us do what we can to send to this class laborers who will work in Christ's name, who will not fail nor be discouraged. We should educate colored men to be missionaries among their own people. We should recognize talent where it exists among that people, and those who have ability should be placed where they may receive an education. . . . [Cf: Pamphlet 078 p. 44 para. 01] p. 251, Para. 2, [1912MS].

There is a large work to be done in educating this ignorant and downtrodden class. We must do more unselfish missionary work than we have done in the Southern States, not picking out merely the most favorable fields. God has children among the colored people all over the land. They need to be enlightened. There are unpromising ones, it is true, and you will find similar degradation among the white people; but even among the lower classes there are souls who will embrace the truth. Some will not be steadfast. Feelings and habits that have been confirmed by lifelong practice will be hard to correct; it will not be easy to implant ideas of purity and holiness, refinement and elevation. But God regards the capacity of every man; He marks the surroundings, and sees how these have formed the character, and He pities these souls. [Cf: Pamphlet 078 p. 44 para. 02] p. 251, Para. 3, [1912MS].

God will accept many more workers from the humble walks of life if they will fully consecrate themselves to His service. Men and women should be coming up to carry the truth into all the highways and byways of life. Not all can go through a long course of education, but if they are consecrated to God, and learn of Him, many can without this do much to bless others. Thousands would be accepted if they would give themselves to God. Not all who labor in this line should depend upon the conferences for support. Let those who can do so, give their time, and what ability they have; let them be messengers of God's grace, their hearts throbbing in unison with Christ's great heart of love,

their ears open to hear the Macedonian cry. [Cf: Pamphlet 078 p. 44 para. 03] p. 251, Para. 4, [1912MS].

The whole church needs to be imbued with the missionary spirit; then there will be many to work unselfishly in various ways as they can, without being salaried. There is altogether too much dependence on machinery, on mechanical working. Machinery is good in its place, but do not allow it to become too complicated. I tell you that in many cases it has retarded the work, and kept out laborers who in their line could have accomplished far more than has been done by the minister who depends on sermonizing more than on ministry. Young men need to catch the missionary spirit, to be thoroughly imbued with the spirit of the message. "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Work in any capacity, work where God leads you, in the line best suited to your talents, and best adapted to reach classes that have hitherto been sadly neglected. This kind of labor will develop intellectual and moral power, and adaptability to the work. [Cf: Pamphlet 078 p. 45 para. 01] p. 251, Para. 5, [1912MS].

*An Appeal for the Southern Field.* Dear Brethren and Sisters in America: I would appeal to you in behalf of the Southern field. If we consulted our own ease and pleasure, we would not desire to enter this field; but we are not to consult our own ease. . . . [Cf: Pamphlet 078 p. 54 para. 01] p. 252, Para. 1, [1912MS].

The Southern field is beset with difficulties, and should I present the field to you as it has been presented to me, many of you would draw back, and say, "No, I cannot enter such a field." But the condition of the colored race is no more disheartening than was the condition of the world when Christ left Heaven to work for fallen man. . . . [Cf: Pamphlet 078 p. 54 para. 02] p. 252, Para. 2, [1912MS].

Since the slaves gained their freedom at terrible loss of life both to the North and to the South, they have been greatly neglected by those who professed to know God, and as a result thousands of them have failed to gain spiritual freedom. But shall this indifference continue? Shall not decided efforts be made to save them? Sin has degraded and corrupted the human family, but Christ did not leave men to perish in their degradation. . . . [Cf: Pamphlet 078 p. 54 para. 03] p. 252, Para. 3, [1912MS].

Why should not Seventh-day Adventists become true laborers together with God in seeking to save the souls of the colored race? Instead of a few, why should not many go forth to labor in this long-neglected field? Where are the families who will become missionaries, and who will engage in labor in this field? Where are the men who have means and experience so that they can go forth to these people, and work for them just where they are? There are men who can educate them in agricultural lines, who can teach the colored people to sow seed and plant orchards. There are others who can teach them to read, and can give them an object-lesson from their own life and example. Show them what you yourself can do to gain a livelihood, and it will be an education to them. Are we not called upon to do this very work? Are there not many who need to learn to love God supremely and their fellow-men as themselves? In the Southern field are many thousands of people who have souls to save or to lose. Are there not many among

those who claim to believe the truth who will go forth into this field to do the work for which Christ gave up His ease, His riches, and His life? [Cf: Pamphlet 078 p. 54 para. 04] p. 252, Para. 4, [1912MS].

Christ gave up all in order that He might bring salvation to every people, nation, and tongue. He bridged the gulf that sin had made, in order that through His merits man might be reconciled to God. Why is there not an army of workers enlisted under the blood-stained banner of Prince Immanuel, ready to go forth to enlighten those who are ignorant and depraved? Why do we not go forth to bring souls out of darkness into light? Why do we not teach the perishing to believe in Christ as their personal Saviour, and aid them to see Christ by faith, and wash in the fountain that has been opened to cleanse away the sins of the world? [Cf: Pamphlet 078 p. 55 para. 01] p. 252, Para. 5, [1912MS].

Are there not men, women, and youth who will go forth to establish schools, and thus become teachers to instruct the colored people so that they may be enabled to read the word of God? We must teach them to read God's word, or they will become the ready dupes of false shepherds that misinterpret the Scriptures, and that manufacture doctrines and teach traditions which will lead them into the paths of perdition. There are preachers and teachers among the colored people who are addicted to licentious habits; and how can they understand the binding claims of the law of God, when the standard of righteousness is not revealed and exalted before their eyes by the precept and example of their teachers? We must go among them, and show them how to honor and obey God's law, in order that they may be prepared to have a part in the new earth. . . . [Cf: Pamphlet 078 p. 55 para. 02] p. 253, Para. 1, [1912MS].

Many of the colored people are among the lowly who will receive the word of God; and shall not this long-neglected work of enlightening the colored people be entered into perseveringly, and be carried forward all the more diligently because it has been so long neglected? We must do a work for the colored race that has not yet been done. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." . . . [Cf: Pamphlet 078 p. 56 para. 01] p. 253, Para. 2, [1912MS].

God cares for the colored people, and if we would co-operate with Him for the salvation of their souls, we must care for them, too, and become laborers together with Him. We need to repent before God, because we have neglected missionary work in the most abandoned part of God's moral vineyard. . . . We should rouse up to the interest that true Christians ought to feel for those who are depressed and morally degraded. . . . [Cf: Pamphlet 078 p. 56 para. 02] p. 253, Para. 3, [1912MS].

Christ said, "They that be whole need not a physician, but they that are sick." We cannot leave souls for whom Christ died, to be the prey of Satan's temptations. We cannot abandon this great flock to their ignorance, want, suffering, and corruption. This would not be doing the will of God. We cannot heap advantages upon ourselves and upon those who are not in need, and pass by those who are in utter want, and be approved of God. This neglect is charged against those who have had great light, who have had marvelous opportunities, and who yet leave so large a portion of God's moral vineyard unworked. For years Satan has



been sowing his tares among the colored people, and the field cannot be worked as easily now as it could have been worked years ago. But there should be no delay now. Reproach is brought upon Jesus Christ when those who profess to be carrying the last message of mercy to the world pass this field by. Christ did not pass by the needy and suffering. He united works of mercy with the message of salvation He came to bear to men. He engaged in a constant, untiring ministry, and worked for the perishing and sorrowful. He prefaced His message of love by deeds of ministry and beneficence, leaving us an example that we should follow in His steps. [Cf: Pamphlet 078 p. 56 para. 03] p. 253, Para. 4, [1912MS].

We need men who will become leaders in home and foreign missionary enterprises. We need men whose sympathies are not congealed, but whose hearts go out to the perishing that are nigh and afar off. The ice that binds about souls that are frozen up with selfishness, needs to be melted away, so that every brother shall realize that he is his brother's keeper. Then every one will go forth to help his neighbor to see the truth, and to serve God in an acceptable service. Then those who profess the name of Christ will aid others in the formation of a Christlike character. If every one would work in Christ's lines, much would be done to change the condition that now exists among the poor and distressed. Pure religion and undefiled would gleam forth as a bright and shining light. . . . [Cf: Pamphlet 078 p. 57 para. 01] p. 254, Para. 1, [1912MS].

True religion will induce its advocates to go forth into the highways and byways of life. It will lead them to help the suffering, and enable them to be faithful shepherds, going forth into the wilderness to seek and to save the lost, to lead back the perishing sheep and lambs. [Cf: Pamphlet 078 p. 58 para. 01] p. 254, Para. 2, [1912MS].

The neglect of the colored race by the American nation is charged against them. Those who claim to be Christians have a work to do in teaching them to read, and to follow various trades and engage in different business enterprises. Many among this race have noble traits of character and keen perception of mind. . . . [Cf: Pamphlet 078 p. 58 para. 02] p. 254, Para. 3, [1912MS].

After their deliverance from captivity, . . . we should have sent missionaries into this field to teach the ignorant. We should have issued books in so simple a style that a child might have understood them, for many of them are only children in understanding. Pictures and object-lessons should have been used to present to the mind valuable ideas. Children and youth should have been educated in such a way that they could have been instructors and missionaries to their parents. [Cf: Pamphlet 078 p. 58 para. 03] p. 254, Para. 4, [1912MS].

Let missionaries who are truly converted and who feel the burden of the work, seek wisdom from God, and with all the tact they can command, let them go into this field. Medical missionaries can find a field in which to relieve the distress of those who are failing under bodily ailments. They should have means so that they may clothe the naked and feed the hungry. Christian help work will do more than the preaching of sermons. There is a great need that a class of workers should go to this field who will do this kind of work. Let them meet together and relate their experiences, pray together, and hold their services, . . .

in quietness, in meekness, and lowliness. . . . Let the workers be Christlike, that they may by precept and example exert an elevating influence. Let them furnish themselves with the most appropriate, simple lessons from the life of Christ to present to the people. . . . Let them present the sufferings and the sacrifice of Christ, let them hold up His righteousness and reveal His grace; let them manifest His purity and holiness of character. Workers in the Southern field will need to teach the people line upon line, precept upon precept, here a little and there a little. . . . [Cf: Pamphlet 078 p. 59 para. 01] p. 254, Para. 5, [1912MS].

Deeds of sympathy will be needed as well as words that will touch the heart, and leave an uneffaceable impression upon the mind. Small schools should be established in many localities, and teachers who are tender and sympathetic, who can, like the Master, be touched by suffering, should be engaged to educate old and young. Let the word of God be taught in the simplest manner. Let the pupils be led to study the lessons of Christ; for the study of the Bible will do more to enlarge the mind and strengthen the intellect, than will any other study. Nothing will so awaken the dormant energies, and give vigor to the faculties, as coming in contact with the word of God. [Cf: Pamphlet 078 p. 59 para. 02] p. 255, Para. 1, [1912MS].

There is much talent among the colored people. Their minds must be aroused, their intellects quickened into activity, that they may grasp the precious truths of the plan of salvation. [Cf: Pamphlet 078 p. 60 para. 01] p. 255, Para. 2, [1912MS].

Those who love Christ will do the works of Christ. They will go forth to seek and to save that which was lost. They will not shun those who are despised, and turn aside from the colored race. They will teach them how to read and how to perform manual labor, educating them to till the soil and to follow trades of various kinds. They will put forth painstaking efforts to develop the capabilities of the people. [Cf: Pamphlet 078 p. 60 para. 02] p. 255, Para. 3, [1912MS].

As a people claiming to be proclaiming the last message of mercy to the world, we cannot consistently neglect the Southern field, for it is a portion of God's moral vineyard. . . . [Cf: Pamphlet 078 p. 60 para. 03] p. 255, Para. 4, [1912MS].

We are not to wait for great men to undertake the work. We are to encourage those who have a burden to go to this field. . . . Let those in responsible positions give their sympathy to such workers, and furnish them with facilities whereby they may do the work required. Let not men in our institutions feel that it is their prerogative to tie the hands of workers at every step. Let those who have a mind to work do with their might whatsoever their hands find to do. Let those who take no part in the trying experience of teaching the colored people, unite their petitions with those of the workers, and plead that the Holy Spirit may move upon the hearts of the workers, and aid them in doing successful work for the Master. The Lord God of Sabbath will hear earnest prayer. He will lead those who feel their dependence upon Him, and will so guide the workers that many souls shall come to a knowledge of the truth. [Cf: Pamphlet 078 p. 60 para. 04] p. 255, Para. 5, [1912MS].

Those who work in the Southern field will need to have a sanctified judgment, in order to discriminate in applying help where it will do the greatest amount of good. They should help those who will be a help to others, as well as those who may not be able to carry on very decided missionary operations. I know that it will be impossible for workers to remain in this field in a barehanded condition, and do the work that is required to be done in the Southern States. It will be necessary that a fund shall be created, so that the workers may have means with which to help those who are in poverty and distress; and this practical ministry will open their hearts to respond to the truth. . . . [Cf: Pamphlet 078 p. 61 para. 01] p. 256, Para. 1, [1912MS].

We are to lift up our eyes, and look upon the fields that are white already for the harvest. For years we have passed by the Southern field, and have looked upon the colored race, feebly deploring their condition; but our eyes have been fastened upon more promising fields. But now God's people should lift up their eyes, and look upon this destitute field that has not been worked. The missionary spirit must prevail, if we form characters after the pattern, Christ Jesus. . . . [Cf: Pamphlet 078 p. 61 para. 02] p. 256, Para. 2, [1912MS].

Here is a field in America that is nigh at hand. One is to sow the seed, another to reap the harvest, another to bind it up. There is a variety of work, which must be done now while the angels continue to hold the four winds. Many who desire to do missionary work may labor in this field. There is no time to be lost. As men, women, and children among the colored people receive the truth, they should be instructed by those who are imbued with the Spirit of God, and educated and directed in such a way that they may help others. [Cf: Pamphlet 078 p. 62 para. 01] p. 256, Para. 3, [1912MS].

The Southern field is right in the shadow of your own doors. It is as land that has had a touch of the plow here and there, and then has been left by the plowman, who has been attracted to some easier or more promising field; but these who work the Southern field must make up their minds to practise self-denial. Those who would aid in this work must also practise self-denial, in order that facilities may be provided whereby the field may be worked. God calls for missionaries, and asks us to take up our neglected duties. Let farmers, financiers, builders, and those who are skilled in various arts and crafts, go to this field to improve lands, and to build humble cottages for themselves and their neighbors. [Cf: Pamphlet 078 p. 62 para. 02] p. 256, Para. 4, [1912MS].

