



AUCR - (Australasian) Union Conference Record

April 1, 1898 The Great Need of the Holy Spirit.-

Part I.

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Monday, May 30, 1898.

"Just prior to His leaving His disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit." <AUCR, April 1, 1898 par. 1>

"This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God." <AUCR, April 1, 1898 par. 2>

"Through the cunning devices of the enemy, the minds of God's people seem to be incapable of comprehending and appropriating the promises of God." <AUCR, April 1, 1898 par. 3>

"The power of God awaits their demand and reception." <AUCR, April 1, 1898 par. 4>

"He who is endowed with the Holy Spirit has great capacities of heart and intellect, with strength of will and purpose that is unconquerable." <AUCR, April 1, 1898 par. 5>

"How little men can do in the work of saving souls, and yet how much through Christ if they are imbued with His Spirit." <AUCR, April 1, 1898 par. 6>

"The Holy Spirit must be the living agency to convince of sin." <AUCR, April 1, 1898 par. 7>

"The Spirit of God working in the heart, co-operates with the working of God through His human instrumentalities." -*Special Testimonies*. <AUCR, April 1, 1898 par. 8>

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today." <AUCR, April 1, 1898 par. 9>

"Without the Spirit and power of God, it will be in vain that we labour to present the truth." *Testimony No, 31, p. 153*. <AUCR, April 1, 1898 par. 10>

God has determined to leave nothing undone to recover man from the toils of the enemy. *After* Christ's ascension, the Holy Spirit was given to man to assist all who would co-operate with Him in the reshaping and remodelling of the human character. The Holy Spirit's part of the work has been defined by our Saviour. He says, "He will convince the world of sin, of righteousness, and of judgment." The Holy Spirit is the convicter, and sanctifier as well. As none can repent of their sins until they are convicted, the necessity of uniting the Spirit with us in our labour to reach the fallen is apparent. All of our human abilities will be exercised in vain unless we are united to the heavenly intelligences. It is through the lack of a knowledge of the vitalizing truth, and the corrupting influence of error, that men are fallen so low, sunk in the depths of sinful degradation. Angels and men are to work in harmony to teach the truth of God to those who are unlearned therein, that they may be set free from the bonds of sin. It is the truth alone that makes men free. This liberty, this freedom through the knowledge of the truth, is to be proclaimed to every creature. <AUCR, April 1, 1898 par. 11>

Jesus Christ, God Himself, and the angels of heaven are interested in this grand and holy work. Man has been given the exalted privilege of revealing the Divine Character by unselfishly engaging in the effort to rescue man from the pit of ruin into which he has been plunged. Every human being who will submit to be enlightened by the Holy Spirit is to be used for the accomplishment of this divinely conceived purpose. Christ is the head of His church, and it will glorify Him the more to have every portion of that church engaged in the work for the salvation of souls. <AUCR, April 1, 1898 par. 12>

But the human workers need to leave more room for the Holy Spirit to work, that the labourers may be bound together, and move forward in the strength of a united body of soldiers. Let all remember that we are "a spectacle unto the world, to angels, and to men." Therefore they should enquire with meekness and fear, What is my path of duty? Entire consecration in the service of God will reveal the moulding influence of the Holy Spirit at every step along the way. When apparent impossibilities arise in your path, present the ever-ready, complete efficiency of the Holy Spirit

before your unbelieving heart, that it may shame away your over-cautious spirit. When your faith is weak, your efforts feeble, talk of the great Comforter, the Strength of heaven. When you are inclined to doubt that God is working, by His Holy Spirit, through human agents, remember that God has used the church, and is using it to the glory of His own name. If men will not obstruct the way, God will move upon the minds of many more to engage in active service for Him. <AUCR, April 1, 1898 par. 13>

The Great General is not only leading a few generals; but the Captain of the Lord's host is leading the armies of both heaven and earth to battle; and they are marching on to the glorious victory. Every soldier is to put on the whole armour of God, and fight courageously, realizing that he is battling in full view of the invisible universe. If they will obey orders, the Lord's army will find themselves influenced by the Holy Spirit to work the works of God. The battle-field is glorified with the light shining from the cross of Calvary. <AUCR, April 1, 1898 par. 14>

The promise of the gift of the Holy Spirit is not comprehended as it should be; the privileges to be enjoyed through its acceptance are not appreciated as they might be. God desires that His church should lay hold by faith upon His promises, and ask for the power of the Holy Spirit to help them in every place. He assures us that He is more willing to give the Holy Spirit to those that ask Him, than parents are to give good gifts unto their children. Since it is possible for every one to have the heavenly unction, "ye need not that any man teach you," and there is no excuse for shunning responsibilities; no duty should be unwelcome, no obligation evaded. Christ Himself is the renewing power, working in and through every soldier by the agency of the Holy Spirit. The efficiency of the Spirit of God will make effective the labours of all who are willing to submit to His guidance. <AUCR, April 1, 1898 par. 15>

God is moving upon every mind that is open to receive the impressions of His Holy Spirit. He is sending out messengers that they may give the warnings in every locality. God is testing the devotion of His churches, and their willingness to render obedience to the Spirit's guidance. Knowledge is to be increased. The messengers of heaven are to be seen running to and fro, seeking in every way possible to warn the people of the coming judgments, and presenting the glad tidings of salvation through our Lord Jesus Christ. The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. And as they let their light shine they receive more and more of the Spirit's power. The earth is lighted with the glory of God.

Mrs. E. G. White.

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<AUCR, April 1, 1898 par. 16>

October 15, 1898 A Stirring Appeal.

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Extracts from Very Recent Testimonies from Mrs. E. G. White.

I must make an appeal to our brethren, in our great necessity, for means to carry forward the work in these new fields. We have held our first camp-meeting in Queensland, and the healthful influence of this meeting on the community exceeds that of any camp-meeting that has been held. This meeting has been in session one week. Every evening there has been a full tent, often many standing as a wall outside. Some of the best people of the place attended the meetings, many of them coming from localities miles away. <AUCR, October 15, 1898 par. 1>

Brethren and sisters, we must take into consideration the fact that we are on missionary soil as labourers together with God. Just as soon as the standard is linked in one locality, and it is safe to leave the converts new to the faith, we must plan to enter another new field. And we find that it is as has been represented to me in the visions of the night. The words of Christ to His disciples were: "My meat is to do the will of Him that sent Me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that he that soweth and he that reapeth may rejoice together." <AUCR, October 15, 1898 par. 2>

There is no release in this warfare. The work is to be done, and while the angels hold the four winds, we are to work with all our capabilities. We must bear our message without any delay. We must give evidence to the universe of Heaven, and to men in this degenerate age, that our religion is a faith and a power of which Christ is the Author and His word the divine oracle. Human souls are hanging in the balance. They will be subjects for the kingdom of God, or slaves to the despotism of Satan. All are to have the privilege of laying hold of the hope set before them in the gospel,

and how can they hear without a preacher? The human family is in need of a moral renovation and a preparation of character. There are souls ready to perish because of the theoretical errors that are prevailing, and which are calculated to counteract the gospel message. Who will now fully consecrate themselves to become labourers together with God?

<AUCR, October 15, 1898 par. 3>

. . . Let all awake to their God-given responsibilities. Let none suppose that they can live a life of selfishness, and then, having served their own selfish interests, enter into the joy of their Lord. <AUCR, October 15, 1898 par. 4>

What gifts God has given to His people! How abundant are the gifts given to us in Christ! In Him God poured upon the world a profusion of gifts and graces; therefore, it is not because Christ has not bestowed His gifts that His church is so destitute of the treasures of heaven that would make her rich in resources. Why is it that the light of truth does not rapidly extend to all the morally destitute places of the world? It is because God's stewards are not giving their tithes and offerings. Christ has given to us abundantly. He has given Himself, the highest, richest, gift that could be given.

<AUCR, October 15, 1898 par. 5>

How Much Owest Thou?

"How much owest thou unto my Lord?" If we enquire, we shall find this a hard problem to solve. Every specification is given in every dispensation. God lays His hand upon all our possessions, saying: "I am the rightful owner of the whole universe; these are My goods. Consecrate to Me the tithes and offerings. Bring in these specified goods as a token of your loyalty, as an acknowledgement of My intrusted goods, and your submission to My sovereignty, and you will be free to retain your portion. My blessing shall increase your substance, and you will have abundance." <AUCR, October 15, 1898 par. 6>

All around us, souls are perishing in their sins. But how few are really burdened over the matter. The world is perishing in its misery; but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave His heavenly home, and take man's nature, that humanity might touch humanity and draw humanity to Divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time. <AUCR, October 15, 1898 par. 7>

God's people are on trial before the heavenly universe; but the scantiness of their gifts and offerings, and the feebleness of their efforts in God's service, marks them as unfaithful stewards. If what they are doing were the best they could do, condemnation would not come upon them; but with their resources they could do much more. The world knows, and they know, that they have to a great degree lost the spirit of self-denial and cross-bearing. <AUCR, October 15, 1898 par. 8>

I appeal to our brethren to awake, to consecrate themselves to God, and to seek wisdom from Him. I appeal to the officers of our conferences to make earnest efforts in our churches, to arouse them to give of their means for sustaining foreign missions. <AUCR, October 15, 1898 par. 9>

The last years of probation are passing into eternity. The great day of the Lord is soon to come upon us. We should now use every ability we possess to arouse our people. <AUCR, October 15, 1898 par. 10>

Christ has brought us into church capacity that He may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. There are only two places in the universe where we can deposit our treasures--in God's storehouse or in Satan's; and all that is not devoted to God's service is counted on Satan's side, and goes to strengthen his cause. <AUCR, October 15, 1898 par. 11>

If God's people had the love of Christ in the heart; if every church member was thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God. <AUCR, October 15, 1898 par. 12>

We should now feel the responsibility of labouring with intense earnestness to impart to others the light we have received. We cannot be too much in earnest. Even those who have felt much have not felt enough. They must still feel more deeply. The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony; for this world He was crucified. He desires to see those who have had great light flashing that light upon the pathway of their fellow-men. One soul is of more value to heaven than a whole world of property, houses, lands, or money.

<AUCR, October 15, 1898 par. 13>

July 12, 1899 The Higher Education.

(Address by Mrs. E. G. White)

July 10, 10 a.m.

I desire that we shall know the very path we are to travel, the very grace we are to receive, in order that we may obtain our life insurance policy in the kingdom of God. "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby given unto us exceeding great and precious promises, that by these ye might be partaker of the divine nature, having escaped the corruption that is in the world through lust. 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. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

<AUCR, July 12, 1899 par. 1>

How many there are that forget. They forget that they were baptized, to rise out of the water to live in the likeness of Christ's resurrection.

<AUCR, July 12, 1899 par. 2>

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall. Every one of us can make our election sure or we can make it a failure. 'If ye do these things ye shall never fall.' If we live on the plan of addition, God will work for us on the plan of multiplication."

<AUCR, July 12, 1899 par. 3>

The one who appreciates the Word of eternal life will be a most diligent worker. He is to work out his own salvation with fear and trembling. Why the fear? you say. Why the trembling? Lest he shall in some way make crooked paths for his feet. He is to place himself in such a position that he can keep his eyes fixed on Jesus. He is to behold Him and His character. Those who do this live on the plan of addition, not the plan of subtraction.

<AUCR, July 12, 1899 par. 4>

"Add to your faith." You have faith in Jesus Christ as your Saviour. All should have faith in Him as a Saviour. We are to work in accordance with that faith. We show our faith by working, by keeping our eyes fixed on the mark of the prize of our high calling in Christ Jesus.

<AUCR, July 12, 1899 par. 5>

He who beholds Jesus, realizing what He is to us and what we are to Him, will be diligent. He will live on the plan of addition, adding to his 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. This is a process of growth. He who co-operates with Christ will not be found tomorrow where he is today. Every day he will follow on to know the Lord, that he may know that His going forth is prepared as the morning. Of those who live in this way it will be written at last, "Ye are complete in Him."

<AUCR, July 12, 1899 par. 6>

We are to work not merely for our own souls, but for the souls of all with whom we are connected. Parents are to keep before them the point to which they should work--the perfection of the characters of their children. They are to strive earnestly to perfect the characters of their children, because the future immortal life will show the result of the work they have done. Those parents who educate their children aright, weeding out every unruly trait, are fitting them to become missionaries for Christ in truth, in righteousness, in holiness. He who in his childhood does service for God, adding to his 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, is fitting himself to hear the words, "Child, come up higher; enter the higher school." Do you think we shall not learn anything there? We have not the slightest idea of what will then be opened before us. With Christ we shall walk before the living waters. He will open before us the beauty and glory of nature. He will show us what He is to us and what we are to Him. There are lessons we do not know now that we shall know hereafter.

<AUCR, July 12, 1899 par. 7>

The education that is to be given in our families is this. The child that lives the life of Christ, studies the character of Christ, the child who is prayed with and prayed for, will be prepared to enter the higher grade.

<AUCR, July 12, 1899 par. 8>

Can we suppose that parents who have neglected or indulged their children, letting them, because it is easier, follow their own way, stand on the same footing as parents who have followed the will and way of God? Churches have been troubled by the defective characters of parents and the defective characters of their children. What have they been bringing to the foundation? Only wood, hay, and stubble. They may be saved and their children may be saved, because they have at last awakened to their defects; but will they be regarded in the same light as are those whose lives have

been devoted to the service of Christ? As one star differeth from another star in glory, so it will be with the saints in light. <AUCR, July 12, 1899 par. 9>

It means everything to us to work out our own salvation with fear and trembling. God works in us, to will and to do of His good pleasure. If we let Him work He will work. Our reward in heaven above depends on our daily walk and conversation here below. We can be Christians here. And to be a Christian it is not necessary that we live in depression, mourning because we cannot have our own way. If we are Christians indeed Christ is formed within, the hope of glory. This brings a light into the chambers of the mind and the soul-temple which nothing can put out. We need religion in the soul. We need to carry out the principles of true godliness. <AUCR, July 12, 1899 par. 10>

True education embraces not merely a training of the intellect, but is a symmetrical development of all the powers--physical, mental, and moral. It is the inculcation of those ideas which will impress the mind and heart with the knowledge of God the Creator and Jesus Christ the Redeemer. It should ever be kept before the students in our schools that higher education is an experimental knowledge of the plan of salvation, and that knowledge is secured by earnestly and diligently searching the Scriptures. Such an education will renew the mind and transform the character, restoring the image of God in the soul. This is the education which 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 learner to become a co-worker with Jesus Christ, dispelling the moral darkness and bringing light and knowledge into the world. It is the simplicity of godliness--our passport from the preparatory school of earth to the higher school above. <AUCR, July 12, 1899 par. 11>

Higher education is found in the words spoken by our Lord and Saviour, the Great Teacher sent by God. Having stood in the councils of God, the elements of truth from the least to the greatest were always familiar to his mind. All the treasures of heaven were included in the gospel, and were given to him to bestow upon the fallen race, that every soul might receive the help needed to break the chain which bound him a slave to sin, and to become free in Christ Jesus. He spoke with the power and authority of a divine oracle, and with a knowledge that he was unfolding truth of the highest magnitude--even the words of eternal life. <AUCR, July 12, 1899 par. 12>

God's appointments and grants in our behalf are without limit. The throne of grace is itself the highest attraction, because occupied by One who permits us to call Him Father. But the Lord Jehovah did not deem the principle of salvation complete while invested only with His own love. By His own appointment He has placed at His altar an Advocate clothed in His nature. As our Intercessor, his office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who receive Him. To them He gives power, by virtue of His own merits, to become members of the royal family--children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death and mediation of His Son. <AUCR, July 12, 1899 par. 13>

This is the science of salvation, the science of true godliness, the true science of all education which the student can take with him into the higher grade--the courts above. That which heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into the purposes of God, expressing His mind and revealing His glory. To obtain this education is the study of the angels of God and of all the heavenly intelligences. The themes which should absorb our attention in this life, and which will demand study throughout the eternal ages, are so momentous that they not only supersede the discoveries of man, but engross the undivided attention of the only begotten Son of God. <AUCR, July 12, 1899 par. 14>

This education can be gained only from a study of God's Word. It will ennoble and expand the intellect, and strengthen the spiritual powers. It will enlarge the narrow confines of human scholarship, and present before the mind a far deeper knowledge to be obtained through a vital connection with God. It will bring every student who is a doer of the Word into a broader field of thought, and will secure to him a wealth of learning which is imperishable. Without this knowledge it is certain that man will lose eternal life; but, possessing it, he will be fitted to become a companion of the saints in light. <AUCR, July 12, 1899 par. 15>

Centuries ago, when enshrouded in the pillar of cloud, Christ, through Moses, instructed the Israelites how they were to teach their children, Moses received, direct from God, the lessons he was to give to the people. "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up. . . . Keep, therefore, and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, 'Surely this great nation is a wise and understanding people.'" <AUCR, July 12, 1899 par. 16>

. . . And the Lord said unto Moses, "Write thou these words; for after the tenor of these words have I made a covenant with thee and with Israel." . . . And He wrote upon the tables the words of the covenant. In giving this remarkable instruction to Moses, God taught that His chosen people should be the repository of truth for the whole world. There

can be no higher education than this; none more pure or none more precious for all mankind. <AUCR, July 12, 1899 par. 17>

If our youth obtain that 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. <AUCR, July 12, 1899 par. 18>

Christ is the greatest Teacher, the greatest Benefactor upon whom the world will ever look. He is the Way, the Truth, and the Life. He is the Light of the world, ascending the firmament of truth and shining in clear, distinct rays. Should He withdraw His beams the world would be shrouded in eternal darkness. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make--an immortal crown for the overcomer, unhappiness and eternal ruin for those who should neglect the higher education--the science of salvation. He rejoiced in the anticipation of doing for His followers more than they could ask or think. He came to our world to mould character and give mental power. His mission to earth was to shed abroad the bright beams of true education, that our pursuits and aims in this life might not be misapplied and lost; for we may carry with us all the treasure of knowledge which gives us a fitness for the life that measures with the life of God. <AUCR, July 12, 1899 par. 19>

All who learn the science of salvation must be submissive students in the school of Christ, that the soul-temple may be the abiding place of the Most High. If we would learn of Christ we must be emptied of every proud possession, that He may imprint His image upon the soul. It was because of a close connection with the living God that Daniel received true education, and knowledge, and understanding and wisdom. By abiding in Christ, by doing His will, by simple faith in His word, even the unlearned may have this knowledge. To these humble, trusting ones the Lord Jesus reveals that all knowledge not perverted by the wisdom and sayings of men leads heavenward. <AUCR, July 12, 1899 par. 20>

The teachings of Christ were of an entirely practical nature. By the use of parables He brought the eternal future to view. Some were afraid of His searching truths; others who listened to His teachings came to Him privately and sought an explanation. This was the desire that Christ wished to arouse, that He might give them more definite instruction. None will come in vain to Christ to inquire for a clearer knowledge of truth, for He has declared, "If any will do the will of God he shall know of the doctrine, whether it be of God or whether I speak of Myself." Those who have yielded their will to God are receiving a training in Christ's school to do all the justice possible to His divinity. Those who study His word, with hearts opened to receive the impressions made by the Holy Spirit, will not complain that they cannot see clearly the meaning of His word. He will unfold to them the mysteries of the kingdom of heaven, and these mysteries will be understood by the heart that longs to know the truth. A heavenly light will shine into the soul-temple, and be revealed unto others as the bright shining of a lamp on a dark path. When the mind is not clear it is the privilege of all to go to the Great Teacher and ask Him who uttered those mysterious truths to enlighten the understanding. In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His wisdom and grace for our appropriation, to enjoy and to communicate to others. <AUCR, July 12, 1899 par. 21>

The message of deliverance is granted to all. We are to wear Christ's yoke and bear His burden. What is redemption? It is that process by which the soul is trained for heaven, and it requires something higher, something more divine than the mere knowledge of books. This training means a knowledge of Christ; it means emancipation from ideas, from habits and practices that have been gained in the school of the Prince of Darkness. The soul must be delivered from habits and practices which are opposed to loyalty to God. In this life we are to learn submission to the Divine will, or we shall not be able to enter into the kingdom of heaven. True religion enables a man to overcome stubbornness, pride, selfishness, worldly ambition, questioning, and unbelief. There is grace and strength in Christ to enable us to rise above the alluring, infatuating temptations of Satan and lead us to the Cross of Calvary, that we may become active, devoted, loyal workers for the cause of truth. <AUCR, July 12, 1899 par. 22>

The truths contained in the Scriptures are grand, elevating, uplifting, ennobling. If the lost image of God is restored during probationary time these truths must be cherished. They are graced with such simplicity that they could not have originated in any human mind. A Sower from a higher world went forth to sow the seeds of truth. Only this higher phase of education is able to prepare students for the higher life--the highest grade in the highest school, were, with Christ and God as teachers, we shall throughout the ceaseless ages of eternity learn how best to magnify and glorify God's name.

<AUCR, July 12, 1899 par. 23>

July 21, 1899 Our Sanitarium and Its Work.

(Mrs. E. G. White.)

My husband and I took an interest in the Sanitarium in Battle Creek from the time it was first started. It was very hard work to get right ideas fixed in the minds of the workers in regard to what the Sanitarium should be. We had to go over the ground again and again and again, teaching them line upon line, precept upon precept, here a little and there a little. We had to draw back in some lines, and encourage advance in others. We had to work against every objection that could be raised, in order to get the institution established. <AUCR, July 21, 1899 par. 1>

The work of the Sanitarium was started in New South Wales in a dwelling house. We did not know how the rent for this was to be paid. I took one room, and Brother Baker took two, and with this help the rent was paid. The work has been continued in this house ever since. Those in charge of the Sanitarium have done the very best they could under the circumstances. We have been hoping and praying that help would come. We have been trying in every way to get out of the premises now occupied, and get a piece of land away from the noise and confusion of the city. The smoke from the chimneys makes it impossible for the atmosphere in a city to be pure. <AUCR, July 21, 1899 par. 2>

From the light I have received, I know that if ever there was a country where a Sanitarium was needed it is New South Wales, and I may say also, Victoria. There is indeed a great necessity for such an institution. The people say, "But we have our hospitals." Some may go to the hospitals and get benefit from the treatment, but it would mean death for others to go there. We should have a Sanitarium under our own regulations, that the truth of God on health reform may be given to the world. Those connected with such an institution, who are being educated as nurses, should be trained to go forth from the institution as solid as a rock upon the principles of health reform and other points of the truth. <AUCR, July 21, 1899 par. 3>

Why should we have a Sanitarium? -- Because a class of patients will come to it who know nothing of the principles we teach. They may, perhaps, have heard something, and as they become acquainted with the workers, if these workers are what they should be, they will carry an influence with them when they leave that will have a right impression on the minds of those with whom they come in contact. This should be our aim. Each worker in the Sanitarium can exert a favorable or unfavorable influence upon the patients. If, by their deportment and conversation, their patience and kindness, they exert a right influence, the patients will see that they practice the truth they profess. These patients will carry a good impression away with them. Thus the truth can be given to a class which it would be impossible to reach in any other way. <AUCR, July 21, 1899 par. 4>

The Lord God of Israel would not have given directions to have everything according to the pattern shown in the mount if He had not meant us to work according to those directions. That is, in whatever institutions we establish, in whatever we do, our work should be a fitting representation of the most elevated ennobling principles that have ever been given to man. <AUCR, July 21, 1899 par. 5>

The Lord has instructed me that we can have a Sanitarium here if everyone will do as I was reading this morning in the eighth and ninth chapters of Second Corinthians. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." What was their trial?--After the death of Stephen, the Christians were driven from Jerusalem and scattered to different places, and some of them came to Macedonia. How many of us have been brought into such straits? They had to flee from their homes. It had been prophesied that there would be a famine in Jerusalem. This famine had come, and now the ones who had been driven from Jerusalem must have help. "Their deep poverty abounded unto the riches of their liberality; for to their power I bear record, yea, and beyond their power they were willing of themselves." Some who had no money gave part of their wearing apparel. Some divided the store of food they had, living poorly, that those who were suffering in Jerusalem might be fed. "Praying us with much entreaty that we would receive the gift." Because of their poverty the apostle tried to restrain them, but they prayed him to receive the gift. They did not know how to get their gift to Jerusalem, but Paul and Barnabas were going there, and they rejoiced to think they could send their gift by them. <AUCR, July 21, 1899 par. 6>

"And this they did, not as we hoped." They gave beyond the expectation of the apostles, who had looked for only a small amount. They brought so much that the apostles had to be entreated to receive the gift. They did not weigh the matter, wondering whether there would be anything left for them. <AUCR, July 21, 1899 par. 7>

"This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." How did they do this?--When the wants of those in Jerusalem were made known in the church, they went down on their knees and told the Lord that they would consecrate themselves to Him, and asked Him to make them willing to do all they could. Those in Jerusalem had nothing; they had something, and they would divide. <AUCR, July 21, 1899 par. 8>

"And unto us by the will of God." How did they know it was the will of God?--Because they had first made the

surrender. They had made the sacrifice of themselves. They were willing to make any sacrifice to relieve the afflicted ones. "Insomuch,"--the apostle addresses the church at Corinth, "that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith, in utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. <AUCR, July 21, 1899 par. 9>

I speak this to you who are here before me. Let us see what we can do. We need to consecrate ourselves to God. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich?--Rich in what?--In possessing the eternal riches, a life which measures with the life of God. What suffering, what anguish, Christ endured to gain this for us! Who can describe it! <AUCR, July 21, 1899 par. 10>

We need to feel the influence of the willing Spirit of God. We are to give ourselves to the Lord. We belong to Him because we have been bought with a price. Those connected with institutions which have been established, should feel it their privilege and duty to help the institutions God would have established where there is nothing to give character to the work. There can be an imparting which will bring blessing. <AUCR, July 21, 1899 par. 11>

The pattern given in the mount was a perfect pattern, and God says to us, "Whatever ye do for Me let it be perfect." But this does not mean that our buildings must be embellished. <AUCR, July 21, 1899 par. 12>

"And herein I give my advice," Paul continues, "for this is expedient for you who have begun before, not only to do, but also to be forward a year ago." How many years have we occupied that dwelling-house as a Sanitarium?--About three years. It was engaged for two years, and we hoped that by the time the two years were over we would have a building of our own. But meeting-houses had to be built and we do not regret building one that has been built. <AUCR, July 21, 1899 par. 13>

"Now, therefore, perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. As it is written, He that had gathered much had nothing over, and he that had gathered little had no lack." Why? Because the Lord made the little go as far as the great. By the blessing of God the smallest offering may become a most precious gift. The Lord blesses our gifts in accordance with the self-denial, the self-sacrifice manifested. And when we deny ourselves for the benefit of others, we shall find that others will deny themselves to help us. <AUCR, July 21, 1899 par. 14>

I will not stop to read the rest of these chapters, but I want you to read them for yourselves. I want you to see the blessing that comes to those who do the very work at the very time and in the very crisis that God would have done. <AUCR, July 21, 1899 par. 15>

When our people are imbued with the spirit of liberality that prompted the church in Macedonia, they will be led to say,--We will arise and build, because we are losing time. We have been losing time ever since we went into the dwelling house in Summer Hill. Not losing time in one sense. In one sense the best that could be done has been done. But we have been losing time because we have not been able to do what we might have done if our brethren living where institutions have been established had said, "We have made a beginning. We will now bind about our wants and help those who have nothing." <AUCR, July 21, 1899 par. 16>

This might have been done, but it has not been, and the burden now falls upon us in this country. Two things now demand our means and attention--the Sanitarium and the meeting house at Newcastle. Which, you say, shall receive the first attention? I hardly want to say. The necessity for both buildings is great. <AUCR, July 21, 1899 par. 17>

I wish to say, as I wrote to the brethren in America, God will bless you as you take hold of this work and help to the best of your ability. We can deny ourselves. But we must take hold of one thing at a time, and make it a success. Then we shall be prepared to take hold of the next thing. Every health reform institution that is established is to be conducted in accordance with its name. It is to be a health *reform* institution, not a health *deform* institution. <AUCR, July 21, 1899 par. 18>

I give Dr. Caro a word of praise and commendation, because he has not become discouraged at not being able to carry out what he wanted, and what those connected with him wanted. He saw so many lines to which the means must be given, and he kept thinking, "Our time will come." And has it not come? There are then a few months before the lease is up. Shall we not do something before that time? <AUCR, July 21, 1899 par. 19>

I desire that everyone of us shall feel that this is the very work we are to have an interest in. Let everyone do something, when, if it is necessary to put up a building in some other locality, we shall work to the very best of our ability to help. But one thing must be done at a time. If the Sanitarium is established, let everything in it be appropriate to the name. God will help us; then let us have it so. <AUCR, July 21, 1899 par. 20>

No extravagance must be seen in our institutions. We cannot locate in a place where land is expensive, where we

would have to put up an extensive building to correspond with the place. We must put up a building which will answer our purpose. Time is short, and in the name of the Lord I say that we should take these things to heart. Everyone of us should feel that he must do something, and to do it without delay. God will help us if we will come up to His help.

<AUCR, July 21, 1899 par. 21>

Do you not want to have a place where, if you are sick, you can have good treatment, where you can be under the care of physicians who are attended by the angels of God? I know that God has put a burden upon Dr. Caro, and if he is allowed to carry a great many more burdens with it, he will break down. We want him to carry a burden which none of you can carry. We want him to be free and happy, able to welcome the patients, rich or poor; not because of the extravagant display in the building, but because of its neatness and order, and because of the presence of facilities which are essential in any Sanitarium. <AUCR, July 21, 1899 par. 22>

God has just as surely put His Spirit upon Dr. Caro as He has upon Dr. Kellogg. He is with him as he takes up the cases of his patients. Our doctors have burdens to bear. Their responsibilities are terrible. I have seen Dr. Kellogg fall on his knees in an agony of distress when an operation was to be performed which meant life or death. One false movement of the instrument would cost the patient's life. Once, in a critical operation, I saw a hand laid upon his hand. That hand moved his hand, and the patient's life was saved. <AUCR, July 21, 1899 par. 23>

The Lord will preside in our institutions here, but the living principles of truth must be kept pure, uncontaminated by anything that would mar their lustre. <AUCR, July 21, 1899 par. 24>

The medical work has been represented as the right hand of the body of truth. This hand is to be constantly active, constantly at work; and God will strengthen it. But it is to remain a hand; it is not to be made the body. I desire that this point shall be understood. The living truth of God is to be made known in our medical institutions. This does not mean that the doctor or any of the workers are to introduce the truth to everyone. That is not the way to do. The truth can be presented without doing this. The nurses and workers are not to go to the patients saying, We believe in the Third Angel's Message. That is not their work, unless the patients desire to hear; unless their objections have been removed, and their hearts softened. Act so that the patients will see that Seventh-day Adventists are a people who have common sense. Act so that they will feel that the institution is a restful place. Bible truth is to be presented, but special points of the truth are not to be brought out before all the patients. If they ask you questions, give them the reasons of your faith. In this way light will shine forth. <AUCR, July 21, 1899 par. 25>

Patients may be asked to attend our meeting, and there they will hear the truth, knowing at the same time that it is not pressed upon them. Then when they leave the Sanitarium, and hear people saying, I do not want to go there to be made a Seventh day Adventist, they will tell them that the workers at the Sanitarium press the truth upon no one. <AUCR, July 21, 1899 par. 26>

We need a Sanitarium. We desire that every soul here shall be interested in this work, because God is interested in it, and we should be interested in what God is interested in. We want to see this institution as God sees it. He sees a class reached by its work who can be reached in no other way. Thus many will gain a knowledge they never had before. This is the work the Lord desires to have done. Then let it be hindered no longer. God help us to take hold of it. No one man is to do the whole work. Let us all help to the best of our ability. <AUCR, July 21, 1899 par. 27>

Everything is to be done according to right principles. May the Lord inspire us with His Spirit, and help us to give ourselves to Him. Nothing that we have is our own. All is the Lord's, and we are to do His work. God will put His Spirit upon those who will do something, and do it now.

<AUCR, July 21, 1899 par. 28>

July 26, 1899 The Avondale Health Retreat.

(Mrs. E. G. White.)

Thursday, July 20, 1899.

I want to say that I am very thankful that the movement to erect a health retreat here has been made. My heart has been deeply pained as I have seen parents here who did not know what to do when their children were sick. <AUCR, July 26, 1899 par. 1>

This institution is to be a place where an education will be given in right principles of health reform, so that those who receive help in it will go forth with an understanding of how to take care of themselves, and thus prevent sickness, and also how to treat sickness if it should come upon them. They should be taught by example how to take care of

themselves in regard to diet. Men and women need an intelligent knowledge of how to care for the sick wherever they are, and how to give rest from suffering. <AUCR, July 26, 1899 par. 2>

In the night season I was looking at a building. "What is this?" I asked. "The building in which you shall take care of the sick and suffering." "But," I said, "I did not know that we had such a building." "No," was the answer, "but you must have it." This building presented was very nearly like the building now being erected here. <AUCR, July 26, 1899 par. 3>

The building is so placed that it will get all the sunshine possible, not only in the sleeping rooms, but in the rooms where the patients sit. The sun is God's doctor, which brings health and strength, purifying and giving color to the blood, and we must have it. It was objected that the building would be askew with the road. "Askew let it be," I said; "that building must be where it will get the sunshine, in whatever position it is." The building is just right as it now is. It will get the sunshine, and I am well pleased with it. <AUCR, July 26, 1899 par. 4>

When in the night season the building was standing before me, I said, "We have no money; how can we put up such a building?" I was asked, "Where are you going to put your wearied, worried, worn-out ministers? Are you going to let them go wherever they can find a place?" I said, "We are going to take care of them." The answer was, "You need a building fully as large as this in which to take care of them, and you need another building in which the very sick can be accommodated." <AUCR, July 26, 1899 par. 5>

This is the work that must be done, but we must move carefully, so that we shall not incur a heavy debt. <AUCR, July 26, 1899 par. 6>

I never have seen such carelessness in regard to the health as I have seen in this community. We need to educate, educate, educate. If human beings are worth all that has been paid for them, should they not be uplifted? For us the Majesty of heaven, the King of glory, laid aside His royal robe and kingly crown, and clothed His divinity with humanity. This He did that humanity might touch humanity, and divinity lay hold of divinity; and thus the help that the sick and suffering need be brought to them. As we follow Christ in doing this work, we shall awaken an interest in the God we love and serve. We shall find that this is the successful way to save soul and body. Medical missionary work is the entering wedge to the work of saving souls. <AUCR, July 26, 1899 par. 7>

You will remember the poor paralytic who was brought to Christ. This man had heard that the Saviour was healing the sick, but he did not know how to get to Him. His friends decided to take him to Christ, but when they reached the house where He was teaching, there was so great a crowd that they could not get even to the door. Christ saw them bringing that man to Him. He saw them leaving their home, and His heart went with them at every step. <AUCR, July 26, 1899 par. 8>

As the sick man's friends stood round the house where Christ was speaking, unable to get in, some one suggested that they take off part of the roof, and let him down at Christ's feet. The priests had told this man that his sins were the cause of his sickness, and they could give him no hope that there was any way in which he could be saved from sin. With this burden of sin upon him, the paralytic was let down before Christ. The Saviour knew just where to commence. His work for the sufferer. He knew that he was longing for help, and He said, "Son, thy sins be forgiven thee." Hope sprang up in the man's heart. But the wrath of the priests was roused, and they said, "Who can forgive sins but God alone." <AUCR, July 26, 1899 par. 9>

"When Jesus perceived their thoughts, He, answering, said unto them, What reason ye in your hearts! Whether is it easier to say, Thy sins be forgiven Thee; or to say, Rise up and walk? But that ye may know that the Son of Man hath power on earth to forgive sins. (He said unto the sick of the palsy), I say unto Thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things today." <AUCR, July 26, 1899 par. 10>

I am glad we have a health retreat here. It is not ready for use yet, but it soon will be. We are going to move out by faith. We have already moved out by faith in putting this building on the ground. God knows all about it. I would ask you all, instead of investing your means in something you can do without, help us in furnishing our health retreat. We desire that everyone shall become interested in this institution, where an education is to be given in the science of healing. Every student in the school is to understand that he is to be economical in everything, in dress, in time, that he may have something to divide with the suffering poor. If those to whom the Lord has entrusted means use their money to glorify themselves instead of helping suffering humanity, they dishonor their Maker. God has entrusted men with His goods, His capital, and they are to use this capital aright, for it is the Lord's money. <AUCR, July 26, 1899 par. 11>

This institution is to be a blessing to the afflicted and suffering. There are souls to be saved. Christ left His home in glory in order to do this work. He came as a man. Unless He had come thus, He could not have reached the suffering ones. Satan had the field, and he was doing all he could to keep men and women in affliction. <AUCR, July 26, 1899 par. 12>

Christ is touched with the feelings of our infirmities. Why was He poor? Why did He not come to our world with outward display, with splendor and power? Because He wanted to bring to every human being the test that all must

bear. Humanity must be touched with the sufferings of humanity, that men and women might learn how to show tenderness, kindness, and pity, and thus a Christ-likeness of character be developed in humanity. In this way they were to be fitted to be missionaries. This is the work that is to be done everywhere. <AUCR, July 26, 1899 par. 13>

God declares, that in the last day there will be only two parties, one on the right hand and one on the left. To those on the left hand He says, "I was an hungered, and ye gave Me no meat; I was thirsty, and ye gave Me no drink; I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not." They have no part with Him; for they know nothing about Him. They could not enjoy life in His kingdom and He says to them, "Depart from Me." <AUCR, July 26, 1899 par. 14>

They are surprised. They did not think that they had done anything particularly wrong. "Lord when saw we Thee an hungered," they ask, "or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee?" Christ answers, "Inasmuch as ye did it not to one of the least of these ye did it not to Me." <AUCR, July 26, 1899 par. 15>

To those on the right hand Christ says, "Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." <AUCR, July 26, 1899 par. 16>

These also are surprised. They did not think that they had done anything worthy of commendation. "Lord, when saw we Thee an hungered, and fed Thee?" they ask, "or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?" Then the King shall answer and say unto them, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me." <AUCR, July 26, 1899 par. 17>

They are co-workers with Christ. They believed and lived the words--"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." This responsibility rests upon every one of us. The students in this school are daily to strive to form characters for the future immortal life. God is testing us, to see whether we will prove ourselves worthy to enter in through the gates into the city. Why are we here? It seems strange to everybody that we should be located in the woods. But we do not want our students to be near the city. We know that even though we bring them into the country, we cannot escape from all evil. We have a public-house here, and not long ago a man left this public-house drunk. As he was crossing a bridge he fell from his horse and was killed. Thus through intemperance Satan works to destroy. But in the country the youth are less exposed to temptation. They are away from the sights and the sounds of the city. <AUCR, July 26, 1899 par. 18>

We desire to take the students away from the foul atmosphere of the city. Not that Satan is not here. He is here, but we are trying to do all we can to place the students in the very best circumstances, in order that they may fasten their eyes on Christ. In the country they are not near the temptation of horse-racing and cricket matches. Once in Sydney I saw a great multitude on one of the streets. Hundreds and hundreds, and I might say thousands, were gathered together. "What is the matter?" I asked, "It is because of the cricket match," was the answer. And while men were playing the game of cricket, and others were watching the game, Satan was playing the game of life for their souls. Therefore we decided to locate our school where the students would not see cricket matches or horse races. We are just where God wants us to be, and many conversions have taken place in this school. <AUCR, July 26, 1899 par. 19>

The work of education must begin in the home. It must be carried on in the schoolroom. Parents and teachers must unite in doing all they can in order to place the youth on vantage ground. Children have hereditary tendencies to wrong, which must be overcome. <AUCR, July 26, 1899 par. 20>

Christ came to restore the moral image of God in man, and if parents and teachers will do all in their power, with prayer, working to bring their children into a right position, God will bless them. <AUCR, July 26, 1899 par. 21>

Missionary work is to be done on this ground; for this is missionary soil. Efforts are to be made to save body and soul. In order that the soul may be saved, attention must be given in sympathy to the sufferings of the body. <AUCR, July 26, 1899 par. 22>

In the Word of God is found the education of God. This Word tells what Christ will do in behalf of everyone who will co-operate with Him. This book should be our lesson book, for it contains the higher education. Christ prayed, "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Do we not all wish to know how to gain life eternal? It is gained by knowing God and Jesus Christ. We are to make our teaching in regard to this as plain and clear as possible, and then students will fall in love with it. <AUCR, July 26, 1899 par. 23>

This morning I was reading the nineteenth Psalm and the Psalms following, and I thought, What beautiful lessons these Psalms teach. "The heavens declare the glory of God, and the firmament showeth His handywork." What is the matter with us? We have lost sight of God. The world has lost the knowledge of God. Our work is to bring this knowledge within the reach of all we possibly can. Our message is. "Behold the Lamb of God, which taketh away the

sin of the world." <AUCR, July 26, 1899 par. 24>

The history of Joseph and Daniel contain lessons which all should learn. How full their lives are of patience, of noble, sanctified independence. What better instruction could be given to the youth than this. How was it with Daniel. God gave him knowledge and understanding in all visions and dreams. He strengthened Daniel's mind, increasing his power and his ability: and the record states, "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." <AUCR, July 26, 1899 par. 25>

Let us place ourselves where we may gain the very best knowledge in regard to our accountability to God and to the souls for whom we must give an account. As we help these souls to reach a higher standard, God will help us. "Dare to be a Daniel, dare to stand alone, dare to have a purpose true, and dare to make it known." This is what the youth should be taught to do. We need to catch the inspiration of God's Spirit, and then work with all the power He has given us to co-operate with Him in restoring the moral image of God in man. When we have done this, we shall feel indeed that we have not lived in vain.

<AUCR, July 26, 1899 par. 26>

July 26, 1899 Church Schools.

Shall We Establish Church Schools.

1. "In all our churches, and wherever there is a company of believers, church schools should be established." <AUCR, July 26, 1899 par. 1>

2. "If people would encourage the church in which they are members, to establish small, humble school buildings in which to do service for God, they would accommodate their own children within their own borders." <AUCR, July 26, 1899 par. 2>

3. "In this country (Australia) many parents are *compelled* to send their children to school. Therefore, in localities where there is a church, a school should be established, if there are no more than six children to attend." <AUCR, July 26, 1899 par. 3>

4. "Establish schools for the children where there are churches. Where there are those who assemble to worship God, let there be schools for the children." "We are far behind in what the Lord would have us do in this matter. There are places where our schools should have been in operation years ago. Let these now be started under wise directors, that the children and youth may be educated in their own churches." <AUCR, July 26, 1899 par. 4>

Why Do We Need Church Schools?

5. "The education that is generally given in the schools of the world is not that which can be accepted as true education." <AUCR, July 26, 1899 par. 5>

6. "Can we wonder that children and youth drift into temptation and become educated in wrong lines where they are continually associating with other neglected children? Can we wonder, neglected as they have been, that their energies become devoted to amusements which do them no good, that their religious aspirations are weakened, and their spiritual life darkened?" <AUCR, July 26, 1899 par. 6>

7. "There is earnest work to be done for the children. 'Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all 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. Strike the blood upon your door-posts, and go not out until the morning. For the Lord will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever,'" <AUCR, July 26, 1899 par. 7>

8. "And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues."--Rev. 18:4. <AUCR, July 26, 1899 par. 8>

What Should be the Character of such Schools?

9. "The Lord would have our primary schools, as well as those for older persons, of that character that angels of God can walk through the room, and behold in the order and principles of government, the order and government of heaven." <AUCR, July 26, 1899 par. 9>

10. "These schools established in different localities should be built upon the same principles as were the schools of the prophets." <AUCR, July 26, 1899 par. 10>

How Should Church Schools be Supported?

11. "Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God." <AUCR, July 26, 1899 par. 11>

12. "Shall the members of the church give means to advance the cause of Christ among others, and then let their own children carry on the work and service of Satan? What the Lord Jesus expects in all believers is something besides being occupied and active; this activity should be trained in Christ's lines. God requires wholeness of service." <AUCR, July 26, 1899 par. 12>

13. "The church is asleep and does not realize the magnitude of this matter of educating the children and youth. . . . The church should take in the situation, and by their influence and means seek to bring about the much-desired end. Let a fund be created by generous contributions for the establishment of schools for the advancement of educational work."--(S.T., p. 200.) <AUCR, July 26, 1899 par. 13>

What Shall be Taught in Church Schools?

14. "The Bible must be made the groundwork and subject matter of education." "When teachers become connected with the Great Teacher, we shall see the golden mixture of heaven in every line of study, binding all together, and enabling each one to do its work in revealing the character and purpose of God. Much is lost by the students because there is brought into their lessons studies that have an influence merely to make them ambitious to master them, while the truth is overshadowed and buried out of sight." <AUCR, July 26, 1899 par. 14>

15. "It is the Third Angel's Message that needs attention in our schools. The urgent necessities that are making themselves felt in this time demand a constant education in the Word of God. Students need lessons which they have not yet received. We are not at liberty to teach that which shall meet the world's standard of the standard of the church, simply because it is the custom to do so." <AUCR, July 26, 1899 par. 15>

16. "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."--(S.T., p. 58.) <AUCR, July 26, 1899 par. 16>

17. "Our schools should teach the children all kinds of simple labor. Teach them that all their faculties of body and mind were given to them to use, and that all are the Lord's, pledged to His service." <AUCR, July 26, 1899 par. 17>

18. "Let them employ a Christian teacher, who, as a consecrated missionary, shall educate the children in such a way as to lead them to become missionaries themselves." <AUCR, July 26, 1899 par. 18>

19. "If teachers were receiving light and wisdom from the Divine Teacher, they would measure the relative importance of the things to be learned in school; the *common, essential* branches of education would be *more thoroughly* taught, and the Word of God would be honored and esteemed as the bread sent down from heaven."--(S.T., p. 165.) "The *common branches* of education should be *fully* and *prayerfully* taught." <AUCR, July 26, 1899 par. 19>

20. "In itself the beauty of nature leads the soul away from sin and worldly attractions, toward purity, peace, and God. For this reason the cultivation of the soil is good work for the children and the youth."--(S.T., p. 60.) <AUCR, July 26, 1899 par. 20>

21. "The little ones should be trained to be obedient, upright, and practical."--(S.T., p. 70.) <AUCR, July 26, 1899 par. 21>

22. "The youth should be taught to look upon physiology as one of the essential studies." <AUCR, July 26, 1899 par. 22>

23. "God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure house of His Word. . . . Then let the children become acquainted with nature and nature's laws. . . . The little children should come especially close to nature. . . . Let them become familiar with its beautiful, varied, and delicate forms. Teach them to see the wisdom and love of God and His created works; and as their hearts swell with joy and grateful love, let them join the birds in their songs of praise. Educate the children and youth . . . to imitate the attractive graces of nature in their character-building."--(S.T., p. 61, 62.) <AUCR, July 26, 1899 par. 23> What Will be the Effect Upon Young Children of so Constantly Using the Bible in the Schoolroom?

24. "O, for a clearer perception of what we might accomplish if we would learn of Jesus. The springs of heavenly

peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence, to bless all who connect with him. Do not think that the Bible will become a tiresome book to the children. *Under a wise instructor*, the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and beauty which attracts and charms the children and youth. It is like the sun shining upon the earth, giving light and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children can learn that all other books are inferior to this. They can find here a fountain of mercy and love." <AUCR, July 26, 1899 par. 24>

What Kind of Teachers shall be Employed in Our Church Schools?

25. "If the instructors themselves have a religious experience, they will be able to communicate to the students that knowledge of the love of God which they have received. These lessons can be given by those only who are themselves truly converted." <AUCR, July 26, 1899 par. 25>

26. "The youth are in need of educators who shall keep the Word of God ever before them in living principles."--(S.T., p. 238.) <AUCR, July 26, 1899 par. 26>

27. "Special talent should be given to the education of the youth." <AUCR, July 26, 1899 par. 27>

28. "Every teacher should be under the full control of the Holy Spirit." <AUCR, July 26, 1899 par. 28>

29. "In these schools should be teachers who have the true missionary spirit; for the children are to be trained to become missionaries." <AUCR, July 26, 1899 par. 29>

30. "The great aim of the teacher should be the perfection of Christian character in himself and in his students." "No one should have a part in the training of youth who will be satisfied with a lower standard."--(S.T., p. 50, 51.) <AUCR, July 26, 1899 par. 30>

Qualifications of Teachers.

31. "Again and again has the educator of youth carried into the school-room the shadow of darkness which has been gathering upon his soul. He has been overtaxed, and is nervous; or dyspepsia has colored everything a gloomy hue. He enters the school-room with quivering nerve and irritated stomach. Nothing seems to be done to please him; he thinks that his scholars are bent upon showing him disrespect, and his sharp criticisms and censures are given on the right hand and the left. . . . No one who will become impatient and irritated should be an educator."--(C.E., p. 26, 154.) <AUCR, July 26, 1899 par. 31>

32. "The teacher may understand many things in regard to the physical universe; he may know all about the structure of animal life, the discoveries of natural science, the inventions of mechanical art; but he cannot be called educated, he is not fitted for his work as an instructor of youth, unless he has in his own soul a knowledge of God and of Christ. He cannot be a true educator until he is himself a learner in the school of Christ, receiving an education from the Divine Instructor."--(S.T., p. 49.) <AUCR, July 26, 1899 par. 32>

33. "Let none feel that, having an earnestness in religious matters, is all that is essential in order to become educators. While they need no less of piety, they also need a thorough knowledge of the sciences."--(C.E., 51.) <AUCR, July 26, 1899 par. 33>

34. "The *principles* and *habits* of the teacher should be considered of greater importance than even his literary qualifications."--(C.E., p. 8.) <AUCR, July 26, 1899 par. 34>

35. "One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds?" <AUCR, July 26, 1899 par. 35>

36. "The cause of God needs teachers who have high moral qualities, and can be trusted with the education of others--men who are *sound* in the *faith*, and have tact and patience; who walk with God, and abstain from the very appearance of evil; who stand so closely connected with God, that they can be channels of light--in short, Christian gentlemen."--(C.E., p. 213.) <AUCR, July 26, 1899 par. 36>

37. "We cannot in this day of peril, accept teachers because they have been in school two, three, four or five years. The question which should decide whether they are qualified for their work should be--have they, with all their acquisition of knowledge, searched and dug beneath the surface for truth, as for hidden treasures? Are they partakers of the *fruit* of the *tree of life*?" <AUCR, July 26, 1899 par. 37>

How Should the Work be Regarded?

38. "This is the noblest missionary work that any man or woman can undertake." <AUCR, July 26, 1899 par. 38>

39. "The smaller children should not be neglected. This work is fully as essential as the work for the older pupils." <AUCR, July 26, 1899 par. 39>

What will be the Results of such Schools?

40. "We may bring hundreds and thousands of children to Christ if we will only work for them." <AUCR, July 26, 1899 par. 40>

41. "Church schools will be the means of lifting the standard of truth in the places where they are established." <AUCR, July 26, 1899 par. 41>

42. "Children who are properly instructed will be witnesses for the truth." <AUCR, July 26, 1899 par. 42>

43. "The promises spoken by the Great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is Divine. There will grow in the fruitful mind a familiarity with Divine things, which will be a barricade against the temptations of the enemy." <AUCR, July 26, 1899 par. 43>

44. "In the last days, children's voices will be heard proclaiming the message. As Christ in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children in their simplicity will speak words which will be an astonishment to men who now talk of 'higher education.'" <AUCR, July 26, 1899 par. 44>

Are We Prepared for a Church School?

45. "I told the brethren that from the light given me of God, they were not prepared to have a school established among them. The spirit they cherished would communicate itself to others, and leaven all the influence for good that would be exerted by the school." (M.S. regarding the establishment of schools.) <AUCR, July 26, 1899 par. 45>

46. "Parents and teachers should work for the accomplishment of this object--the development of all the powers, and the formation of a right character; but when parents realize their responsibilities, there will be far less for the teachers to do in the training of their children."--(S.T., p. 42.) <AUCR, July 26, 1899 par. 46>

47. "Then, wherever a school is established, there should be warm hearts to take a lively interest in our youth. Fathers and mothers are needed with warm sympathy, and with kindly admonitions, and all the pleasantness possible should be brought into the religious exercises."--(C.E., p. 47.) <AUCR, July 26, 1899 par. 47>

48. "Parents must come to view this matter in a different light. They must feel it their duty to co-operate with the teacher, to encourage wise discipline, and to pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a good part to help them to rebel, and to be disobedient and unkind and unlovable, because of the spirit you develop."--(C.E., p. 155.) <AUCR, July 26, 1899 par. 48>

49. "When a company of believers is raised up, careful provision should be made for the permanence and stability of the work. A house of worship will be needed, and a school where Bible instruction may be given to the people. The workers should not leave their field of labor without building a church and providing a school-room and a teacher. . . All this has been presented before me as a panoramic view. I saw workmen building humble houses of worship. Those newly come to the faith were helping with willing hands, and those who had means were assisting with their means. A school-room was prepared for the children. Teachers were selected to go to this place. The number in the school was not large, but it was a happy beginning. I heard the songs of children and of parents. Except the Lord build the house, they labor in vain that build it. Except the Lord keep the city, the watchman watcheth but in vain. . . . The establishment of churches, the erection of meeting houses and school buildings was extended from city to city, and the tithe was increasing to carry forward the work. There was a class, not only in one place, but in many places, and the Lord was working to increase His forces. Something was being established that would publish the truth. The work is to be done, not only in Australia, but in the cities of America as well."--(M.S.) <AUCR, July 26, 1899 par. 49>

July 28, 1899 An Appeal For Help.

(Mrs. E. G. White.)

Talk at the Meeting Where Money Was Raised for the Sanitarium.

When I read in the General Conference *Bulletin* that twenty thousand dollars had been donated to Australia, and that large donations had been made to the General Conference to help in other places, a feeling of sadness came over me. I felt that if this donation came to our people in this way, it would deprive them of a blessing, according to the eighth and ninth chapters of II Corinthians, so that rich supplies of grace might flow in upon God's people, because of their self-denial and self-sacrifice. Christ says: "He that will come after Me, let him deny himself, and take up his cross, and follow Me." You have read your Bibles, and you know of the cross the Saviour bore when He laid aside His royal robe and kingly crown and clothed His divinity with humanity. He did not come to take his position among the wealthy, where He could have all the luxuries and conveniences of life. For our sakes He became poor, that we, through His poverty, might become rich. He is our example. We can deny ourselves, and we can do a great deal more of this than we have any idea of. <AUCR, July 28, 1899 par. 1>

Just as soon as we place ourselves where we realize that all that we have and are is the Lord's, it will be easy to give. When we accepted Jesus Christ, we accepted not only the advantages that we are entitled to by the Word of God, but the suffering and humiliation also; and all the spiritual and temporal advantages which have come from Christ. He bridged the gulf between heaven and earth, and thus made finite man of value in God's sight. Through Christ, our Mediator and Intercessor, the human race has been placed on vantage ground. Whatever our capabilities, whatever our poverty or riches, we are to show that we realize that we are accountable to God and dependent on Him. By our liberality and self-denial we are to strive to co-operate with Him. As labourers together with God we have pledged ourselves to co-operate with Him in the advancement of His work. This is our stewardship. <AUCR, July 28, 1899 par. 2>

The work of God is to be carried on by us as a people. We know how it started. My husband said: "Wife, let us take only sixteen shillings a week. We shall live very plainly and dress very plainly, and take the means that otherwise would come to us, and invest it in the publishing work." The publishing house was then a plain, square building, twenty-four by thirty-six. Some narrow-minded men, who wanted the money for themselves, said, "This is altogether too large a building." They brought such heavy pressure to bear regarding this question that a meeting was called. I was asked to go and explain why, if the Lord was coming so soon, the publishing work should need such a large building. I said: "You that have ears, I want you to hear. It is because the Lord is coming that we want a building as large as this is; and more than that, it will grow larger as the work progresses. The Lord has a work to do in the world. The message must go to all parts of the earth. It is because we believe this that we have started this work. We are going to deny ourselves." <AUCR, July 28, 1899 par. 3>

My husband and I decided to take lower wages. Others pledged themselves to do this also, and the money thus saved was used in starting the work. Some of our brethren donated quite liberally, because they believed what we said. In after years, when prosperity attended the work, and these brethren had grown old, and become poor, we took their cases into account, and helped them all we could. My husband was a man full of sympathy for the needy and the suffering. "Brother ----- put his means into the work when it was in need of help, and now we must help him," he would say. <AUCR, July 28, 1899 par. 4>

There are cases where people will give, as those did when the apostles were unwilling to receive it, so liberal was the gift. There have been cases where my husband has said: "I cannot take your means." I believe Christ will make us willing to do just as the Israelites did when they were building the tabernacle in the wilderness. The tabernacle was to be built, and the Lord was very particular about the building, as He is about anything connected with His service. In Egypt the Israelites had been accustomed to see splendour and grandeur connected with anything kingly; and God knew they would not be impressed unless there was some outward display. He let them have this, and gave men of His appointment skill and tact to do the work. <AUCR, July 28, 1899 par. 5>

We want God to take hold of this work. But to say we will not receive any loans, with or without interest, would not be wise. There may be those who could loan us money, while they would not feel able to make a gift. Newly come to the faith, they might hardly feel that they could give the money. We need a Sanitarium, and we must have it. I have not had much to do with this institution, but I feel that it is my Sanitarium as much as it is yours, because my prayers and interest are in it. It is a necessity that we have a Sanitarium; but I cannot go so far as to say that there will be no debt upon it. For years I have been hiring money from America. Nevertheless, from those who can make donations we shall be very thankful to receive donations. There are many who can give. But to say to our brethren, "You must make a donation, because we will not take a loan, with or without interest," would be unwise. <AUCR, July 28, 1899 par. 6>

One brother said to me not long ago: "You are in a heavy pressure for means. I will loan you sixty pounds for one year without interest." We were under heavy pressure in order to put up the Health Retreat, and I knew this means would help us. I felt as though it was a God-send, and I was very grateful for it. I believe the Lord stirred up our

brother's mind to loan this money, and I felt very thankful. I help as long as I have any means to help with. As for laying up money, I do not do it; and I do not expect to do it. <AUCR, July 28, 1899 par. 7>

The Sanitarium, in Summer Hill, as it is now, does not properly represent the grand and ennobling work we have to do for the Master. In the Sanitarium we shall erect, there should be no extravagant display. We must locate where we shall not feel that we have to keep up a grand appearance in order to make a right impression. We must begin, as has been stated, with a building that will accommodate one hundred patients, and then as the Lord gives prosperity, we must enlarge, if His Spirit leads in that direction. But we must make sure that we are treading on safe ground, and then God will help us. <AUCR, July 28, 1899 par. 8>

Our work is to educate men and women to understand their responsibility to God, to understand that everything they have comes from Him through Jesus Christ. "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." Each one of us should stand where we realize our responsibility and accountability to the God of heaven. When we realize this, Divine blessing will rest upon us. <AUCR, July 28, 1899 par. 9>

God declares: "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in; behold He shall come, saith the Lord of Hosts." The Lord comes to His temple to find those who are sincere. He measures the worshippers. He knows those who are true-hearted and self-sacrificing. "Who may abide the day of His coming; and who shall stand when He appeareth?" Who will stand in the day of investigation. This does not mean the time when the books are opened. It is a preparatory work. "For He is like a refiner's fire and like fuller's soap." To those who have felt unconcerned, the Spirit comes as a reprovener, and shows them that they need to do something to cleanse the temple. He investigates the temple and the worshippers thereof. "He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto God an offering in righteousness." It will be as it was in the days of old, when the people were bringing their gifts for the building of the tabernacle. Their offerings were accepted, and they brought so much that the word went forth, "Bring no more; there is enough." Even though an offering may be small, the Lord will receive it as wholly acceptable; and He can make it go a long way. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." <AUCR, July 28, 1899 par. 10>

"I am the Lord; I change not; therefore ye sons of Jacob are not consumed. Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of Hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation." <AUCR, July 28, 1899 par. 11>

Today men are robbing God. For the costly, massive structures they are rearing, they will have to give an account. The means thus used is needed to send the Gospel to the dark places of the earth. The owners are accountable to God for the misuses of the means God has given them. <AUCR, July 28, 1899 par. 12>

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts." <AUCR, July 28, 1899 par. 13>

God speaks to the class who are always complaining. "Your words have been stout against Me, saith the Lord. Yet ye say: What have we spoken so much against Thee? Ye have said, it is vain to serve God; and what profit is it that we have kept His ordinance, and that we have walked mournfully before the Lord of Hosts?" Who asked them to walk mournfully? God wants us to walk in the light of the Sun of Righteousness. He wants His people to reflect the light of heaven. He wants us to lift up our heads and rejoice, because our redemption draweth nigh. <AUCR, July 28, 1899 par. 14>

"And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Thus the murmurers talk. But a different class is brought to view. "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. And I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." <AUCR, July 28, 1899 par. 15>

When God's people show that they realize their accountability to Him, and their dependence on Him, by carrying forward His work, the Lord blesses them. We are to do the very best we can. We must have a Sanitarium, and we must have it out of the city, in a convenient location, where there is plenty of water, because we use water in the place of drugs. The Sanitarium is to be located in a restful place, where trams are not passing all the time. It should be away

from the smoke of the chimneys of a city, where the atmosphere is as pure as can be found. We can be in touch with Sydney, and yet be out of Sydney. Christ prayed for His people. "I pray not that thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." We are not to leave the world, but we are to avoid all the evil possible. The Lord God of Israel is going to help us in this matter, and we are going to seek Him with heart and soul. We are going to plead that God will let His Holy Spirit rest upon us. He will hearken to the testimony of faith, and I believe we shall see the salvation of God. I believe He will furnish good counsellors, men who can think in right lines, and He will work with them. I have no confidence in the smartest men that ever lived unless they are under the control of God. They may have natural capabilities and talents, but unless they are guided by the Holy Spirit, they will be controlled by some one else. God has given us talents, and He wants us to place ourselves under His working power. And just as sure as we do this, He will give us power to work. <AUCR, July 28, 1899 par. 16>

Brother Wessels is a little diffident in taking hold in a new place, but though he is in a new country he has not a new God. He has the same God that he had in Africa, and he can put himself under His teaching here. Christ 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." Let us lay hold in order that we can lift. Let us behold the grace and glory in the face of Jesus Christ. The Lord God of Israel wants to work with every man who will be worked, and I believe that Brother Wessels is a man who wants to be worked. Christ says, "My yoke is easy, and My burden is light." I have always found it so. Christ's yoke is easy because He bears the heavy end. His burden is light because He lifts with us. He says, "Learn of Me, and ye shall find rest." We need this rest. We need to find it by living experience, and then go right to work, as though we knew that the God of Israel was at our right hand to help us. <AUCR, July 28, 1899 par. 17>

By self-sacrifice the work was started in America, and now the Lord has seen fit to send us here to commence the work. Even in my old age I have come. The Lord has given me strength, and I call upon you today to help us. I have been sick, but you have been praying for me, and He has heard your prayers. I did not think that I could have talked as I did yesterday. The Lord God of Israel is the hope of His people. He has said. "Build a Sanitarium," and a Sanitarium we are going to build. He is going to help us to do this. We are going to call upon all to take hold and do what they can. The Lord's blessing will rest upon the work if we only have a willing mind. God has always helped us, and He will continue to help us. I praise His holy name.