It is essential . . . that families should settle in the South, and as missionary workers they can, by precept and example, be a living power. . . . [Cf: Pamphlet 078 p. 62 para. 03] p. 257, Para. 1, [1912MS].

The most successful methods are to encourage families who have a missionary spirit, to settle in the Southern States, and work with the people. [Cf: Pamphlet 078 p. 62 para. 04] p. 257, Para. 2, [1912MS].

The Southern field is a hard field, a very unsightly field, because it has been so long uncultivated. All who take hold of the work in the cause of God and suffering humanity will have to be one in their designs and plans. They will have plenty of trials and discouragements to meet, but they must not allow these to hinder or dishearten or

handicap them in their work. In love for Christ, who died to save this poor, downtrodden people, in love for the souls of the perishing thousands, they are to labor for this worse than heathen country. [Cf: Pamphlet 078 p. 63 para. 01] p. 257, Para. 3, [1912MS].

Brethren, you have a work to do which you have left undone. A long-neglected field stands out in plain view before God to shame the people who have light and advanced truth, but who have done so little to remove the stones and the rubbish that have been accumulating for so long a time. Those who have enjoyed every privilege and blessing have passed by on the other side. As a Christian people, God has called you to prepare the way of the Lord in this unpromising field. . . . [Cf: Pamphlet 078 p. 63 para. 02] p. 257, Para. 4, [1912MS].

In His providence, God is saying, as He has been saying for years past: Here is a field for you to work. Those who are wise in agricultural lines, in tilling the soil, those who can construct simple, plain buildings, may help. They can do good work, and at the same time show in their characters the high morality which it is the privilege of this people to attain to. Teach them the truth in simple object-lessons. Make everything upon which they lay their hands a lesson in character-building. [Cf: Pamphlet 078 p. 63 para. 03] p. 257, Para. 5, [1912MS].

The South is calling to God for temporal and spiritual food, but it has been so long neglected that hearts have become hard as stone. God's people need now to arouse and redeem their sinful neglect and indifference of the past. These obligations now rest heavily upon the churches, and God will graciously pour out His Spirit upon those who will take up their God-given work. [Cf: Pamphlet 078 p. 64 para. 01] p. 257, Para. 6, [1912MS].

Let the work in the Southern field go forward. Let no one say, Money is not needed in this field. . . . Let God's people begin at once to redeem their neglect. Let the gospel message ring through our churches, summoning them to universal action. . . . A good work has been done, and it has been done in the face of the most trying circumstances. The Lord calls upon us to come up to His help in this needy field. [Cf: Pamphlet 078 p. 65 para. 01] p. 258, Para. 1, [1912MS].

*Toward the close of 1903, Sister White wrote:* Some may say that the work in the Southern States is already receiving from the General Conference more than its share of attention, more than its proportion of men and means. But if the South were not a neglected, needy field, if there were not a pressing necessity for more work to be done there in many different lines, why should the Lord keep the question constantly before His people as He has done for so many years? We must redeem the time. Without delay this long-neglected field must be worked. . . . [Cf: Pamphlet 078 p. 66 para. 01] p. 258, Para. 2, [1912MS].

The Lord has been working with and for the tried laborers in the South. Many are preparing to put their shoulders to the wheel to help advance the work. The cloud of darkness and despondency is rolling back, and the sunshine of God's favor is shining upon the workers. The Lord is gracious. He will not leave our work in the South in its present condition. The ones living in this great field will yet have

the privilege of hearing the last message of mercy, warning them to prepare for the great day of God, which is right upon us. Now, just now, is our time to proclaim the third angel's message to the millions living in the Southern States, who know not that the Saviour's coming is near at hand. [Cf: Pamphlet 078 p. 66 para. 02] p. 258, Para. 3, [1912MS].

*The Southern Highlanders.* A work that God approves has been done in the South. God has wrought with the workers. But there is much more to be done. Every movement made in this field must be made intelligently. There are men who can do acceptable service in the South. But it is impossible for those who have not visited this field, who have not gained an experience in working for those in the South, to understand what this work demands. The work will not be done by those who wait for all difficulties to be removed. . . . [Cf: Pamphlet 078 p. 68 para. 01] p. 258, Para. 4, [1912MS].

In the fear of the Lord, go to work for this neglected, unworked field. As you strive to do something, you will receive help from on high. You are not alone. Christ 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 alway, even unto the end of the world." [Cf: Pamphlet 078 p. 68 para. 02] p. 258, Para. 5, [1912MS].

If there are any people in the world who cannot help themselves, it is the people of the South, a portion of the whites as well as the colored race. The necessity for work among the poor whites is just as great as the necessity for work among the colored people. [Cf: Pamphlet 078 p. 68 para. 03] p. 259, Para. 1, [1912MS].

*The Value of a Layman's Work in a Needy Community.* In speaking of talented men, we usually think of those who have remarkable gifts, which enable them to do large things. Too often we think that only a favored few--men of superior genius and intellectual capabilities--can be called talented. But in Christ's parable of the talents are included all responsible human agents, from the humblest and poorest in this world's goods to those who are entrusted with talents of means and of intellect. . . . [Cf: Pamphlet 078 p. 68 para. 04] p. 259, Para. 2, [1912MS].

The Lord give talents proportionate to the several capabilities of His children. To every man is given his work. Those who do their duty to the best of their ability, using their talents aright, in a much needed work, show what hundreds of others could do if they only would. [Cf: Pamphlet 078 p. 69 para. 01] p. 259, Para. 3, [1912MS].

God has been pleased with the work that Brother [Cf: Pamphlet 078 p. 69 para. 02] p. 259, Para. 4, [1912MS].

The Lord has graciously fitted Brother ----- to do a certain work. Not all men can do the work that he by his Christian experience is able to do. He can do excellent work in opening new fields, beginning in a humble way, and meeting the people where they are, coarse and rough though some of them may be. Working with Christ, he can adapt himself to the situation, winning the hearts of many. He is able to reach after

souls and to draw them into the fold. In many places he can find opportunity to read and comment upon the Bible to children and to older people. He can labor for the conversion of souls. The Lord desires him to present the important points of truth to the people, in object-lessons, here a little and there a little. He is to remember that the Lord Jesus is the one who moves upon the heart. If he walks humbly with God, the Lord will continue to use him, giving him health and strength to do his appointed work. [Cf: Pamphlet 078 p. 69 para. 03] p. 259, Para. 5, [1912MS].

Our brother is to prepare the way in new fields for others to work. He should be given every possible encouragement to go forward and in his humble way reveal his loyalty to principle and his integrity to God. Let the truth fall from his lips in simple prayers and talks. In his unpretentious way he can reach a class that ministers generally cannot touch. [Cf: Pamphlet 078 p. 70 para. 01] p. 259, Para. 6, [1912MS].

Brother ----- is not to think that he has ability to do the most difficult work, the greatest service. Let him do a small work, and see it grow under his hand. In the past, the Lord has blessed him in doing his appointed work, and He will still bless him if he continues to work in the same line. Let him keep at the work by which, through faithfulness, he has attained success. [Cf: Pamphlet 078 p. 70 para. 02] p. 260, Para. 1, [1912MS].

So long as Brother ----- puts his trust in God alone, he will be given victory after victory. Angels of God will go before him. Let him encourage others to unite with him in pioneer work, planning with them to open new fields successfully and to erect humble church and school buildings. In teaching others to do what he has done, he will be engaged in an educational work of the highest value. [Cf: Pamphlet 078 p. 70 para. 03] p. 260, Para. 2, [1912MS].

No line of work will be of more telling advantage to the Southern field than will be the establishment of small schools. Let our people in the South wake up to the importance of this matter. True, it is not an easy work. But we should not neglect to take up this work because it is fraught with perplexity. [Cf: Pamphlet 078 p. 71 para. 01] p. 260, Para. 3, [1912MS].

Through faithful performance of duty, trading on the farthings entrusted to him, every worker may secure the recognition of heaven. He who diligently uses his talent aright in doing the work that needs to be done, need never feel that in order to be appreciated, he must do a higher work, for which he is not so well fitted. . . . [Cf: Pamphlet 078 p. 71 para. 02] p. 260, Para. 4, [1912MS].

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 His children a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil as well as good reports. They are instant in season and out of season. [Cf: Pamphlet 078 p. 71 para. 03] p. 260, Para. 5, [1912MS].

The church of God is made up of many vessels, both large and small.

The Lord works through the men and women who are willing to be used. He will bless them in doing the work that has brought blessing to many in the past,--the work of seeking to save souls ready to perish. [Cf: Pamphlet 078 p. 71 para. 04] p. 260, Para. 6, [1912MS].

In all the Lord's arrangements, there is nothing more beautiful than His plan of giving to men and women a diversity of gifts. The church is His garden, adorned with a variety of trees, plants, and flowers. He does not expect the hyssop to assume the proportions of the cedar, nor the olive to reach the height of the stately palm. Many have received but a limited religious and intellectual training, but God has a work for this class to do, if they will labor in humility, trusting in Him. [Cf: Pamphlet 078 p. 71 para. 05] p. 261, Para. 1, [1912MS].

*Humble Men Laboring in Simplicity.* There are men who will spend and be spent to win souls to Christ. In obedience to the great commission, many will go forth to work for the Master. Under the ministration of angels, common men will be moved by the Spirit of God to warn people in the highways and byways. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. . . . [Cf: Pamphlet 078 p. 72 para. 01] p. 261, Para. 2, [1912MS].

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. They receive a reward in this life, and a glorious reward awaits them in the future life. [Cf: Pamphlet 078 p. 72 para. 02] p. 261, Para. 3, [1912MS].

Humble men, 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. Then go forth, brethren. Do your best humbly and sincerely, and God will work with you. [Cf: Pamphlet 078 p. 72 para. 03] p. 261, Para. 4, [1912MS].

*Establishing Training-Schools Near Nashville, Tenn.* We should enter at once upon the establishment, in suitable places near Nashville, of a school for white people and a school for colored people. The workers in Nashville will gain influence from these working centers. The teachers in these schools can help the work in Nashville. [Cf: Pamphlet 078 p. 72 para. 04] p. 261, Para. 5, [1912MS].

I have been instructed that the land on which our schools shall be established should be near enough to Nashville that there may be a connection between the schools and the workers in Nashville. [Cf: Pamphlet 078 p. 73 para. 01] p. 261, Para. 6, [1912MS].

The uneducated people of the South need the knowledge of the gospel just as verily as do the heathen in far-off lands. God requires us to study how we may reach the neglected classes of the white and the colored people in the South, and with all the skill we can gain, to work for the souls of these men and women. [Cf: Pamphlet 078 p. 73 para. 02] p. 261, Para. 7, [1912MS].

In connection with the work in Nashville, I wish to speak of the school work that Brethren Sutherland and Magan are planning to do. I was surprised when, in speaking of the work they wished to do in the

South, they spoke of establishing a school in some place a long way from Nashville. From the light given me, I knew that this would not be the right thing to do, and I told them so. The work that these brethren can do, because of the experience gained at Berrien Springs, is to be carried on within easy access of Nashville; for Nashville has not yet been worked as it should be. And it will be a great blessing to the workers in the school to be near enough to Nashville to be able to counsel with the workers there. [Cf: Pamphlet 078 p. 73 para. 03] p. 262, Para. 1, [1912MS].

In searching for a place for the school, the brethren found a farm of four hundred acres for sale, about nine miles from Nashville. The size of the farm, its situation, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place for the school work. We advised that this place be purchased. I knew that all the land would ultimately be needed. For the work of the students, and to provide homes for the teachers, such land can be used advantageously. And as our work advances, a portion of this tract may be required for a country sanitarium. . . . [Cf: Pamphlet 078 p. 74 para. 01] p. 262, Para. 2, [1912MS].

The plan upon which our brethren propose to work is to select some of the best and most substantial young men and women from Berrien Springs and other places in the North, who believe that God has called them to the work in the South, and give them a brief training as teachers. Thorough instruction will be given in Bible study, physiology, and the history of our message; and special instruction in agriculture will be given. It is hoped that many of these students will eventually connect with schools in various places in the South. In connection with these schools there will be land that will be cultivated by teachers and students, and the proceeds from this work will be used for the support of the schools. . . . [Cf: Pamphlet 078 p. 74 para. 02] p. 262, Para. 3, [1912MS].

As these brethren go to the South to take hold of pioneer work in a difficult field, we ask our people to make their work as effective as possible by assisting them in the establishment of the new school near Nashville. . . . Brethren and sisters, the poverty and the needs of the Southern field call urgently for your assistance. There is a great work to be done in that field, and we ask you to act your part. [Cf: Pamphlet 078 p. 74 para. 03] p. 262, Para. 4, [1912MS].

"Go Work To-Day." 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: Pamphlet 078 p. 75 para. 01] p. 263, Para. 1, [1912MS].

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: Pamphlet 078 p. 75 para. 02] p. 263, Para. 2, [1912MS].

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: Pamphlet 078 p. 75 para. 03] p. 263, Para. 3, [1912MS].

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 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: Pamphlet 078 p. 75 para. 04] p. 263, Para. 4, [1912MS].

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." [Cf: Pamphlet 078 p. 76 para. 01] p. 263, Para. 5, [1912MS].

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. [Cf: Pamphlet 078 p. 76 para. 02] p. 264, Para. 1, [1912MS].

*A Visit to Highland Schools.* On my way to Washington I had some experience in going not only to the highways, but also to the hedges. I saw something of the work that is being done in the mission schools near Nashville. Little companies of workers are going out into the mountains and laboring for those who have not heard the message, and here and there little companies of believers are being raised up. Who would dare to put their hand on such workers and say, You must not labor thus; it costs too much? Can it compare with the sacrifice that Christ made in order to save perishing souls? My brethren and sisters, I ask you in the name of Jesus of Nazareth to take your light from under the bushel, and let it shine forth that others may be profited. [Cf: Pamphlet 078 p. 76 para. 03] p. 264, Para. 2, [1912MS].