<AUCR, July 28, 1899 par. 18>

July 28, 1899 The School and Its Work.

[Mrs. E. G. White.]

Talk, Sabbath Afternoon, July 22.

God designs that this place shall be a centre, an object lesson. Our School is not to pattern after any school that has been established in America, or after any school that has been established in this country. We are looking to the Sun of Righteousness, trying to catch every beam of light that we can. Why? Because we want that light in our school. Why have we gone to such an expense in putting up buildings here if we are not to be separate from the world. We are to stand in Christ, learning of Him, the greatest Teacher the world has ever known. His word is to be the foundation of all the education given. <AUCR, July 28, 1899 par. 1>

Our greatest need is converted families, parents and children who are under obedience to God. From the light given me by God, I know that if the students in this school will learn of Jesus Christ, teachers can be sent from here to take charge of schools for smaller children; teachers who have learned the greatest of all lessons, who understand the Word of the Lord; teachers who will help the children to obtain a knowledge of the Scriptures. <AUCR, July 28, 1899 par. 2>

From this centre we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. The Lord wants us to be preparing for missionary work. But if, while here, the students show no aptitude for missionary work, and are weak in moral power, they are not fitted to go to other countries. They are to be tested and proved here, that it may be seen what their adaptability is, and whether they have a right hold from above. If they have a firm hold on Christ, they will have a right hold on all with whom they come in contact. <AUCR, July 28, 1899 par. 3>

In this place students are to be prepared to enter the work of God in different places. Why were workers sent to this country? Were there no fields to be worked in America? There was much work to be done there; but God designed that

here an institution should be established, from which workers should go forth to the islands of the sea. Persons of other languages are to be brought here and taught the English language. These will go back to their different countries to educate others. <AUCR, July 28, 1899 par. 4>

This work will take money. Then let none of us go into any extravagance, for we cannot afford it. We must bind about our wants, because the Master tells us to. We must be laborers together with Him who left the royal courts, and for our sakes became poor that we through His poverty might be made rich. He says to us, "Follow Me." I have been instructed that we need to wake up and cut off every needless expense. Come right down to self-denial and self-sacrifice, that the work of God may be advanced, and places entered where people know nothing about the truth. The souls of those in darkness are just as precious as our souls, and they are to be won to God. <AUCR, July 28, 1899 par. 5>

We are to work in these lines. This is why light was given me that there should be a centre here, that we should have a school where men and women can be prepared to go as missionaries to different countries. One missionary is not to stay in the same place for years. He is to work as a laborer together with God, and when he has served for a time, let him leave that field. He is better prepared to tell those in the home field what is needed in the field he has left, and to educate workers for that field. <AUCR, July 28, 1899 par. 6>

We are to have at this school an office of publication. A printing press is to be established here; not one so fully equipped perhaps as the one in Melbourne. An education in printing is to be given here to those who shall come from the Islands and other places. They are to learn to print in their own languages, and to translate from the English into these languages. Then they are prepared to give valuable help. At the same time they can give instruction in the Island languages to those who are fitting themselves to go to the Islands. <AUCR, July 28, 1899 par. 7>

These things can be done, and they can be done right on this ground. God designs that they shall be done. The Lord wanted us to realize that we are under responsibility to reach the very highest standard in spirituality and usefulness. There is a world to be warned. This field has been presented to me in every case as a world by itself. We cannot always send to Battle Creek for our publications, or even to the *Echo* office; for we cannot get them soon enough. We must have a printing press here, where pamphlets and leaflets can be printed, and more especially that students may be educated in the art of printing. If there were two or three presses it would be none too many. I am talking of what I know. We need to wake up. The Third Angel's Message is to prepare a people to stand in the day of the Lord. <AUCR, July 28, 1899 par. 8>

In this school workers are to be educated to enter families after a camp meeting is over, and give Bible-readings. As these workers learn the meekness and lowliness of Christ, they can enter families and give a right impression. It is the after-work of camp-meetings, the house to house work, that gathers sheaves for the Master. It is then that opposing ministers come in with their objections; and workers need to be on the ground to meet these objections; for the truth is new to the people, and they must be taught line upon line, precept upon precept, here a little and there a little. In this work there is need of a great deal of prayer. There must be a taking hold of God. The people in the darkness of error can be reached only through God. <AUCR, July 28, 1899 par. 9>

Students are to be trained for this work. But if those here show foolishness, if they are not solid and sound when here on the ground, where the influence tends to press them right ahead, what good will it be to send them into new fields to work for unbelievers. <AUCR, July 28, 1899 par. 10>

God designs that every soul shall be tested, tried, and proved, to see if he is prepared to join the heavenly family, to see if he can endure temptation, so that he will not do Satan's work. There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message. These should first place themselves in the position of learners, and thus be tested and tried. God wants us above everything else to have a right hold on Him. Every teacher and student is to be linked together, and be determined to press the battle to the gates, refusing to allow the enemy to come on to this ground. This is holy ground. God's Spirit moves upon persons to come here, to make something of them. Those who have no appreciation of this work might better be one thousand miles away than to be in the school. We want students who will be subordinate to rule, who will learn in the school of Christ, who can be prepared for the higher school, so that God can say to them, Come up higher, I have lessons to teach you. In My higher school you shall learn throughout all eternity. <AUCR, July 28, 1899 par. 11>

God wants to do something for each one of us. This work is an individual work, a personal work. Students, do not depend on your teachers to form your character. For Christ's sake make your characters individually. Take hold of God, and do not think that you have to be always with your teachers in order to be solid workers. We are to represent God to the world, to show what the truth has done for us right on this ground. We want to see the moving of the Holy Spirit. You will remember that the Spirit so worked in the schools of the prophets that when Saul, when hunting for David, came in connection with one of these schools, the Spirit came upon him, and he prophesied. But we need something more lasting than Saul had. Take hold of God. You have little enough time in which to form characters fit for the future immortal life. <AUCR, July 28, 1899 par. 12>

To those who tie up their money in worldly enterprises, I would say, We want that money, that we may set the work of God in operation in places where the people are still in darkness. The towns from here to Queensland are to be worked, and yet there are regions beyond. There are those who, when the Spirit of God comes upon them, can go to Western Australia, where a great work is to be done. Get hold of God, and God will get hold of you. Reach the people through Christ; you cannot reach them through yourself. Reach them through the Spirit of God. God calls upon us to put on the armour. We do not want Saul's armour, but the whole armour of God. Then we can go forth to the work with hearts full of Christ-like tenderness, compassion, and love. <AUCR, July 28, 1899 par. 13>

[A question was asked regarding the connection of the health foods business and the school.] <AUCR, July 28, 1899 par. 14>

The light given me is that it will not be very long before we shall have to give up using any animal food. Even milk will have to be discarded. Disease is accumulating rapidly. The curse of God is upon the earth, because man has cursed it. The habits and practices of men have brought the earth into such a condition that some other food than animal food must be substituted for the human family. We do not need flesh food at all. God can give us something else. <AUCR, July 28, 1899 par. 15>

When we were talking about this land, it was said, "Nothing can be raised here." "Nevertheless," I said, "the Lord can spread a table in the wilderness." Under His direction food will go a long way. When we place ourselves in right relation to Him, He will help us, and the food we eat in obedience to Him will satisfy us. We can subsist on very much less than we think we can, if God's blessing is on the food; and if it is for His glory, He can multiply it. <AUCR, July 28, 1899 par. 16>

We need to understand that God is in the health reform movement. When we put Christ in it, it is right for us to grasp every probability and possibility. <AUCR, July 28, 1899 par. 17>

The health food business is to be connected with our school, and we should make provision for it. We are erecting buildings for the care of the sick, and food will be required for the patients. Wherever an interest is awakened, the people are to be taught the principles of health reform. If this line of work is brought in, it will be the entering wedge for the work of presenting truth. The health food business should be established here. It should be one of the industries connected with the school. God has instructed me that parents can find work in this industry, and send their children to school. But everything that is done should be done with the greatest simplicity. There is to be no extravagance in anything. Solid work is to be done, because unless the work is done solidly, a slipshod experience is the result. We need solid, well-developed workers in every line. The work must be solid. Just as soon as the helpers in this line of work are controlled by the Holy Spirit, the Lord will give them tact and intelligence in the manufacturing of foods, just as He gave the workers on the tabernacle understanding and ability. He will enable them to do the right kind of work in building up the tabernacle of the body. <AUCR, July 28, 1899 par. 18>

I would say to you--In all the work here keep out criticism and accusing. This will naturally creep in, but it is to be overcome. Get your hearts filled with the Spirit of God, and then you can be placed in positions of trust. Each one of us should seek to excel in the grace of Christ. I would warn you now against the spirit of criticism, that you may guard against it. Let us put the enemy out of the camp, and let each one of us try to do his best. First let us give ourselves to the Lord; then we can make our offerings to Him, and He will say, ye are laborers together with Me. <AUCR, July 28, 1899 par. 19>

July 28, 1899 Union Conference Proceedings

Sister White: I feel very thankful that we have got the Word, and I have read this over and over again: "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." Now, what kind of a people would we be if we were to do that always? "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness." Now, I thought if all this company here would just carry out these words that are here, why, we should be ready for translation; we certainly would be ready for the work of God to go forward in the world. And now here is something that I want you to consider: "And let the peace of God rule in your hearts, to the which ye also are called in one body; and be ye thankful." What an influence you could carry if everyone would carry out these principles. But there is something more. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Well, now, is not that very precious; I think it is very precious. Then we read in Ephesians, "And be not drunk with wine wherein is excess." Here is something you can be filled with; it will restore the moral image of God in man: "But be filled with the Spirit." Then we can be, that is a possibility. Then let us let it; let us let the Spirit of God dwell in our hearts, and give no place for the devil. Here it says again: "Speaking to yourselves in

psalms and hymns and spiritual songs, singing and making melody in your hearts." Do not you think that we should do this, and if we should sing more to the glory of God, and if we should be cheerful and not appear as if we were a band of mourners going to the cemetery; do you not think that if we lifted up our heads and rejoiced because our redemption draweth nigh there would be altogether a different atmosphere surrounding our souls? Now, I felt very thankful indeed that Brother Haskell came just at the time of the first term of our school, and we had a blessed school. Every soul that came to the school for that term was converted. The Bible was opened, and there seemed to be a treasure house that Brother Haskell could draw from and present it to the people, and it was of the greatest value to us. I thank the Lord to see this congregation here, a large company. I feel sorry we cannot have the labours of Brother Haskell here and have them in America, but we cannot have both, and the Lord will give us the strength if it is his duty to go there. I am very thankful to meet Brother Irwin. It has seemed like having a little piece of America here, and here we can speak and pray together, although I was ill for a week and could not get out. I thought I would have to take time to recover, but the Spirit of the Lord strengthened me and blessed me. Now I thank God I have the pleasure of saying these few words, and the Lord will bless every one of us that wants to be blessed. <AUCR, July 28, 1899 par. 1>

July 31, 1899 The Avondale School Farm.

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(Mrs. E. G. White.)

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Read by her at the Avondale Church, Sabbath Afternoon, July 22.

I have words of counsel for our brethren regarding the disposition and use of the lands near our school and church. I have been learning of the great Teacher. Many particulars regarding the work at Cooranbong have not been opened before me until recently, and not until now have I felt at liberty to speak of them. And even now I do not feel free to reveal all things, because our people are not yet prepared to understand all that will be developed at Avondale in the providence of God. <AUCR, July 31, 1899 par. 1>

At the beginning of the Sabbath I fell asleep, and some things were clearly presented before me. There were persons selecting allotments of land on which they proposed to build houses and establish their homes. But one stood in our midst who said, You are making a great mistake, which you will have cause to regret. This land is not to be occupied with buildings, except to provide the facilities essential for the teachers and students of the school. This land about the school is to be reserved as the school farm. It is to become a living parable to the students. The students are not to regard the school land as a common thing, but are to look upon it as a lesson book which the Lord would have them study. Its lessons will impart knowledge in the spiritual culture of the soul. <AUCR, July 31, 1899 par. 2>

If you should settle this land near the school with private houses, and then be driven to select for cultivation other land at a distance from the school, it would be a great mistake, and one always to be regretted. All the land near the building is to be considered the school farm, where the youth can be educated under well qualified superintendents. The youth that shall attend our school need all the land near by. They are to plant it with ornamental trees and fruit trees, and to cultivate garden produce. The school farm is to be regarded as a lesson book in nature, from which the teachers may draw their object lessons. Our students are to be taught that Christ, who created the world and all things that are therein, is the life and light of every living thing. The life of every child and youth who is willing to grasp the opportunities for receiving a proper education will be made thankful and happy while at school by the things which his eyes shall rest upon. <AUCR, July 31, 1899 par. 3>

The Work Before Us.

We need more teachers and more talent, to educate the students in various lines, that there may go forth from this place many persons willing and able to carry the knowledge which they have received to many others. Orphan boys and girls are to find a home here. Buildings should be erected for a hospital; boats should be provided to accommodate the school; and we should have wise, energetic, and active men to act as superintendents of the several enterprises, men who will use their whole and undivided talents in teaching the students how to work. A competent farm manager should be employed, that before the winter school shall open again the grounds around our school buildings may become a school farm. <AUCR, July 31, 1899 par. 4>

Lads are to come in from different localities, and nearly all will take the industrial course. This course should include the keeping of accounts, carpenter's work, and everything that is comprehended in farming. Preparation should also be made for the teaching of blacksmithing, painting, shoemaking, cooking, baking, washing, mending, typewriting, and printing. Every power at our command is to be brought into this training work, that students may go forth equipped for the duties of practical life. <AUCR, July 31, 1899 par. 5>

Cottages and buildings essential to the school-work are to be erected by the students themselves. These buildings should not be crowded close together, or located near the school buildings proper. In the management of this work, small companies should be formed who should be taught to carry a full sense of their responsibility. All these things cannot be accomplished at once, but we are to begin to work in faith. <AUCR, July 31, 1899 par. 6>

The Land to be Reserved.

The Lord would have the grounds about the school dedicated to Him as His own school room. We are located where there is plenty of land, and the grounds near the church should not be occupied with private houses. Those who believe the truth for this time are not all transformed in character. They are not all proper object lessons, for they do not represent the character of Christ. There are many who would be pleased to get close to the church and the school who will not be helps, but hindrances. They feel that they should be helped and favoured. They do not appreciate the character and the situation of the work in which we are engaged. They do not understand how that all which has been done at Avondale has been accomplished with the hardest labour, and the use of money given with sacrifice, or which must be paid back again to those from whom it was borrowed. <AUCR, July 31, 1899 par. 7>

Among those who will desire to settle at Avondale, there will be some who are filled with importance and anxiety about their own reputation. They are sensitive and cautious. These need to be converted, for they are far from standing where they can receive the blessing of the Lord. Satan tempts them to ask favours which will only injure them if granted, and thus they bring anxiety to their brethren. The living principles of the Word of God need to be brought into the lives of many who now find no room for these principles. Those who are learning in the school of Christ will count every favour from God as too good for them. They will realize that they do not deserve all the good things which they receive, and they will count themselves happy. Their faces will express peace and rest in the Lord, for they have the Word of God that He cares for them. <AUCR, July 31, 1899 par. 8>

"Thus saith the Lord, the heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? for all those things hath Mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is of a poor and a contrite spirit, and that trembleth at My word." During the last days of 1898 we had many experiences to teach us what these words mean. My heart was greatly burdened, and matters were opened before me then in regard to the evils to arise from disposing of the land near the school to be occupied with dwelling houses. We seemed to be in a counsel meeting, and there stood one in our midst who was expected to help us out of our difficulties. The words which he spoke were plain and decided: "This land, by the appointment of God, is for the benefit of the school." You have had evidences of the working of human nature, and what it will reveal under temptation. The more families that you settle around the school buildings, the more difficulties you throw in the way of teachers and students. The natural selfishness of the children of men is ready to spring into life if everything is not convenient for them. This land about the school is to be the school farm, and this farm is to occupy much more space than we have thought it would. Work in connection with study is to be done here according to the counsels given. Avondale is to be a philanthropic centre. God's people in Australasia are to be moved upon by the Spirit of the Lord to give sympathy and means to support and encourage many charitable and benevolent enterprises, which shall teach the poor, the helpless, and the ignorant how to help themselves. <AUCR, July 31, 1899 par. 9>

A Panorama.

On several occasions the light has come to me that Avondale is to be used as the Lord's farm. In a special sense there is to be connected with this farm land that shall be highly cultivated. Spread out before me there was land planted with every kind of fruit trees that will bear fruit in this locality, also vegetable gardens, where seeds were sown and cultivated. <AUCR, July 31, 1899 par. 10>

If the managers of this farm and the teachers in the school will receive the Holy Spirit to work with them, they will have wisdom in their management, and God will bless their labours. The planting and the sowing, the gathering of the harvest, and the care of the trees, are to be wonderful lessons for all the students. The invisible links which connect the sowing and the reaping are to be studied, and the goodness of God is to be pointed out and appreciated. It is the Lord

that gives the virtue and the power to the soil and to the seed. Were it not for His divine agency, combined with human tact and ability, the seed sown would be useless. There is an unseen power constantly at work as man's servant, to feed and to clothe him. The parable of the seed as studied in the daily experience of teacher and student is to reveal that God is at work in nature, and it is to make plain the things of the kingdom of heaven. <AUCR, July 31, 1899 par. 11>

God and Nature.

Next to the Bible, nature is to be our great lesson book. But there is no virtue in deifying nature, for this is exalting the thing made above the great Master Artist who designed the work, and who keeps it every hour operating according to His appointment. As we plant the seed, and cultivate the plant, we are to remember that God created the seed, and He gives it to the earth. By His divine power He cares for that seed. It is by His appointment that the seed in dying gives its life to the blade, which contains in itself other seeds to be treasured and again put into the earth to yield their harvest. We may also study how the co-operation of man acts a part. The human agent has his part to act, his work to do. This is one of the lessons which nature teaches, and we shall see in it a solemn, a beautiful work. <AUCR, July 31, 1899 par. 12>

There is much talk about the Lord in nature, as if God were bound by the laws of nature to be nature's servant. In this men do not know what they are talking about. Do they suppose that nature has a self-existing power without the continual agency of Jehovah? Many theories would lead minds to suppose that nature was a self-sustaining agency apart from Deity, having its own inherent power with which to work. The Lord does not exert His laws to supersede the laws of nature. He does His work through the laws and the properties of His instruments, and nature obeys a "Thus saith the Lord." <AUCR, July 31, 1899 par. 13>

"The God of nature is perpetually at work. His infinite power works unseen, but manifestations appear in the effects which the work produces. The same God who guides the planets works in the fruit orchard and in the vegetable garden. He never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things. It is through God's immediate agency that every bud bursts into blossom. When He was in the world, in the form of humanity, Christ said, "My Father worketh hitherto, and I work." So, when the students employ their time and strength in agricultural work, in heaven it is said of them, "Ye are labourers together with God." <AUCR, July 31, 1899 par. 14>

Let the lands near the school and the church be retained. Those who come to settle in Cooranbong can, if they choose, find for themselves homes near by, or on portions of, the Avondale Estate. But the light given to me is that all that section of land from the school orchard to the Maitland road, and extending on both-sides of the road from the meeting house to the school, should become a farm and a park, beautified with fragrant flowers and ornamental trees. There should be fruit orchards and every kind of produce cultivated that is adapted to this soil, that this place may become an object lesson to those living close by and afar off. <AUCR, July 31, 1899 par. 15>

Then let everything not essential to the work of the school be kept at a distance, and thus prevent any disturbance of the sacredness of the place through the proximity of families and buildings. Let the school stand alone. There must not be this one and that one claiming personal property near it. It will be better for private families, however devoted they may be in the service of the Lord, to be located at some distance from the school buildings. The school is the Lord's property, and the grounds about it are His farm, where the great Sower can make His garden a lesson book. The results of the labours will be seen, "first the blade, then the ear, then the full corn in the ear." The land will yield its treasures, bringing the joyousness of an abundant harvest, and the produce gathered through the blessing of God is to be used as nature's lesson book from which spiritual lessons can be made plain, and applied to the necessities of the soul. <AUCR, July 31, 1899 par. 16>

An Object Lesson.

There are great things before us which we see must be done, and as fast as we obtain the means with which to work, we shall go forward. There needs to be patient, painstaking effort made for the encouragement and uplifting of the surrounding communities, and for their education in industrial and sanitary lines. The school and everything connected with it should be object lessons, teaching the ways of improvement, and appealing to the people for reform, so that taste, industry, and refinement, may take the place of coarseness, uncleanness, disorder, ignorance, and sin. Even the poorest can improve their surroundings by early rising and putting forth diligent, painstaking effort. By our lives and example we can help others to discern that which is repulsive in their characters, or about their premises, and with Christian courtesy we may encourage improvement. <AUCR, July 31, 1899 par. 17>

The question will often arise, What can be done where poverty prevails, and is to be contented with at every step?

Under these circumstances how can we impress minds with correct ideas of improvement? Certainly the work is difficult, and unless the teachers, the thinking men, and the men who have means, will exercise their talents, and will lift just as Christ would lift were He in their places, an important work will be left undone. The necessary reformation will never be made unless men and women are helped by a power outside of themselves. Those who have entrusted talents and capabilities must use these gifts to bless their fellow men, labouring to place them upon a footing where they can help themselves. It is thus that the education gained at our schools must be put to the very best use. <AUCR, July 31, 1899 par. 18>

God's entrusted talents are not to be hid under a bed or under a bushel. "Ye are the light of the world," Christ said. As you see families living in hovels, with scant furniture and clothing, without tools, without books or anything indicative of refinement about their homes, will you become interested in them, and endeavour to teach them how to put to the very best use their vital forces, that there may be improvement, and that their work may move forward? It is by diligent labour, by putting to the wisest use every capability, by learning to waste no time, that they will become successful in improving their premises and cultivating their land. <AUCR, July 31, 1899 par. 19>

Physical effort, moral power, and intellectual achievements are to be united in our effort to regenerate and reform. We are to seek to gain knowledge both in temporal and spiritual lines, that we may diffuse it to others. We are to seek to live out the Gospel in all its bearings, that its temporal and spiritual blessings may be felt all around us. <AUCR, July 31, 1899 par. 20>

Missionary Effort The Highest Training.

The Lord will surely bless all who seek to bless others. The school is to be so conducted that teachers and students will be continually increasing in power through the faithful use of the talents given them. By faithfully putting to a practical use that which they have learned, they will constantly increase in wisdom and knowledge. We are to learn from the Book of books the principles upon which we are to live and labour. By consecrating all our God-given abilities to Him who has the first right to them, we may make precious everything that is worthy of our attention. <AUCR, July 31, 1899 par. 21>

When entered upon with this spirit, the missionary work becomes an elevating and uplifting work, both to the labourer and to the person helped. Let everyone 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 word, in spirit, 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 manners of the citizens of the kingdom of God. <AUCR, July 31, 1899 par. 22>

The students who will get the most good out of life are those who will live the Word of God in their connections and dealings with their fellow-men. Those who receive to give will feel the greatest satisfaction in this life. The members of the human family who live for themselves are always in want, for they are never satisfied. There is no Christianity in shutting up our sympathies to our own selfish hearts. We are to bring the brightness and the blessing into the lives of others, thus doing a good and holy work. The Lord has ordained channels through which He lets flow His goodness, mercy, and truth; and we are to be co-workers with Jesus Christ in communicating to others practical wisdom and benevolence. <AUCR, July 31, 1899 par. 23>

If the Avondale school becomes what the Lord is seeking to make it, the missionary effort of teachers and students will bear fruit. Both in the school and outside there will be willing subjects brought to allegiance to God. The rebellion which took place in heaven under the power of a lie, and the deception which led Adam and Eve to disobey, opened the floodgates of woe upon our world, and all who believe in Christ may become sons and daughters of God, and labourers together with Him, that restoration may take place through the truth. The truth, peculiar in its working power, is adapted to the minds and hearts of the wandering sheep. Through its influence they may be brought back to the fold. <AUCR, July 31, 1899 par. 24>

Whatever may be the position or possessions of any individual who has the knowledge of the truth, the Word of God teaches him that all that he has he holds in trust. It is lent him to test his character. His worldly business in all its lines, his talents, his income, his opportunities, are all to be accounted for to Him to whom he belongs by creation and redemption. When he uses every precious talent in carrying forward God's great work of education, when he strives to obtain the very best knowledge of how to be useful, how to labour for the salvation of souls ready to perish, God's blessing will surely attend his efforts. God bestows His gifts upon us that we may minister to others, and thus become like Him. Those who receive His gifts that they may impart to others, become like Jesus Christ. It is in helping and uplifting others that we become ennobled and purified. This is the work that causes glory to flow back to God. We must become intelligent upon these points. Our souls must be purified of selfishness, for God desires to use His people as representatives of the heavenly kingdom. <AUCR, July 31, 1899 par. 25>

Our school must be conducted under the supervision of God. There is a work to be done for young men and young women that is not yet accomplished. There are much larger numbers of young people who need to have the advantages of our school. They need the manual training course, that will teach them how to lead an active, energetic life. All kinds of labour must be connected with our school. Under wise, judicious, God-fearing directors, the students are to be taught. Every branch of the work is to be conducted on the most thorough and systematic lines that long experience and wisdom can plan and execute. <AUCR, July 31, 1899 par. 26>

Let the teachers in our school wake up, and impart knowledge they have in agricultural lines, and in the industries that it is essential for the students to understand. Seek in every line of labour to reach the very best results. Let the science of the Word of God be brought into the work, that the students may understand correct principles, and may reach the highest possible standard. Exert your God given abilities and bring all your energies into the development of the Lord's farm. Study and labour, that the best results and the greatest returns may come from the seed sowing, that there may be an abundant supply of food both temporal and spiritual, for the larger number of students that shall be gathered in to attend the school. <AUCR, July 31, 1899 par. 27>

September 1, 1899 True Education.

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"Teachers and students are constantly at work weaving the net of their eternal destiny. Every time the shuttle passes, it draws after it a thread which is fastened to right principles and holy actions, or the opposite. Students may have fastened to their threads that which is not profitable for their future life."--*Unpublished Testimony*. <AUCR, September 1, 1899 par. 1>

September 1, 1899 A Call for Labourers.

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"With God go over the ocean.
Without Him, not over the threshold."

"The great crisis is just before us. God is now restraining the forces of evil that the last warning may be given to the world. Now is the time to work. Many workers ought to be in the field. There should be one hundred where now there is only one. Many who have not been ordained or licensed may work in their own neighbourhood and in the regions about them." <AUCR, September 1, 1899 par. 1>

"We need as workers men and women who are imbued with the Spirit of Christ, who realize that they are united in church capacity, that they may use their influence and moral powers to save those who are without God and without hope in the world. We call upon every church member in the name of Christ to deny self, take up the cross, and follow Jesus. . . Christ supplies the efficiency, and man becomes a power for good. In Christ's name and strength we may do what we will."--*Extracts from a recent testimony, "An Appeal for Missions," by Mrs. E. G. White*.

<AUCR, September 1, 1899 par. 2>

December 1, 1899 The Minister and Physical Work.

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Useful physical labour is a part of the Gospel. The great Teacher, when enshrouded in the pillar of cloud, gave direction that every youth should learn a trade. Thus, the people would be enabled to earn their own bread. And knowing how hard it was to obtain money, they would not spend their means foolishly. <AUCR, December 1, 1899 par. 1>

Paul, the great apostle to the Gentiles, learned the trade of a tent-maker. There were higher and lower branches of tent-making. Paul had learned the higher branches, and he could also work at the common branches when circumstances demanded. Tent-making did not bring returns as quickly as some other lines of business, and at times it was only by the strictest economy that Paul could supply his necessities. <AUCR, December 1, 1899 par. 2>

Why did Paul connect mechanical labour with the preaching of the Gospel? Was not the labourer worthy of his hire?

Why did he not spend all his time in preaching? Why waste time and strength in making tents? But Paul did not regard the time spent in making tents lost by any means. While working at his trade he gave an example in diligence and thoroughness. He was "diligent in business, fervent in spirit, serving the Lord." <AUCR, December 1, 1899 par. 3>

Paul was an educator. He preached the Gospel with his voice, and by intelligent labour, he preached it with his hands. He taught others in the same way that he had been educated by one who was regarded as the wisest of human teachers. As Paul worked skillfully and rapidly with his hands, he related to his fellow-workers the specifications which Christ had given to Moses in regard to the building of the tabernacle, as recorded in Exodus, chapters 24-27. For his own encouragement, and for their benefit, he repeated to them many portions of the Holy Scriptures. He taught that supreme honour is to be given to God. He told them that the skill, genius, and wisdom brought into the work of building the tabernacle, were given by God, to be used for His glory. He repeated the communications from God to Moses found in Ex. 35: 20-35, and chap. 36: 1-7. He taught that in this the Most High was instructing men as to the manner in which the necessary work in our world should be done. <AUCR, December 1, 1899 par. 4>

After leaving Philippi, Paul went to Thessalonica, on the sea coast. The history of his work there is recorded in the first and second chapters of 1st Thessalonians. He laboured in the Gospel and worked also with his hands. "We were gentle among you," he writes, "even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear unto us. For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God." He declares that if a man will not work, neither shall he eat, and by his own example he illustrates his teaching. He says: "Neither did we eat any man's bread for nought; but wrought with labour and travail day and night, that we might not be chargeable to any of you." <AUCR, December 1, 1899 par. 5>

"And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus." Here he remained three years and six months, "disputing and persuading the things concerning the kingdom of God." Here, also, he toiled at his craft. He writes to the Corinthians, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands, being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4: 9-15. <AUCR, December 1, 1899 par. 6>

Lifting up his toil-worn hands, Paul makes his appeal, "Ye yourselves know how that these hands have ministered unto my necessity, and to them that were with me." Those hands speak to us with remarkable impressiveness. <AUCR, December 1, 1899 par. 7>

Why did Paul, an apostle of the highest rank, spend on mechanical labour time which to all appearances might have been put to better account? Why did he not devote his time and strength to preaching the Word? By labouring with his hands Paul was preaching the word. Thus he set an example which spoke against the sentiment then gaining influence, that the preaching of the Gospel excused the minister from mechanical and physical labour. Paul knew that there were many who loved ease and indulgence much better than useful labour. He knew that if ministers neglected physical work, they would become enfeebled. He desired to teach young ministers that by working with their hands, they would become sturdy; their muscles and sinews would be strengthened. <AUCR, December 1, 1899 par. 8>

The Gospel of Christ is an educator. It teaches us not to pamper and indulge self and waste the means that should be employed to extend the triumphs of the cross of Christ. There are ministers now dead, whose lives would have been prolonged had they followed the example of Paul in uniting physical labour with the ministry of the Word. Many have yielded to the temptation to indulge appetite. When they should have eaten abstemiously, they were tempted to eat largely of rich foods, though they knew that what they were eating could not be assimilated by the system, but would only be an extra burden to their digestive organs. The unnecessary food taken into the system poisoned the blood, and produced evils that resulted in disease. <AUCR, December 1, 1899 par. 9>

The apostle states plainly that if a man does not work, if he does not use his physical powers, neither should he eat. The healthful and equal exercises of all the powers of the being is required to keep the living machinery in the best condition. He who would have a system that is vigorous and not enfeebled by disease, must use every part of the system harmoniously. The muscles are not to be allowed to become weak through inaction, while the brain carries too large a share of the work. Each part of the human structure is to bear its burden. <AUCR, December 1, 1899 par. 10>

Paul recognized physical work as composing a part of the education he was to give. He realized that his teaching would lack vitality if he did not keep all parts of the human machinery equally exercised. His labour to support himself and others should have been commended, rather than regarded as belittling to his position as a minister of the Gospel.

E. G. White. <AUCR, December 1, 1899 par. 11>

January 1, 1900 An Appeal.

To our brethren and sisters throughout Australasia:-- <AUCR, January 1, 1900 par. 1>

The records of our work for 1899 are almost completed. Our work for the new year will soon begin. The work of our Conferences and institutions has advanced rapidly, and the field of operations is still broadening. This is a time for all to inquire, "What can I do to advance the cause of present truth?" <AUCR, January 1, 1900 par. 2>

I appeal to all who believe the truth, to all who can assist us in any line. Give us your help to advance the work just now. We need workers, and we need money; for there is a close relation between money and missions. You know something of what has already been accomplished in the different lines of our work. We have moved out by faith and have made large advancement, because we saw what needed to be done, what God was calling upon us to do, and we dared not hesitate. But we have not done the half of that which should be done. We are not yet on vantage-ground. There is a great work before us. All about us are souls longing for light and truth, and how are they to be reached? <AUCR, January 1, 1900 par. 3>

God works through heavenly instrumentalities that those who know the truth may be brought in connection with souls who need light and knowledge. Read the tenth chapter of Acts. The God of Heaven beheld the devotion and piety of Cornelius. He witnessed his prayers and his almsgiving, and marked the power of his influence. He desired to give him light in regard to Christ's mission and to connect him with His work. The Lord sent His angel to signify this to Cornelius, and to place him in connection with the Apostle Peter. The angel told Cornelius just where Peter lived, and assured him, "He shall tell thee what thou oughtest to do." Then an angel was sent to Peter to remove his doubt as to the propriety of working for the Gentiles. "What God has cleansed, that call not thou common." While Peter was pondering in regard to the mysterious revelation that had been given him, the Spirit said unto him, "Behold, three men seek thee. Arise, therefore, and go with them, doubting nothing; for I have sent them." <AUCR, January 1, 1900 par. 4>

What a history is this to show that Heaven is in close connection with our world. On the ladder that Jacob saw, angels of God are ascending and descending. God is above the ladder, and beams of light and glory are shining the whole length from heaven to earth. This line of communication is still open. <AUCR, January 1, 1900 par. 5>

And what was the outcome of God's dealing with Cornelius? Read the precious history, and learn, and praise God; for its lesson is for us. Finding Cornelius and his friends gathered to hear the word of God, "Peter opened his mouth, and said, of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The word which God sent unto the children of Israel, speaking peace by Jesus Christ. (He is Lord of all); that word, I say, ye know: . . . how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And ye are witnesses of all things which He did." And God "commanded us to preach unto the people, and testify that it is He which was ordained of God to be the judge of quick and dead. To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." <AUCR, January 1, 1900 par. 6>

As Peter spoke these things, the Holy Spirit fell upon the assembly, and they were baptised in the name of the Lord. Thus in Caesarea a company of Christian believers was established to hold up the light of truth. <AUCR, January 1, 1900 par. 7>

This is the work to be done today. We have a message to give to the people, "The bread of God is He which cometh down from heaven, and giveth life unto the world." Christ declares, "I am the bread of life: he that cometh to Me shall never hunger; and he that believeth in Me shall never thirst. All that the Father giveth Me shall come to Me; and he that cometh to Me I will in no wise cast out." <AUCR, January 1, 1900 par. 8>

My brethren and sisters in Australasia, there is in every city and every suburb a work to be done in presenting the last message of mercy to a fallen world. And while we are trying to work these destitute fields, the cry comes from far-off lands, "Come over and help us." These are not so easily reached, and perhaps not so ready for the harvest as the fields within our sight, but they must not be neglected. We want to push the triumphs of the Cross. Our watchword is to be, Onward, ever onward. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord. <AUCR, January 1, 1900 par. 9>

But what can we do? We sit down and consider, we pray, and plan how to begin the work in the places all around us. Where are the faithful missionaries who will carry it forward? And how shall they be sustained? <AUCR, January 1, 1900 par. 10>

Above all, how shall missionaries be trained? How shall workers be prepared to enter the opening fields? Here is now our greatest burden. Therefore, our special anxiety is for our school in Avondale. We must here provide suitable facilities for educating workers in different lines. We see young men possessing qualifications that, if they can be rightly educated, will enable them to become labourers together with God. We must give them the opportunity. Some

are placing students in our school, and are assisting them in defraying their expenses, that they may become workers in some part of the Lord's vineyard. Much more should be done in this line, and special efforts should be made in behalf of those whom our workers shall send from the islands to be trained as missionaries. <AUCR, January 1, 1900 par. 11>

In the future, more than in the past, our school must be an active missionary agency, as the Lord has specified. Men and women of different nationalities must be brought in. There will be no "color line" here. All may come who can be educated for any line of missionary work. Workers we must have, and in twenty-fold greater numbers, to supply the need in both the home and the foreign field. Therefore, the Avondale School must not be restricted in its facilities.

<AUCR, January 1, 1900 par. 12>

We must open to our students the Book of all books, the living oracles of God. Here true wisdom is to be found. In all matters that pertain to our present duty to God, and to our future, eternal interests, we may here receive divine instruction. And we are to learn from nature. We thank the Lord that we are located just where we are. The land we are cultivating as the school farm is testifying to all that false witness has been borne against it. We are making this land an educating book for the students. From it they are to learn the meaning of the words, "We are labourers together with God; ye are God's husbandry; ye are God's building." <AUCR, January 1, 1900 par. 13>

There are other interests in Avondale closely associated with our school. Indeed, they are really a part of our educational work, and they also require help. The healthfood business is in need of means and of the active co-operation of our people, that it may accomplish the work it ought to do. Its purpose is to supply the people with food which will take the place of flesh-meat, and also milk and butter, which, on account of the diseases of cattle, are becoming more and more objectionable. <AUCR, January 1, 1900 par. 14>

Our Health Retreat, which is ready for use, has a debt on the building already erected, and we need means to properly furnish it for the reception of patients. And not only these enterprises in Avondale, but the Helping Hand Mission in Melbourne and the Christchurch Health Home, need financial assistance. <AUCR, January 1, 1900 par. 15>

I have freely used my own means to meet some of the many necessities of the work. Of all that has come into my hands, which I can call my own, I have withheld nothing. It is all the Lord's, and is freely spent in His service. And when we have come to a crisis, after using all we had in hand, I have borrowed money, to the amount of several hundred pounds, at a low rate of interest. We have also received several hundred pounds from our people without interest. When the necessity arises, I feel no hesitation about receiving these loans, either with or without interest.

<AUCR, January 1, 1900 par. 16>

Some may ask, Are you not afraid that you will be unable to meet these obligations? No, I am not afraid. Money is a talent which the Lord desires to have put to use in His service. I see the necessities of the work, and I am determined to do all in my power, that the last merciful message of warning to our world may not be hindered. One soul is of such value that in comparison with it, the whole world sinks into insignificance. <AUCR, January 1, 1900 par. 17>

Now we call upon all who will, to help us in the work. Of what use is it to lay up worldly treasure? Read the words of the apostle James, "Go to now, ye rich men, weep and howl for your misery which shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." We certainly do not want to be of the class who have heaped together treasure for the last days, to eat our flesh as it were fire. In that fearful time all men will understand their misuse of God's money. Those who have squandered His gifts will see how their means has been buried up in banks and stocks and mines and other enterprises where it could be of no benefit to the cause of God. They will see how their money might have been used to advance the cause of God and win souls for Him, and how through their misapplication of God's talent they have suffered eternal loss. <AUCR, January 1, 1900 par. 18>

In all financial dealings with our fellow-men we feel under obligation to observe strict integrity. We must be faithful in paying all that we owe. But, my brethren, are you dealing honestly with God? Do you consider that all the means you possess and your own selves also belong to Him? How are you meeting His claims? <AUCR, January 1, 1900 par. 19>

Do you profess to be looking for the soon coming of Christ in the clouds of Heaven? Do you profess to believe that the last warning is now being given to the world? Do you pray that God's kingdom may come, and His will be done on earth as it is in Heaven? The sincerity of your profession of faith and of your prayers will be shown by your works.

<AUCR, January 1, 1900 par. 20>

We want your prayers for the advancement of the work. We need them. But we ask that with you as with Cornelius, prayer and giving may be united. Let your prayers and your alms come up for a memorial before God. <AUCR, January 1, 1900 par. 21>

You ask God to bring souls into the truth; then do you labour with all your God-given ability in harmony with your prayers? Do you bring every trait of your character into subordination to God, to be used according to the laws of His own kingdom, that you may be labourers together with Him? Are you, with faith and diligence and wideawake earnestness, working to advance God's kingdom in the world? Bear in mind that faith without works is dead, and that

without faith it is impossible to please God. While we pray, we are to give all that is possible, both of our labour and our means, for the fulfilment of our prayers. <AUCR, January 1, 1900 par. 22>

When we pray for God to make the missionary work successful, we are not to bind up our means in worldly enterprises, and let the work for which we pray become a failure. <AUCR, January 1, 1900 par. 23>

If we act out our faith, we shall not be forgotten by God. He marks every deed of love and self-denial. He will open ways whereby we may show our faith by our works. <AUCR, January 1, 1900 par. 24>

Let us carefully consider the solemn, prophetic warnings, let us receive the encouragement of God's rich promises. Let us work determinedly, with heart willingness, with gladness of soul, in the spirit of humble obedience rendering back to God His own. We can pray with faith for God's power to unite with our efforts when we can come before Him saying, "Of thine own we freely give thee." <AUCR, January 1, 1900 par. 25>

When the heart is made a temple for the indwelling of the Holy Spirit, no man will imperil his own temporal or spiritual prosperity by robbing God's treasury, withholding the means that should be at hand for His work. <AUCR, January 1, 1900 par. 26>

The Lord desires us to be living channels of light. He has made it our privilege to co-operate with Him as partners in His great firm, to act our part in promoting the prosperity of His cause. <AUCR, January 1, 1900 par. 27>

We have been doing all in our power to advance the work, and we have rejoiced to see it go forward. Its demands are now beyond our ability to supply. We are in debt, and yet there is special need of pushing the work just now. We are not discouraged at the outlook. The word of God strengthens and sustains us. But we must have financial help to do that which is essential to be done. We appeal to you, our brethren and sisters in Australasia, to come to our assistance. <AUCR, January 1, 1900 par. 28>

The fields are white for the harvest. Shall we not have means for gathering in the precious grain? Will those who know the truth see what they can do to help us just now? Will everyone cut off all needless expenditures. See what you can do in self-denial. Dispense with all that is not positively necessary. Come up to the measure of your God-given duty. <AUCR, January 1, 1900 par. 29>

Our brethren may say: We are being drawn upon continually for means. Will there be no end of these calls? We hope not, so long as there are in our world souls perishing for the bread of life. Until all has been done that you can do to save the lost, we ask you not to become weary of our repeated calls. Many have not yet done that which they might do, that which God will enable them to do if they will consecrate themselves unreservedly to Him. <AUCR, January 1, 1900 par. 30>

Our General, who never makes a mistake, says to us, Advance. Enter new territory. Lift up the standard, establish memorials in every place. Let it be known that God has a people upon the earth who have not forgotten that He has a law, binding upon all human intelligences. In all the churches, there are souls who know not that the seventh and not the first day of the week is the Sabbath, and that it is to be observed because God Himself has given the command. <AUCR, January 1, 1900 par. 31>

Brethren and sisters, this work demands your help. Will you give it? To those who have means which they are not putting to use for God we appeal in Christ's name. Let no talent be hidden in the earth. Undo your napkin, and put your treasure into active service for God. <AUCR, January 1, 1900 par. 32>

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them which are of the household of faith."

Dec. 17, 1899.

E. G. White.

<AUCR, January 1, 1900 par. 33>

June 1, 1900 The Love of God. How Manifested.

Sabbath, P.M., June 2.

True love is not merely a sentiment or an emotion. It is a living principle, a principle that is manifest in action. True love, wherever it exists, will control the life. Thus it is with the love of God. "God is love;" and in all His works, in all His dealings with mankind, His character is revealed. <AUCR, June 1, 1900 par. 1>

God manifested His love in the work of creation. When the earth was created, it was holy and beautiful. God pronounced it "very good." Every flower, every shrub, every tree, answered the purpose of its Creator. Everything upon which the eye rested was lovely, and filled the mind with thoughts of the love of God. Every sound was music, in

perfect harmony with the voice of God. <AUCR, June 1, 1900 par. 2>

The things of nature, upon which we look today, give us but a faint conception of Eden's beauty and glory; yet the natural world, with unmistakable voice, proclaims the love of God. Even now "the earth is full of the goodness of the Lord." It still reveals the working of the great Master-Artist. It declares that One omnipotent in power, great in goodness and mercy, has created all things. <AUCR, June 1, 1900 par. 3>

The green fields, the lofty trees, the glad sunshine, the clouds, the dew, the solemn silence of the night, the glory of the starry heavens, and the moon in its beauty, all bear witness to His wonder-working power. Not a drop of rain falls, not a ray of light is shed upon our unthankful world, but it testifies to God's long forbearance and His great love. <AUCR, June 1, 1900 par. 4>

Through tempting man to sin, Satan hoped to counteract the tide of divine love flowing to the human race; but, instead of this, his work resulted in calling forth new and deeper manifestations of God's mercy and His goodness. <AUCR, June 1, 1900 par. 5>

In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable. "God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <AUCR, June 1, 1900 par. 6>

When Adam's sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserve to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone, and flesh of our flesh. "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." Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men. <AUCR, June 1, 1900 par. 7>

The gift of God to man is beyond computation. Nothing was withheld. God would not permit it to be said that He could have done more, or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven. <AUCR, June 1, 1900 par. 8>

The Highest, who was with the Father before the world was, submitted to humiliation that He might uplift humanity. Prophecy withdraws the veil, that we may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world to suffer, to be lacerated with stripes, and bruised for our iniquities. "The chastisement of our peace was upon Him; and with His stripes we are healed." Before the heavenly universe the Lord of Glory suffered in human form that sin might be pardoned, and sinners redeemed. He died that the love of God, as a mighty helper, might flow to all suffering human beings. <AUCR, June 1, 1900 par. 9>

Through yielding to sin, man placed his will under the control of Satan. He became a helpless captive in the tempter's power. God sent His Son into our world to break the power of Satan, and to emancipate the will of man. He sent Him to proclaim liberty to the captives, to undo the heavy burdens, and to let the oppressed go free. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. When man places himself under the control of God, the will becomes firm and strong to do right, the heart is cleansed from selfishness and filled with Christ-like love. The mind yields to the authority of the law of love, and every thought is brought into captivity to the obedience of Christ. The powers, hitherto "members of unrighteousness," and "servants of sin," are consecrated to the service of the God of love. <AUCR, June 1, 1900 par. 10>

That this redemption might be ours, God withheld not even the sacrifice of Himself. He gave Himself in His Son. The Father suffered with Christ in all His humiliation and agony. He suffered as He saw the Son of His love despised and rejected by those whom He came to elevate, ennoble, and save. He saw Him hanging upon the cross, mocked and jeered by the passers-by, and He hid as it were His face from Him. He saw Christ bearing the sin of the world, the dying in the sinner's stead. The human heart knows the love of a parent for his child. We know what a mother's love will do and suffer for her beloved one. But never can the heart of man fathom the depths of God's self-sacrifice. <AUCR, June 1, 1900 par. 11>

O, the cross, the cross! It is set up that we may know the only true God, and Jesus Christ whom He has sent. Only the cross can measure the length and breadth, the depth and height, of infinite love, the greatness of the Father's sacrifice for lost humanity. <AUCR, June 1, 1900 par. 12>

And the Lord Jehovah did not deem the plan of salvation complete while invested only with His own love. By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, Christ's office-work is to introduce us to God as His sons and daughters. <AUCR, June 1, 1900 par. 13>

Christ has pledged Himself to be our substitute and surety, and He neglects no one. There is an inexhaustible fund of perfect obedience accruing from His obedience. In heaven His merits, His self-denial and self-sacrifice, are treasured as

incense to be offered up with the prayers of His people. As the sinner's sincere, humble prayers ascend to the throne of God, Christ mingles with them the merits of His own life of perfect obedience. Our prayers are made fragrant by this incense. Christ has pledged Himself to intercede in our behalf, and the Father always hears His Son. <AUCR, June 1, 1900 par. 14>

This is the mystery of godliness. That Christ should take human nature, and by a life of humiliation elevate man in the scale of moral worth with God; that He should carry His adopted nature to the throne of God, and there present His children to the Father, to have conferred upon them an honour exceeding that conferred upon the angels,—this is the marvel of the heavenly universe, the mystery into which angels desire to look. This is love that melts the sinner's heart. <AUCR, June 1, 1900 par. 15>

And God has manifested His love in ministry. In Him all unselfish ministry has its origin. Our Father in heaven is constantly engaged in upholding the things which He has created. Every leaf grows, every flower blooms, every fruit develops, by the power of God. In Him "we live, and move, and have our being." Each heart-beat, each breath, is the inspiration of Him who breathed into the nostrils of Adam the breath of life,—the inspiration of the ever-present God, the great I AM. The great and infinite God lives not unto Himself, but for the benefit and blessing of every being and every object of His creation. <AUCR, June 1, 1900 par. 16>

Satan's principle is self-serving. This principle he attributed to God, misrepresenting His character to the world. And he led man to accept the principle of selfishness. He caused him to believe that in serving himself he would find happiness. By the Son of God this principle was to be demonstrated as false. By Him the Father was to be rightly represented. The ideal of true ministry God committed to His Son, and bade Him work it out in humanity. <AUCR, June 1, 1900 par. 17>

That His people might not be misled by the selfishness which dwells in the natural heart, and which strengthens by self-serving, Christ Himself set an example of true service. His whole life on earth was spent in ministering to others. <AUCR, June 1, 1900 par. 18>

In all the afflictions of humanity He was afflicted. He saw the work of Satan revealed in all their woe, and He made every case of need and sorrow His own. With a power that never quailed, He cast out the evil spirits that possessed both mind and body. The power of love was in all His healing, and of the suffering multitudes that were brought to Him, it was said, "He healed them all." <AUCR, June 1, 1900 par. 19>

The Saviour saw a still greater need than bodily suffering. He saw symptoms of a deeper illness. The sufferings of the body excited His pity, but He was moved to still greater pity by the need of the soul. <AUCR, June 1, 1900 par. 20>

With a love that never faltered, Christ spoke to men the words of eternal life. The word of God, which the teachers of Israel had obscured with their traditions and man-made commandments, Christ opened to the people in its purity and divine beauty. Men marvelled at His teaching, and said, "Never man spake like this man." To the weary and sin-burdened He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." He invited them, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." <AUCR, June 1, 1900 par. 21>

Before men and angels, by His life of obedience and ministry, Christ represented the character of God. "God was in Christ, reconciling the world unto Himself." <AUCR, June 1, 1900 par. 22>

In His work on earth, Christ lifts the veil that conceals the invisible world from our view, and reveals the power that is constantly exercised for our good. The same ministry which He performed on earth was continued after His ascension to heaven. Through His representative, the Holy Spirit, God in Christ still ministers to the children of men. <AUCR, June 1, 1900 par. 23>

Before He ascended to heaven, Christ gave His disciples the promise, "I will pray the Father, and He shall give you another comforter, that He may abide with you forever: even the Spirit of truth: whom the world cannot receive, because it seeth Him not, neither knoweth Him. But ye know Him: for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you." <AUCR, June 1, 1900 par. 24>

To those who in faith claimed this promise it was speedily fulfilled. After Christ's ascension the disciples were gathered together of one accord in one place. Ten days they spent in heart-searching and self-examination, each taking his own case in hand; for it had to be an individual work. As the disciples made humble supplication to God, their differences were swept away. They became of one mind. Then the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, whose influence came with copiousness and power, as if it had been held in restraint for ages. What was the result? Thousands were converted in a day. The sword of the Spirit seemed new-edged with power, piercing to the dividing asunder of soul and spirit, and of the joints and marrow. The idolatry that had been mingled with the worship of the people was overthrown. New territory was added to the church of God. Places that had been barren and desolate sounded forth His praise. <AUCR, June 1, 1900 par. 25>

The church became a vitalizing power. Believers, themselves re-converted, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God. Every one converted saw in his brethren and

sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others,--to be like Christ, to do the works of Christ. The earnest zeal felt was expressed in kindly helpfulness, in kindly looks, and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. <AUCR, June 1, 1900 par. 26>

This ministry is the great need of the church today. And in Christ's promise we are included. To us is offered the great and measureless gift of the Holy Spirit. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with the Spirit. When God's people will believe, when they will turn their attention to that which is true, and living and real, the Holy Spirit, in strong, heavenly currents, will be poured upon the church. <AUCR, June 1, 1900 par. 27>

All the principalities and powers of the heavenly world are enlisted in the work of ministering for fallen man. Angels are actively engaged in executing God's plans to bring man back from rebellion to reconciliation with God. With intense earnestness they are co-operating with God to bring to man moral efficiency, that in Christ he may be more than conqueror. <AUCR, June 1, 1900 par. 28>

Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God. Cherubim and seraphim, and angels that excel in strength,--"ten thousand times ten thousand, and thousands of thousands,"--stand at His right hand, "all ministering spirits sent forth to minister for them who shall be heirs of salvation." <AUCR, June 1, 1900 par. 29>

God has manifested His love to men by making them partners with Himself in the work of salvation. All to whom the heavenly inspiration has come are put in trust with the Gospel. "We are labourers together with God," called to represent Him as ambassadors of love. We are to co-operate with the work of the delegates of heaven. And to us is committed a work which even the angels cannot do. Man must be the channel to communicate with man. <AUCR, June 1, 1900 par. 30>

Through the ministration of angels God sends light to His people, and through His people the light is to be given to the world. Man is to be connected with his fellow-men, and as God's instrumentality work in their behalf. <AUCR, June 1, 1900 par. 31>

To us, in a sense that angels cannot know, it is given to unite with God in his travail for the salvation of humanity. To us it is given to swell the tide of His joy, and to bring honour and praise to his exalted name. <AUCR, June 1, 1900 par. 32>

In creation and in redemption, by gift and sacrifice and service, God has manifested His love to us. And He invites us to show our love for Him. <AUCR, June 1, 1900 par. 33>

He says, "Whoso offereth praise glorifieth Me." He desires us to appreciate the great plan of redemption, to realize our high privilege as the people of God, and to walk before Him in obedience, with grateful thanksgiving. He desires us to serve Him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because we have access to the mercy-seat, the throne of grace, because our names are written in the Lamb's book of life, because we may cast all our care on Him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of His saints, because we have the blessed hope of the soon-coming of our Saviour. <AUCR, June 1, 1900 par. 34>

To praise God in fulness and sincerity of heart is as much a duty as is prayer. We are to show to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fulness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service will be greatly increased by recounting His goodness and His wonderful works in behalf of His children. <AUCR, June 1, 1900 par. 35>

Such a testimony will have an influence upon others. No more effective means can we employ for winning souls to Christ. <AUCR, June 1, 1900 par. 36>

And our love is to be shown, not only in words, but in deeds, in personal ministry and sacrifice. Christ says, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of My Father which is in heaven." In His prayer to His father He said of His disciples, "As thou hast sent Me into the world, even so have I also sent them into the world." In the commission which He gave to His disciples He included all who should believe in Him to the end of time. "Go ye into all the world," He said, "and preach the Gospel to every creature." "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." <AUCR, June 1, 1900 par. 37>

And by the Holy Spirit, through the apostle Peter, we are admonished, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." <AUCR, June 1, 1900 par. 38>

Thus it is that God desires to fulfil for us His purpose of grace. By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion, through eternal ages, of God and Christ and the holy angels. Heaven will triumph; for the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord.

June 1, 1900 The Medical Missionary Work and the Gospel Ministry.

Reading for Sunday, P.M., June 3.

In preparing a people for the Lord's second coming a great work is to be done through the promulgation of health principles. We are to relieve suffering by the use of the natural agencies that God has provided. We should teach the people how to prevent sickness by obedience to the laws of life, and while we work for the healing of the body we should seize every opportunity to work for the healing of the soul. <AUCR, June 1, 1900 par. 1>

This was Christ's method. He worked to restore both the physical and moral image of God in man. Both physical and moral health is to be communicated from the mighty Healer. <AUCR, June 1, 1900 par. 2>

The medical missionary work God has set in operation as a practical illustration of the Gospel. He has signified that this work shall be closely united with the ministry of the Word. <AUCR, June 1, 1900 par. 3>

Every physician, nurse, and medical missionary may through faith in Christ, have in his possession a cure of the highest value,—a remedy for the sin-sick soul. Countless are the opportunities of the physician and his helpers for warning the impenitent, cheering the disconsolate and hopeless, and prescribing for the health of mind and body. Thus they are acting their part in the great work of making ready a people prepared for the Lord. Many who, through their care and teaching, regain health, will be led to accept the special truths for this time. And in their turn they will aid in spreading the light. <AUCR, June 1, 1900 par. 4>

Every duty that calls for reform involves repentance, faith, and obedience. It means the uplifting of the soul to a newer and nobler life. Thus every true reform has its place in the work of the third angel's message. It demands our attention and support. Especially should prominence be given to temperance reform. We should call attention to this work, and make it a living issue. We should present to the people the principles of true temperance, and call for signers to the temperance pledge. <AUCR, June 1, 1900 par. 5>

In other churches there are Christians who are standing in defence of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great good men to aid us in our Christian Endeavour work. They should be invited to second our efforts in seeking to save that which is lost. <AUCR, June 1, 1900 par. 6>

But in coming in contact with those not of our faith, none should feel that they must conceal the peculiar characteristics which sanctification through the truth gives them. Those who unite with the work of God are to cooperate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of His commandment-keeping people. Those who, in their human wisdom, try to conceal the peculiar characteristics that distinguish God's people from the world, will lose their spiritual life, and will no longer be upheld by His power. <AUCR, June 1, 1900 par. 7>

Never let the idea be entertained that it is essential to make an appearance of being wealthy. Let none suppose that expensive buildings, dress, or furniture, is needed to give character to the work. We are to give character to the work not by display, but by being ourselves living stones in God's building. All the beauty of art cannot bear comparison with the beauty of temper and character that is to be revealed in those who have to do with sacred things. It is the atmosphere of grace which surrounds the soul of the believer, the Holy Spirit working upon mind and heart, that makes him a savour of life unto life, and enables God to bless his work. <AUCR, June 1, 1900 par. 8>

The Lord requires that those who are engaged in His service shall keep their minds ever directed to Him. We are to put to the stretch every faculty in order to bring saving truth to the attention of perishing human beings. This work must be carried on in connection with the ministry to the sick. Then the work will stand before the world in the strength which God designed it to have. <AUCR, June 1, 1900 par. 9>

Many who appear wholly indifferent to religious things are in heart longing for rest and peace. Although they may have sunken to the very depths of sin there is a possibility of saving them. Many can be reached only through acts of disinterested kindness. Their physical wants must first be cared for. They must be fed, cleansed, and decently clothed. As they see the evidence of our unselfish love, it will be easier for them to believe in the love of Christ. <AUCR, June 1, 1900 par. 10>

This is a work which concerns all our churches. It is not to be done by expensive institutions. We are not called to centre all our interest and all our means in working in the slums of great cities. The last message of warning must be given to the whole world, and ministry to the poor and neglected is but one part of the great work. This we are to do individually, working for individuals as God gives us opportunity. He who created all cares for all. Those who have fallen the lowest are not beyond the reach of His love and pity. <AUCR, June 1, 1900 par. 11>

God delights to take apparently hopeless material, those through whom Satan has worked, and make them subjects of His grace. He rejoices to deliver them from the wrath which is to fall upon the disobedient. <AUCR, June 1, 1900 par. 12>

John Bunyan was redeemed from profanity and reveling; John Newton from slave-dealing, to proclaim an uplifted Saviour. A Bunyan and a Newton may be redeemed from among men today. There are those who have had very meagre opportunities, who have walked in ways of error because they knew no better way, to whom beams of light will come. Many will come from the grossest error and sin, and will take the place of those who have had privileges and opportunities but have not prized them. They will be accounted the chosen of God, elect, precious; and when Christ shall come into His Kingdom they will stand next His throne.

E. G. White.

<AUCR, June 1, 1900 par. 13>

June 1, 1900 A Perfect Ministry. Its Purpose.

Reading for Monday, June 4.