*Words of Encouragement to Self-Supporting -- Workers.* Christ meant much when He said, Go out into the highways and the hedges. You must not neglect the highways. You must bring the truth before those in the highways. Neither are you to neglect those that are in the hedges. In addition to the work that must be done in the great cities, there is a

work to be performed for those that are scattered all through the regions round about. And how can we reach them? One important means of accomplishing this work, is found in the establishment of small schools in needy communities. Even if there are but a few persons in a place, some means of reaching them should be devised. Once let the missionary spirit take hold of men and women, young and old, and we shall see many going into the highways and the hedges, and compelling the honest in heart to come in. . . . [Cf: Pamphlet 078 p. 77 para. 01] p. 264, Para. 3, [1912MS].

Nearly five years ago, when we were searching for a site on which to locate a training-school near Nashville, we visited this plantation that was afterward secured; and I remember that when we first saw the place, we planned to go over it in carriages, some in one direction, and some in another, and we looked to God to impress our minds as to whether this were the place He wished us to choose for a training-center. For a time, the prospect looked forbidding; nevertheless, the plantation was secured, and the work was begun. The Lord would have the influence of this school widely extended by means of the establishment of small mission schools in needy settlements in the hills, where consecrated teachers may open the Scriptures to hungry souls, and let the light of life shine forth to those that are in darkness. [Cf: Pamphlet 078 p. 78 para. 01] p. 264, Para. 4, [1912MS].

This is the very work that Christ did. He traveled from place to place, and labored for souls. And who was He? The One equal with the Father. The Lord Jesus has set us an example. As you engage in school work in these needy communities, do not let any man come in to discourage you by saying, "Why do you spend your time in this way? Why not do a larger and more important work in a broader field?" Some, it is true, must plan to look forward to the time when they will do a large work in response to general calls. . . . [Cf: Pamphlet 078 p. 78 para. 02] p. 265, Para. 1, [1912MS].

We feel an earnest interest in these schools. There is a wide field before us in the establishment of family mission schools. Let those who feel the burden of souls resting upon them, go out and do house-to-house work, and teach the people precept upon precept, here a little and there a little, gradually leading them into the full light of Bible truth. This is what we had to do in the early days of the message. As earnest efforts are put forth, the Lord will let His blessing rest upon the workers, and upon those who are seeking for an understanding of the truth as it is in the word of God. [Cf: Pamphlet 078 p. 78 para. 03] p. 265, Para. 2, [1912MS].

There are precious truths, glorious truths, in God's word, and it is our privilege to bring these truths before the people. In those parts of the field where many can not attend meetings far away from their homes, we can bring the truth to them personally, and can work with them in simplicity. . . . [Cf: Pamphlet 078 p. 79 para. 01] p. 265, Para. 3, [1912MS].

As you go out into the highways and the hedges, let no minister of the gospel say to you, Why do ye so? We have for our example the ministry of Christ on this earth. We are to remove our lights from under the coverings that hide them from others, and let them shine forth amid the moral darkness. [Cf: Pamphlet 078 p. 79 para. 02] p. 265, Para. 4,

[1912MS].

"Ye are laborers together with God." Those who expect to wear at last a crown of life, must in this life be light-bearers. . . . [Cf: Pamphlet 078 p. 79 para. 03] p. 265, Para. 5, [1912MS].

I am glad that our people are established here at Madison. I am glad to meet these workers here, who are offering themselves to go to different places. God's work is to advance steadily; His truth is to triumph. To every believer we would say: Let no one stand in the way. Say not, "We cannot afford to work in a sparsely settled field, and largely in a self-supporting way, when out in the world are great fields where we might reach multitudes." And let none say, "We cannot afford to sustain you in an effort to work in those out-of-the-way places." What! Cannot afford it! You cannot afford not to work in these isolated places; and if you neglect such fields, the time will come when you will wish that you had afforded it. There is a world to be saved. Let some of our consecrated teachers go out into the highways and the hedges, and compel the honest in heart to come in,--not by physical force; oh, no! but with the weight of evidence as presented in God's word. [Cf: Pamphlet 078 p. 79 para. 04] p. 265, Para. 6, [1912MS].

Let no living soul--man, woman, or child--selfishly rest satisfied with a knowledge of the truth. There are honest-hearted men and women out in the hills that must be given the message of warning. There are those who cannot have the privilege of listening to the truth as it is often presented in large assemblies; these must be reached by personal effort. [Cf: Pamphlet 078 p. 80 para. 01] p. 266, Para. 1, [1912MS].

We each have a work to do for God, whatever may be our occupation. Those who are on their farms, are not to think that it would be a waste of time for them to plan to go out and visit their neighbors, and hold up before them the light of the truth for this time; for even if it does seem difficult to leave the farm work, yet we shall not lose financially because of spending time in helping others. There is a God in heaven that will bless our labors. To every man--and to every woman--He has given his work. We may co-operate with Christ, by showing to others what it means to seek for eternal life as for hidden treasure. God has called upon us to do this kind of work--to look after the poor, the needy, the suffering; to be awake to the necessities of those in need of spiritual refreshment; to be ever ready to open the Scriptures to hungering souls. [Cf: Pamphlet 078 p. 80 para. 02] p. 266, Para. 2, [1912MS].

It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practises of the world. He seeks to bring them nearer to Himself that He may make known to them His will. His purpose for His people to-day is the same that He had for Israel when He brought them forth from Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in His church, the world is to have a representation of His character. And when the law of God is thus exemplified in the life, even the world will recognize the superiority of those who love and fear and serve God above every other people in the world. [Cf: Pamphlet 145 p. 3 para. 1] p. 266, Para. 3, [1912MS].

Seventh-day Adventists, above all people, should be patterns of piety, holy in heart and in conversation. To them have been entrusted the most solemn truths ever committed to mortals. Every endowment of grace and power and efficiency has been liberally provided. They look for the soon return of Christ in the clouds of heaven. For them to give to the world the impression that their faith is not a dominating power in their lives, is greatly to dishonor God. [Cf: Pamphlet 145 p. 3 para. 2] p. 266, Para. 4, [1912MS].

Because of the increasing power of Satan's temptations, the times in which we live are full of peril for the children of God, and we need to learn constantly of the great Teacher, that we may take every step in surety and righteousness. Wonderful scenes are opening before us, and at this time a living testimony is to be borne in the lives of God's professed people, so that the world may see that in this age, when evil reigns on every side, there is yet a people who are laying aside their will and are seeking to do God's will,--a people in whose hearts and lives God's law is written. [Cf: Pamphlet 145 p. 3 para. 3] p. 266, Para. 5, [1912MS].

Representatives of Christ -- God expects those who bear the name of Christ to represent Him. Their thoughts are to be pure, their words noble and uplifting. The religion of Christ is to be interwoven with all that they do and say. They are to be a sanctified, purified, holy people, communicating light to all with whom they come in contact. [Cf: Pamphlet 145 p. 4 para. 1] p. 267, Para. 1, [1912MS].

It is His purpose that by exemplifying the truth in their lives, they shall be a praise in the earth. The grace of Christ is sufficient to bring this about. But let God's people remember that only as they believe and work out the principles of the gospel can they fulfil His purpose. Only as they yield their God-given capabilities to His service, will they enjoy the fulness and the power of the promise whereon the church has been called to stand. [Cf: Pamphlet 145 p. 4 para. 2] p. 267, Para. 2, [1912MS].

Before Christ went to His final conflict with the powers of darkness, He lifted up His eyes to heaven, and prayed for His disciples. He said: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth." [Cf: Pamphlet 145 p. 4 para. 3] p. 267, Para. 3, [1912MS].

The followers of Christ are to be separate from the world in principles and interests: but they are not to isolate themselves from the world. The Saviour mingled constantly with men, not to encourage them in anything that was not in accordance with God's will, but to uplift and ennoble them. "I sanctify Myself," He declared, "that they also might be sanctified." So the Christian is to abide among men, that the savor of divine love may be as salt to preserve the world from corruption. [Cf: Pamphlet 145 p. 5 para. 1] p. 267, Para. 4, [1912MS].

Strength in Prayer -- Daily beset by temptation, constantly opposed by the leaders of the people, Christ knew that He must strengthen His humanity by prayer. In order to be a blessing to men, He must commune with God, pleading for energy, perseverance, and steadfastness. Thus He

showed His disciples where His strength lay. [Cf: Pamphlet 145 p. 5 para. 2] p. 267, Para. 5, [1912MS].

Without this daily communion with God, no human being can gain power for service. Christ alone can direct the thoughts aright. He alone can give us noble aspirations, and fashion our characters after the divine similitude. If we draw near to Him in earnest prayer, He will fill our hearts with high and holy purposes, and with deep longings for purity and righteousness. The dangers thickening around us demand from those who have an experience in the things of God a watchful supervision. Those who walk humbly before God, distrustful of their own wisdom, will realize their danger, and will know God's keeping care. [Cf: Pamphlet 145 p. 5 para. 3] p. 267, Para. 6, [1912MS].

The power of a higher, purer, nobler life is our great need. The world is watching to see what fruit is borne by professed Christians. It has a right to look for self-denial and self-sacrifice from those who believe advanced truth. It is watching, ready to criticize with keenness and severity our words and acts. Every one who acts a part in the work of God is weighed in the scales of human discernment. Impressions favorable or unfavorable to Bible religion are constantly being made on the minds of all with whom we have to do. [Cf: Pamphlet 145 p. 6 para. 1] p. 267, Para. 7, [1912MS].

And God and the angels are watching. God desires His people to show by their lives the advantage of Christianity over worldliness; to show that they are working on a high, holy plane. He longs to see them showing that the truth they have received has made them children of the heavenly King. He longs to make them channels through which He can pour His boundless love and mercy. [Cf: Pamphlet 145 p. 6 para. 2] p. 268, Para. 1, [1912MS].

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of the Saviour shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great harvest would be ripened, and Christ would come. [Cf: Pamphlet 145 p. 6 para. 3] p. 268, Para. 2, [1912MS].

"Wherefore, beloved, . . . be diligent that ye may be found of Him in peace, without spot, and blameless." [Cf: Pamphlet 145 p. 7 para. 1] p. 268, Para. 3, [1912MS].

The desire for excitement and pleasing entertainment is a temptation and a snare to God's people, and especially to the young. Satan is constantly preparing inducements to attract minds from the solemn work of preparation for scenes just in the future. Through the agency of worldlings he keeps up a continual excitement to induce the unwary to join in worldly pleasures. There are shows, lectures, and an endless variety of entertainments that are calculated to lead to a love of the world; and through this union with the world faith is weakened. [Cf: Pamphlet 145 p. 7 para. 2] p. 268, Para. 4, [1912MS].

Satan is a persevering workman, an artful, deadly foe. Whenever an

incautious word is spoken, whether in flattery or to cause the youth to look upon some sin with less abhorrence, he takes advantage of it, and nourishes the evil seed, that it may take root and yield a bountiful harvest. He is in every sense of the word a deceiver, a skilful charmer. He has many finely woven nets, which appear innocent, but which are skilfully prepared to entangle the young and unwary. The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the mind with a desire for worldly amusement, that they may be no time for the question, How is it with my soul? [Cf: Pamphlet 145 p. 7 para. 3] p. 268, Para. 5, [1912MS].

An Unfortunate Age -- We are living in an unfortunate age for the young. The prevailing influence in society is in favor of allowing the youth to follow the natural turn of their own minds. If their children are very wild, parents flatter themselves that when they are older and reason for themselves, they will leave off their wrong habits, and become useful men and women. What a mistake! For years they permit an enemy to sow the garden of the heart, and suffer wrong principles to grow and strengthen, seeming not to discern the hidden dangers and the fearful ending of the path that seems to them the way of happiness. In many cases all the labor afterward bestowed upon these youth will avail nothing. [Cf: Pamphlet 145 p. 7 para. 4] p. 268, Para. 6, [1912MS].

The standard of piety is low among professed Christians generally, and it is hard for the young to resist the worldly influences that are encouraged by many church-members. The majority of nominal Christians, while they profess to be living for Christ, are really living for the world. They do not discern the excellence of heavenly things, and therefore cannot truly love them. Many profess to be Christians because Christianity is considered honorable. They do not discern that genuine Christianity means cross-bearing, and their religion has little influence to restrain them from taking part in worldly pleasures. [Cf: Pamphlet 145 p. 8 para. 1] p. 269, Para. 1, [1912MS].

Some can enter the ballroom, and unite in all the amusements which it affords. Others cannot go to such lengths as this, yet they can attend parties of pleasure, picnics, shows, and other places of worldly amusement; and the most discerning eye would fail to detect any difference between their appearance and that of unbelievers. [Cf: Pamphlet 145 p. 8 para. 2] p. 269, Para. 2, [1912MS].

The Training of Children -- In the present state of society it is no easy task for parents to restrain their children, and instruct them according to the Bible rule of right. Children often become impatient under restraint, and wish to have their own way and to go and come as they please. Especially from the age of ten to eighteen they are inclined to feel that there can be no harm in going to worldly gatherings of young associates. But the experienced Christian parent can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon their minds; and from a desire for their salvation, they should keep them back from these exciting amusements. [Cf: Pamphlet 145 p. 8 para. 3] p. 269, Para. 3, [1912MS].

When the children decide for themselves to leave the pleasures of the world and to become Christ's disciples, what a burden is lifted from

the hearts of careful, faithful parents. Yet even then the labors of the parents must not cease. These youth have just commenced in earnest the warfare against sin, and against the evils of the natural heart, and they need in a special sense the counsel and watchcare of their parents. [Cf: Pamphlet 145 p. 9 para. 1] p. 269, Para. 4, [1912MS].

A Time of Trial Before the Young -- Young Sabbath-keepers who have yielded to the influence of the world, will have to be tested and proved. The perils of the last days are upon us, and a trial is before the young which many have not anticipated. They will be brought into distressing perplexity, and the genuineness of their faith will be proved. They profess to be looking for the Son of man; yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with the world in attending picnics and other gatherings for pleasure, flattering themselves that they were engaging in innocent amusement. Yet it is just such indulgences that separate them from God, and make them children of the world. [Cf: Pamphlet 145 p. 9 para. 2] p. 269, Para. 5, [1912MS].

Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural that they should prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them; and they are a text for unbelievers, and for the weak and unconsecrated ones in the church. In this refining time these professors will either be wholly converted, and sanctified by obedience to the truth, or they will be left with the world, to receive their reward with the worldlings. [Cf: Pamphlet 145 p. 9 para. 3] p. 270, Para. 1, [1912MS].