After Christ's ascension to heaven and the descent of the Holy Spirit, His disciples called to mind His lessons which they had before been unable to comprehend. The words of Christ found an entrance into their hearts, and they awoke as from a deep sleep. They knew for a certainty that they had been in daily communion with the Majesty of heaven. Scene after scene of His wonderful life passed before them. As they meditated upon His words and deeds, they felt that these could never be recorded as they really were. No human language could express their beauty. The disciples must in their lives bear witness to the loveliness of Christ's character. <AUCR, June 1, 1900 par. 1>

And this they did. The Saviour by His spirit was abiding in their hearts, and His love, and light, and power shone out through them. Men, beholding, marvelled, and they took knowledge of them that they had been with Jesus. And as the disciples witnessed to the mission of Christ, they bore witness also of the Father; for Christ had said, "He that hath seen me hath seen the Father." <AUCR, June 1, 1900 par. 2>

This is the work of God's people today. God designs to manifest through them the principles of His kingdom. Through them the attributes of God are to be unfolded, and the truths of His word, in all their glory and excellence, will be made to appear more vivid. <AUCR, June 1, 1900 par. 3>

The great final crisis is just before us, when the destiny of every human being will be forever decided. A great work is to be done in setting before men the saving truths of the Gospel. To present these truths is the work of the third angel's message. The Lord designs that the presentation of this message shall be the highest, greatest work carried on in our world at this time. <AUCR, June 1, 1900 par. 4>

All the light of the past, which shines unto the present and reaches forth into the future, as revealed in the word of God, is for every soul who will receive it. But the glory of this light, which is the very glory of the character of Christ, can never be expressed in words. Human language is inadequate to reveal it. It must be made manifest in the life. It is to be manifest in the individual Christian, in the family, in the church, in the ministry of the word, and in every institution established by God's people. All these the Lord designs shall be symbols of what can be done for the world. They are to be types of the saving power of the truths of the Gospel. They are agencies in the fulfilment of God's great purpose for the human race. <AUCR, June 1, 1900 par. 5>

Ministry in the Home.

As workers for God, our work is to begin with those nearest. It is to begin in our own home. There is no more

important missionary field than this. <AUCR, June 1, 1900 par. 6>

God designs that the families of earth shall be a symbol of the family of heaven. Christian homes, established and conducted in accordance with His plan, are among His most effective agencies for the formation of Christian character. <AUCR, June 1, 1900 par. 7>

In the home the foundation is laid for the prosperity of the church. The influences that rule in the home life are carried into the church life. Church duties are to begin in the house. <AUCR, June 1, 1900 par. 8>

Christ died to save the children, and he is ready to do a great work for them if parents will co-operate with Him by training and educating them according to His instruction. While parents should be firm in requiring respect and obedience, they should make the religion of Christ attractive by their cheerfulness, their Christian courtesy, their tender, compassionate sympathy. <AUCR, June 1, 1900 par. 9>

Christ was once a little child. For His sake honour the children. Look upon them as a sacred charge, not to be petted and idolized but to be taught to live pure, noble lives. They are God's property. He loves them, and He calls upon you to co-operate with Him in teaching them to form perfect characters. The Lord requires perfection from His redeemed family. He expects from us the perfection which Christ revealed in His humanity. Fathers and mothers especially need to understand the best methods of training children that they may co-operate with God. <AUCR, June 1, 1900 par. 10>

Submission and surrender to Christ are the most effective lessons that children and youth can learn. The rules which should regulate the lives of parents and children flow from a heart of infinite love, and God's rich blessing will rest upon those parents who administer His law in their homes, and it will rest upon those children by whom this law is obeyed. <AUCR, June 1, 1900 par. 11>

Children should be taught that they are a part of the home firm. They are fed, and clothed, and loved, and cared for, and they should respond to their many mercies by bearing their share of the family burdens, and bringing into the home all the happiness possible. By the law of mutual dependence they are to be taught dependence upon the great Head of the Church. <AUCR, June 1, 1900 par. 12>

And God calls upon fathers and mothers to become intelligent in regard to the laws which govern physical life. Children must be taught to make a right use of the things of this life, and to avoid the use of everything that would injure the powers of mind or body. They should be taught that every organ of the body and every faculty of the mind is the gift of a good and wise God, and is to be used to His Glory. <AUCR, June 1, 1900 par. 13>

In the home the Saviour is to be uplifted, thought of, talked of. When He dwells in the heart, family worship will not be a form of dry, set phrases. The heart will be imbued with love for Jesus. This love will be expressed in prayer and praise. Words of discouragement and hopelessness will not be spoken. <AUCR, June 1, 1900 par. 14>

Let the members of every family bear in mind that they are closely allied to heaven. The Lord has a special interest in the families of His children here below. Angels offer the smoke of the fragrant incense for the praying saints. Then in every family let prayer ascend to heaven both at morning and at the cool sunset hour, in our behalf presenting before God the Saviour's merits. Morning and evening the heavenly universe takes notice of every praying household. <AUCR, June 1, 1900 par. 15>

Let parents teach their little ones the truth as it is in Jesus. The children in their simplicity will repeat to their associates that which they have learned. In Christ's day the children sang in the temple courts, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." So in these days children's voices will be raised in giving the last warning to a perishing world. By them God's message will be made known, and His saving health to all nations. <AUCR, June 1, 1900 par. 16>

The children can take a part in medical missionary work. They can do many things to help the sick and suffering, and by their offerings they can aid in carrying forward the work. By the efforts of children and youth many souls will be won to the truth. And the children themselves will be forming characters after Christ's similitude, in preparation to dwell forever in His presence. <AUCR, June 1, 1900 par. 17>

The Ministry of the Word.

The third angel's message is to be given with power. In the Revelation John says, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues For her sins have reached unto heaven, and God hath remembered her iniquities." <AUCR, June 1, 1900 par. 18>

The whole of the Gospel is embraced in the third angel's message, and in all our work the truth is to be presented as it is in Jesus. In the preaching of the word the first and most important thing is to melt and subdue the soul by presenting

the Lord Jesus Christ as the sin-pardoning Saviour. We are to keep before the people the cross of Calvary. We should teach them that Christ's death was caused by the transgression of the law of God; that Christ died to give men an opportunity of becoming loyal subjects of His kingdom. Never should a sermon be preached, or Bible instruction in any line be given, without pointing the hearers to the Lamb of God that taketh away the sin of the world. <AUCR, June 1, 1900 par. 19>

But we should be careful not to lessen the force of the warning which God has given for this time. We are in danger of giving the message in so indefinite a manner that it does not impress the people. So many other interests are brought in, that the very message which should be proclaimed with power becomes tame and voiceless. While the churches profess to believe in Christ, they are violating the law which Christ Himself proclaimed from Sinai. The Lord bids us, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." The trumpet is to give a certain sound. Lift up the standard, the commandments of God and the faith of Jesus. Make this the important theme. Then by your strong arguments wall it in, and make it of still greater force. Dwell more on the Revelation. Read, explain, and enforce its teaching. <AUCR, June 1, 1900 par. 20>

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Our prayers should ascend to God that the four angels may be commissioned to hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. Then let us work in harmony with our prayers. Let nothing lessen the force of the truth for this time. The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth. <AUCR, June 1, 1900 par. 21>

Our message is a life and death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. <AUCR, June 1, 1900 par. 22>

Personal Effort.

Public effort alone will not suffice for the work that is to be done. By personal, house to-house labor, we should seek to reach the people where they are. Laborers for God should visit the families of the church, coming close to their hearts as one touched with the feeling of their infirmities. Give each one some work to do for others. Show them that as receivers of the grace of God all are under obligation to work for Him. <AUCR, June 1, 1900 par. 23>

All should be taught how to work. Especially should those who are newly come to the faith be educated to become labourers together with God. If this duty is neglected, the work of the minister is incomplete. <AUCR, June 1, 1900 par. 24>

But God does not want His people to hang their weight upon the ministers. As a steward of the grace of God, every church member should feel an individual responsibility to have life and root in himself. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. He who loves God supremely and his neighbor as himself, cannot rest content with doing nothing. <AUCR, June 1, 1900 par. 25>

Did the professed believers in the truth live the truth, they would today all be missionaries. Some would be working in the islands of the sea, some in the different countries of the world. Some would be serving Christ as home missionaries. Not all are called upon to go abroad. Some may be successful in business lines, and in this work they may represent Christ. They may show to the world that business may be conducted on righteous principles, in strict fidelity to the truth. There may be Christian lawyers, Christian physicians, Christian merchants. Christ may be represented in all lawful callings. <AUCR, June 1, 1900 par. 26>

Though you are not called to public labour for Christ, you may still do a most precious work by giving of your means to sustain His work. The following incident has a good suggestion for those who cannot go in person to foreign missionary fields:-- <AUCR, June 1, 1900 par. 27>

An American business man who was an earnest Christian, being in conversation with a fellow-believer, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. I am working for Christ all day. And at night, while I sleep, I have a man working for Him in China." <AUCR, June 1, 1900 par. 28>

In explanation he added, "In my youth I determined to go as a missionary to the heathen. But on the death of my father I had to take up his business in order to provide for the family. Now, instead of going myself, I support a missionary. In such a town of such a province in China, my worker is stationed, and so, even while I sleep, I am, through my representative, still working for Christ." <AUCR, June 1, 1900 par. 29>

Are there no Seventh-Day Adventists who will do likewise? If you cannot yourself go as a missionary to foreign fields, select some earnest, promising youth, and educate him for the work. <AUCR, June 1, 1900 par. 30>

Upon our churches rests a solemn responsibility in this line. The youth who wish to become workers for God should be given an opportunity to obtain a knowledge of Bible truth. Many workers are needed in home missions as well as in

foreign fields. They are needed as Bible workers, as canvassers, nurses, teachers in church schools, and in many other lines. Will you not aid them in gaining a preparation for the work? Through the teacher your money has prepared for the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown. <AUCR, June 1, 1900 par. 31>

In the Highways and Hedges.

The command of Christ to His people is, "Go out in to the highways and hedges, and compel them to come in, that my house may be filled." <AUCR, June 1, 1900 par. 32>

The call to the Gospel feast is first to be given "in the highways."--to those who have an active part in the world's work, to the teachers and leaders of the people. Those who bear heavy responsibilities in public life, who act as ministers, lawyers, and judges, should be given a clear, distinct message. "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" <AUCR, June 1, 1900 par. 33>

We talk and write much of the neglected poor; should not some attention be given also to the neglected rich? Thousands of rich men are starving for spiritual food. Many in official life feel their need of something which they have not. Few among them go to church; for they receive no benefit. The teaching they hear does not touch the soul. Are we to make no personal effort in their behalf? <AUCR, June 1, 1900 par. 34>

Some will ask, "Can we not reach them with publications?" No; there are many who cannot be reached in this way. It is personal effort that they need. Are they to perish without any special warning? It was not so in ancient times. God's servants were sent to tell those in high places that they could find peace and rest only in the Lord Jesus Christ. <AUCR, June 1, 1900 par. 35>

From the light given me I know that a plain, "Thus saith the Lord" should now be spoken to men who have influence and authority in the world. If they will repent and be converted. God will use them in His cause. <AUCR, June 1, 1900 par. 36>

We have a work to do for the ministers of other churches. Our ministers should seek to come near to them. Pray for and with these men for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers we should manifest a deep, earnest interest in these shepherds of the flock. <AUCR, June 1, 1900 par. 37>

God calls for earnest, humble workers who will carry the truth to the higher classes. Are there not among us those who will take the burden of this work, and will qualify themselves to labour successfully for these classes? <AUCR, June 1, 1900 par. 38>

God will bless the workers who faithfully do this work. The righteousness of Christ will go before them, and the glory of the Lord will be their reward. The greatest men of the earth are not beyond the power of a wonder-working God. He will convert men who occupy responsible places, men of intellect and influence, if those who are workers together with Him will be men of opportunity, doing their duty bravely and faithfully. <AUCR, June 1, 1900 par. 39>

Christ instructs His messengers to go also to those in the byways and hedges, to the poor and lowly of the earth. Many of these do not understand what they must do to be saved. Many are sunken in sin. Many are in distress. Disease of every type afflicts them, both in body and in soul. They long to find a solace for their troubles, and Satan tempts them to seek it in lusts and pleasures that lead to ruin and death. They are spending their money for that which is not bread, and their labour for that which satisfieth not. <AUCR, June 1, 1900 par. 40>

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. When God's people give themselves to Him, and work in His lines, they will see of His salvation. The truth will be magnified. It will go forth as a lamp that burneth. <AUCR, June 1, 1900 par. 41>

In obedience to the commands of God, we shall receive the best of everything. His richest blessings will be received when heart and mind and soul are consecrated to His service. Only thus can our service for Him be complete,--a perfect ministry. <AUCR, June 1, 1900 par. 42>

This is an individual work. The labourer together with God must live by every word that proceedeth out of the mouth of God. Let us individually draw nigh to the mount, that we may understand what the Lord commands, and then obey. <AUCR, June 1, 1900 par. 43>

The purpose which God seeks to accomplish through His people today is the same that He desired to accomplish through Israel when He brought them forth out of Egypt. By beholding the goodness, the mercy, the justice, and the love of God revealed in the Church, the world is to have a 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 serve God above every other people on the face of the earth. The Lord has His eye upon every one of His people, He has His plans concerning each. It is His purpose that those who practice His holy precepts shall be a distinguished people. To the people of God today, as well as to ancient Israel, belong the words written by Moses through the Spirit of inspiration in Deut. 7:6, and 4:5-8. <AUCR, June 1, 1900 par. 44>

Even these words fail of reaching the greatness and the glory of God's purpose to be accomplished through His people. Not to this world only, but to the universe are we to make manifest the principles of His kingdom. <AUCR, June 1, 1900 par. 45>

The apostle Paul, writing by the Holy Spirit says: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ: and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be (made) known by the church the manifold wisdom of God." Eph. 3:8-10. <AUCR, June 1, 1900 par. 46>

All to be Channels.

God's people are to be channels for the outworking of the highest influence in the universe. In Zechariah's vision the two olive trees which stand before God are represented as emptying the golden oil out of themselves through golden tubes into the bowl of the sanctuary. From this the lamps of the sanctuary are fed, that they may give a continuous bright and shining light. So from the anointed ones that stand in God's presence the fulness of divine light, and love, and power, is imparted to His people, that they may impart to others life and joy and refreshing. They are to become channels through which divine and human instrumentalities co-operate in communicating to the world the tide of God's love. <AUCR, June 1, 1900 par. 47>

When the grace of God reigns in the heart, there is purity, freedom from sin. The glory, the completeness, the fulness of the Gospel plan is fulfilled in the life. When self is submerged in Christ, true love springs forth spontaneously. The impulse to help and bless others springs constantly from within. Toil for others' good is not regarded as drudgery. It is a cheerful work, done with a glad heart. Sympathy with Christ, participation in His joy, sweetness all toil. It braces the will. It nerves the spirit for whatever may befall. The soul is surrounded with an atmosphere of faith and courage and Christ-like love, an atmosphere invigorating to the spiritual life of all who inhale it. <AUCR, June 1, 1900 par. 48>

As the light of Christ is received into the soul, the spirit is softened. The gentleness of Christ is expressed in the life. The personal influence of the humble, consecrated soul, like the fragrance of a flower, extends far beyond himself. There is something about him that does not consist in display. It is a spiritual power which he receives from the two anointed ones that stand before the Lord of the whole earth. The Holy Spirit, coming from God to the instrumentality He employs, flows forth into other lives, making others labourers together with God. <AUCR, June 1, 1900 par. 49>

Did this spiritual power pervade the lives of all who profess to be Christians, what a work might be accomplished! Thousands who now reject the message of salvation would accept Christ if they could see reflected in His followers the beauty of His character.

E. G. White. <AUCR, June 1, 1900 par. 50>

July 1, 1900 The Lost Piece of Silver.

"What woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house; and seek diligently till she find it?" <AUCR, July 1, 1900 par. 1>

In the East the houses of the poor usually consisted of but one room, often windowless and dark. The room was rarely swept, and a piece of money falling on the floor would be speedily covered by the dust and rubbish. In order that it might be found, even in the daytime, a candle must be lighted, and the house must be swept diligently. <AUCR, July 1, 1900 par. 2>

The wife's marriage portion usually consisted of pieces of money, which she carefully preserved as her most cherished possession, to be transmitted to her own daughters. The loss of one of these pieces would be regarded as a serious calamity, and its recovery would cause great rejoicing, in which the neighboring women would readily share. "When she hath found it," Christ said, "she calleth her friends and her neighbors together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." <AUCR, July 1, 1900 par. 3>

The lost coin represents those who are lost in trespasses and sins, but who have no sense of their condition. They are estranged from God, but they know it not. Their souls are in peril, but they are unconscious and unconcerned. In this parable Christ teaches that even those who are indifferent to the claims of God, are the objects of His pitying love. They are to be sought for, that they may be brought back to God. <AUCR, July 1, 1900 par. 4>

The piece of silver was lost in the house. It was close at hand, yet it could be recovered only by diligent search.

<AUCR, July 1, 1900 par. 5>

This parable has a lesson for families. In the household there is often great carelessness concerning the souls of its members. Among their number may be one who is estranged from God; but how little anxiety is felt lest, in the family relationship, there be lost one of God's entrusted gifts. <AUCR, July 1, 1900 par. 6>

The coin, though lying among the dust and rubbish, is a piece of silver still. Its owner seeks it because it is of value. So every soul, however degraded by sin, is in God's sight accounted precious. As the coin bears the image and superscription of the reigning power, so man at his creation bore the image and superscription of God; and though now marred and dim through the influence of sin, traces of this inscription remain upon every soul. God desires to recover that soul, and to retrace upon it His own image in righteousness and holiness. <AUCR, July 1, 1900 par. 7>

The woman in the parable searches diligently for her lost coin. She lights the candle and sweeps the house. She removes everything that might obstruct her search. Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let here be diligent, careful self-examination. Let the life-practice be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence. <AUCR, July 1, 1900 par. 8>

If there is in the family one child who is unconscious of his sinful state, parents should not rest. Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices. Children are the heritage of the Lord, and we are answerable to Him for our management of His property. <AUCR, July 1, 1900 par. 9>

There are fathers and mothers who long to labor in some foreign mission field; there are many who are active in Christian work outside the home, while their own children are strangers to Christ and His love. The work of winning their children for Christ many parents trust to the minister or the Sabbath-school teacher; but in doing this they are neglecting their own highest privilege and most sacred responsibility. What human heart can feel for the children a love deeper or more tender than that of the father or the mother? Who is so well acquainted with their needs and their dangers? Who is so well fitted to point the children to Christ as their sin-pardoning Saviour? This is the work to which God has appointed them. <AUCR, July 1, 1900 par. 10>

With their own hearts warm with the love of Christ, let parents speak to their children of His love. Let them work and pray for these souls for whom Christ has died. <AUCR, July 1, 1900 par. 11>

The lesson of persevering faith and labor Christ himself has taught us. In the parable of the lost sheep He has presented to our imagination no picture of *a sorrowful shepherd returning without the sheep*. The shepherd's search ceases not until the lost is brought back to the fold. The woman whose coin is lost *searches till she finds it*. These parables do not speak of failure but of success and joy in the recovery of the lost. Here is the divine guarantee that not one lost soul is overlooked, not one is left unsuccored. With all our efforts in seeking for the lost, Christ will co-operate. Then with love and faith and prayer, let parents work for their households, until with joy they can come to God saying, "Behold, I and the children whom the Lord hath given me."

Mrs. E. G. White.

<AUCR, July 1, 1900 par. 12>

August 1, 1900 "I Will Sing and Give Praise."

Let us be guarded. Let us refuse to allow the criticisms of anyone to imprint objections on our minds. Let critics live by their trade of criticism. They cannot speak in favour of the very best of blessings without attaching a criticism to cast a shadow of reproach. <AUCR, August 1, 1900 par. 1>

Let us educate ourselves to praise that which is good when others criticise. Murmurers will always pick flaws, but let us not be saddened by the accusing element. Let us not consider it a virtue to make and suggest difficulties, which one mind and another will bring in to harass and perplex. Keep the atmosphere of the soul clear by dwelling upon the bright sunshine of heaven, which is always shining to make the soul happy. Let us bring all the pleasantness possible into our lives. <AUCR, August 1, 1900 par. 2>

When others begin to question and criticise, let us be determined, either by silence or by turning the conversation into another channel, to cut off the words which would not be spoken in wisdom. We are to continue to wait upon the Lord by humble prayer and supplication, making every effort to keep the door of our lips, so that we shall not utter one foolish word savouring of unbelief. <AUCR, August 1, 1900 par. 3>

We are to talk faith, practising the very things we have asked the Lord to give us grace to do. Thus we work out our own salvation, trying to help and save those in trouble by faithful words and kind deeds. It is God which worketh in us, both to will and to do of His good pleasure. The finite and the Infinite are to unite in accomplishing the work that needs to be done. God has pledged Himself to supply us with strength, cheerfulness, pleasantness, and joyfulness in our Saviour. Abiding in Him, the word that would cast a shadow over others is left unsaid. <AUCR, August 1, 1900 par. 4>

Let us remember that every one has some dark spot in his experience. Let us do all we can to bring cheerfulness and hope into the lives of others. What a blessing this will be to them! In turn they will speak words of good cheer to others, to bring sunshine into their hearts. As we do this work, we shall be in a position to realize that the Lord hears our prayers, because we work in harmony with them, fulfilling all the duty we owe to God and to ourselves. We shall go about our work in a thankful, prayerful frame of mind. <AUCR, August 1, 1900 par. 5>

By faith we may claim the promise, "Ask, and ye shall receive; seek, and ye shall find." Yes, we shall find the answers to our prayers; for God will "do exceeding abundantly" above our highest expectation. What precious witness we shall then bear for God! What an honour we shall be to the truth of His word! We shall be able to say, "I waited patiently for the Lord, and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies." <AUCR, August 1, 1900 par. 6>

Doleful, discouraging words will do no good. When Christ abides in us, we shall not even repeat the false statements we hear. We shall not retaliate or bring railing accusation against any, because this would wound our souls deeply, and make us forget our resting place of confidence and peace in Christ. <AUCR, August 1, 1900 par. 7>

The enemy stirs up persons whose hearts are not stayed upon God, who are admitting into their hearts unpleasant and disagreeable things to ponder over, and then pass along the unsavoury dish as a repast for other minds and hearts. This is feeding upon Satan's garbage, and makes the soul impoverished. <AUCR, August 1, 1900 par. 8>

When Christ was assailed in this way, his melodious voice was heard in beautiful songs, "Many, O Lord, my God, are Thy wonderful works which Thou has done, and Thy thoughts which are to usward. They cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered. I delight to do Thy will, O my God; yea, Thy law is within my heart. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, Thou knowest. I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation; I have not concealed Thy lovingkindness and Thy truth from the great congregation. Withhold not Thou Thy tender mercies from me, O Lord; let Thy lovingkindness and Thy truth continually preserve me." <AUCR, August 1, 1900 par. 9>

When unadvised words were spoken, our Lord Jesus in His childhood and youth and manhood, often corrected the evil speaker, for the passionate speech, for the unbelieving speech, for the accusing speech, with the spirited, sweet melody of song.

Mrs. E. G. White. <AUCR, August 1, 1900 par. 10>

September 1, 1900 Our Canvassing Work.

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We are permitted to use the following article, taken from unpublished manuscript recently written: -- <AUCR, September 1, 1900 par. 1>

I am awakened to the necessities of the canvassing work. In this work there is need of strong, well-educated, experienced men. It is not a work that every man can do intelligently; and in order to succeed, workers must have proper instruction and training. The Lord desires men to engage in this work who are capable of educating others; and those who have gained an experience in the work have a special duty to do in this line. An interest in the canvassing work should be awakened in promising, consecrated youth, leading them to take up the work, and to conduct it as it should be conducted. <AUCR, September 1, 1900 par. 2>

The ministers have their appointed work. The importance of the ministry is to be understood and appreciated. The preaching of the word is one of the means by which the Lord has ordained that his warning message shall be given to the people; but He has other means also. He uses the power of the press in printing papers and books containing the messages of truth. These are essential in the work of carrying forward the gospel. With these he enlightens and confirms men and women, thus strengthening the gospel ministry in every way. <AUCR, September 1, 1900 par. 3>

By the work of the canvasser the silent messengers of truth are placed in the homes of the people. The canvassing work, properly conducted, is missionary work of the highest order. We cannot too highly estimate the work of bringing before the people those books which are necessary to their spiritual education and enlightenment. <AUCR, September 1, 1900 par. 4>

Those who thus present to the people the claims of God's law will meet with opposition; but while we are not to despise the transgressors of God's law, neither are we to fear them, because they are arrayed against the truth of God. Putting our trust in God, we are to go forward in faith, nothing doubting. <AUCR, September 1, 1900 par. 5>

We are not to sit still in indifference. We are to work diligently while the day lasts, for the night cometh wherein no man can work. We are to advance in humble dependence upon God, believing His word, and committing ourselves without reserve to His guidance. <AUCR, September 1, 1900 par. 6>

Let canvassing evangelists give themselves, without reserve, to be worked by the Holy Spirit. Let them, by persevering prayer, take hold of the power which comes from God, trusting in Him by living faith. His great and effectual influence will be with every true, faithful worker. <AUCR, September 1, 1900 par. 7>

He who takes up the work of canvassing as he should, must be both an educator and a student. While he tries to teach others, he must learn to do the work of an evangelist. If he meets with trials and temptations, let him profit by them, learning to lean more decidedly upon God. He should feel his dependence every moment. No complaint should be cherished in his heart, or uttered by his lips. The angels of God are with him both in the time of encouragement and in the time of discouragement. When he is successful, he should take no glory to himself. He should acknowledge the goodness of the Lord, praising Him with sincerity of heart. <AUCR, September 1, 1900 par. 8>

A great and good work may be done by evangelistic canvassing. The Lord has given men tact and capabilities; and those who use these entrusted talents to His glory, weaving Bible principles into the work, will be given success. As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvassers. Angels will prepare the way before them. They are to work and pray, putting their trust in Him who will never fail.

Mrs. E. G. White.

<AUCR, September 1, 1900 par. 9>

October 1, 1900 Farewell

Sister white then spoke words of hope and good cheer which will not soon be forgotten by those who heard them. She said:-- <AUCR, October 1, 1900 par. 1>

"Yesterday when I spoke to the congregation, all the time I felt my heart welling up with gratitude to God. Now we have but little time, and I want to say that I do not go to America because I feel driven to go on account of the burdens I have been carrying here. I feel that God has assisted me in the work here. I leave all the churches and the brethren and sisters with the most pleasant feelings. It means very much to me to know that our hearts are united, that we are one in the body of Jesus Christ, one in faith, one in hope. <AUCR, October 1, 1900 par. 2>

"Do you talk of the work now flagging or being bound up? I expect you will press the battle to the gate. I expect you will each act your part and close up the ranks, that you may realize that the power of God has come upon you. You can pray for us, and we will pray for you. <AUCR, October 1, 1900 par. 3>

"I expect angels of God will go with us on our journey. I never like the sea. I never want to be on the sea; but when the Lord seems to make it my duty, I can go on the sea and trust Him every moment, and that is how I go at this time. I have not a tear to shed. I am only changing my work under the same General, and I go to another part of the field where they are calling earnestly for our help: <AUCR, October 1, 1900 par. 4>

"I did not want to come here when I came, but they were determined that we should come, and they sent us to stay two years. It will be nine years when we return to them. We praise God as we see the work that has been accomplished. O, I thank the Lord with heart and soul and voice, and we want to keep all the tokens of His love and hang them in memory's hall. We want to see advancement step by step, and how God has helped us out of our difficulties, and how He has given us His power and His spirit. <AUCR, October 1, 1900 par. 5>

"Do you say that you will be weakened by our separation? Close up the ranks, brethren, and every one look to Jesus Christ. He is your wisdom, your life, your strength, the Bread of Life. To eat of that bread is eternal life to you. You must disappoint all who say, 'Now when Mr. and Mrs. White leave it will be a closure.' Closure of what? It will be a closure of the ranks. Every one must stand shoulder to shoulder, and you will advance from strength to greater strength. By beholding Jesus you will be changed from glory to glory, and from character to character, advancing all the time.

<AUCR, October 1, 1900 par. 6>

"I thank you for this token of your kind regard and remembrance. I shall esteem it highly. I shall bear in mind those I have met here, and our prayers will ascend that the blessing of the Holy Spirit shall be upon these believers who live in my heart that they may advance from character to character, till in the heavenly courts it shall be said of them, 'Ye are complete in Him.' <AUCR, October 1, 1900 par. 7>

"I have not strength to take you all by the hand to say, Farewell, but my heart is with you and I will say Farewell in the name of the Lord." <AUCR, October 1, 1900 par. 8>

November 1, 1900 A Letter from Sister White.

Steamer Moana, Sept. 6, 1900.

Dear Friends in Australasia:-- If everything is favourable we shall arrive in Samoa about seven o'clock Friday morning. We have had a very smooth sea. It has been a little rough, but not bad. The Lord has been watching over us all the way. He has been preparing the way for us. If the future stages of our journey are to be as prosperous as the past, I shall be so glad, for I do not want to be all worn out when the journey is completed. <AUCR, November 1, 1900 par. 1>

We feel deeply our need of God and our need of wisdom. We believe; and the *faith* that *works* by *love* purifies the soul. I do not wish to devote time to writing of the objectionable part of our journey. We have no time for that. God is good. He is full of loving kindness and tender mercy, and I praise Him because He is good. My heart is drawn out after God. He is of tender kindness always. Now let us be like Jesus, and it will save us much trouble. Let everything be done in order and harmony, and this can only be where self is hid with Christ in God. This fact must be established, that every faculty is to be cultivated and brought into most earnest exercise, and then we shall increase our talents by using them. May God help His people to learn of Him meekness and lowliness of heart. <AUCR, November 1, 1900 par. 2>

My heart is with you in Australia. As I looked into the memorial you gave me (the autograph album) I felt to thank you with much pleasure. It is a beautiful reminder of my friends, and it came so unexpectedly. I appreciate it more than anything else they could have given me. It is so beautifully gotten up, there is such a variety, and it exhibits so much skill and taste and beauty. I have not looked through mine yet and have still considerable before me. May the Lord bless those who have had a chance to give expression to their feelings, and I know there are many dear souls who would have said something but they lacked opportunity. The matter is so arranged that many have expressed themselves as whole churches. I cannot express to you how much this memorial has been appreciated. I thank all who have so freely bound up their hearts with my heart. I receive your words of appreciation of our labours with a heart filled with tenderness and love. May the Lord abundantly bless you all. I love you all in Christ Jesus. Let nothing come between us to separate our hearts; but may they blend in sweet harmony and Christian fellowship. <AUCR, November 1, 1900 par. 3>

We are all of good courage in the Lord. Ella commenced to have a school for her twin brothers, other children joined, and now there is quite a school. Brother Leonard Paap takes the older children, and Ella the younger ones. I think this movement will work out well and it will leave a good impression on minds. Those in the second cabin have singing quite often, and this will leave an impression on minds. One of the officers asked them to sing "Abide with me," and said it was his favourite hymn. <AUCR, November 1, 1900 par. 4>

Two of the passengers leave the boat at Samoa. The lady saw *Desire of Ages*, and expressed her admiration for the book so I made her a present of it, and also gave her the little book *Christian Education*. She said when she took it up she could not lay it down, and she never saw words in print so enlightening and so beneficial. Her husband has been reading *Desire of Ages*, and he says it is a wonderful book, and both seem very thankful for the books. They expected to leave Samoa to go to other islands. We mean to sow beside all waters. Some fruit may come of the seed sown. I prayed that the Lord would open the way that I might find some one interested in *Desire of Ages*. This opportunity soon came and it will keep me in touch with these island workers. <AUCR, November 1, 1900 par. 5>

May the blessing of the Lord rest upon you all, and draw all our hearts together in the closest bonds of unity and love in Christ Jesus. This is my daily prayer.

E. G. White.

<AUCR, November 1, 1900 par. 6>

December 1, 1900 The Sydney Sanitarium.

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Dear Brethren in Australia:--I address a letter to you this morning. I have an earnest desire that the work in Australia shall move solidly, and that in the erection of a Sanitarium every one who has ability and who is consecrated to God shall reveal the fact by doing all in his power. Time has passed into eternity that should have been improved by our people. If hindrances had not been placed in the way, the Sanitarium would have been erected long ago, and would now be doing its work. Now, though only a portion of the means has come in, we venture to go forward with this work. The plan of the building drawn up by Brother M. G. Kellogg has been accepted, and the time has come for us to arise and build. All who can should now feel it a privilege not only to do something, but to do all that they can for our Sanitarium. Let every believer in Australia act a part in the erection of this building so long delayed for want of means.

<AUCR, December 1, 1900 par. 1>

Let no one at this time say, "We will hold our means in reserve that we may do what will need to be done in our own vicinity." You may not be prepared to erect buildings, be they ever so humble, while we in this locality are prepared to arise and build. Indeed, we must do this. The owners of the present Sanitarium building have kindly extended our time of occupation to accommodate our real necessities; but the building must soon be vacated, and we must have a place in which to carry on the work now in progress. Then let each without delay first make their donations, and then loan their money without requiring interest. Let the mind and purpose of God be seen in the faith and good works, the self-denial and self-sacrifice of God's believing people. <AUCR, December 1, 1900 par. 2>

The present time is presenting opportunities for doing God service. Let nothing stand in your way. Make use of the present to do liberally. God calls upon each to do his best in giving donations; for unless this is done the profits which should be spent in providing facilities and putting the institution into running order, will be consumed in the payment of interest money. Then will not my brethren to whom these words shall come make their donations as large as possible, that there may be no delay? There are some who cannot give sums of money. These can make their donations in time, by working extra hours. And let them work these hours faithfully as in the sight of all the heavenly universe. Others can help the cause by reducing their price of labour; and thus each day small sums will be sent in by the different workmen. Brethren, let us practise self-denial at this special time, which calls for all, old and young, to help. There must be no failure to meet the demand, that the building may advance. Let those who engage in the work remember that they are to render to God their powers each day. Lay your business before God, and have faith to believe that He will create openings. God will accept your willing service. <AUCR, December 1, 1900 par. 3>

My brethren, the Lord has need of your co-operation now. Do not disappoint Him, but be forward in bringing your gifts and offerings. There are many channels through which help may come. Prayer, special prayer is needed, and living faith must be revealed. God will strengthen the workers far beyond their expectations. God, the living God, is the source of our power. He is the source of all our facilities and blessings. He wants you now to set His own goods flowing into His service. <AUCR, December 1, 1900 par. 4>

God wants us to bring our lives into closer relationship to Him, who owns all we possess, and who sustains us by His power. All we have is Christ's. By our reception of the truth we are linked to God in Jesus Christ--linked up with God to meet our opportunities with the very life principles which make this union a possibility, the principles of self-denial and self-sacrifice. Men and women who believe the truth are to awake and face their responsibilities, and show themselves willing and ready to co-operate with God. The money and houses and lands which He has given them in trust, they can trade upon and bring into active service. There is a work to be done in the world in the blessing of humanity by giving them an opportunity to prepare for the future eternal life. Each day bears with it responsibilities. Each day brings its opportunities, and these must be discerned by the workmen and made use of without delay. Personal agencies are required to make men laborers together with God to exalt the power of truth in a world of darkness and ignorance and sin. Then let us put forth consecrated efforts, feeling that we are working under the influence of heavenly agencies. <AUCR, December 1, 1900 par. 5>

As you labor to erect this building, keep before the mind, by pleasant and instructive words, the responsibility laid upon you to use your God-given talents, that you may obtain a full reward when the Master shall reckon with His servants. Let this be an educating school which shall advance every laborer in a knowledge of how to work unselfishly, in a fuller understanding of the blessings of the principles by which the work is done. By faithful, cheerful, self-denying service, increase the talents that have been entrusted to you. Then in all your future life experience you will work with increased knowledge and skill. <AUCR, December 1, 1900 par. 6>

There are lessons to be learned in regard to business tact. When men live close to God they will see the need of

working in just the right lines. They will bring the reality of spiritual things into their work and into the church. In every religious and temporal transaction man may make his influence felt in the right direction. A great deal of energy of character is expended in worldly business transactions. This energy of character put to use in God's cause, advances the worker. Its influence tells for all time to the very best account. Energized by the belief that they are co-operating with unseen agencies, men will put every moment to use; and there will be no waste as far as spiritual results are concerned. <AUCR, December 1, 1900 par. 7>

All heaven approves of active, well-spent energy. All our powers and talents are God's gifts, and they are to be consecrated to Him understandingly. Then men will exert an influence with their God-given tact and skill. God is honored by them. It is these faithful workers, who do all things with an eye single to the glory of God, who will take the leading part in the best and highest interests of Christ's kingdom. The day of final reckoning will reveal that thousands more, by improving their God-given talents, might have increased their knowledge in temporal and religious lines. <AUCR, December 1, 1900 par. 8>

This use of our talents applies to all phases of the work, from the leading workers to those who are under their orders. Those who feel that they have but little influence may increase this gift, by applying to their own daily conduct the rule, "Not slothful in business, fervent in spirit, serving the Lord." Apply this rule in your work for the Sanitarium. Use every jot of influence you have. Then you will have great satisfaction as you apply the rule to spiritual things. Trade diligently on that which you have, and you will increase your facilities and influence. Having well laid out your entrusted little, your desire and holy determination to increase by imparting will increase. <AUCR, December 1, 1900 par. 9>

Every man and woman may become a worker of sharp discernment, conscious of the possession of sacred gifts. Yet we must be guarded lest we place the good work accomplished to the credit of our own smartness and capability, and lose sight of the words of Christ, "Without me ye can do nothing." It is the privilege of all to rejoice in God for the influence they possess, and to give God thanks for the increased bestowment of the gift. Let songs of joy ascend because of the accomplishment of the work. And angels of God will be present to administer that peace and grace and love and energy that should characterize the work. <AUCR, December 1, 1900 par. 10>

Let the churches awaken, and take a solemn view of the opportunities now presented before them, and exert a decided influence for God. They are to use their facilities for the glory of God. "Sell that ye have, and give alms," God says. "Lay up for yourselves treasures in heaven." Has not the time come for those who have houses and lands to sell and give alms? Will they not do this? That land which is benefiting no one, dispose of it, and help to create an institution which will stand as a memorial for God. Sanctified ambition is called for. Let the means now bound up in houses and lands do the work for which God has given it. Let every person who has named the name of Christ avoid the first thread of selfishness in the use of their talents; for God has given these talents for the working of His vineyard. <AUCR, December 1, 1900 par. 11>

Be careful lest you spoil the figure of the web. Avoid every unworthy or even questionable method of trading upon the Lord's goods. There is a platform where all can work unselfishly,--a platform so wide that none need hinder his fellow-worker. Then beware lest you tear down the work which your brother is doing that you may appropriate credit to yourself. God calls for undivided hearts, for generous, noble, elevated principles that will stand the test and proving of God. <AUCR, December 1, 1900 par. 12>

Look at these matters seriously, my brethren, and inquire, am I doing my whole duty in the work of advancing the cause of God? or have I bound up my talents in a napkin, and thus hid the treasure which the Lord would have me put to use in saving souls? Let there be no slothful servants. Let all wake up to do something, and to do it now, and the blessing of the Lord will surely follow. <AUCR, December 1, 1900 par. 13>

There are those among us who have a surplus of means, but they think they need it to sustain themselves. Let matters be arranged that these persons shall have interest on their money as long as they shall live, and let them donate the principal to the cause and work of God. Thus they will return to the Lord that which is His own. Carefulness should be manifested in this respect. Christians should not be negligent to place in the Lord's treasury the means which should carry forward His work while time shall last. His entrusted goods should reach the highest accumulation, for the kingdom of God is to be extended, and the interests of His kingdom increased by a wise disposition of His means to make known the unsearchable riches of Christ. <AUCR, December 1, 1900 par. 14>

Again, there is work to be done by those who have money in banks. These should place their money in the trust of God's servants, and the money should be loaned without interest to carry forward the work of God in the world. The last great message, the gospel of mercy, is to press its way to every nation and kindred and tongue and people. Let the stewards of means wake up, and put into circulation the means that is now doing no good in the cause of God. Advance work must be done in the vineyard of the Lord. Opportunities are constantly arising for opening the work in new fields and carrying forward aggressive warfare in places where there are souls to be saved while probation lasts, in places where men and women will be influenced to come to a knowledge of the truth. Let all who believe the truth for this

time work out their own salvation with fear and trembling; "for it is God which worketh in you, to will and to do of His good pleasure." There is no time to be lost. <AUCR, December 1, 1900 par. 15>

I plead for this object of our interest,--the Sanitarium. Send in your offerings without delay. We do not want a heavy debt on our institution. With a Christlike spirit, in earnest, courteous terms, ask those who have means to give to the cause of God in this emergency. Deny self. Take up your cross, and follow Jesus. Let your work of self-denial bear witness to the influence of the truth in human hearts. You who have donations to make, make them now. Read the eighth and ninth chapters of second Corinthians, and follow the example of the Macedonian church. Loan your money, and make a donation of the interest, and you will receive a blessing. <AUCR, December 1, 1900 par. 16>

May Christ awaken in your hearts a response to this appeal. May the grace of God come into every heart, and prepare you to do the work that needs to be done.

Mrs. E. G. White. *Summer Hill, N. S. W. August 29, 1900.*

<AUCR, December 1, 1900 par. 17>

January 1, 1901 The Work for This Time.

We are standing on the threshold of great and solemn events. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. Events are changing to bring about the day of God, which hasteth greatly. Already nation is rising against nation, and kingdom against kingdom. But there is not now a general engagement. As yet the four winds are held until the servants of God are sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle. <AUCR, January 1, 1901 par. 1>

Satan is busily laying his plans for the last mighty conflict, when all will take sides. After the gospel has been proclaimed in the world for nearly two thousand years, Satan still presents to men and women the same scene that he presented to Christ. In a wonderful manner he causes the kingdoms of the world in their glory to pass before them. These he promises to all who will fall down and worship him. Thus he seeks to bring men under his dominion. Satan is working to the utmost to make himself as God, and to destroy all who oppose his power. And today the world is bowing before him. His power is received as the power of God. The prophecy of the Revelation is being fulfilled, that "all the world wondered after the beast." <AUCR, January 1, 1901 par. 2>

But the cloud of judicial wrath hangs over it, containing the elements that destroyed Sodom. John saw this multitude. This demon-worship was revealed to him, and it seemed as if the whole world were standing on the brink of perdition. But as he looked with intense interest, he beheld the company of God's commandment keeping people. They had upon their foreheads the seal of the living God, and he exclaimed, "Here is the patience of the saints: here are they that keep the commandments of God, and have the faith of Jesus." <AUCR, January 1, 1901 par. 3>

When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away, because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the light which God has given for this time. We cannot be too much in earnest. <AUCR, January 1, 1901 par. 4>

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony, for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have had great light, flashing that light upon the pathway of their fellow-men. Now is the time for the last warning to be given to the world. There is a special power in the presentation of the truth at the present time, but how long will it continue?--Only a little while. If ever there was a crisis, it is now. <AUCR, January 1, 1901 par. 5>

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation will be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. God's people are not to cease their labors till they encircle the world. The truth is to be proclaimed to all mankind. All must have an opportunity to see the light. <AUCR, January 1, 1901 par. 6>

No line of truth that has made the Seventh-Day Adventist people what they are, is to be weakened. We have the old land-marks of truth, experience, and duty, and we are to stand firmly in defence of our principles in full view of the world. It is essential that men be raised to open the living oracles of God to all nations, tongues, and peoples. Men of all ranks and capacities, with the various gifts, are to stand in their God-given armor, to co-operate harmoniously for a

common result. They are to unite in the work of bringing the truth to all nations and peoples, each worker fulfilling his own special appointment.

Mrs. E. G. White. <AUCR, January 1, 1901 par. 7>

March 1, 1901 Work in San Francisco.

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It would be difficult to describe my feelings as I stood before the San Francisco Church, Sabbath November 10, and looked over the large congregation. My mind went back to the time, twenty-four years ago, when my husband and I were planning for the building of a house of worship in San Francisco. Some, when they saw the plan, said, "It is too large. The house will never be filled." At the same time we were erecting the first building of the Pacific Press and the meeting-house in Oakland. How great was the anxiety felt, and how earnest the prayers offered to God that He would open the way for the advancement of these enterprises! <AUCR, March 1, 1901 par. 1>

At that time I dreamed that I saw two bee hives, one in San Francisco and one in Oakland. In the hive in Oakland the bees were diligently at work. Then I looked at the hive in San Francisco, and saw very little being done. The hive in Oakland seemed to be far the more promising. After a time my attention was again called to the hive in San Francisco, and I saw that an entire change had taken place. Great activity was seen among the bees. They were earnestly at work. <AUCR, March 1, 1901 par. 2>

When I related this dream, it was interpreted to mean that in San Francisco there was a great work to be done. There were among us at that time only a few men to whom we could look for large financial assistance. Believers were few in number, and we needed much courage and much faith to brace us for work. <AUCR, March 1, 1901 par. 3>

We prayed much in regard to the necessities of the cause and the meaning of the dream, and resolved to venture out in accordance with the light given. My husband and I decided to sell our property in Battle Creek, that we might use the proceeds in this work. We wrote to our brethren, "Sell everything we have in Battle Creek, and send us the money at once." This was done, and we helped to build the churches in Oakland and San Francisco. And the Lord revealed to us that although at first the work in San Francisco would move slowly, yet it would make steady advancement, and San Francisco would become a great centre. The Lord would inspire men by His Holy Spirit to carry forward the work with faith and courage and perseverance. <AUCR, March 1, 1901 par. 4>

Before leaving Australia, I dreamed that I was standing before a large congregation in San Francisco; that the Lord gave me a message to bear, and freedom in bearing this message. The people had ears to hear, and hearts to understand. When we entered the San Francisco church Sabbath morning we found it crowded to its utmost capacity. As I stood before the people, I thought of the dream and the instruction which had been given me so many years ago, and I was much encouraged. Looking at the people assembled, I felt that I could indeed say, The Lord has fulfilled His word. After I had finished speaking, all who wished to give themselves to the Lord in solemn consecration were invited to come forward. To this invitation two hundred persons responded. This was a time of precious refreshing. We knew the angels of God were with us. The room was pervaded with the atmosphere of heaven. <AUCR, March 1, 1901 par. 5>

Among those who came forward were some who were entering the Lord's service for the first time, and some who had been attending our meetings and had become interested in the Advent message. May they decide to place themselves wholly on the Lord's side. May they have the courage to receive and live the truth. I felt from my heart that we could say to them, "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel. . . . It shall be if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." <AUCR, March 1, 1901 par. 6>

We were much pleased by the spirit shown by those assembled. They freely acknowledged the goodness and mercy of God, offering Him praise and thanksgiving. The Lord is glorified when His people praise Him. <AUCR, March 1, 1901 par. 7>

At the close of the meeting many pressed forward to take my hand and welcome me back to America. I was very glad to meet them. From Elder J. O. Corliss, who is pastor of the San Francisco Church, we learn that there are many lines of Christian effort being carried forward by our brethren and sisters in San Francisco. These include visiting the sick and destitute, finding homes for orphans, and work for the unemployed; nursing the sick, and teaching the love of Christ from house to house; the distribution of literature; and the conducting of classes for healthful living and the care of the sick. A school for the children is conducted in the basement of the meeting-house. In another part of the city a workingmen's home and medical mission is maintained. On Market Street, near the City Hall, there is a bath establishment, operated as a branch of the St. Helena Sanitarium. In the same locality is a depot of the Health Food

Company, where health foods are not only sold, but instruction is given as to reforms in diet. <AUCR, March 1, 1901 par. 8>

Nearer the centre of the city, our people conduct a Vegetarian Cafe, which is open six days in the week, and is entirely closed on the Sabbath. Here about five hundred meals are served daily, and no flesh-meats are used. <AUCR, March 1, 1901 par. 9>

Dr. and Mrs. Dr. Lamb are doing much medical work for the poor in connection with their regular practice; and Dr. Buchanan is doing much free work at the Workingmen's Home. At the Medical and Dental schools in the city, there are about twenty of our young people in attendance. <AUCR, March 1, 1901 par. 10>

We earnestly hope that the steps taken in the future in the work in San Francisco will still be steps of progress. The work that has been done there is but a beginning. San Francisco is a world in itself, and the Lord's work there is to broaden and deepen. Souls are to be sought for. The word of the Lord is to be declared, line upon line, precept upon precept, that His name may be glorified. <AUCR, March 1, 1901 par. 11>

God will use consecrated ability in His service. As His servants impart to others that which they receive, He will intrust them with more to impart. And as they are enabled through His grace to accomplish good, they will ascribe all the glory to Him who is the Alpha and the Omega, the first and the last. Thus divinity and humanity work together. Men become labourers together with God, working out their own salvation with fear and trembling, realizing always that it is God who works in them to will and to do of His good pleasure. <AUCR, March 1, 1901 par. 12>

There is a great work to be done in San Francisco and Oakland. The Lord will use humble men in these great cities. He can work with those who will labour in His fear. He will give evidence of His power to sincere workers and to sincere inquirers after truth, those who desire not only to know but to do His will. <AUCR, March 1, 1901 par. 13>

There are men and women whom the Lord, through peculiar circumstances, will bring to the front in His work. These will be men and women who have consecrated themselves to Him. As they walk before Him in faith and trust, He will lead them to places of usefulness and honour. To those who rely upon Him He is a present help in every time of need. Those who honour His name He will qualify for important and perilous service. They may not have time to obtain all the education they desire, but the great Teacher understands. What He calls for is the willing devotion of heart and mind. When this is given Him, He will fit the givers for His service, in spite of apparent difficulties and obstacles. In His name and in His strength they will go forth to conquer. <AUCR, March 1, 1901 par. 14>

God is testing the motives and principles of men and women. Strong faith and much prayer will bring heavenly angels to our side. By patient continuance in well-doing, we become channels of light. <AUCR, March 1, 1901 par. 15>

Those who are willing to be emptied of self will be fitted for the Lord's work. There is work for all who will deny self and lift the cross. Through the help of the Holy Spirit they will gain the victories which God desires them to gain. Wisdom and strength will reward energy and perseverance. These are God's gifts to the diligent, humble worker.

Mrs. E. G. White.

<AUCR, March 1, 1901 par. 16>

April 1, 1901 An Important Letter.

Dear Brethren and Sisters in Australia,--

I write to arouse our church members to take a decided interest in the sale of *Christ's Object Lessons*, that our school may be freed from debt. Let the publishing house do what it can to defray the cost of printing the book, and let the people take hold with vigor and earnestness of the work of selling it. I am sorry that this work has been delayed. May the Lord help you to do it now, is my prayer. Cherish steady, persevering faith, faith that takes hold of the arm of infinite power. <AUCR, April 1, 1901 par. 1>

We hope that you will all give Brother Burden and his family a hearty welcome to Australia. We saw in Brother and Sister Burden talents that would be of the greatest value to the work in Australia. For a time I was inclined to halt between two opinions, not knowing whether to keep Brother Burden here or to send him to the Sydney Sanitarium. But I decided that it would not be just to you to keep him here, so we urged him to go. We need Brother and Sister Burden here; they could have done a good work here; but we know that you need solid, trustworthy helpers in Australia, and so we sent them to you. In doing this, we acted in accordance with the light given me by God. <AUCR, April 1, 1901 par. 2>

We have the most lively interest in the work of Australia, and we earnestly desire to see it advancing along its different lines. And especially do we desire to see the successful establishment of the Sydney Sanitarium. This work has been long delayed, and should now be pushed forward with vigor. The Lord has repeatedly given instruction

regarding the importance of this institution, and the necessity for its establishment. He desires the Sanitarium to be built that he may co-operate with His instrumentalities in relieving the sufferings of humanity. <AUCR, April 1, 1901 par. 3>

In the work in the Sanitarium, physicians, matron, and nurses are to co-operate with God in restoring the sick to health. In doing this, they co-operate with Him in restoring His image in the soul. Let us not limit the Holy One of Israel. Is not Christ officiating for us in the sanctuary above, at the right hand of God? Is He not making intercession for those who are suffering physically and those who are suffering spiritually? He invites them to come to Him who was dead, but is alive forevermore. <AUCR, April 1, 1901 par. 4>

God desires suffering human beings to be taught how to avoid sickness by the practice of correct habits of eating, drinking, and dressing. Many are suffering under the oppressive power of sinful practices who might be restored to health by an intelligent observation of the laws of life and health, by co-operating with Him who died that they might have eternal life. This is the knowledge that men and women need. They need to be taught how to study the divine laws given by Christ for the good of all mankind. This is the work that is to be done in our Sanitarium in Australia. <AUCR, April 1, 1901 par. 5>

God's instrumentalities should seek to follow in the foot-steps of the divine Healer. Those who come to the Sanitarium should be taught how to take care of the body, remembering the words, "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." Yes; we are God's property, and the path of obedience to Nature's laws is the direct path to heaven. He who is converted from errors in eating, drinking, and dressing, is being prepared to hear and receive the truth into a good and willing heart. Many, by practising the laws of Nature and by receiving the renovating grace of God into the soul, obtain a new lease of physical and spiritual life. The fear of the Lord is the beginning of wisdom. Let Wisdom's voice be heard; for her ways are ways of pleasantness and all her paths are peace. <AUCR, April 1, 1901 par. 6>

I feel a special burden for the Sanitarium in Sydney. Let our brethren and sisters study carefully and prayerfully the present situation. There is need for them to do all they can to advance the work on the Sanitarium. They must depend largely upon themselves; for the brethren and sisters in America have been drawn upon heavily, and just now they are straining every nerve to relieve the embarrassed institutions in Scandinavia. We are doing our utmost to relieve the emergencies in Norway, Denmark, and Australia. <AUCR, April 1, 1901 par. 7>

The inhabitants of the heavenly universe are looking with intense interest upon God's enterprises in different parts of the world. Let our people in Australia awake and rally to the help of the Sydney Sanitarium. Let them do all in their power to set this institution in operation as soon as possible. God says, "Whom shall I send, and who will go for us?" Take this word as a message from heaven, to which you are to pay profound attention, that you may understand the heavenly mandate, and be prepared to answer, "Here am I; send me." <AUCR, April 1, 1901 par. 8>

It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image, by a constant manifestation of benevolence. This work began in the heavenly courts. There God decided to give human beings an unmistakable evidence of the love with which He regarded them. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." <AUCR, April 1, 1901 par. 9>

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 to fully carry out this plan, it was decided that Christ, the only begotten Son of God, should give Himself an offering for sin. What line can measure the depth of this love? <AUCR, April 1, 1901 par. 10>

God would make it impossible for man to say that He could have done more. With Christ He gave all the resources of heaven, that nothing might be wanting in the plan for man's uplifting. <AUCR, April 1, 1901 par. 11>

Here is love--the contemplation of which should fill the soul with inexpressible gratitude! <AUCR, April 1, 1901 par. 12>

While we were yet sinners, the Son of God died for us. Laying aside His royal robe and kingly crown, and clothing His divinity with humanity, He stooped to our estate to rescue us from the thralldom of sin. For our sakes He became poor, that we through His poverty might be made rich. He came to this earth to take His position at the head of humanity. In our behalf He bore the stroke of divine justice. Because He was just, He became the justifier of all who believe in Him. He assumed human nature that for the transgressor He might suffer the penalty of transgression. He took the place of the sinner, and died that we might live, making His soul an offering for sin. <AUCR, April 1, 1901 par. 13>

Oh, what love, what matchless love! The contemplation of this love will cleanse the soul from all selfishness. It will lead the disciple to deny self, take up the cross, and follow the Redeemer. 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 express purpose of showing forth through the 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. <AUCR, April 1, 1901 par. 14>

Sanitariums are to be so established and conducted that they will be educational in character. They are to show forth to the world the benevolence of heaven, and though Christ's visible presence is not discerned in the building, yet the workers may claim the promise, "Lo, I am with you alway, even unto the end of the world." He has assured us that to those who love and fear Him, He will give power to continue the work He began on this earth. He went about doing good, teaching the ignorant, and healing the sick. And His work never stopped with an exhibition of His power to heal physical 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. <AUCR, April 1, 1901 par. 15>

The inhabitants of the heavenly universe are appointed to go forth to come into close touch with human instrumentalities who act as God's helping hand. In the performance of this mission of love, angels mingle with the fallen race, ministering to those who shall be heirs of salvation. Divine and human agencies unite in the work of restoring the image of God in man. All who partake of the divine nature are appointed of God to unite with the angels in carrying forward with untiring zeal the plan of redemption. <AUCR, April 1, 1901 par. 16>

Shall we not as a people awaken to our responsibility? Shall we not manifest our love for God and our fellow-men by giving of our means to carry forward the work for this time, while the way is still open for work to be done? <AUCR, April 1, 1901 par. 17>

The principles of Christ's love demand action. When this appeal shall come to you, let no one show his lack of faith by objecting to send the money raised to the place where it is most needed. Let no one raise an unbelieving hand to say that money shall not be sent to the Sydney Sanitarium. Do not conspire to quench the spark of benevolence; rather unite to fan it to a strong, steady flame. <AUCR, April 1, 1901 par. 18>

All the money is the Lord's, and we now call upon our people in Australia to unite in carrying to a successful completion the work on the Sydney Sanitarium. The light given me is that this work can and must be done. Let not the work on the Sanitarium be hindered for lack of means. Let not this institution stand unfinished, as a reproach to our churches. Let those to whom the Lord has given the talent of means help to accomplish this work. Carry the work through in the name of the Lord. Let all our people arise and see what they can do. Let them show that the Spirit of God is moving them to action. <AUCR, April 1, 1901 par. 19>

I also call upon those who can to help in lifting the burden of debt from our institutions in Scandinavia. Several, without special invitation, have said that they had gifts for these institutions. From the light I have received from the Lord, I know that we can raise these institutions from the pit of financial embarrassment. Let there be in the hearts of our people a revival of the love shown on Calvary for fallen humanity. Behold the King of glory giving His life for a sinful world. Calvary speaks in language more forcible than any I can use. "I gave my life for thee; what hast thou given for me?" <AUCR, April 1, 1901 par. 20>

As you consider the situation, return to the Lord His own in gifts and offerings. The love of Christ demands your offerings. He whose heart is filled with the love of Jesus will behold in every fellow-being a memorial of the love expressed by Christ for the human race. This love will cause their gratitude to flow forth in words and deeds of mercy and benevolence. Receiving and giving, they work in harmony with Christ's example. <AUCR, April 1, 1901 par. 21>

The love expressed on Calvary should be revived, strengthened, and diffused among our churches. Shall we not do all we can to give power to the principles which Christ brought to this world? Shall we not strive to establish and give efficiency to the benevolent enterprises which are now called for without delay? Christ's believing people are to perpetuate His love. This love is to draw them together round the cross. It is to divest them of all selfishness, and bind them to God and to one another. <AUCR, April 1, 1901 par. 22>

Meet around the cross of Calvary in self-sacrifice and self-denial. As you stand before the cross, and see the royal Prince of heaven dying for you, can you seal your heart, saying, "No; I have nothing to give"? God will bless you as you do your best. As you approach the throne of grace, as you find yourself bound to this throne by the golden chain let down from heaven to earth to draw men from the pit of sin, your heart will go out in love for your brethren and sisters who are without God and without hope in the world. <AUCR, April 1, 1901 par. 23>

God help us to feel that now, just now, is our time and opportunity to work for the Master. As we see the love that has been shown for us, shall not our love be awakened and enlarged, so that nothing will seem too much for us to do for God? Let us do something and do it now. Let us arouse from our apathy, and catching the inspiration of God's love, work as never before for the Master.

Mrs. E. G. White. *St. Helena, Cal., U.S.A.,
January 21, 1901.*

April 1, 1901 Canvassing--A Branch of God's Work.

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The canvassing work, properly carried on, is missionary work of the highest order, and is as good and successful a work as can be done in placing before the people the important truths for this time. The importance of the work of the ministry is unmistakable; but there are many who, though hungry for the bread of life, have not the privilege of hearing the truth from the lips of God's delegated preachers. For this reason it is essential that the publications containing these important matters be placed before the people, that the truth given us of God may go where the living preacher cannot go. In this way the attention of many will be called to the important events which are to occur in the closing scenes of this world's history. God has ordained the canvassing work as a means of presenting before the people the light which is contained in these books, and canvassers should have impressed upon them the fact that the work of bringing before the world as fast as possible the books which are necessary for their spiritual education and enlightenment is the very work the Lord would have them to do at this time. We cannot too highly estimate this work; for were it not for the work of the canvasser, many would never hear the truth. <AUCR, April 1, 1901 par. 1>

It is true that some who buy the books will lay them on the shelf or place them on the parlor table and seldom look at them. Still God has a care for His truth, and the time will come when these books will be sought for and read. Sickness or misfortune may enter the home, and through the truth contained in the books God sends peace and hope and rest. His love will be revealed to their souls, and they will understand the preciousness of the forgiveness of their sins. Thus the Lord co-operates with self-denying human workers. <AUCR, April 1, 1901 par. 2>

There are others who, because of prejudice, will never know the truth unless it is brought to their doors and left in their homes. The canvasser may find these souls, and minister to them according to his God-given ability. He can do a line of work, of house-to-house labor, more successfully than any others. He can become acquainted with the people; he can pray with them, and can understand their true necessities. There is much responsibility resting upon the canvasser. He should go to his work prepared to explain the Scriptures, and nothing should be said or done to bind his hands. If he puts his trust in the Lord as he travels from place to place, the angels of God will be round about him, giving him words to speak which will bring light and hope and courage to many souls. <AUCR, April 1, 1901 par. 3>

Let the canvasser remember that he has an opportunity to sow beside all waters. Let him remember, as he sells the books which give a knowledge of the truth, that he is doing the work of God, and that every talent is to be used to the glory of His name. God will be with every one who seeks to understand the truth, that he may set it before others in clear lines. God has spoken plainly and clearly, and we are to make no delay in giving instruction to those who need it, that they may be brought to the knowledge of the truth as it is in Jesus. <AUCR, April 1, 1901 par. 4>

God calls upon us to lift up the standard. As God's standard-bearers we are ever to show our colors, revealing in our lives that we are keeping the commandments of God. Then let canvassers go forth with the Word of the Lord, remembering that those who obey the commandments and teach others to obey them will be rewarded by seeing souls converted, and one soul truly converted will in turn bring others to Christ. Thus the work will advance into new territory.

Mrs. E. G. White.

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<AUCR, April 1, 1901 par. 5>

May 1, 1901 Exalted Character of the Canvassing Work.