God does not own the pleasure-seeker as His follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such cannot enjoy the frivolous, empty conversation of the lover of the world. [Cf: Pamphlet 145 p. 10 para. 1] p. 270, Para. 2, [1912MS].

Separation from the World -- The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,--no influence which will make them heavenly minded, and increase their growth in grace. Obedience to the word of God will lead them to come out from all these things, and be separate. [Cf: Pamphlet 145 p. 10 para. 2] p. 270, Para. 3, [1912MS].

"By their fruits ye shall know them," The Saviour declared. All the true followers of Christ bear fruit to His glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their fruit is unto holiness. Their lives are elevated and pure. Right actions are the unmistakable fruit of true godliness, and those who bear no fruit of this kind reveal that they have no experience in the things of God. They are not in the Vine. Said Jesus, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." [Cf: Pamphlet 145 p. 10 para. 3] p. 270, Para. 4, [1912MS].

Those who would be worshipers of the true God must sacrifice every idol. Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The first four precepts of the decalogue allow no separation of the affections from God. Nor must anything share our supreme delight in Him. We cannot advance in Christian experience until we put away everything that separates us from God. [Cf: Pamphlet 145 p. 10 para. 4] p. 270, Para. 5, [1912MS].

The great Head of the church, who has chosen His people out of the world, requires them to be separate from the world. He designs that the spirit of His commandments, by drawing His followers to Himself, shall separate them from worldly elements. To love God and keep His commandments is far away from loving the world's pleasures and its friendship. There is no concord between Christ and Belial. [Cf: Pamphlet 145 p. 11 para. 1] p. 270, Para. 6, [1912MS].

Promises to the Young -- The youth who follow Christ have a warfare before them; they have a daily cross to bear in coming out of the world and imitating the life of Christ. But there are many precious promises on record for those who seek the Saviour early. Wisdom calls to the sons of men, "I love them that love Me; and those that seek Me early shall find Me." They will find that "the path of the just is as the shining light, that shineth more and more unto the perfect day." [Cf: Pamphlet 145 p. 11 para. 2] p. 271, Para. 1, [1912MS].

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." [Cf: Pamphlet 145 p. 11 para. 3] p. 271, Para. 2, [1912MS].

The True Inspiration to Enthusiasm -- If there is anything in our world that should inspire enthusiasm, it is the cross of Calvary. "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." "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." Christ is to be accepted, believed on, and exalted. This is to be the theme of conversation,--the preciousness of Christ. \* \* \* [Cf: Pamphlet 145 p. 12 para. 1] p. 271, Para. 3, [1912MS].

Parties of Pleasure -- While there has been so much fear of excitement and enthusiasm in the service of God, there has been manifest an enthusiasm in another line which to many seems wholly congenial. I refer to the parties of pleasure that have been held among our people. These occasions have taken much of the time and attention of people who profess to be servants of Christ; but have these assemblies tended to



the glory of His name? Was Jesus invited to preside over them? [Cf: Pamphlet 145 p. 12 para. 2] p. 271, Para. 4, [1912MS].

Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God, glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow-men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened. [Cf: Pamphlet 145 p. 12 para. 3] p. 271, Para. 5, [1912MS].

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." [Cf: Pamphlet 145 p. 13 para. 1] p. 271, Para. 6, [1912MS].

But there has been a class of social gatherings in \_\_\_\_\_ of an entirely different character, parties of pleasure that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honored guest, and he takes possession of those who patronize these gatherings. [Cf: Pamphlet 145 p. 13 para. 2] p. 272, Para. 1, [1912MS].

A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration: but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action. I have reason to think that some who were engaged in that scene, heartily repented of the shameful performance. [Cf: Pamphlet 145 p. 13 para. 3] p. 272, Para. 2, [1912MS].

Effect of Such Gatherings -- Many such gatherings have been presented to me I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, they do their best to forget God. The scene of pleasure is their paradise. And Heaven is looking on, seeing and hearing all. \* \* \* [Cf: Pamphlet 145 p. 13 para. 4] p. 272, Para. 3, [1912MS].

Deceptive Working of Satan -- The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods. Impressions are made upon those who hear these things, similar to that made upon Herod when the daughter of Herodias danced before him. All these transactions are recorded in the books of heaven;

and at the last great day they will appear in their true light before the guilty ones. Then all will discern in them the alluring, deceptive workings of the devil, to lead them into the broad road and the wide gate that open to their ruin. [Cf: Pamphlet 145 p. 14 para. 1] p. 272, Para. 4, [1912MS].

Professed Christians as Decoys of Satan -- Satan has been multiplying his snares in -----; and professed Christians who are superficial in character and religious experience are used by the tempter as his decoys. This class are always ready for the gatherings for pleasure or sport, and their influence attracts others. Young men and women who have tried to be Bible Christians are persuaded to join the party, and they are drawn into the ring. They did not prayerfully consult the divine standard, to learn what Christ had said in regard to the fruit to be borne on the Christian tree. They do not discern that these entertainments are really Satan's banquet, prepared to keep souls from accepting the call to the marriage supper of the Lamb; they prevent them from receiving the white robe of character, which is the righteousness of Christ. They become confused as to what it is right for them as Christians to do. They do not want to be thought singular, and naturally incline to follow the example of others. Thus they come under the influence of those who have never had the divine touch on heart or mind. \* \* \* [Cf: Pamphlet 145 p. 14 para. 2] p. 272, Para. 5, [1912MS].

True Attitude of the Christian -- The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight. [Cf: Pamphlet 145 p. 15 para. 1] p. 273, Para. 1, [1912MS].

Those who are seeking the righteousness of Christ will be dwelling upon the themes of the great salvation. The Bible is the storehouse that supplies their souls with nourishing food. They meditate upon the incarnation of Christ, they contemplate the great sacrifice made to save them from perdition, to bring in pardon, peace, and everlasting righteousness. The soul is aglow with these grand and elevating themes. Holiness and truth, grace and righteousness, occupy the thoughts. Self dies, and Christ lives in His servants. In contemplation of the word, their hearts burn within them, as did the hearts of the two disciples while they went to Emmaus, and Christ walked with them by the way, and opened to them the scriptures concerning Himself. [Cf: Pamphlet 145 p. 15 para. 2] p. 273, Para. 2, [1912MS].

How few realize that Jesus, unseen, is walking by their side! How ashamed many would be to hear His voice speaking to them, and to know that He heard all their foolish, common talk! And how many hearts would burn with holy joy if they only knew that the Saviour was by their side, that the holy atmosphere of His presence was surrounding them, and they were feeding on the bread of life! How pleased the Saviour would be to hear His followers talking of His precious lessons of instruction, and to know that they had a relish for holy things! [Cf: Pamphlet 145 p. 15 para. 3] p. 273, Para. 3, [1912MS].

When the truth abides in the heart, there is no place for criticism of God's servants, or for picking flaws with the message He sends. That

which is in the heart will flow from the lips. It cannot be repressed. The things that God has prepared for those that love Him, will be the theme of conversation. The love of Christ is in the soul as a well of water, springing up into everlasting life, sending forth living streams, that bring life and gladness wherever they flow. [Cf: Pamphlet 145 p. 16 para. 1] p. 273, Para. 4, [1912MS].

Youth cannot be made as sedate and grave as old age, the child as sober as the sire. While sinful amusements are condemned, as they should be, let parents, teachers, and guardians of youth provide in their stead innocent pleasures, which will not taint or corrupt the morals. Do not bind down the young to rigid rules and restraints that will lead them to feel themselves oppressed, and to break over and to rush into paths of folly and destruction. With a firm, kindly, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view.-- Review and Herald, Vol. 61. No. 49. 1884 . [Cf: Pamphlet 145 p. 16 para. 2] p. 273, Para. 5, [1912MS].

Would it not be well for us to observe holidays unto God, when we could revive in our minds the memory of His dealing with us? Would it not be well to consider His past blessings, to remember the impressive warnings that have come home to our souls, so that we shall not forget God? [Cf: Pamphlet 145 p. 16 para. 3] p. 273, Para. 6, [1912MS].

The world has many holidays, and men become engrossed with games, with horse-races, with gambling, smoking, and drunkenness. They show plainly under what banner they are standing. They make it evident that they do not stand under the banner of the Prince of life, but that the prince of darkness rules and controls them. [Cf: Pamphlet 145 p. 17 para. 1] p. 274, Para. 1, [1912MS].

Shall not the people of God more frequently have holy convocations in which to thank God for His rich blessings? Shall we not find time in which to praise Christ for His rest, peace, and joy, and make manifest by daily thanksgiving that we appreciate the great sacrifice made in our behalf, that we may be partakers of the divine nature? Shall we not speak of the prospective rest in the paradise of God, and tell of the honor and glory in store for the servants of Jehovah? "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places." We are homeward-bound, seeking a better country, even a heavenly. [Cf: Pamphlet 145 p. 17 para. 2] p. 274, Para. 2, [1912MS].

Excitement and Enthusiasm -- The world is full of excitement. Men act as though they had gone mad over low, cheap, unsatisfying things. How excited have I seen them over the result of a cricket match! I have seen the streets in Sydney densely crowded for blocks, and on inquiring what was the occasion of the excitement, was told that it was because some expert player of cricket had won the game. I felt disgusted. Why are not the chosen of God more enthusiastic? They are striving for an immortal crown, striving for a home where there will be no need of the light of the sun or moon, or of lighted candle; for the Lord God giveth them light, and they shall reign forever and ever. They will have a life that measures with the life of God; but the candle of the "Special Testimonies On Education," Pp. 80-83. wicked shall be put out in

ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father. [Cf: Pamphlet 145 p. 17 para. 3] p. 274, Para. 3, [1912MS].

The Holy Watcher in our Schools -- Why should we not expect the Holy Watcher to come into our schools? Our youth are there to receive an education so that they may do all in their power to acquire a knowledge of the most high God, and to make Him known as the only true God. They are there to learn how to present Christ as a sin-pardoning Saviour. They are there to gather up precious rays of light, in order that they may diffuse light again. They are there to show forth the loving-kindness of the Lord, to speak of His glory, to sound forth the praises of Him who hath called us out of darkness into His marvelous light. [Cf: Pamphlet 145 p. 18 para. 1] p. 274, Para. 4, [1912MS].

Those who are faithful will be clothed with white robes, will have palms of victory in their hands, and will stand in the heavenly courts. John says, "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." [Cf: Pamphlet 145 p. 18 para. 2] p. 274, Para. 5, [1912MS].

Again and again the heavenly messenger has been sent to the school. When his presence has been acknowledged, the darkness has fled away, and the light has shone forth, and hearts have been drawn to God. The last words spoken by Christ to John were, "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." When we respond to God, and say, "Lord, we come," then with joy will we draw water out of the wells of salvation. [Cf: Pamphlet 145 p. 18 para. 3] p. 275, Para. 1, [1912MS].

Festivals of Rejoicing -- Shall we not keep holy festivals unto God? Shall we not show that we have some enthusiasm in His service? With the grand, ennobling theme of salvation before us, shall we be as cold as statues of marble? If men can become so excited over a match game of cricket, or a horse-race, or over foolish things that bring no good to any one, shall we be unmoved when the plan of salvation is unfolded before us? Let the school and the church henceforth have festivals of rejoicing unto the Lord. [Cf: Pamphlet 145 p. 19 para. 1] p. 275, Para. 2, [1912MS].

I do not recommend pleasure parties where young people assemble together for mere amusement, to engage in cheap, nonsensical talk, and where loud, boisterous laughter is to be heard. I do not recommend this kind of gathering, where there is a letting down of dignity, and the scene is one of weakness and folly. [Cf: Pamphlet 145 p. 19 para. 2] p. 275, Para. 3, [1912MS].

Satan's Fascinations -- Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations. Instead of being afraid to continue their association with girls whose depth of mind is easily measured, whose character is of a cheap order, they become enamoured of them, and

enter into an engagement. Satan knows that if these young men enter into an engagement with cheap-minded, pleasure-loving, worldly-minded, irreligious young women, they will bind themselves to stumbling-blocks. Their usefulness will be largely crippled, if not utterly destroyed. Even if the young men themselves succeed in making an unreserved surrender to God, yet they will find that they are greatly crippled by being bound to an untrained, undisciplined, unchristlike wife who is dead to God, dead to piety, and dead to true holiness. Their lives will prove unsatisfying and unhappy. [Cf: Pamphlet 145 p. 19 para. 3] p. 275, Para. 4, [1912MS].

Gatherings for amusement confuse faith, and make the motive mixed and uncertain. The Lord accepts no divided heart. He wants the whole man. He made all there is of man. He offered a complete sacrifice to redeem the body and soul of man. That which He requires of those whom He has created and redeemed, is summed up in these words. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. \* \* \* Thou shalt love thy neighbor as thyself." God will accept nothing less than this. [Cf: Pamphlet 145 p. 20 para. 1] p. 275, Para. 5, [1912MS].

If the students who attend our colleges would be firm and maintain integrity, if they would not associate with those who walk in the paths of sin, nor be charmed by their society, like Daniel they would enjoy the favor of God. If they would discard unprofitable amusements and indulgence of appetite, their minds would be clear for the pursuit of knowledge. They would thus gain a moral power that would enable them to remain unmoved when assailed by temptation. [Cf: Pamphlet 145 p. 20 para. 2] p. 276, Para. 1, [1912MS].

It is a continual struggle to be always on the alert to resist evil; but it pays to obtain one victory after another over self and the powers of darkness. And if the youth are proved and tested, as was Daniel, what honor can they reflect to God by their firm adherence to the right!-- Review and Herald, Vol. 61, No. 35, 1884 . [Cf: Pamphlet 145 p. 20 para. 3] p. 276, Para. 2, [1912MS].

Recreation is needful to those who are engaged in physical labor, and is still more essential for those whose labor is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind laboring constantly and excessively, even upon religious themes. There are amusements, such as dancing, card-playing, chess, checkers, etc., which we cannot approve, because Heaven condemns them. These amusements open the door for great evil. They are not beneficial in their tendency, but have an exciting influence, producing in some minds a passion for those plays which lead to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place. [Cf: Pamphlet 145 p. 21 para. 1] p. 276, Para. 3, [1912MS].

I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good

and happiness in view. [Cf: Pamphlet 145 p. 21 para. 2] p. 276, Para. 4, [1912MS].