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Canvassing for our literature is a missionary work, and should be carried on from a missionary standpoint. Those selected as canvassers should be men and women who feel the burden of service, whose object is not to get gain, but to do the very work that needs to be done to enlighten the world. All our service is to be done to the glory of God, to give the light of truth to those who are in darkness. Selfish principles, love of gain, dignity, or position, should not be once named among us. <AUCR, May 1, 1901 par. 1>

Canvassers need daily to be converted to God, that their words and deeds shall be a savor of life unto life, that they may exert a saving influence upon those with whom they come in contact. The reason why many have failed in the

canvassing work is because they were not Christians; they did not know the spirit of conversion. They had a theory as to how the work should be done, but they did not feel their dependence upon God. <AUCR, May 1, 1901 par. 2>

Canvassers, remember that in the books which you are handling you are presenting, not the cup containing the wine of Babylon, doctrines of error dealt to the kings of the earth, but the cup full of the preciousness of the truths of redemption. Will you drink it? Your minds can be brought into captivity to the will of Christ, and He can put His own superscription upon you. By beholding you will become changed from glory to glory, from character to character. God wants you to come to the front, speaking the words He will give you. He wants you to show that you place an estimate upon humanity, humanity that has been purchased by the precious blood of the Saviour. When you fall upon the rock and are broken, you will experience the power of Christ, and others will recognize the power of the truth upon your hearts. <AUCR, May 1, 1901 par. 3>

To those who are attending school in order that they may learn how to do the work of God more perfectly, I would say, Remember that it is only by a daily consecration to God that you can become soul-winners. There have been those who were unable to go to school because they were too poor to pay their way. But when they became sons and daughters of God, they took hold of the work where they were, laboring for those around them. Though destitute of the knowledge obtained in school, they consecrated themselves to God, and God worked through them. As did the disciples when called from their nets to follow Christ, so they learned precious lessons from the Saviour. They linked themselves up with the great Teacher, and the knowledge they gained from the Scriptures qualified them to speak to others of Christ. Thus they became truly wise, because they were not too wise in their own estimation to receive instruction from above. The renewing power of the Holy Spirit gave them practical, saving energy. <AUCR, May 1, 1901 par. 4>

The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness as far as leading poor, bewildered souls to Christ is concerned. God can work with those only who will accept 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." <AUCR, May 1, 1901 par. 5>

Among many of our canvassers there has been a departure from right principles. Because of a desire to reap worldly advantage, their minds have been drawn away from the real purpose and spirit of the work. Let none think that display and show will make right impressions upon the minds of the people. These things will not secure the best or most permanent results. Our work is to direct minds to the solemn truths for this time. When our own hearts are imbued with the spirit of truth which is contained in the book we are selling, and when in humility we call the attention of the people to these truths, real success will attend our efforts; for the Holy Spirit which convinces of sin, of righteousness, and of judgment, will be present to impress hearts. <AUCR, May 1, 1901 par. 6>

Our books should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities. Christ is our sufficiency, and we want to present the truth in humble simplicity, letting it bear its own savior of life unto life. <AUCR, May 1, 1901 par. 7>

Humble, fervent prayer would do more in behalf of the circulation of our books than all the expensive pictures in the world. If the workers will turn their attention to that which is true and living and real; if they will pray for, believe for, and trust in the Holy Spirit, it will be poured upon them in strong, heavenly currents, and right and lasting impressions will be made upon the human heart. Then pray and work, and work and pray, and the Lord will work with you. <AUCR, May 1, 1901 par. 8>

Every canvasser has positive and constant need of the angelic ministration; for he has an important work to do, a work that he cannot do in his own strength. Those who are born again, who are willing to be guided by the Holy Spirit, doing in Christ's way that which they can do, those who will work as if they could see the heavenly universe watching them, will be accompanied and instructed by holy angels, who will go before them to the dwellings of the people preparing the way for them. Such help is far above all the advantages which illustrations are supposed to give. <AUCR, May 1, 1901 par. 9>

When men realize the times in which we are living, they will work as in the sight of heaven. The canvasser will handle those books that bring light and strength to the soul. He will drink in the spirit of these books, and put his whole soul into the work of presenting them to the people. His strength, his courage, his success will depend upon how fully the truth presented in the books is woven into his own experience and developed in his character. When his own life is thus molded he can go forward representing to others the sacred truth he is handling in the books for which he is finding a place in homes. Imbued with the Spirit of God he will gain a deep, rich experience, and heavenly angels will give him success in the work. <AUCR, May 1, 1901 par. 10>

To our canvassers, to all to whom God has given talents they might co-operate with Him, I would say, Pray, oh pray for a deeper experience. Go forth with your hearts softened and subdued by a study of the precious truths which God has given us for this time. Drink deeply of the water of salvation, that it may be in your hearts as a living spring flowing forth to refresh souls ready to perish. God will then give wisdom to enable you to impart aright. He will make you

channels for communicating His blessings. He will help you to reveal His attributes by imparting to others the wisdom and understanding which He has imparted to you. <AUCR, May 1, 1901 par. 11>

May the Lord open your minds to comprehend this subject in its length and breadth, and may you realize your duty to represent the character of Christ by your patient courage and steadfast integrity. If you will take with you into the canvassing field principles of righteousness, you will be respected, and many will believe the truth which you advocate, because your daily life will be as a bright light which gives light to all that are in the house. Even your enemies, as much as they may war against your doctrines, will respect you; and your simple words will have a power that will carry conviction to hearts.

Mrs. E. G. White.

<AUCR, May 1, 1901 par. 12>

September 1, 1901 Canvassing in New Fields.

The lost sheep of God's fold are scattered in every place, and the work that should be done for them is being neglected. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Canvassers should be encouraged to take hold of this work, not to canvass for story books, but to bring before the world the books containing truth so essential for this time. <AUCR, September 1, 1901 par. 1>

The time has come when a large work should be done by the canvassers. The world is asleep, and as watchmen they are to ring the warning bell to awake the sleepers to a sense of their danger. The churches know not the time of their visitation. How can they best learn the truth?--Through the efforts of the canvasser. Thus the reading matter is brought to those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the multitudes who are in darkness and error the glad tidings of salvation through Christ in obeying the law of God. All who consecrate themselves to God to work as canvassers are assisting to give the last message of warning to the world. <AUCR, September 1, 1901 par. 2>

I have been instructed that even where the people hear the truth from the living preacher, the canvasser should carry on his work; for though much wearing labor is put forth by the minister in speaking to the people, much of the truth is not retained in their minds. The printed page is therefore essential, not only in the work of awakening minds to the realization of the importance of the truth for this time, but that hearts may be rooted and grounded in the truth, and established against darkness and deceptive error. Papers and books containing the messages of truth are the Lord's means of thus keeping the truth continually before the minds of the people. These publications will do a far greater work than can be accomplished by the ministry of the word alone. Through the work of the canvasser, the silent messengers of truth that are placed in the homes of the people, enlightening and confirming men and women, will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as he impresses the minds of those who listen to the preaching of the word by God's delegated ministers, and the same ministry of angels attends the books which contain the truth as attends the work of the minister who is educating the people as to the truth. Thus the faithful, consecrated canvasser will lay up treasure beside the throne of God.

Mrs. E. G. White.

<AUCR, September 1, 1901 par. 3>

October 1, 1901 Canvassing for "Christ's Object Lessons."

There are, in the divine providence, particular periods when we must arise in response to the call of God, and make use of our means, our time, our intellect, our whole being, body, soul, and spirit, in fulfilling His requirements to the utmost of our ability. The present is such a time as this. The cause of God is at stake. His institutions are in peril, and, because of the terrible burden of debt under which they are struggling, the work is hindered on every side. Just now, in our great necessity, God has made a way through the difficulty, and invites us to co-operate with Him in accomplishing His purpose. It is His plan that the book, *Christ's Object Lessons*, be given for the relief of our schools, and He calls upon all who love the truth to do their part in placing this book before the world. In this He is testing His people and

His institutions, to see if they will work together and be of one mind in self-denial and self-sacrifice. <AUCR, October 1, 1901 par. 1>

We must become men and women of God's opportunity, for great responsibilities and possibilities are within the reach of all who have enlisted under Christ's banner for life service. It is the design of God that we should all glorify Him by using every capability as His, regarding His service as the chief end of our existence. He desires us to work to the utmost of our knowledge and power to carry out the purpose for which he has given us life. A decided work is to be done just now to accomplish God's plan. Just now every stroke should tell for the Master in the work of selling *Christ's Object Lessons*. God desires His people to be vitalized for the work as they have never been before, both for their own good and for the upbuilding of His cause. The work that He calls them to do He will make a blessing to them. Their hearts will be more tender, their thoughts more spiritual, their service more Christlike; for ministering angels will be round about them. Those who do not feel the necessity of doing this work promptly, thoroughly, and earnestly, but who express unbelief and criticism, will lose the peace and joy that come from carrying out the purposes of God. <AUCR, October 1, 1901 par. 2>

Let all think soberly; for it is a solemn thing to live. Our lives are not our own; we are kept by the power of God, and Jesus desires to live His life in us, perfecting our characters. The present is an opportunity which God's people cannot afford to lose. God calls us to action, that our educational institutions may be freed from debt. Let God's plan be worked out after His own order. Let the very most be made of this, the Lord's opportunity. Let the ministers of our churches and the presidents of our conferences awaken. Let every church arouse and do to the very utmost of its power. Let every family and every individual consecrate themselves to God, putting the leaven of evil out of their hearts, out of their homes, and out of the church. Let children act a part. Let all work together. Just now let not the opportunity be lost. Let us do our best at this time to render to God our offerings, to carry out His specified will, and thus make this an occasion for witnessing for Him and His truth in a world of darkness. Let all make this an opportunity to place themselves where they will be sure to receive the answer to their prayers; for Christ says, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Mrs. E. G. White.

<AUCR, October 1, 1901 par. 3>

November 1, 1901 The Sale of "Christ's Object Lessons."

Much painstaking effort will be required of those who have the burden of canvassing for *Christ's Object Lessons*; for instruction must be given that a sense of the importance of the work may be kept before the workers, and that all may cherish the spirit of self-denial and self-sacrifice that is exemplified in the life of our Redeemer. Christ made sacrifices at every step,--sacrifices that none of His followers can ever make, because they have never occupied the position that He occupied. He was the most exalted being in the heavenly courts; but He laid aside all His glory, and came to this earth to suffer for sinners. <AUCR, November 1, 1901 par. 1>

In all the self-denial and self-sacrifice required of us in this work, amid all the unpleasant things that occur, we are ever to consider that we are yoked up with Christ, partakers with Him of His spirit of kindness, forbearance, self-denial, and self-sacrifice. This spirit will open the way before us, and give us success in the work, because Christ is our recommendation to the people. If we meet with hardships in our work, let us look to Him who is the author and finisher of our faith. Then we shall not fail nor be discouraged. We shall endure hardness as good soldiers of Jesus Christ.

<AUCR, November 1, 1901 par. 2>

When there is a continual reliance upon God, a continual practice of self-denial, workers will not be easily repulsed; for they will remember that in every place there are souls for whom the Lord has need, and for whom the devil is seeking, that he may bind them up in his slavery of sin, of disregard for the law of God. The Lord Jesus, standing by the side of the canvassers, is the chief worker; the Holy Spirit, working with them, makes impressions just where they are needed. <AUCR, November 1, 1901 par. 3>

In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." Every branch of God's work is worthy of diligence, but nothing could be more deserving than this work at this time. None should labor with the expectation of receiving his reward in this life, but with his eyes fixed steadfastly upon the prize at the end of the race. Men and women are wanted now 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. If we seek the Lord and become converted; if of our

own choice we become free and joyous in God; if with gladsome consent of the heart we respond to His gracious call, wearing the yoke of Christ which is one of obedience and service,--our difficulties will be removed, our murmurings will be stilled, and many of the questions that may arise will be solved. [<AUCR, November 1, 1901 par. 4>](#)

I am so glad that so much harmonious action has been shown in striving to carry out this purpose of God, and to make the most of His providences. But let none become weary in well doing, for in due season we shall reap if we faint not. My brethren, let us have faith in God, and after we have by sanctified energy and much prayer done all that we can do in this work for our schools, we shall see the glory of God. When the trial has been fully made, there will be a blessed result. [<AUCR, November 1, 1901 par. 5>](#)

In doing this work a four-fold blessing will be realized,--a blessing to our schools, to the world, to the church, and to ourselves. While means will be gathered for the relief of the schools we shall sow the seeds of truth in many souls who will receive it and be saved by it. The self-sacrificing efforts put forth by the members of our churches will prove a means of uniting them that they may be sanctified, body, soul, and spirit, as vessels unto honor, prepared to receive the Holy Spirit which God will impart. Those who will seek to do God's will, laying out every talent to the best advantage, will become wise in working for the kingdom of God. They will learn lessons of the greatest consequence to them, and they will feel the highest happiness of a rational mind. Peace and grace and power of intellect will be given to them.

[<AUCR, November 1, 1901 par. 6>](#)

These are the results that will surely come if we fulfill the purpose of God. Then let us all be faithful in this work. Let us do our best in placing this book before the people. Let us carry forward this work without flinching in the name of the Lord. Let His plan be vindicated, and when this work has been accomplished, God will indicate to us what to do next.

Mrs. E. G. White.

[<AUCR, November 1, 1901 par. 7>](#)

June 1, 1902 Our Duty.

Reading for Tuesday, June 17.

In the invitation to the gospel supper, the Lord Jesus has specified the work to be done--the work that the churches in every locality, north, south, east, and west, should do. [<AUCR, June 1, 1902 par. 1>](#)

The churches need to have their eyes anointed with the heavenly eyesalve, that they may see the many opportunities all about them to minister for God. Repeatedly God has called upon His people to go out into the highways and hedges, and compel men to come in, that His house may be full; yet even within the shadow of our own doors are families in which we have not shown sufficient interest to lead them to think that we cared for their souls. It is this work lying nearest us that the Lord now calls upon the church to undertake. We are not to stand, saying, "Who is my neighbor?" We are to remember that our neighbor is the one who most needs our sympathy and help. Our neighbor is every soul who is wounded and bruised by the adversary. Our neighbor is every one who is the property of God. In Christ the distinctions made by the Jews as to who was their neighbor are swept away. There are no territorial lines, no artificial distinctions, no caste, no aristocracy. [<AUCR, June 1, 1902 par. 2>](#)

Think it not lowering to your dignity to minister to suffering humanity. Look not with indifference and contempt upon those who have laid the temple of the soul in ruins. These are objects of divine compassion. He who created all cares for all. Even those who have fallen the lowest are not beyond the reach of His love and pity. If we are truly His disciples, we shall manifest the same spirit. The love that is inspired by our love for Jesus will see in every soul, rich or poor, a value that cannot be measured by human estimate. Let your life reveal a love that is higher than you can possibly express in words. [<AUCR, June 1, 1902 par. 3>](#)

Often the hearts of men will harden under rebuke, but they cannot withstand the love expressed toward them in Christ. We should bid the sinner not to feel himself an outcast from God. Bid the sinner look to Christ, who alone can heal the soul leprous with sin. Reveal to the desperate, discouraged sufferer that he is a prisoner of hope. Let your message be, "Behold the Lamb of God which taketh away the sin of the world." [<AUCR, June 1, 1902 par. 4>](#)

I have been instructed that the medical missionary work will discover in the very depths of degradation, men who, though they have given themselves up to intemperate, dissolute habits, will respond to the right kind of labor. But they

need to be recognized and encouraged. Firm, patient, earnest effort will be required in order to lift them up. They cannot restore themselves. They may hear Christ's call, but their ears are too dull to take in its meaning; their eyes are too blind to see anything good in store for them. They are dead in trespasses and sins. Yet even these are not to be excluded from the gospel feast. They are to receive the invitation, "Come." Though they may feel unworthy, the Lord says, "Compel them to come in." Listen to no excuse. By love and kindness lay right hold of them. "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire." Jude 20-23. Press home upon the conscience the terrible results of the transgression of God's law. Show that it is not God who causes pain and suffering, but that man through his own ignorance and sin has brought this condition upon himself. <AUCR, June 1, 1902 par. 5>

This work, properly conducted, will save many a poor sinner who has been neglected by the churches. Many not of our faith are longing for the very help that Christians are in duty bound to give. If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are. Thousands might today be rejoicing in the message, if those who claim to love God and keep His commandments would work as Christ worked. <AUCR, June 1, 1902 par. 6>

When the medical missionary work thus wins men and women to a saving knowledge of Christ and His truth, money and earnest labor may safely be invested in it; for it is a work that will endure. <AUCR, June 1, 1902 par. 7>

Every church member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation.

<AUCR, June 1, 1902 par. 8>

We are to be channels of light to the world, imparting to others the light we receive from the great Light-bearer. The words and works of all men are to be tried. Let us not be backward now. That which is to be done in warning the world must be done without delay. Let not the canvassing work be left to languish. Let the books containing the light on present truth be placed before as many as possible. <AUCR, June 1, 1902 par. 9>

The presidents of our conferences and others in responsible positions have a duty to do in this matter, that the different branches of our work may receive equal attention. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. There is need of men of deep Christian experience, men of well-balanced minds, strong, well educated men to engage in this work. The Lord desires those to take hold of the canvassing work who are capable of educating others, who can awaken in promising young men and women an interest in this line, leading them to take up the book-work and handle it successfully. Some have the talent, education, and experience which would enable them to educate the youth for the canvassing work in such a way that much more would be accomplished than is now being done. <AUCR, June 1, 1902 par. 10>

Those who have gained an experience in this work have a special duty to perform in teaching others. Educate, educate, educate young men and women to sell the books which the Lord by His Holy Spirit has stirred His servants to write. God desires us to be faithful in educating those who accept the truth, that they may believe to a purpose, and work intelligently in the Lord's way. Let inexperienced persons be connected with experienced workers, that they may learn how to work. Let them seek God most earnestly. These may do a good work in canvassing if they will obey the words, "Take heed unto thyself, and unto the doctrine." I Tim. 4:16. Those who give evidence that they are truly converted, and who take up the canvassing work, will see that it is the best preparation for other lines of missionary labor. <AUCR, June 1, 1902 par. 11>

There is no higher work than evangelistic canvassing; for it involves the performance of the highest moral duties. Those who engage in this work need always to be under the control of the Spirit of God. There must be no exalting of self. What have any of us that we did not receive from Christ? We must love as brethren, revealing our love by helping one another. We must be pitiful and courteous. We must press together, drawing in even cords. Only those who live the prayer of Christ, working it out in practical life, will stand the test that is to come upon all the world. Those who exalt self place themselves in Satan's power, preparing to receive his deceptions. The word of the Lord to His people is that we lift the standard higher and still higher. If we obey His voice, He will work with us, and our efforts will be crowned with success. In our work we shall receive rich blessing from on high, and shall lay up treasure beside the throne of God. <AUCR, June 1, 1902 par. 12>

A great and important work is before us. The enemy of souls realizes this, and he is using every means in his power

to lead the canvasser to take up some other line of work. This order of things should be changed. God calls the canvassers back to their work. He calls for volunteers who will put all their energies and enlightenment into the work, helping wherever there is opportunity. The Master calls for every one to do the part given him according to his ability. Who will respond to the call? Who will go forth to labor in wisdom and grace and the love of Christ for those nigh and afar off? Who will sacrifice ease and pleasure, and enter the places of error, superstition, and darkness, working earnestly and perseveringly, speaking the truth in simplicity, praying in faith, doing house-to-house labor? Who at this time will go forth without the camp, imbued with the power of the Holy Spirit, bearing reproach for Christ's sake, opening the Scriptures to the people, and calling them to repentance? <AUCR, June 1, 1902 par. 13>

God has His workmen in every age. The call of the hour is answered by the coming of the man. Thus when the divine voice cries, "Whom shall I send, and who will go for us?" the response will come, "Here am I; send me." Isa. 6:8. Let all who labor effectually in the canvassing field feel in their hearts that they are doing the work of the Lord in ministering to souls who know not the truth for this time. They are sounding the note of warning in the highways and byways to prepare a people for the great day of the Lord, which is so soon to break upon the world. We have no time to lose. <AUCR, June 1, 1902 par. 14>

We must encourage this work. Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, "Whom shall I send, and who will go for us?" send back the answer clear and distinct, "Here am I; send me". <AUCR, June 1, 1902 par. 15>

God's people have a mighty work before them, a work that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world. <AUCR, June 1, 1902 par. 16>

The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Ghost. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and to all peoples. And it is from those who have received the light that it is to shine forth. The day-star has arisen upon us, and we are to flash its light upon the pathway of those in darkness. <AUCR, June 1, 1902 par. 17>

Certain countries have advantages that mark them as centres of education and influence. In the English-speaking nations and the Protestant nations of Europe it is comparatively easy to find access to the people, and there are many advantages for establishing institutions and carrying forward our work. In some other lands, such as India and China, the workers must go through a long course of education before the people can understand them, or they the people. And at every step there are great difficulties to be encountered in the work. In America, Australia, England, and some other European countries, many of these impediments do not exist. America has many institutions to give character to the work. Similar facilities should be furnished for England, Australia, Germany, and Scandinavia, and other continental countries as the work advances. In these countries the Lord has able workmen, laborers of experience. These can lead out in the establishment of institutions, the training of workers, and the carrying forward of the work in its different lines. God designs that they shall be furnished with means and facilities. The institutions established would give character to the work in these countries, and would give opportunity for the training of workers for the darker heathen nations. In this way the efficiency of our experienced workers would be multiplied a hundredfold. <AUCR, June 1, 1902 par. 18>

There is a great work to be done in England. The light radiating from London should beam forth in clear distinct rays to regions beyond. God has wrought in England, but this English-speaking world has been terribly neglected. England has needed many more laborers and much more means. London has been scarcely touched. My heart is deeply moved as the situation in that great city is presented before me. It pains me to think that greater facilities are not provided for the work throughout Europe. I have sore heartache as I think of the work in Switzerland, Germany, Norway, and Sweden. Where there are one or two men struggling to carry forward the different branches of the cause, there should be hundreds at work. In the city of London alone no fewer than one hundred men should be engaged. The Lord marks the neglect of His work, and there will be a heavy account to settle by and by. <AUCR, June 1, 1902 par. 19>

If the workers in America will impart to others of their great mercies, they will see prosperity in England. They will sympathize with the workers who are struggling with difficulties there, and will have the heart to say, not only in word, but in action, "All ye are brethren," Matt. 23:8. They will see a great work done in London, all through the cities of

England, and throughout the different European countries. <AUCR, June 1, 1902 par. 20>

God calls upon us to push the triumphs of the cross in Australia, New fields are opening. For want of workers and money the work has been hindered; but it must be hindered no longer. Of all countries, Australia most resembles America. All classes of people are there. And the warning message has not been presented and rejected. There are thousands of honest souls praying for light. God's watchmen are to stand on the walls of Zion, and to give the warning, "The morning cometh, and also the night,"--the night wherein no man can work. While the angels are holding the four winds, the message is to enter every field in Australia as fast as possible. <AUCR, June 1, 1902 par. 21>

The strengthening of the work in these English-speaking countries will give our laborers a hundredfold more influence than they have had to plant the standard of truth in many lands. <AUCR, June 1, 1902 par. 22>

While we are trying to work these destitute fields, the cry comes from far-off countries, "Come over and help us." These are not so easily reached, and not so ready for the harvest, as are the fields more nearly within our sight; but they must not be neglected. <AUCR, June 1, 1902 par. 23>

Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home. That which is given to start the work in one field, will result in strengthening the work in other places. As the laborers are freed from embarrassment, their efforts can be extended; as souls are brought to the truth, and churches are established, there will be increasing financial strength. Soon these churches will be able not only to carry on the work in their own borders, but to impart to other fields. Thus the burden resting on the home churches will be shared. <AUCR, June 1, 1902 par. 24>

The home-missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working actively to supply the necessities of the cause of God that we bring our souls in touch with the Source of all power. <AUCR, June 1, 1902 par. 25>

An American business man, who was an earnest Christian, in conversation with a fellow-worker, remarked that he himself worked for Christ twenty-four hours of the day. "In all my business relations," he said, "I try to represent my Master. As I have opportunity, I try to win others to Him. All day I am working for Christ. And at night, while I sleep, I have a man working for Him in China." <AUCR, June 1, 1902 par. 26>

Why should not the members of a church, or of several small churches, unite to sustain a missionary in foreign fields? If they will deny themselves of selfish indulgences, dispense with needless and hurtful things, they can do this. Brethren and sisters, will you not help in this work? I beseech you to do something for Christ, and to do it now. Through the teacher whom your money shall sustain in the field, souls may be saved from ruin, to shine as stars in the Redeemer's crown. <AUCR, June 1, 1902 par. 27>

Let us rejoice that the work which God can approve has been done in these fields. In the name of the Lord, let us lift up our voices in praise and thanksgiving for the results of the work abroad. <AUCR, June 1, 1902 par. 28>

And still our General, who never makes a mistake, says to us, "Advance. Enter new territory. Lift up the standard in every land. 'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.'" <AUCR, June 1, 1902 par. 29>

Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the "regions beyond" can never be laid down until the whole earth shall be lightened with the glory of the Lord.

Mrs. E. G. White.

<AUCR, June 1, 1902 par. 30>

June 15, 1902 To the Brethren in Australia.

Strengthen your souls in the Lord. I plead with God to reveal His wonder-working power to you. I am sure that He will be with you, leading and guiding you step by step. We are certainly living in perilous times, and we need to keep our minds stayed upon God every moment. He who knows the power that the enemy has over those who do not trust fully in the Lord Jesus, says, "Come unto Me. I am thy refuge, thy hiding place. I will preserve thee from trouble, I will compass thee about with songs of deliverance." He knows the depths of darkness into which Satan would cast the soul. He is the exceeding brightness of the Father's glory, and He invites us to follow Him, saying, "He that followeth Me shall not walk in darkness, but shall have the light of life." <AUCR, June 15, 1902 par. 1>

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross of Christ. Are you not striving for a crown of immortality, for

a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. Amid trials and perplexities, hear His voice saying to you, "Let him take hold of My strength, that he may make peace with Me, and he shall make peace with Me." True humility never hinders the Lord's servants from undertaking the most arduous and responsible service if the Lord requires it of them. <AUCR, June 15, 1902 par. 2>

Patient continuance in well-doing,--this is to be our motto. We are to put forth persevering effort, advancing step by step until the race is run, the victory gained. Paul writes, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." <AUCR, June 15, 1902 par. 3>

God's work will be carried on, though we may not always see how. His word in our hearts will give us confidence and assurance and hope. He is the Ruler of the world. The trials that come to the members of His church are sent for their purification and their advancement. In times of darkness, let us not despond. Let us comfort our hearts by remembering that if we walk and work with God, in humility and sincerity, He will be our joy and peace and hope, and will give us precious victories. Let us consecrate ourselves to Him. Let us regard Him with holy reverence, and commit the keeping of our souls to His care. <AUCR, June 15, 1902 par. 4>

Christ's presence and His word, "Lo, I am with you alway," is our wisdom and our righteousness. It is the living Presence that makes the living Word. The kingdom comes to us not in word only, but in power. It is unwavering faith in Christ's presence that gives us power. Press forward unitedly to the help of the Lord, all of one heart and one mind. Depend not on human wisdom. Look beyond human beings to the One appointed by God to carry our griefs and sorrows. Taking God at His word, move forward with steadfast, persevering faith. You will see of His salvation.

Mrs. E. G. White.

St. Helena, California, March 19, 1902. -

<AUCR, June 15, 1902 par. 5>

July 1, 1902 Canvassers as Gospel Evangelists.