Let several families living in a city or village unite and leave the occupations which have taxed them physically and mentally, and make an excursion into the country, to the side of a fine lake, or to a nice grove, where the scenery of nature is beautiful. They should provide themselves with plain, hygienic food, the very best fruits and grains, and spread their table under the shade of some tree, or under the canopy of heaven. The ride, the exercise, and the scenery will quicken the appetite, and they can enjoy a repast which kings might envy. [Cf: Pamphlet 145 p. 21 para. 3] p. 276, Para. 5, [1912MS].

On such occasions parents and children should feel free from care, labor, and perplexity. Parents should become children with their children, making everything as pleasant for them as possible. Let the whole day be given to recreation. [Cf: Pamphlet 145 p. 22 para. 1] p. 276, Para. 6, [1912MS].

Exercise in the open air, for those whose employment has been within doors and sedentary, will be beneficial to health. All who can, should feel it a duty to pursue this course. Nothing will be lost, but much gained. They can return to their occupations with new life and new courage to engage in their labor with zeal, and they are better prepared to resist disease.-- "Testimonies," Vol. I, pages 514, 515 . [Cf: Pamphlet 145 p. 22 para. 2] p. 277, Para. 1, [1912MS].

We are to educate the youth to exercise equally the mental and the physical powers. The healthful exercise of the whole being will give an education that is broad and comprehensive.-- MS . [Cf: Pamphlet 145 p. 22 para. 3] p. 277, Para. 2, [1912MS].

While we are seeking to refresh our spirits and invigorate our bodies, we are required of God to use all our powers at all times to the best purpose. We can, and should, conduct our recreations in such a manner that we shall be better fitted for the more successful discharge of the duties devolving upon us, and our influence will be more beneficial upon those with whom we associate. We can return from such occasions to our homes improved in mind and refreshed in body, and prepared to engage in the work anew with better hope and better courage. [Cf: Pamphlet 145 p. 22 para. 4] p. 277, Para. 3, [1912MS].

We are of that class who believe that it is our privilege every day of our lives to glorify God upon the earth; that we are not to live in this world merely for our own amusement, merely to please ourselves. We are here to benefit humanity and to be a blessing to society: and if we let our minds run in that low channel that many who are seeking only vanity and folly permit their minds to run in, how can we be a benefit to our race and generation? how can we be a blessing to society around us? We cannot innocently indulge in any amusement which will unfit us for the more faithful discharge of ordinary duties. [Cf: Pamphlet 145 p. 23 para. 1] p. 277, Para. 4, [1912MS].

Between the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of worldlings the silly

laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. We want in our gatherings to have them so conducted, and so to conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them. [Cf: Pamphlet 145 p. 23 para. 2] p. 277, Para. 5, [1912MS].

The natural mind leans toward pleasure and self-gratification. It is Satan's policy to manufacture an abundance of this. He seeks to fill the minds of men with a desire for worldly amusement, that they may have no time to ask themselves the question. How is it with my soul? The love of pleasure is infectious. Given up to this, the mind hurries from one point to another, ever seeking for some amusement. Obedience to the law of God counteracts this inclination, and builds barriers against ungodliness.-- Review and Herald, Vol. 63, No. 21, 1886 . [Cf: Pamphlet 145 p. 23 para. 3] p. 277, Para. 6, [1912MS].

Notwithstanding all that has been said and written regarding the dignity of manual labor, the feeling prevails that it is degrading. The opinion of men has, in many minds, changed the order of things, and men have come to think that it is not fitting for a man who works with his hands to take his place among gentlemen. Men work hard to obtain money; and having gained wealth, they suppose that their money will make their sons gentlemen. But many such men fail to train their sons, as they themselves were trained, to hard, useful labor. Their sons spend the money earned by the labor of others, without understanding its value. Thus they misuse a talent that the Lord designed should be used to accomplish much good. [Cf: Pamphlet 145 p. 24 para. 1] p. 278, Para. 1, [1912MS].

The Lord's purposes are not the purposes of men. He did not design that men should live in idleness. In the beginning, He created man a gentleman; but though rich in all that the Owner of the universe could supply, Adam was not to be idle. No sooner was he created than his work was given him. He was to find employment and happiness in tending the things that God has created; and in response to his labor, his wants were to be abundantly supplied from the fruits of the garden of Eden. [Cf: Pamphlet 145 p. 24 para. 2] p. 278, Para. 2, [1912MS].

While our first parents obeyed God, their labor in the garden was a pleasure; and the earth yielded of its abundance for their wants. But when man departed from obedience, 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: Pamphlet 145 p. 24 para. 3] p. 278, Para. 3, [1912MS].

It was God's purpose to alleviate by toil the evil that was brought into the world by man's disobedience. By toil the temptations of Satan might be made ineffectual, and the tide of evil stayed. And though attended with anxiety, weariness, and pain, labor is still a source of happiness and development, and a safeguard against temptation. Its discipline places a check on self-indulgence, and promotes industry, purity, and firmness. Thus it becomes a part of God's great plan for our recovery from the fall. [Cf: Pamphlet 145 p. 24 para. 4] p. 278,

Para. 4, [1912MS].

The public feeling is that manual labor is degrading; yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests, without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others. Satan is playing the game of life for their souls, taking from them the talents that God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten. [Cf: Pamphlet 145 p. 25 para. 1] p. 278, Para. 5, [1912MS].

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do." [Cf: Pamphlet 145 p. 25 para. 2] p. 279, Para. 1, [1912MS].

A stagnant pool soon becomes offensive; but a flowing brook spreads health and gladness over the land. The one is a symbol of the idle, the other of the industrious. [Cf: Pamphlet 145 p. 26 para. 1] p. 279, Para. 2, [1912MS].

In God's plan for Israel, every family had a home on the land, with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of man has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist to-day. [Cf: Pamphlet 145 p. 26 para. 2] p. 279, Para. 3, [1912MS].

In Israel, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was regarded as essential for every woman. And skill in useful duties was looked upon as an honor to women of all stations in life. [Cf: Pamphlet 145 p. 26 para. 3] p. 279, Para. 4, [1912MS].

In the schools of the prophets, various industries were taught, and many of the students supported themselves by manual labor. [Cf: Pamphlet 145 p. 26 para. 4] p. 279, Para. 5, [1912MS].

The path of toil appointed to the dwellers on earth may be hard and wearisome; but it is honored by the footprints of the Redeemer, and he is safe who follows in this sacred way. By precept and example Christ



has dignified useful labor. From His earliest years, He lived a life of toil. The greater part of His earthly life was spent in patient work in the carpenter's shop at Nazareth. In the garb of a common laborer the Lord of life trod the streets of the little town in which He lived, going to and returning from His humble toil; and ministering angels attended Him as He walked side by side with peasants and laborers, unrecognized and unhonored. [Cf: Pamphlet 145 p. 26 para. 5] p. 279, Para. 6, [1912MS].

When He went forth to contribute to the support of the family by His daily toil, He possessed the same power as when on the shores of Galilee He fed five thousand hungry souls with five loaves and two fishes. But He did not employ His divine power to lessen His burdens or lighten His toil. He had taken upon Himself the form of humanity, with all its attendant ills, and He did not flinch from its severest trials. He lived in a peasant's home; He was clothed with coarse garments; He mingled with the lowly; He toiled daily with patient hands. His example shows us that it is man's duty to be industrious, and that labor is honorable. [Cf: Pamphlet 145 p. 26 para. 6] p. 279, Para. 7, [1912MS].

The things of earth are more closely connected with heaven, and are more directly under the supervision of Christ, than many realize. All right inventions and improvements have their source in Him who is wonderful in counsel and excellent in working. The skilful touch of the physician's hand, his power over nerve and muscle, his knowledge of the delicate mechanism of the body, is the wisdom of divine power to be used in behalf of the suffering. The skill with which the carpenter uses his tools, the strength with which the blacksmith makes the anvil ring, come from God. Whatever we do, wherever we are placed, He desires to control our minds, that we may do perfect work. Christianity and business, rightly understood, are not two separate things; they are one. Bible religion is to be brought into all that we do and say. Human and divine agencies are to combine in temporal as well as in spiritual achievements. They are to be united in all human pursuits, in mechanical and agricultural labors, in mercantile and scientific enterprises. [Cf: Pamphlet 145 p. 27 para. 1] p. 280, Para. 1, [1912MS].

There is but one remedy for indolence, and that is to throw off sluggishness as a sin that leads to perdition, and go to work, using the physical ability that God has given. The only cure for a useless, inefficient life is determined, persevering effort. Life is not given us to be spent in idleness or self-pleasing; before us are placed great possibilities. In the capital of strength a precious talent has been entrusted to men. This is of more value than any bank deposit, and should be more highly prized; for through the possibilities that it affords for enabling men to lead a useful, happy life, it may be made to yield interest and compound interest. It is a blessing that cannot be purchased with gold or silver, houses or land; and God requires it to be used wisely. No man has a right to sacrifice this talent to the corroding influence of inaction. All are as accountable for the capital of physical strength as for their capital of means. [Cf: Pamphlet 145 p. 27 para. 2] p. 280, Para. 2, [1912MS].

The race is not always to the swift, nor the battle to the strong, and those who are diligent in business may not always be prospered. But it is "the hand of the diligent" that "maketh rich." And while indolence

and drowsiness grieve the Holy Spirit and destroy true godliness, they also tend to poverty and want. "He becometh poor that dealeth with a slack hand." [Cf: Pamphlet 145 p. 28 para. 1] p. 280, Para. 3, [1912MS].

Judicious labor is a healthful tonic for the human race. It makes the feeble strong, the poor rich, and the wretched happy. Satan lies in ambush, ready to destroy those whose leisure gives him opportunity to insinuate himself under some attractive disguise. He is never more successful than when he comes to men in their idle hours. [Cf: Pamphlet 145 p. 28 para. 2] p. 280, Para. 4, [1912MS].

Among the evils resulting from wealth, one of the greatest is the fashionable idea that work is degrading. The prophet Ezekiel declares: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy." Here are presented before us the terrible results of idleness, which enfeebles the mind, debases the soul, and perverts the understanding, making a curse of that which was given as a blessing. It is the working man or woman who sees something great and good in life, and who is willing to bear its responsibilities with faith and hope. [Cf: Pamphlet 145 p. 28 para. 3] p. 280, Para. 5, [1912MS].

The essential lesson of contented industry in the necessary duties of life, is yet to be learned by the larger number of Christ's followers. It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field. It requires a strong spiritual nerve to bring religion into the workshop and the business office, sanctifying the details of every-day life, and ordering every transaction according to the standard of God's word. But this is what the Lord requires. [Cf: Pamphlet 145 p. 29 para. 1] p. 281, Para. 1, [1912MS].

The apostle Paul regarded idleness as a sin. He learned the trade of tent-making in its higher and lower branches, and during his ministry he often worked at this trade to support himself and others. Paul did not regard as lost the time thus spent. As he worked at his trade, the apostle had access to a class of people that he could not otherwise have reached. He showed his associates that skill in the common arts is a gift from God. He taught that even in every-day toil God is to be honored. His toil-hardened hands detracted nothing from the force of his pathetic appeals as a Christian minister. [Cf: Pamphlet 145 p. 29 para. 2] p. 281, Para. 2, [1912MS].

God designs that all shall be workers. The toiling beast of burden answers the purpose of its creation better than does the indolent man. God is a constant worker. The angels are workers: they are ministers of God to the children of men. Those who look forward to a heaven of inactivity will be disappointed; for the economy of heaven provides no place for the gratification of indolence. But to the weary and heavy-laden rest is promised. It is the faithful servant who will be welcomed from his labors to the joy of his Lord. He will lay off his armor with rejoicing, and will forget the noise of battle in the glorious rest prepared for those who conquer through the cross of Calvary. [Cf:

Pamphlet 145 p. 29 para. 3] p. 281, Para. 3, [1912MS].

In His earth-life, Christ was an example to all the human family, and He was obedient and helpful in the home. He learned the carpenter's trade, and worked with His own hands in the little shop at Nazareth. He had lived amid the glories of heaven; but He clothed His divinity with humanity, that He might associate with humanity, and reach hearts through the common avenue of sympathy. When found in fashion as a man, He humbled Himself, and worked for the recovery of the human soul by adapting Himself to the situation in which He found humanity, [Cf: Pamphlet 145 p. 30 para. 1] p. 281, Para. 4, [1912MS].

The Bible says of Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him." As He worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but gave them such exercise as would keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By precept and example, Christ has dignified useful labor. [Cf: Pamphlet 145 p. 30 para. 2] p. 281, Para. 5, [1912MS].

The time spent in physical exercise is not lost. The student who is continually poring over his books, while he takes but little exercise in the open air, does himself an injury. A proportionate exercise of all the organs and faculties of the body is essential to the best work of each. When the brain is constantly taxed while the other organs of the living machinery are inactive, there is loss of strength, physical and mental. The physical system is robbed of its healthy tone, the mind loses its freshness and vigor, and a morbid excitability is the result. [Cf: Pamphlet 145 p. 30 para. 3] p. 282, Para. 1, [1912MS].

The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit derived from being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of helpful duties, and the benefit will be greater, and a feeling of satisfaction will be realized; for such exercise carries with it the sense of helpfulness and the approval of conscience for duty well done. [Cf: Pamphlet 145 p. 31 para. 1] p. 282, Para. 2, [1912MS].

In the children and youth an ambition should be awakened to take their exercise in doing something that will be beneficial to themselves and helpful to others. The exercise that develops mind and character, that teaches the hands to be useful, and trains the young to bear their share of life's burdens, is that which gives physical strength and quickens every faculty. And there is a reward in virtuous industry, in the cultivation of the habit of living to do good. [Cf: Pamphlet 145 p. 31 para. 2] p. 282, Para. 3, [1912MS].

Now, as in the days of Israel, every youth should be instructed in the duties of practical life. Each should acquire a knowledge of some branch of manual labor, by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but from its bearing upon physical, mental, and moral development. Even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to

work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and a noble character. [Cf: Pamphlet 145 p. 31 para. 3] p. 282, Para. 4, [1912MS].

Every student should devote a portion of each day to active labor. Thus habits of industry would be formed, and a spirit of self-reliance encouraged, while the youth would be shielded from many evil and degrading practises that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator. [Cf: Pamphlet 145 p. 32 para. 1] p. 282, Para. 5, [1912MS].

Let the youth be led to understand the object of their creation,--to honor God, and bless their fellowmen. Let them see the tender love which the Father in heaven has manifested toward them, and the high destiny for which the discipline of this life is to prepare them,--the dignity and honor to which they are called, even to become the sons of God,-- and thousands would turn with contempt and loathing from the low and selfish aims and the frivolous pleasures that have hitherto engrossed them. They would learn to hate sin, and to shun it, not merely from hope of reward or fear of punishment, but from a sense of its inherent baseness,--because it would be a degrading of their God-given powers a stain upon their Godlike manhood.-- "Patriarchs and Prophets," pages 601, 602 . [Cf: Pamphlet 145 p. 32 para. 2] p. 282, Para. 6, [1912MS].

The word of God is to lie at the foundation of all the work done in our 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.-- Review and Herald, Vol. 84, No. 30, 1907 . [Cf: Pamphlet 145 p. 32 para. 3] p. 283, Para. 1, [1912MS].

These young men should remember that they are responsible for all the privileges they have enjoyed: that they are accountable for the improvement of their time, and must render an exact account for the improvement of their abilities. They may inquire. Shall we have no amusement or recreation? Shall we work, work, work, without variation? Any amusement in which they can engage asking the blessing of God upon it in faith, will not be dangerous; but any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe, but dangerous. [Cf: Pamphlet 145 p. 33 para. 1] p. 283, Para. 2, [1912MS].

A change from physical labor that has taxed the strength severely, may be very necessary for a time, that they may again engage in labor, putting forth exertion with greater success. But entire rest may not be necessary, or even be attended with the best results, so far as their physical strength is concerned. They need not, even when weary with one kind of labor, trifle away their precious moments. They may then seek to do something not so exhausting, but which will be a blessing to their mother and sisters. [Cf: Pamphlet 145 p. 33 para. 2] p. 283,

Para. 3, [1912MS].

In lightening their cares by taking upon themselves the roughest burdens they have to bear, they can find that amusement which springs from principle, and which will yield them true happiness, and their time will not be spent in trifling or in selfish indulgence. Their time may be ever employed to advantage, and they be constantly refreshed with variation, and yet be redeeming the time, so that every moment will tell with good account to some one.-- "Testimonies" Vol. III. pages 222, 223 . [Cf: Pamphlet 145 p. 33 para. 3] p. 283, Para. 4, [1912MS].

Manual Labor Not Degrading--The public feeling is that manual labor is degrading, yet men may exert themselves as much as they choose at cricket, baseball, or pugilistic contests without being regarded as degraded. Satan is delighted when he sees human beings using their physical and mental powers in that which does not educate, which is not useful, which does not help them to be a blessing to those who need their help. While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls, taking from them the talents God has given them, and placing in their stead his own evil attributes. It is his effort to lead men to ignore God. He seeks to engross and absorb the mind so completely that God will find no place in the thoughts. He does not wish people to have a knowledge of their Maker, and he is well pleased if he can set in operation games and theatrical performances that will so confuse the senses of the youth that God and heaven will be forgotten. [Cf: Pamphlet 145 p. 32a para. 1] p. 283, Para. 5, [1912MS].

One of the surest safeguards against evil is useful occupation, while idleness is one of the greatest of curses; for vice, crime, and poverty follow in its wake. Those who are always busy, who go cheerfully about their daily tasks, are the useful members of society. In the faithful discharge of the various duties that lie in their pathway, they make their lives a blessing to themselves and to others. Diligent labor keeps them from many of the snares of him who "finds some mischief still for idle hands to do."-- MS . [Cf: Pamphlet 145 p. 32a para. 2] p. 284, Para. 1, [1912MS].

Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy. [Cf: Pamphlet 145 p. 34 para. 1] p. 284, Para. 2, [1912MS].

Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations as will not dissipate the mind or debase the soul, such as will not disappoint, and leave a sad after-influence to destroy self-respect or bar the way to usefulness. If they can take Jesus with them and maintain a prayerful spirit, they are perfectly safe.-- Review and Herald, Vol. 61, No. 34, 1884 . [Cf: Pamphlet 145 p. 34 para. 2] p. 284, Para. 3, [1912MS].

Jesus "was as a pleasant sunbeam in the home circle. Faithfully and cheerfully He acted His part, doing the humble duties that He was called to do in His lowly life."-- "Christ Our Saviour," page 11 . [Cf:

Pamphlet 145 p. 34 para. 3] p. 284, Para. 4, [1912MS].

Theatrical Entertainments -- Those who bear the responsibility at the sanitarium should be exceedingly guarded that the amusements shall not be of a character to lower the standard of Christianity, bringing this institution down upon a level with others, and weakening the power of true godliness in the minds of those who are connected with it. [Cf: Pamphlet 145 p. 34 para. 4] p. 284, Para. 5, [1912MS].

Worldly or theatrical entertainments are not essential for the prosperity of the sanitarium or for the health of the patients. The more they have of this kind of amusements, the less will they be pleased unless something of the kind shall be continually carried on. The mind is in a fever of unrest for something new and exciting, the very thing it ought not to have. And if these amusements are once allowed, they are expected again, and the patients lose their relish for any simple arrangement to occupy the time. Repose, rather than excitement, is what many of the patients need. [Cf: Pamphlet 145 p. 35 para. 1] p. 284, Para. 6, [1912MS].

As soon as these entertainments are introduced, the objections to theater-going are removed from many minds, and the plea that moral and high-toned scenes are to be acted at the theater, breaks down the last barrier. \* \* \* [Cf: Pamphlet 145 p. 35 para. 2] p. 284, Para. 7, [1912MS].

Formation of Habits -- When there has been a departure from the right path, it is difficult to return. Barriers have been removed, safeguards broken down. One step in the wrong direction prepares the way for another. \* \* \* What we do once we more readily and naturally do again; and to go forward in a certain path, be it right or wrong, is more easy than to start. It takes less time and labor to corrupt our ways before God than to engraft upon the character habits of righteousness and truth. \* \* \* [Cf: Pamphlet 145 p. 35 para. 3] p. 285, Para. 1, [1912MS].

Maladies of the Soul -- The managers of the sanitarium may as well conclude at once that they will never be able to satisfy that class of minds that can find happiness only in something new and exciting. To many persons this has been the intellectual diet during their lifetime. There are mental as well as physical dyspeptics. Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the well-spring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease, satisfying joys will give vigor to the mind, and health and vital energy to the body. [Cf: Pamphlet 145 p. 35 para. 4] p. 285, Para. 2, [1912MS].

If physicians and workers flatter themselves that they are to find a panacea for the varied ills of their patients by supplying them with a round of amusements similar to those which have been the curse of their lives, they will be disappointed. Let not these entertainments be placed in the position which the living Fountain should occupy. The hungry, thirsty soul will continue to hunger and thirst as long as it partakes of these unsatisfying pleasures. But those who drink of the living water will thirst no more for frivolous, sensual, exciting amusements. The ennobling principles of religion will strengthen the

mental powers, and will destroy a taste for the gratifications.--  
Testimonies." Vol. IV, pages 577-579 . [Cf: Pamphlet 145 p. 36 para. 1]  
p. 285, Para. 3, [1912MS].

A Reformatory work -- The success of the sanitarium depends upon its  
maintaining the simplicity of godliness, and shunning the world's  
follies in eating, drinking, dressing, and amusements. It must be  
reformatory in all its principles. Let nothing be invented to satisfy  
the wants of the soul, and take the room and time which Christ and His  
service demand; for this will destroy the power of the institution as  
God's instrumentality to convert poor, sin-sick souls, who, ignorant of  
the way of life and peace, have sought for happiness in pride and vain  
folly.-- "Testimonies." Vol. IV, page 586 . [Cf: Pamphlet 145 p. 36  
para. 2] p. 285, Para. 4, [1912MS].

Sanitarium, Calif., July 5, 1912. To the Sanitarium Family at St.  
Helena: My Brethren And Sisters,-- Last night after I had retired to  
rest a strange depression came over me, and for a long time I was  
unable to sleep. [Cf: Pamphlet 145 p. 37 para. 1] p. 285, Para. 5,  
[1912MS].

Then I seemed to be talking with companies of our people,--to a little  
group here, and a little group there, and a little group somewhere  
else. I was saying to them. You do not need to plan for unholy  
amusements. When your life is hid with Christ in God, you will find in  
Him all the enhancement that you need. Words like these had been spoken  
to me. [Cf: Pamphlet 145 p. 37 para. 2] p. 285, Para. 6, [1912MS].

As I passed from one group to another, I experienced disappointment  
after disappointment. There was revealed in each company a desire for  
foolish pleasure. Men and women, acting like children, seemed to have  
forgotten their responsibility to glorify God. I saw the foolish  
actions, and heard the foolish words that were spoken. And I saw how  
the Spirit of God was grieved, and the Lord dishonored. While God and  
angels were working by every possible means for the upbuilding of the  
kingdom of heaven in earth in truth and righteousness, those who should  
have been standing as heaven's representatives were taking a low level  
and dishonoring their Redeemer's name. [Cf: Pamphlet 145 p. 37 para. 3]  
p. 286, Para. 1, [1912MS].

I said to some, You should bear in mind that as God's professed people  
you are called to reach a high standard. The Lord cannot be glorified  
by such a course as you are now pursuing. He bids us glorify Him in our  
body, and in our spirit, which are His. I do not know with what words  
to describe these scenes, or what character to give them: but I know  
that in participating in them you are lessening your influence for  
righteousness; you are displeasing the Lord; you are setting an example  
that none can safely follow. [Cf: Pamphlet 145 p. 37 para. 4] p. 286,  
Para. 2, [1912MS].

I was cited to the words of inspiration with which Paul voiced his  
hope for those who had been won to the gospel in Thessalonica. "We pray  
always for you," he declared, "that our God would count you worthy of  
this calling, and fulfil all the good pleasure of His goodness, and the  
work of faith with power: that the name of our Lord Jesus Christ may be  
glorified in you, and ye in Him, according to the grace of our God and  
the Lord Jesus Christ." The example of these converts to the faith

would tell more for the glory of God than all the preaching of Paul and his fellow-laborers. And so the consistent course of believers in this age will do more to magnify the power of truth than all the sermons of our ministers. [Cf: Pamphlet 145 p. 38 para. 1] p. 286, Para. 3, [1912MS].

At the camp-meeting that has just closed at Santa Rosa, truths were presented and instruction given, which, if appropriated and rightly used, would work transformations in the church, and would change the atmosphere in the home, aiding parents in giving the right mould to the characters of the children and youth. It would change the relations of many of the workers in our institutions, enabling them to bear testimony for the truth in consistent, devoted lives. The impressions made by the camp-meeting were good. I feel sad that any should come from that meeting to take part in scenes that could not fail to remove the impressions of the Spirit from the mind. My heart is burdened as I think of such experiences being repeated after such good instruction had been given. [Cf: Pamphlet 145 p. 38 para. 2] p. 286, Para. 4, [1912MS].

Examples of Good Works -- All sanitarium workers, and parents, and ministers should realize their responsibility to God to be themselves patterns of what they desire the youth to become. "For their sakes I sanctify Myself." Christ declared, "that they also might be sanctified through the truth." So those to whom the youth look for direction and a godly example should sanctify themselves. Paul directed Timothy, "Be thou an example of the believers." This is instruction to the workers in every institution. If they are learning of Christ daily, they will never forget how potent for good is the influence of right example. But if they are seeking only to amuse and please themselves, they set for themselves and for those within the range of their influence a low standard. Such a course can only end eventually in the yielding up of their faith. [Cf: Pamphlet 145 p. 38 para. 3] p. 286, Para. 5, [1912MS].

How can gospel believers act in such a way as to encourage those with whom they associate in frivolity and pleasure-loving, and spend their time in acting out the foolishness of the sinner? Do they not know that angels of God are standing by, making a record of their words and actions? I saw angels of God writing, and I looked to see what they had written. I read these words: None of these things will give you spiritual strength, but will lessen your influence for righteousness. [Cf: Pamphlet 145 p. 39 para. 1] p. 287, Para. 1, [1912MS].

"I was directed to the words of Paul to Timothy: "Be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. \* \* \* Hold fast the form of sound words, which thou hast heard of me in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." [Cf: Pamphlet 145 p. 39 para. 2] p. 287, Para. 2, [1912MS].

"Be strong in the grace that is in Christ Jesus. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore



endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. The husbandman that laboreth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things." [Cf: Pamphlet 145 p. 39 para. 3] p. 287, Para. 3, [1912MS].

Warning And Appeal -- I was given words of warning and appeal to parents and ministers. Turning from one to another, I told them of their need of being converted daily, of the great importance of having the Spirit of God resting upon them. I said, My brethren and sisters, we have no time to spend in glorifying the enemy of all righteousness. Individually we are to strive for the mastery over all foolishness; we are to strengthen our souls by training our minds to dwell upon the sound, sensible truths of the word of God, that when the enemy seeks to take possession of the mind and to lead us into sin, we shall have strength to act like Christians. If we will let the Spirit of God make its impression on our minds, and will yield our lives to His control, we shall not dishonor God before the world. [Cf: Pamphlet 145 p. 40 para. 1] p. 287, Para. 4, [1912MS].

I asked the youth and those more advanced in years what impression such scenes were likely to make on the minds of unbelievers; what influence this folly would have upon those to whom it was their privilege to minister the things of eternal life. [Cf: Pamphlet 145 p. 40 para. 2] p. 287, Para. 5, [1912MS].

As I spoke with great earnestness, pointing them to their privileges as sons and daughters of God, some were overcome with a sense of their wrong-doing. And as the conviction of the Spirit of God came upon them, they fell on their knees and prayed for forgiveness. [Cf: Pamphlet 145 p. 40 para. 3] p. 287, Para. 6, [1912MS].

When I awoke, I supposed that these things presented to me related to something that would transpire in the future; and I thought I would wait before saying anything to my brethren. I had not heard of anything that was going on at the sanitarium the day before; but I felt discouraged and disappointed. [Cf: Pamphlet 145 p. 41 para. 1] p. 288, Para. 1, [1912MS].

The gatherings together in our institutions should never be of such a nature as to give the stamp of pleasure-loving and worldliness. There is enough of foolishness in the world. It should be the endeavor of the workers, not to encourage a delight in these things in those who come to our institutions, but to learn how to fill the mind with the things of God. Our ministers need to work during the vacation time to strengthen and steady the minds of the youth. [Cf: Pamphlet 145 p. 41 para. 2] p. 288, Para. 2, [1912MS].

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God: having a form of godliness, but denying the power thereof." The class will be developed among us as a

people as well as in the world. Great, then, is the need that we stand in that position where every jot of our powers may be used to magnify God and His truth. [Cf: Pamphlet 145 p. 41 para. 3] p. 288, Para. 3, [1912MS].

"Speak thou the things which become sound doctrine," the apostle enjoins: "that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young man 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 cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Cf: Pamphlet 145 p. 41 para. 4] p. 288, Para. 4, [1912MS].

Recent experiences in our colleges and sanitariums lead me to present again instruction that the Lord gave me for the teachers and students in our school at Cooranbong, Australia. [Cf: Pamphlet 145 p. 42 para. 1] p. 288, Para. 5, [1912MS].

In April, 1900, a holiday was appointed at the Avondale school for Christian workers. The program for the day provided for a meeting in the chapel in the morning, at which I and others addressed the students, calling their attention to what God had wrought in the building up of this school, and to their privilege and opportunities as students. [Cf: Pamphlet 145 p. 42 para. 2] p. 288, Para. 6, [1912MS].

After the meeting, the remainder of the day was spent by the students in various games and sports, some of which were frivolous, rude, and grotesque. [Cf: Pamphlet 145 p. 42 para. 3] p. 289, Para. 1, [1912MS].

During the following night, I seemed to be witnessing the performances of the afternoon. The scene was clearly laid out before me, and I was given a message for the manager and teachers of the school. [Cf: Pamphlet 145 p. 42 para. 4] p. 289, Para. 2, [1912MS].

I was shown that in the amusements carried on on the school grounds that afternoon, the enemy gained a victory, and teachers were weighed in the balances and found wanting. I was greatly distressed and burdened to think that those standing in responsible positions should open the door and, as it were, invite the enemy in; for this they did in permitting the exhibitions that took place. As teachers, they should have stood firm against giving place to the enemy in any such line. But what they permitted, they marred their record, and grieved the Spirit of God. The students were encouraged in a course the effects of which were not easily effaced. There is no end to the path of vain amusements, and every step taken in it is a step in a path which Christ has not traveled. [Cf: Pamphlet 145 p. 42 para. 5] p. 289, Para. 3, [1912MS].

This introduction of wrong plans was the very thing that should have been jealously guarded against. The Avondale school was established, not to be like the schools of the world, but, as God revealed, to be a

pattern school. And since it was to be a pattern school, those in charge of it should have perfected everything after God's plan, discarding all that was not in harmony with His will. Had their eyes been anointed with the heavenly eyesalve, they would have realized that they could not permit the exhibition that took place that afternoon, without dishonoring God. [Cf: Pamphlet 145 p. 43 para. 1] p. 289, Para. 4, [1912MS].

On Wednesday morning when I spoke to the students and to the others who had assembled, the words that the Lord gave me to speak, I did not know anything of what was to take place afterward; for no intimation of it had come to me. How could those at the head of the school harmonize with the words spoken, the proceedings that followed, which were of a character to make of no effect the instruction that had just come to them from God? If their perceptions had not been greatly beclouded, they would have understood this instruction as rebuking all such proceedings. [Cf: Pamphlet 145 p. 43 para. 2] p. 289, Para. 5, [1912MS].

I felt deeply the importance of the words that the Lord gave me at this time for teachers and students. This instruction presented before the students duties of the highest order; and to efface by the amusements afterward entered into, the good impressions made, was virtually saying, We want not Thy way, O God; we want our own way; we want to follow our own wisdom. [Cf: Pamphlet 145 p. 43 para. 3] p. 289, Para. 6, [1912MS].

In the night season I was a witness to the performance that was carried on on the school grounds. The students who engaged in the grotesque mimicry that was seen, acted out the mind of the enemy, some in a very unbecoming manner. A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations. [Cf: Pamphlet 145 p. 44 para. 1] p. 290, Para. 1, [1912MS].

There were more than visible spectators on the ground. Satan and his angels were there, making impressions on human minds. Angels of God, who minister to those who shall be heirs of salvation, were also present, not to approve, but to disapprove. There were ashamed that such an exhibition should be given by the professing children of God. The forces of the enemy gained a decided victory, and God was dishonored. He who gave His life to refine, ennoble, and sanctify human beings was grieved at the performance. [Cf: Pamphlet 145 p. 44 para. 2] p. 290, Para. 2, [1912MS].

Hearing a voice, I turned to see who spoke to me. Then with dignity and solemnity One said, Is this the celebration for the anniversary of the opening of the school? Is this the gratitude offering you present to God for the blessings He has given you? The world could render as acceptable an offering on this memorial occasion. The teachers are making the same mistake that has been made over and over again. They should learn wisdom from the experiences of the past. The careless, godless world can offer an abundance of such offerings as these, in a much more acceptable manner. [Cf: Pamphlet 145 p. 44 para. 3] p. 290, Para. 3, [1912MS].

Turning to the teachers, He said, You have made a mistake the effects of which it will be hard to efface. The Lord God of Israel is not glorified in the school. If at this time the Lord should permit your life to end, many would be lost, eternally separated from God and the righteous. [Cf: Pamphlet 145 p. 44 para. 4] p. 290, Para. 4, [1912MS].

The Consequence of One Departure from Right -- These things are a repetition of the course of Aaron, when at the foot of Sinai he allowed the first beginning of wrong by permitting a spirit of reveling and commonness to come into the camp of Israel. Moses was in the mount with God and Aaron had been left in charge. He showed his weakness by not standing firmly against the propositions of the people. He could have exercised his authority to hold the congregation back from wrong-doing, but just as in his home he failed with his children, so he showed the same defective administration in his management of Israel. His weakness as a general was seen in his desire to please the people, even at the sacrifice of principle. He lost his power of command at the very first permission that he gave, which allowed them to go contrary to God's commands in the least particular. And as a result, the spirit of idolatry came in, and the current set in motion could not be stayed until stern and decisive measures had been taken. [Cf: Pamphlet 145 p. 45 para. 1] p. 290, Para. 5, [1912MS].

It took time and a vast amount of labor and sorrow to wipe out the influence of the proceedings at the Avondale school on that Wednesday afternoon. But the experience was a lesson that helped those in charge of the school to realize the tendency of such amusements. [Cf: Pamphlet 145 p. 45 para. 2] p. 291, Para. 1, [1912MS].

What an exhibition was this to be reported by the students to their distant friends and acquaintances! It was a witness that showed, not what God had accomplished in the school, but what Satan had accomplished. Serious is the consequence of even one such departure from the instruction that God has given concerning our schools. Once the barriers are broken down, the advance of the enemy will be marked, unless the Lord shall humble hearts, and convert minds. [Cf: Pamphlet 145 p. 45 para. 3] p. 291, Para. 2, [1912MS].

The effort to regain that which was lost by the proceedings of that afternoon cost the teachers much labor. They were severely tried. With the students there was seen a desire for further pleasure, and less regard for the instruction of God's word. The Lord of heaven was thus dishonored, and the indulgence of the desires of the human heart in sin and love of pleasure, was the education received. [Cf: Pamphlet 145 p. 46 para. 1] p. 291, Para. 3, [1912MS].

Let those who are educating the youth govern themselves according to the high and holy principles that Christ has given in His word. Let them remember that, as far as possible, they are to recover the ground that has been lost, that they may bring into our schools the spirituality that was seen in the schools of the prophets. [Cf: Pamphlet 145 p. 46 para. 2] p. 291, Para. 4, [1912MS].

The Bible as a Counselor -- Teachers need an intimate acquaintance with the word of God. The Bible, and the Bible alone, should be their counselor. The word of God is as the leaves of the tree of life. Here is met every want of those who love its teachings and bring them into

the practical life. Many of the students who come to our schools are unconverted, though they may have been baptized. They do not know what it means to be sanctified through a belief of the truth. They should be taught to search and understand the Bible, to receive its truths into the heart and carry them out in the daily life. Thus they will become strong in the Lord; for spiritual sinew and muscle are nourished by the bread of life. [Cf: Pamphlet 145 p. 46 para. 3] p. 291, Para. 5, [1912MS].

The Lord desires His stewards to discharge their duties faithfully, in His name and in His strength. By believing His word and acting upon its teachings, they may go on conquering and to conquer. But when men depart from the principles of righteousness, they conceive a high opinion of their own goodness and abilities, and unconsciously they exalt themselves. The Lord allows such ones to walk alone, to follow their own way. Thus He gives them opportunity to see themselves as they are, and to manifest to others their weakness. He is seeking to teach them that the Lord's way is always to be closely followed, that His word is to be taken as it reads, and that men are not to devise and plan according to their own judgment, irrespective of His counsel. [Cf: Pamphlet 145 p. 46 para. 4] p. 291, Para. 6, [1912MS].

Our schools are to be as the schools of the prophets. In them the truths of the Bible are to be earnestly studied. If rightly brought before the mind, and thoughtfully dwelt upon, these truths will give the students a desire for that which is infinitely higher than worldly amusement. As they draw near to God, becoming partakers of the divine nature, earth-born amusements will sink into nothingness. The minds of the students will take a higher turn, and beholding the character of Jesus, they will strive to be like Him. [Cf: Pamphlet 145 p. 47 para. 1] p. 292, Para. 1, [1912MS].

Useful Employment Versus Selfish Pleasure -- Students are sent to our schools to receive an education that will enable them to go forth as workers in God's cause. Satan would lead them to believe that amusements are necessary to physical health, but the Lord has declared that the better way is for them to get physical exercise through manual training, and by letting useful employment take the place of selfish pleasure. The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and mind, such as will make students efficient in helping themselves and others. In the place of providing diversions that merely amuse, arrangements should be made for exercises that will be productive of good. [Cf: Pamphlet 145 p. 47 para. 2] p. 292, Para. 2, [1912MS].

God bestows talents upon men, not that these talents may lie unused or be employed in self-gratification, but that they may be used to bless others. God grants men the gift of time for the purpose of promoting His glory. When this time is used in selfish pleasure, the hours thus spent are lost for all eternity. [Cf: Pamphlet 145 p. 48 para. 1] p. 292, Para. 3, [1912MS].

The Lord calls upon all who claim to have received Christ as their personal Saviour, to obey the words, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." "We are laborers together with God; ye are God's husbandry, ye are God's building." "Ye also, as lively stones, are built up a spiritual house,

an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." [Cf: Pamphlet 145 p. 48 para. 2] p. 292, Para. 4, [1912MS].

Plans should be devised for keeping patients out of doors. For those who are able to work, let some pleasant, easy employment be provided. Show them how agreeable and helpful this outdoor work is. Encourage them to breathe the fresh air. Teach them to breathe deeply, and in breathing and speaking, to exercise the abdominal muscles. This is an education that will be invaluable to them. [Cf: Pamphlet 145 p. 48 para. 3] p. 292, Para. 5, [1912MS].

Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. Let patients have flower beds to care for, or work to do in the orchard or vegetable garden. As they are encouraged to leave their rooms and spend time in the open air, cultivating flowers or doing some other light, pleasant work, their attention will be diverted from themselves and their sufferings.-- "Ministry of Healing." pages 264, 265. [Cf: Pamphlet 145 p. 48 para. 4] p. 292, Para. 6, [1912MS].

Physical exercise and labor combined have a happy influence upon the mind, strengthen the muscles, improve the circulation, and give the invalid the satisfaction of knowing his own power of endurance; whereas, if he is restricted from healthful exercise and physical labor, his attention is turned to himself. He is in constant danger of thinking himself worse than he really is, and of having established within him a diseased imagination, which causes him continually to fear that he is overtaxing his powers of endurance. As a general thing, if he would engage in some well-directed labor, using his strength and not abusing it, he would find that physical exercise would prove a more powerful and effective agent in his recovery than even the water treatment he is receiving.-- "Testimonies," Vol. IV, page 94. [Cf: Pamphlet 145 p. 49 para. 1] p. 293, Para. 1, [1912MS].

Such mental exercise as playing cards, chess, and checkers, excites and wearies the brain and hinders recovery: while light and pleasant physical labor will occupy the time, improve the circulation, relieve and restore the brain, and prove a decided benefit to the health. But take from the invalid all such employment, and he becomes restless, and, with a diseased imagination, views his case as much worse than it really is, which tends to imbecility. [Cf: Pamphlet 145 p. 49 para. 2] p. 293, Para. 2, [1912MS].

For years I have from time to time been shown that the sick should be taught that it is wrong to suspend all physical labor in order to regain health. In thus doing the will becomes dormant, the blood moves sluggishly through the system, and constantly grows more impure. Where the patient is in danger of imagining his case worse than it really is, indolence will be sure to produce the most unhappy results. Well-regulated labor gives the invalid the idea that he is not totally useless in the world, that he is, at least, of some benefit. This will afford him satisfaction, give him courage, and impart to him vigor, which vain mental amusements can never do. -- "Testimonies," Vol. I,

page 555 . [Cf: Pamphlet 145 p. 49 para. 3] p. 293, Para. 3, [1912MS].

In each one of our schools Satan will seek to become the guide of teachers and students. He will introduce the thought that amusements are essential. He would be pleased to have students who are preparing to become missionaries, accept the idea that amusements are essential to health. [Cf: Pamphlet 145 p. 50 para. 1] p. 293, Para. 4, [1912MS].

But the Lord has provided a better way. He has given us useful employments for the development of health, and these useful employments will also qualify students to be a help to themselves and to others.-- Review and Herald, Vol. 75, No. 43, 1898. [Cf: Pamphlet 145 p. 50 para. 2] p. 293, Para. 5, [1912MS].

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 made 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 graces of Christ will be so apparent in his life, that the world will take knowledge of him that he has been with Jesus and learned of Him. [Cf: Pamphlet 145 p. 50 para. 3] p. 293, Para. 6, [1912MS].

"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.-- MS., 1907 . [Cf: Pamphlet 145 p. 51 para. 1] p. 294, Para. 1, [1912MS].

Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility. Think of what Christ accomplished during His earthly ministry. How earnest, how untiring, were His efforts! He allowed nothing to turn Him aside from the work given Him. Are we following in His footsteps? He gave up all to carry out God's plan of mercy for the fallen race. In the fulfilment of the purpose of heaven He became obedient unto death, even the death of the cross. He who had had no communion with sin, who had known nothing of it, came to this world, and took upon His sinless soul the guilt of sinful man, that sinners might stand justified before God. He grappled with temptation, overcoming in our behalf. The Son of God, pure and unsullied, bore the penalty of transgression, and received the stroke of death that brought deliverance to the race. [Cf: Bible Training School 03-01-12 para. 01] p. 294, Para. 2, [1912MS].

It was Christ's joy to help those in need of help, to rescue the perishing, to seek the lost, to lift up the bowed down, to heal the sick, to speak words of sympathy and consolation to the sorrowing and

the distressed. The more fully we are imbued with His Spirit, the more earnestly we shall work for those around us, and the more we do for others, the greater will be our love for the work, and the greater our delight in following the Master. Our hearts will be filled with the love of God, and with earnestness and convincing power we shall speak of the crucified Saviour. [Cf: Bible Training School 03-01-12 para. 02] p. 294, Para. 3, [1912MS].

As our people engage in earnest work for the Master, murmuring and complaints will cease. Many will be aroused from the despondency that is ruining them body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The testimonies that they bear will not be dark and gloomy, but full of joy and courage. Instead of thinking and talking about the faults of their brethren and sisters, and about their own trials, they will think and talk of the love of Christ, and will strive earnestly to become efficient workers for Him. [Cf: Bible Training School 03-01-12 para. 03] p. 294, Para. 4, [1912MS].

The secret of winning souls can be learned only from the Great Teacher. As the dew and the still showers fall gently on the withering plant, so our words are to fall gently and lovingly on the souls we are seeking to win. We are not to wait till opportunities come to us; we are to seek for them, keeping the heart uplifted in prayer, that God may help us to speak the right word at the right time. When an opportunity presents itself, let no excuse lead you to neglect it; for its improvement may mean the salvation of a soul from death. [Cf: Bible Training School 03-01-12 para. 04] p. 294, Para. 5, [1912MS].

As laborers together with God, we need to draw nigh unto Him, that we may have the divine touch. We need to drink deeply and continuously at the fountain of living water, that we may have power to persuade those who are athirst to "take of the water of life freely." [Cf: Bible Training School 03-01-12 para. 05] p. 295, Para. 1, [1912MS].

There are many ways of working for Christ. Human hands may never have been laid on you in ordination, but God can give you fitness for His service. He can work through you to the saving of souls. If, having learned in the school of Christ, you are meek and lowly in heart, He will give you words to speak for Him. Ask, and receive the Holy Spirit. But remember that the Spirit is given only to those who are consecrated, who deny self, lifting the cross [Cf: Bible Training School 03-01-12 para. 06] p. 295, Para. 2, [1912MS].

Individual, constant, united efforts will bring the reward of success. Those who desire to do a great deal of good in our world, must be willing to do it in God's way, by doing little things. He who dreams of reaching the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything. [Cf: Bible Training School 03-01-12 para. 07] p. 295, Para. 3, [1912MS].

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of some great work, and wins for His children a good report, giving character to their efforts. Those who are true and faithful to their divinely-appointed duties are not fitful, but steadfast in purpose, pressing their way through evil, as well as good, reports. They are



instant in season and out of season. [Cf: Bible Training School 03-01-12 para. 08] p. 295, Para. 4, [1912MS].

Men and women are needed who are as true to duty as the needle to the pole,--men and women who will work without having their way smoothed, and every obstacle removed. [Cf: Bible Training School 03-01-12 para. 09] p. 295, Para. 5, [1912MS].

Do something; do it now. Remember that the angel bearing the closing message of mercy to this world flies swiftly. Mrs. E. G. White. [Cf: Bible Training School 03-01-12 para. 10] p. 295, Para. 6, [1912MS].

Remember that one day you will stand before the Lord of all the earth, to answer for the deeds done in the body. Then your work will appear as it really is. The vineyard is large, and the Lord is calling for laborers. Do not allow anything to keep you from the work of soul-saving. The canvassing work is a most successful way of saving souls. Will you not try it? Will you do what you can to circulate the books that the Lord has said should be sown broadcast through the world? Will you not place them in the homes of as many as possible? Think of how great a work can be done if a large number of believers will unite in an effort to place before the people, by the circulation of these books, the light that the Lord has committed to us to be given them. [Cf: Bible Training School 05-01-12 para. 01] p. 295, Para. 7, [1912MS].

Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, as you go praying that God will prepare hearts to receive the truth. Be pleasant and courteous. Show by a consistent course that you are true Christians. Walk and work in the light of heaven, and your path will be as the path of the just, that shineth more and more unto the perfect day. Under the divine guidance go forward in the work, and look to the Lord for aid. The Holy Spirit will attend you, and all heaven will be with you. [Cf: Bible Training School 05-01-12 para. 02] p. 295, Para. 8, [1912MS].

In your work you will meet with those who are fighting against appetite. Speak words that will strengthen and encourage them. Do not let Satan quench the last spark of hope in their hearts. Of the erring, trembling one, struggling against evil, Christ says, "Let him come unto Me," and as he comes, He places His hands underneath him and lifts him up. The work that He did, you, as His evangelist, can do as you go from place to place. Labor on in faith, expecting that souls will be won to Him who gave His life that men and women might stand on God's side. Draw with God to win the drunkard and the tobacco devotee from the habits that debase them till they are below the level of the beasts that perish. [Cf: Bible Training School 05-01-12 para. 03] p. 296, Para. 1, [1912MS].

O that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house-to-house labor! There are many, many, who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the mourners comforted. The poor are to have the gospel preached to them. I urge my brethren and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls.

Christ says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Luke 14:23. Do not these words plainly outline the work of the canvasser? With Christ in his heart, he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come, if they are invited. Some will refuse, but, thank God, not all. Mrs. E. G. White. [Cf: Bible Training School 05-01-12 para. 04] p. 296, Para. 2, [1912MS].

We love Him, because He first loved us." It is impossible for us to believe that Jesus endured the untold agonies of the cross for us, without having our hearts melted in love for Him. And if we love Him, we shall be solicitous to please Him, to obey Him. The heart stirred by the love of Christ will earnestly inquire, "Lord, what wilt thou have me to do?" [Cf: Bible Training School 08-01-12 para. 01] p. 296, Para. 3, [1912MS].

Dear brethren, "examine yourselves, whether ye be in the faith." Many respond, "Why, yes, I am in the faith; I believe every point of the truth." But do you practise what you believe? Are you at peace with God and your brethren? Can you pray with sincerity. "Forgive us our debts, as we forgive our debtors"? Or are you estranged from your brother, because you think he has injured you? Are there no heart-burnings among you? Is there no bitterness in your hearts, no envy, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor or honors, no wish to have the supremacy? These feelings should not exist among Christians. [Cf: Bible Training School 08-01-12 para. 02] p. 296, Para. 4, [1912MS].

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in waywardness; but we have been unmerciful toward our brethren, who may not be as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to Him, forgetful of His mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another, when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things of our brethren. [Cf: Bible Training School 08-01-12 para. 03] p. 296, Para. 5, [1912MS].

Some of you seem to be earnestly seeking forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking?--No, you do not; nevertheless. God is willing to grant it freely. And dare you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner, and to the same extent, that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christlike, but savors of the satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren. [Cf: Bible Training School 08-01-12 para. 04] p.

297, Para. 1, [1912MS].

It was "while we were yet sinners," that "Christ died for us." In view of His unmerited love and mercy toward us, how can we cherish malice, or even one feeling of unkindness toward our brethren, the purchase of His blood? Let us put away all suspicion and hatred, and all feelings of bitterness, even toward our worst enemies, those who seek to do us harm. But, brethren, do not wait until the heart is in harmony with your brother before you come to Jesus; for it is His spirit and power working in you that will give you the victory. [Cf: Bible Training School 08-01-12 para. 05] p. 297, Para. 2, [1912MS].

Many are filled with self-importance, and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down, that you may build up self on their ruins. Satan is an accuser of the brethren, and he loves to have you help him. But disappoint him; do not let him triumph over you. [Cf: Bible Training School 08-01-12 para. 06] p. 297, Para. 3, [1912MS].

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named. It is selfishness of the deepest dye. These persons may have virtues; they may be liberal and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Does the character they are cultivating represent Jesus? Will it fit them for the society of heaven? We shall do well to examine ourselves, to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imagination. Let us be kind, courteous, in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrine we profess. We are not what we might be, not what God would have us to be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others, for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman. Mrs. E. G. White. [Cf: Bible Training School 08-01-12 para. 07] p. 297, Para. 4, [1912MS].

Daniel's parents had trained him in childhood to habits of strict temperance. They had taught him that he must conform to nature's laws in all his habits; that his eating and drinking had a direct influence upon his physical, mental, and moral nature, and that he was accountable to God for his capabilities; for he held them all as a gift from God, and must not, by any course of action, dwarf or cripple them. As the result of this teaching, the law of God was exalted in his mind, and revered in his heart. During the early years of his captivity, Daniel was passing through an ordeal which 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 the atmosphere of evil with which he was surrounded. [Cf: Bible Training School 11-01-12 para. 01] p. 298, Para. 1, [1912MS].

Daniel and his companions enjoyed the benefits of correct training and education in early life, but these advantages alone would not have made them what they were. The time came when they must act for themselves--when their future depended upon their own course. Then they decided to be true to the lessons given them in childhood. The fear of God, which is the beginning of wisdom, was the foundation of their greatness. His Spirit strengthened every purpose, every noble resolution. [Cf: Bible Training School 11-01-12 para. 02] p. 298, Para. 2, [1912MS].

The lesson here presented is one that we would do well to ponder. Our danger is not from scarcity, but from abundance. We are constantly tempted to excess. Those who would preserve their powers unimpaired for the service of God, must observe strict temperance in the use of His bounties, as well as total abstinence from every injurious or debasing indulgence. [Cf: Bible Training School 11-01-12 para. 03] p. 298, Para. 3, [1912MS].

The rising generation are surrounded with allurements calculated to tempt the appetite. Especially in our large cities, every form of indulgence is made easy and inviting. Those who, like Daniel, refuse to defile themselves, will reap the reward of their temperate habits. With their greater physical stamina and increased power of endurance, they have a bank deposit upon which to draw in case of emergency. [Cf: Bible Training School 11-01-12 para. 04] p. 298, Para. 4, [1912MS].

The history of Daniel and his companions has been recorded on the pages of the inspired word, for the benefit of the youth of all succeeding ages. What men have done, men may do. Did those youthful Hebrews stand firm amid great temptations, and bear a noble testimony in favor of true temperance? The youth of today may bear a similar testimony. [Cf: Bible Training School 11-01-12 para. 05] p. 298, Para. 5, [1912MS].

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Ezra, Nehemiah and other ancient worthies, and we are under correspondingly greater obligations to let our light shine to the world. The Lord would have us learn a lesson from the experience of Daniel. There are many who might become mighty men, if, like this faithful Hebrew, they would depend upon God for grace to be overcomers, and for strength and efficiency in their labors. Mrs. E. G. White. [Cf: Bible Training School 11-01-12 para. 06] p. 298, Para. 6, [1912MS].

The strength of nations and of individuals is not found in the opportunities and facilities that appear to make them invincible; it is not found in their boasted greatness. That which alone can make them great or strong is the power and purpose of God. They themselves, by their attitude toward His purpose, decide their own destiny. [Cf: Bible Training School 12-01-12 para. 01] p. 298, Para. 7, [1912MS].

Human historians relate man's achievements, his victories in battles, his success in climbing to worldly greatness. God's history describes man as heaven views him. In the divine records all his merit is seen to

consist in his obedience to God's requirements. His disobedience is faithfully chronicled as meriting the punishment he will surely receive. In the light of eternity it will be seen that God deals with men in accordance with the momentous question of obedience or disobedience. [Cf: Bible Training School 12-01-12 para. 02] p. 299, Para. 1, [1912MS].

Hundreds of years before a people had come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, had traced its history. The prophet Daniel described the kingdoms that would rise and fall. Interpreting to the king of Babylon the dream of the great image, he declared to Nebuchadnezzar that his kingdom would be superseded. His greatness and power in God's world would have its day, and a second kingdom should arise, which also should have its period of test, and trial, as to whether the people would exalt the one ruler, the only true God. Not doing this, their glory would fade away, and a third kingdom would occupy their place. Proved by obedience or disobedience, this also would pass away; and a fourth, strong as iron, was to subdue the nations of the world. This word, opened by the infinite God to finite man, recorded on the prophetic page and traced on the pages of history, declares that God is the ruling power. He changes the times and the seasons, He removeth kings and setteth up kings, to fulfill His own purpose. [Cf: Bible Training School 12-01-12 para. 03] p. 299, Para. 2, [1912MS].

Under Nebuchadnezzar, Babylon was the richest and most powerful kingdom on the earth. Its riches and splendor have been faintly portrayed by inspiration. But in God's appointed time, that kingdom of pride and power, ruled by men of the highest intellect, was broken, shattered, helpless. Christ has declared, "Without Me, ye can do nothing." Illustrious statesmen did not regard themselves as being dependent upon God. They thought that they themselves had created all their grandeur and exaltation. But when God speaks, they are as the grass that groweth up, and as the flower of the grass that fadeth away. The word and will of God alone liveth and endureth forever. [Cf: Bible Training School 12-01-12 para. 04] p. 299, Para. 3, [1912MS].

The voice of God, heard in ages past, is sounding down along the line from century to century through generations that have come on the stage of action and passed away. Shall God speak, and His voice not be respected? What power mapped out all this history, that nations, one after another, should fill in their predicted time and place, unconsciously witnessing to the truth of which they themselves know not the meaning? [Cf: Bible Training School 12-01-12 para. 05] p. 299, Para. 4, [1912MS].

History and prophecy testify that the God of the whole earth revealeth secrets through His chosen light-bearers to the world. A skeptical world, talking and writing of higher education, is prating of things which it does not understand. It does not see that true, higher education comprehends a more perfect knowledge of God and of Jesus Christ, whom He has sent. There are few who understand that all true human science is from the God of science, and that God demonstrates to the world that He is King over all. Mrs. E. G. White. [Cf: Bible Training School 12-01-12 para. 06] p. 299, Para. 5, [1912MS].