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The work of God is to go into all the world vindicating the claims of Christ, and writing His name on hearts. As laborers together with Him, we must never get above the simplicity of His work; for, unless we walk humbly with God; the Holy Spirit cannot attend our efforts. <AUCR, July 1, 1902 par. 1>

The canvassing work is an important field of labor, and will do much toward carrying the gospel to all the dark corners of the world. The intelligent, God-fearing, truth-loving canvasser should be respected, for he occupies a position equal to that of the gospel minister. Many of our young ministers and those who are fitting for the ministry would, if truly converted, do much good by entering the canvassing field. They would there obtain an experience in faith. Their knowledge of the Scriptures would greatly increase, because as they endeavored to impart to others the light given them, they would receive more to impart. By meeting people and presenting to them our publications, they would gain an experience which they could not gain by simply preaching. As they went from house to house, they could converse with those with whom they met, carrying with them the fragrance of Christ's life. The most precious ministry that can be done is by ministers working in the canvassing field. <AUCR, July 1, 1902 par. 2>

All our ministers should feel free to carry books with them, to dispose of wherever they go. Wherever a minister goes, he can leave a book in the family where he stays, either selling it or giving it to them. Much of this work was done in the early history of the message. Ministers acted as canvassers and colporteurs, using the means they obtained from the sale of books to help in the advancement of the work in places where help was needed. These can speak intelligently regarding this method of work; for they have had an experience in this line. <AUCR, July 1, 1902 par. 3>

Let none hold the impression that it belittles a minister of the gospel to canvass; for by doing this work, he is doing the very work as did the apostle Paul who says, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable to you, and have taught you publicly, and from house to house, testifying both to the Jew and also to the Greeks repentance toward God, and faith toward our Lord Jesus Christ." The eloquent Paul to whom God manifested Himself in a wonderful manner, went from house to house with all humility of mind, and with many tears and temptations. <AUCR, July 1, 1902 par. 4>

All who want an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future immortal life. The experience thus

gained will be of the greatest value to those who are fitting themselves for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy will be felt by them amid all their trying experiences and all their tests. They will learn how to pray as they work. They will become educated in patience, kindness, affability, and helpfulness, wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ, their companion, will not approve of harsh, unkind words or feelings. Their words will be purified. The power of speech will be regarded as a precious talent, lent them to do a high and holy work. The human agent will learn how to represent the divine companion with whom he is associated. To that unseen holy One he will show respect and reverence because he is wearing His yoke, and learning His pure, holy ways, Those who have faith in this divine attendant will develop. They will be gifted with a power to clothe the message of truth with a sacred beauty. <AUCR, July 1, 1902 par. 5>

There are some who are adapted to the work of a colporter, and who can accomplish more in this line than by preaching. If the Spirit of Christ dwells in their own hearts, they will find opportunity to present His word to others, and to direct minds to the special truths for this time. Men suited to this work undertake it; but some injudicious minister flatters them that their gifts should be employed in the desk, instead of in the work of the colporter. Thus they are influenced to get a license to preach, and the very ones who might have been trained to make good missionaries to visit families at their homes, to talk and pray with them, are turned away from a work for which they are fitted to make poor ministers, and the field where so much labor is needed, and where so much good might be accomplished for the cause, is neglected. The canvassers in the field, if consecrated to God, will learn every day by practice how to reach the souls for whom Christ has died. <AUCR, July 1, 1902 par. 6>

May the Lord help every one to improve to the utmost the talents committed to His trust. May He help them to study the Bible as they should, that its practical teachings may have a practical bearing upon their lives. Whatever your work may be, dear brethren and sisters, do it for the Master, and do your best. Do not overlook present, golden opportunities and let your life prove a failure, while you sit idly dreaming of ease and success in a work for which God has never fitted you. Do the work that is nearest you. Do it, even though it may be amid the perils and hardships of the missionary field, and when tempted to complain of hardship and self-sacrifice, look at Christ and behold the sacrifice that He has made that the light of the gospel might shine into benighted minds. <AUCR, July 1, 1902 par. 7>

The preaching of the Word is a means by which the Lord has ordained His warning message to be given to the world. In the Scriptures the faithful teacher is represented as a shepherd of the flock of God. He is to be respected and his work appreciated. Genuine medical missionary work is bound up with the ministry, and the canvassing work is to be a part both of the medical missionary work and of the ministry. To those who are engaged in this work I would say, As you visit the people, tell them you are a gospel evangelist, and that you love the Lord. Do not seek a home in a hotel, but stay at a private house, and become acquainted with the family. Christ sowed the seeds of truth wherever He was, and as His followers you can witness for the Master doing a most precious work in fireside labor. In thus coming close to the people you will often find those who are sick and discouraged. If you are pressing close to the side of Christ, wearing His yoke, you will daily learn of Him how to carry messages of peace and comfort to the sorrowing and disappointed, the sad and broken-hearted. You can point the discouraged ones to the Word of God, and take the sick to the Lord in prayer. As you pray, speak to Christ as you would to a trusted, much-loved friend. Maintain a sweet, free, pleasant dignity, as a child of God. This will be recognized. <AUCR, July 1, 1902 par. 8>

Canvassers should be able to give those with whom they stay instruction in regard to the way to treat the suffering. They should be educated in regard to the simple methods of hygienic treatment. Thus they may work as medical missionaries, ministering to the souls and bodies of the suffering. Now, just now, this work should be going forward in all parts of the country, that many might be blessed by the prayers and instruction of God's servants. <AUCR, July 1, 1902 par. 9>

We need to realize the importance of the canvassing work as one great means of finding out those who are in peril, and bringing them back to Christ. The truth must go forward. The church militant is not the church triumphant. Canvassers should never be prohibited from speaking of the love of Christ, from telling their first experience in their service for the Master. They should be perfectly free to speak or to pray with those who are awakened. The simple story of Christ's love for man will open doors for them, even to the homes of unbelievers. Of all the gifts which God has given to man, none is more precious than the gift of speech, if it is sanctified by the Holy Spirit. It is with the tongue that we convince and persuade: with it we offer prayer and praise to God, and with it we convey rich thoughts of the Redeemer's love. Those who are fitted to enlighten minds will often have opportunity to read from the Bible or from books which teach the truth, and thus bring the evidence to enlighten souls. When canvassers discover those who are interestedly searching for truth, they should hold Bible readings with them. These Bible readings are just what the people need. God will use in His service those who thus show a deep interest in perishing souls. Through them He will

impart light to those who are ready to receive instruction. <AUCR, July 1, 1902 par. 10>

Some have a zeal which is not according to knowledge. Such should not attempt this work; they should not try to converse with those whom they meet; for they would be unable to enlighten them. Because of the lack of wisdom on the part of some, because they have been so much inclined to act the minister and theologian, restrictions have almost had to be enforced upon our canvassers. When the Lord's voice calls, "Whom shall we send? and who will go for us?" the divine Spirit puts it into hearts to respond, "Here am I; send me." But bear in mind that the live coal from the altar must first touch your lips. Then the words you speak will be wise and holy words. Then you will have wisdom to know what to say and what to leave unsaid. You will not try to reveal your smartness as theologians. You will be careful not to arouse a combative spirit or excite prejudice, by introducing indiscriminately all the points of our faith. You will find enough to talk about that will not excite opposition, but that will open the heart to desire a deeper knowledge of God's Word. <AUCR, July 1, 1902 par. 11>

The Lord desires you to be soul-winners; therefore, while you should not force doctrinal points upon the people, you should "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." Why fear?--Fear lest your words should savor of self-importance, lest unadvised words be spoken, lest the words and manner should not be after Christ's likeness. Connect firmly with Christ, and present the truth as it is in Him. Hearts cannot fail to be touched by the story of the atonement. As you learn the meekness and lowliness of Christ, you will know what you should say to the people; for the Holy Spirit will tell you what words you ought to speak. Those who realize the necessity of keeping the heart under the control of the Holy Spirit, will be enabled to sow seed that will spring up into eternal life. This is the work of the gospel evangelist.

Mrs. E. G. White. <AUCR, July 1, 1902 par. 12>

July 15, 1902 Ministerial Work.

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In all lines of ministerial work there is need of greater earnestness. Time is passing, and work that should be far advanced is almost at a standstill. Ministers are not to spend their time hovering over the churches, laboring for those who have already accepted the truth. They are to go forth to proclaim the message to those who have not heard it. They must sow the seeds of truth in fields that have not yet been sown. <AUCR, July 15, 1902 par. 1>

Work is to be done in various ways. Humble men, willing to make sacrifices, to work as Christ worked, are needed. Church members are to be taught to work in the Lord's home vineyard. <AUCR, July 15, 1902 par. 2>

It is not enough to live merely a quiet, prayerful life. Meditation alone will not answer the need of the world. We are not to be mere subjectives of religion. Vigilant waiting is to be combined with vigilant working. We are to be living, wide-awake, energetic, fervent Christians, filled with zeal to give to others the blessings of the truth. <AUCR, July 15, 1902 par. 3>

God's servants are to be "not slothful in business, fervent in spirit, serving the Lord." The lamp of the soul is to be kept trimmed and burning. People need the truth, and by earnest, faithful effort it is to be communicated to them. Everything that can be done to save sinners should be done without delay. Souls are to be sought for, prayed for, labored for. Earnest appeals are to be made. Fervent prayers are to be offered. Our tame, spiritless petitions need to be changed to petitions of intense earnestness. God's Word declares, "The effectual, fervent prayer of a righteous man availeth much." <AUCR, July 15, 1902 par. 4>

Wake up, my brethren, into spiritual activity. Daily reveal a determined purpose to be good and to do good. <AUCR, July 15, 1902 par. 5>

Young ministers should not be encouraged to preach to the churches. This is not their work. They are to go forth without the camp, taking up the work in places where the truth has not yet been proclaimed. Let them go in the humility and meekness of Christ, obtaining strength from the Source of all strength. <AUCR, July 15, 1902 par. 6>

To every young man who desires to enter the ministry, Paul's words to Timothy are spoken: "Take heed to thyself and to the doctrine." *Thyself* needs the first attention. First give yourself to the Lord for sanctification to His service. A godly example will tell more for the truth than the greatest eloquence unaccompanied by a well-ordered life. Trim the lamp of the soul, and replenish it with the oil of the Spirit. Seek from Christ that grace, that clearness of comprehension, which will enable you to do successful work. Learn from Him what it means to labor for those for whom He gave His life. The most talented worker can do little unless Christ is formed within, the hope and strength of the life. The tree itself must be good in order to produce good fruit. <AUCR, July 15, 1902 par. 7>

Let the young men and young women who are preparing for service read and study the third chapter of Colossians,

and the first chapter of second Peter, and also the following Scriptures:-- [<AUCR, July 15, 1902 par. 8>](#)

"The Word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight. But all things are naked and opened unto the eyes of Him with whom we have to do. Seeing then that we have a great High Priest that is passed into the heaven, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." [<AUCR, July 15, 1902 par. 9>](#)

Young men, deal faithfully with your own souls. Seek the Lord most earnestly for grace and strength. Study the words of the Saviour: "I have given them Thy Word; and the world hath hated them, because they are not of the world, even as I am not of the world." Worldly ambition, worldly plans, worldly principles, are not to be brought into the life of the Christian. [<AUCR, July 15, 1902 par. 10>](#)

Christ said, "For their sakes I sanctify Myself, that they also might be sanctified through the truth. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from evil." "Sanctify them through Thy truth; Thy Word is truth." "Neither pray I for these alone, but for them also which shall believe on Me through their word." [<AUCR, July 15, 1902 par. 11>](#)

Will you not remember that this prayer includes you? Will you not strive to answer it? Will you not give yourselves to the Lord? Willingness of heart and earnestness of purpose to carry out the principles of holiness will place you in such a relation to God that you will give full proof of your ministry. You will see the fruit of your labor. [<AUCR, July 15, 1902 par. 12>](#)

The heart must be brought into conformity to the will of God. As is the health of the heart, so is the religious experience and the fruit seen in the life. Unless the heart is cleansed from all defilement, evil will appear in the life. No one can in truth fulfill the requirements of God's law unless this law is written on his heart. He only who makes righteousness a part of his life is prepared rightly to estimate the truth. The truth is no truth to the one who merely makes a profession, who is not sanctified by its power, upon whose heart its image is not stamped. Such a one keeps the truth in the outer court. His love for Christ is superficial, exercising little controlling power over his reason. [<AUCR, July 15, 1902 par. 13>](#)

When young and old give careful, prayerful thought to the preparation required in order to do true service for God, a decided reformation will be seen. In the place of drinking in iniquity, the heart will be filled to overflowing with the love of Christ. The whole being will be enlisted in God's service. The affections will be set on things above. We shall respond heartily to the words of life, "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." [<AUCR, July 15, 1902 par. 14>](#)

The Reward of Earnest Endeavor.

Each worker, while preserving his individuality, is to labor in harmony with every other worker. Each is to be united with his fellow-workers in bonds of Christian fellowship, and all are to be united with the Lord. The aim of every one is to be the advancement of the cause of truth. Each is to seek earnestly for the impartation of the Holy Spirit. Each is to look to Jesus, believing that he will receive the blessings he needs in order to be a help and strength to the whole work. Each may receive light from the Source of light. "Wait on the Lord; be of good courage and He shall strengthen thine heart; wait, I say, on the Lord." [<AUCR, July 15, 1902 par. 15>](#)

All are to do their best according to their several ability. All are to keep looking to their Leader, studying the lessons He has given in His guidance of His people from the beginning. The experience of Abraham, of Moses, of Daniel, contains lessons of great value to us at this time. [<AUCR, July 15, 1902 par. 16>](#)

Those whom God chooses as His workers are not always talented in the estimation of the world. Sometimes He selects unlearned men. These have a special work. They reach a class to whom no one else could obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. In every act they follow the example of their Leader. They strive to promote the well-being of their fellow-men. They take relief and happiness to the needy and distressed. They realize the necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how they can best follow the Saviour's example of cross-bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve.

<AUCR, July 15, 1902 par. 17>

Constantly they are learning of the great Teacher, and constantly they reach higher degrees of perfection, yet all the time feeling a sense of their weakness and insufficiency. They are drawn upward by the strong, loving admiration they have for Christ. They practise His virtues, for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Christ says of them, "Blessed are the meek; for they shall inherit the earth." <AUCR, July 15, 1902 par. 18>

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill up the gaps they leave. He is well pleased when they are appreciated; for they are links in His chain of service. And it is God's desire that every human instrumentality engaged in work for Him shall be recognized, however small may be the work he does. <AUCR, July 15, 1902 par. 19>

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life. They will be rewarded with the same commendation as those who, from outward appearances, exerted a wider influence. <AUCR, July 15, 1902 par. 20>

"We are laborers together with God." Lay hold of His work with clean hands, a pure heart, and holy, consecrated endeavor. Press forward to gain the triumphs of the cross. Are you not striving for a crown of immortality, for a life that measures with the life of God? O put your whole heart into the work! Let nothing cause your zeal to flag. <AUCR, July 15, 1902 par. 21>

Let us press forward unitedly to the help of the Lord, all of one heart and of one mind. Let us not depend on human wisdom. Let us not lean on man. Look beyond human beings to the One appointed by God to bear our griefs and carry our sorrows and supply our necessities. Taking God at His word, move forward with steadfast, unflinching faith. Christ's presence and His word, "Lo, I am with you always,"--this is our wisdom and righteousness. It is the living Presence that makes the living Word. The kingdom comes to us, not in word only, but in power. It is unwavering faith in Christ's presence that gives power.

Mrs. E. G. White. <AUCR, July 15, 1902 par. 22>

August 1, 1902 A Call to Service.

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"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together." <AUCR, August 1, 1902 par. 1>

True indeed are these words. Everywhere there are hearts crying out for the living God. The Lord has His representatives in all the churches. These persons have not had the special testing truths for the last days presented to them under circumstances that brought conviction to the heart and mind; therefore they have not, by rejecting light, severed their connection with God. There are those that have faithfully walked in all the light that has shone upon their pathway. They hunger to know more of the ways and works of God. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting to be gathered in. These demand the service of those to whom God has entrusted His truth. <AUCR, August 1, 1902 par. 2>

And those also who are dead in trespasses and sins demand our service. The man who is wholly absorbed in his counting room, the man who finds pleasure at the gaming table, the man who loves to indulge perverted appetite, the frequenter of the theatre and ball-room, put eternity out of their reckoning. The whole burden of their life is, What shall we eat? what shall we drink? and wherewithal shall we be clothed? They are not in the procession that is moving heavenward. They are led by the great apostate, and with him will be destroyed. All around us are souls perishing in their sins. Every year thousands upon thousands are dying without God and without hope of eternal life. The plagues and judgments of God are in the land, and souls are going to ruin because the light of truth has not been flashed upon their pathway. <AUCR, August 1, 1902 par. 3>

The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony; for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He

has loved us. He desires those who have a knowledge of the truth to impart this knowledge to their fellow-men. <AUCR, August 1, 1902 par. 4>

Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?--Only a little while. If ever there was a crisis, it is now. <AUCR, August 1, 1902 par. 5>

What shall we say, what can we say, to arouse those who know the truth, both ministers and lay members, to a sense of their responsibility? How can they be led to feel the burden of imparting to others the truth God has imparted to them? O that they were awake to the purposes of God and to their individual responsibility! Then would they use every gift, every talent, in the work of giving to the world the truth for this time. The number of laborers would greatly increase, and the work would grow in influence and extent. God's people would be light-bearers, shining amid the darkness of this degenerate age. <AUCR, August 1, 1902 par. 6>

God has given all something to do. Those who are willing to work in self-denial and self-sacrifice will find their place. But those who seek only a safe and easy place need to be converted. Until their hearts are renewed, their purposes changed, God has no use for them in His work. By an unreserved consecration we are to prepare ourselves for His service. Our ministers are not to hover over the churches, regarding the churches in some particular place as their special care. And our churches should not feel jealous and neglected if they do not receive ministerial labor. They should themselves take up the burden, and labor most earnestly for souls. Believers are to have root in themselves, striking firm root in Christ, that they may bear fruit to His glory. As one man, they are to strive to attain one object,--the saving of souls. <AUCR, August 1, 1902 par. 7>

All who know the truth should impart this knowledge to others. We need now to train men, and set them at work, giving them every facility for the impartation of truth. There is at this time a great dearth of laborers. Scores of men and women might be set at work. This need should have been foreseen. Our faith is not proportionate to the light God has given us. When our hearts are emptied of all selfishness, and cleansed by the Spirit of Christ, we shall be vessels meet for the Master's use. <AUCR, August 1, 1902 par. 8>

God is waiting for men and women to awake to a sense of their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signals for advance, and no longer be laggards in working out the will of the Lord. <AUCR, August 1, 1902 par. 9>

Do we realize how large a number in the world are watching our movements? From quarters where we least expect, will come voices urging us forward in the work of giving to the world the last message of mercy. Ministers and people, wake up! Be quick to recognize and seize every opportunity and advantage offered in the turning of the wheel of providence. God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe. Let His soldiers move forward to victory. Let there be perfect unity in their ranks. Let them press the battle to the gates. As a mighty Conqueror, the Lord will work for them

Mrs. E. G. White. <AUCR, August 1, 1902 par. 10>

August 15, 1902 The Work of Soul Saving.

The one work more precious than any other is the work of soul-saving. The same intensity of desire for the saving of souls that marked the life of the Saviour marks the life of His true followers. The Christian has no desire to live for self. He delights to consecrate all he has and is to the Master's service. He is moved with an inexpressible desire to win souls to Christ. Those who have nothing of this desire might better be concerned for their own salvation. Let them pray for the spirit of service. <AUCR, August 15, 1902 par. 1>

To secure your present and future good, Christ gave Himself as a sacrifice. Will you draw back from making a covenant with God by sacrifice? Christ died on the cross to save the world from perishing in sin. He asks your co-operation in His work of soul-saving. You are to be His helping hand, to do in the world the work that needs to be done to place the truth before as many as possible. "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." <AUCR, August 15, 1902 par. 2>

Refuse to admit the worldly interests that strive for supremacy in your life. Regard yourself as pledged to Christ's service for time and for eternity. Enter into no business that will make you indifferent to His claims. Say to those who seek to draw you from His work, "I am not my own; Jesus has bought me. I belong to Him. Every particle of my influence is to be used to magnify the principles of His law. God is mine, and I am His, united to Him by a perpetual covenant of service. I must devote myself wholly to the service of the Lord God of hosts. He has put it out of my power to give Him anything that is not already His. Every part of my being, every talent, every faculty belongs to Him. If I had more than one life, I would give it to Him; for it would be His. My children belong to God. From their birth I must

do all in my power to train them for Him, that in their lives He may be glorified." <AUCR, August 15, 1902 par. 3>

I have a message for our people. They must awake, spread their tents, and enlarge their borders. Men and women must act an earnest part in saving souls. The present state of things must be changed. Our church members must awake to the situation and begin work where they are. Everywhere are souls who know not the truth. <AUCR, August 15, 1902 par. 4>

We are living in solemn times. The world is to be warned. Workers are needed. The truth is to be taken to men of the world, that they may see the duty the Lord has placed on them. Those belonging to the class called monied men, have been neglected. God says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." <AUCR, August 15, 1902 par. 5>

The Lord calls for self-sacrificing workers, those who will labor quietly and unobtrusively, living so close to the Lord that they continually receive grace to impart. <AUCR, August 15, 1902 par. 6>

Let not church members wait for a verbal command to enter God's service. They know their duty. Let them do it in humility and quietness. There are hundreds who should be at work, who need to be encouraged to make a beginning. <AUCR, August 15, 1902 par. 7>

You are to hold every new-found power as a precious trust, for use in God's service. Remember that it is your sins that made the cross necessary. When you accepted Christ as your personal Saviour, you pledged yourself to unite with Him in bearing the cross. You are to unite with Him in carrying out the great plan of redemption. For life and for death you are bound up with the Saviour. You are part of His great scheme of mercy and love. Your knowledge and wisdom will increase as you seek to grasp the great science of salvation. Before the inhabitants of the unfallen worlds and before fallen human beings you are to live the life of Christ, that unbelievers may be constrained to acknowledge, "He has been with Christ, and has learned of Him." The purity of your language and the unselfishness of your actions are to bear witness to the power of Christ's grace. <AUCR, August 15, 1902 par. 8>

II.

Those who receive the truth must communicate it to others. As they take up this work in earnestness and sincerity, asking the Lord to give them tact and skill, hearts will be reached by their efforts. The transforming power of Christ's grace molds the one who yields himself to the Saviour. Imbued with the spirit of the Redeemer, he is ready to deny self, ready to take up the cross, ready to make any sacrifice in the service of the Master. No longer can he be indifferent to the souls perishing around him. He is lifted above self-serving. He has been created anew in Christ Jesus, and self-serving has no part in his life. He realizes that every part of his being belongs to Christ, who has redeemed him from the slavery of sin; that every moment of his future has been bought with the precious life-blood of God's only begotten Son. <AUCR, August 15, 1902 par. 9>

God opens ways whereby such ones can work for Him. Let them look ever to Him, that they may know what He wants them to do. Let them do what they can; even though it be little, it may result in great good. <AUCR, August 15, 1902 par. 10>

How many have a sufficient understanding of the plan of redemption to appreciate the value of human beings? How many have so deep an appreciation of the sacrifice made on Calvary that they are willing to make every other interest subordinate to the work of saving souls? Why is it that those who have been purchased by the blood of Christ have not a deeper sense of their obligation to serve their Redeemer? <AUCR, August 15, 1902 par. 11>

How can I best glorify Him whose I am by creation and by redemption? This is to be the question we are to ask ourselves. With anxious solicitude the one who is truly converted seeks to rescue those who are still in Satan's power. He refuses to do anything that would hinder him in this work. If he has children, he realizes that his work must begin in his own family. His children are exceedingly precious to him. Remembering that they are the younger members of the Lord's family, he strives with all his power to place them where they will stand on the Lord's side. He has pledged himself to serve, honor, and obey Christ, and he puts forth patient, untiring effort so to train his children that they will never be hostile to the Saviour. <AUCR, August 15, 1902 par. 12>

On fathers and mothers God has placed the responsibility of saving their children from the power of the enemy. This is their work,--a work that they should on no account neglect. Those who have a living connection with Christ will labor for their children. They will not rest until they see them safe in the fold. They will make this the burden of their life. <AUCR, August 15, 1902 par. 13>

Parents, why do you neglect the work waiting for you in the little church in your own family? The home is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. As you take them with you into the service of the Lord, what a victory you gain! Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory.

<AUCR, August 15, 1902 par. 14>

If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down.

<AUCR, August 15, 1902 par. 15>

If this work were faithfully done, if fathers and mothers worked for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labor for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches. <AUCR, August 15, 1902 par. 16>

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to work quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt on the side of truth. <AUCR, August 15, 1902 par. 17>

As the human agent gives himself unreservedly to the work of the Lord, he gains an experience that enables him to work more and more successfully for his Master. The influence that drew him to Christ helps him to draw others to Christ. He may never have laid on him the work of a public speaker, but he is none the less a minister for God; and his work testifies that he is born of God. <AUCR, August 15, 1902 par. 18>

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. In the Lord's work there are to be no idlers. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. <AUCR, August 15, 1902 par. 19>

The formation of small companies as a basis of Christian effort is a plan that has been presented before me by One who can not err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers also. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining encouragement and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build up one another in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in the endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, "If two of you shall agree on earth as touching anything that they shall ask in My name, it shall be done for them of My Father which is in heaven." <AUCR, August 15, 1902 par. 20>

Let us never forget that we are not our own, that we have been bought with a price. Our powers are to be regarded as sacred trusts, to be used to the glory of God and for the good of our fellow-men. With earnest, unwearied fidelity, we are to seek to save the lost. The Lord has put it out of our power to give Him anything that does not already belong to Him. He gave His life for us. We are His, bought with an infinite price. His sacrifice on Calvary has made it possible for us to live a new, transformed life. For life and for death we are bound up with His mercy and His love. We are included in His great plan for the saving of souls. We are to be laborers together with Him, drawing others within the circle of His love.

Mrs. E. G. White. <AUCR, August 15, 1902 par. 21>

September 15, 1902 Doing God's Will.

Those who submit to the solemn rite of baptism pledge themselves, before the heavenly universe, to come out from the world. They have taken their position under the blood-stained banner of Prince Emmanuel, to be laborers together with God, and, as such, to make known His will to those who are perishing in sin. They are to search the Scriptures diligently, feeling that it is of the highest importance for them to understand what saith the Lord. Having learned His will, they are to do it heartily, remembering that the truth is the seed they must sow in order to reap a harvest for God. But many of those who claim to believe the truth are not striving as they should for perfection of character. <AUCR, September 15, 1902 par. 1>

Christ says, "Behold, I come quickly, and my reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." <AUCR, September 15, 1902 par. 2>

In these words our work is plainly outlined. Those who represent Christ must obey God's commandments; for Christ obeyed them. <AUCR, September 15, 1902 par. 3>

In order to keep God's commandments, we must have an intelligent knowledge of the Scriptures. We can not obey God until we know what His commands are. It was that we might understand His will that God gave us the Bible. By a study of its teachings, we learn to deny self and to conform our lives to its requirements. <AUCR, September 15, 1902 par. 4>

My brethren and sisters, you are without excuse if you fail to obtain a clear understanding of God's will. "The law of the Lord is perfect, converting the soul." God has kept back nothing that is necessary for the enlightenment of His children. No one can plead an excuse for transgression that he was left in ignorance, that the way to heaven was not clearly marked out. We have not been left to serve God in a vague, uncertain way. <AUCR, September 15, 1902 par. 5>

How can you educate your children in the things of God unless you first know for yourselves what is right and what is wrong; unless you realize that obedience means eternal life, and disobedience eternal death? Make it your life-work to gain an understanding of the will of God. Thus only can you train your children aright. Bring your every word and action into harmony with the Word of God, irrespective of the opinions and practices of those who refuse to obey Him. <AUCR, September 15, 1902 par. 6>

Had the inhabitants of the old world kept God's law they would have continued to enjoy His favor. But they disobeyed, and their wickedness became unbearable to Him. The words of Jude vividly portray the condition of the world at that time: "These are spots in your feasts of charity: . . . clouds they are without water, carried about of winds, trees whose fruit withereth, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is revealed the blackness of darkness forever." <AUCR, September 15, 1902 par. 7>

God determined to purify the world by a flood; but in mercy and love He gave the antediluvians a probation of one hundred and twenty years. During this time, while the ark was in building, the voices of Noah, Enoch, and many others were heard in warning and entreaty. And every blow struck on the ark was a warning message. <AUCR, September 15, 1902 par. 8>

Today the past is repeating. God is sending men plain warnings. The recent earthquakes show how quickly the ungodly will perish when the judgments of God fall upon the earth. Already in flood and flame, His judgments are falling upon evil doers. All who refuse to repent will perish. <AUCR, September 15, 1902 par. 9>

Those parents who know the truth, but who do not fulfill the obligations resting upon them, must soon meet the result of their neglect. Those who do not perform the duties God gives them, because it is not convenient to be so particular, so different from the world, are training their children to become more and more like the world, and to perish in disobedience. <AUCR, September 15, 1902 par. 10>

Parents, be loyal to God. Represent Him in the home life. Look upon the training of your children as a sacred work, entrusted to you by the Most High.

Mrs. E. G. White. <AUCR, September 15, 1902 par. 11>

January 15, 1903 A Testimony to Students.

(Talk at the Opening of the Fernando School, October 1, 1902.)

I am indeed glad to see so many here this morning. Students, will you remember that the prosperity of the school depends in a large degree on your endeavors. Will you remember that *you* are to help to make the school a success. Your teachers will find their task difficult as they try to understand for themselves and to help you to understand what the Word of God means and what its requirements comprehend. Will you resolve not to make the work of your teachers harder by your perversity. I plead with you as Christ's purchased possession to help your teachers and your fellow-students by being so closely connected with God that into this school *heavenly angels* can enter and abide. Let everyone see what he can do to bring into the school sunshine and sweetness. Let everyone manifest that conformity to God's will that brings His rich blessing. <AUCR, January 15, 1903 par. 1>

Students, you are here to fit yourselves to enter *the higher school*. You are here to obtain a knowledge of God, to learn how to obey His commandments. *Obedience* is our life in this world, and it will be our life in the world to come. And remember that a knowledge of God and of Christ is the *sum of all science*. God teaches us to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. To know God and Christ--this is eternal life. Incorporated with the life, this knowledge fits us for heaven. And all other knowledge, however high and broad, unless charged with it, is valueless in God's sight. <AUCR, January 15, 1903 par. 2>

You remember the *experience of Daniel*. He received wisdom and understanding because he placed himself in right relation with God. God has intelligence for you, just as He had for Daniel. He has knowledge for you that is far above all human knowledge. If you stand where Daniel stood, you will gain a progressive education, and *a progressive education means a progressive sanctification*. Such an education will prepare you to inherit the kingdom that from the

foundation of the world has been prepared for God's faithful ones. As you strive to obtain a knowledge of God, He will commune with you as He communed with Daniel and his companions, and will give you power that will prevail.

<AUCR, January 15, 1903 par. 3>

Your teachers will do all that they can to help you. They will try to show you what you must do to inherit eternal life. They will try to show you how to become conversant with the *living principles of truth*, that you may stand before God and men on vantage ground. Will you co-operate with your teachers? Will you strive earnestly to become useful men and women? Christ is waiting to help you, and He is an all-powerful Helper. When God gave Him to our world, He gave all heaven. He placed in His hands every power, every faculty of heaven, to give to those who receive Him. Christ came to our world to give us an example of what we may become, to show us that we may live *a perfect life*. He says to us, "Lo, I am with you always, even unto the end of the world." <AUCR, January 15, 1903 par. 4>

What are you here for? Is it to obtain an education that will help you to stand by the side of Christ in unselfish service? This is the *highest education* that you can possibly obtain. The Word of God declares, "Ye are laborers together with God." "Work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of His good pleasure." As you stand firm for God, filled with courage and perseverance, constantly revealing self-denial, angels from heaven will come into this school. They will keep guard over you. Your *health* will be precious in God's sight, *because you keep His commandments*. <AUCR, January 15, 1903 par. 5>

Do not let self-assertion mingle with your work. Remember the lesson that Christ gave to His disciples when they were contending as to who among them should be the greatest. Placing a *little child* in the midst of them, He said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." <AUCR, January 15, 1903 par. 6>

In your school work, do not spend time in learning that which will be of little use to you in your after life. Instead of trying to gain a knowledge of foreign languages, strive first to speak the English language correctly. Be sure to *learn how to keep accounts*. Gain a knowledge of those lines of study that will help you to be useful wherever you are.

<AUCR, January 15, 1903 par. 7>

Remember constantly your need of a union with Christ. United with Him, you will bring into your work the fragrance of His character, and your well-ordered life will be a blessing to your teachers and your fellow-students. The sanctifying presence of God will be with you as you seek to do His will with a sincere desire to glorify Him. <AUCR, January 15, 1903 par. 8>

Among these students there are those who have come here to prepare themselves for missionary work. May the Lord help you, and bless your efforts. The number of our *missionaries* is not half large enough. The fields are white, ready to harvest, but the laborers are few. God is waiting to endow you with power from on high, that you may go forth to work for Him. <AUCR, January 15, 1903 par. 9>

I want to speak a few more words to you about *helping one another*. Not all are able to grasp ideas quickly. If you see that a fellow-student has difficulty in understanding his lessons, explain them to him. Be patient and persevering, and by-and-by his hesitancy and dullness will disappear. He will gain courage and strength to endure trial. And in the effort to help him, you, too, will be helped. God will give you *power to advance in your studies*. He will co-operate with you in your efforts to help your fellow-students, and in heaven the words will be spoken of you, "Well done, good and faithful servant." <AUCR, January 15, 1903 par. 10>

Let two or three students meet together, and ask God to help them to be missionaries in this school, a blessing and a help to their fellow-students. The lives of such ones will exert a powerful influence for good on those who scoff at religion. <AUCR, January 15, 1903 par. 11>

Let your faith be pure and strong and steadfast. Bring all the *pleasantness* you can into the school. Let gratitude to God fill your hearts. Remember the words, "Whoso offereth praise glorifieth God." When you rise in the morning, kneel at your bedside and ask God to give you strength to fulfill the duties of the day and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will draw those around you nearer to Christ. <AUCR, January 15, 1903 par. 12>

Live in this world to some *purpose*. If you waste the life God has given you, when Christ comes to gather His children home you will have no place in the mansions that He is preparing for those that love Him. <AUCR, January 15, 1903 par. 13>

God wants you to receive the wisdom that He has for you. He wants you to be *Bible students* and Bible believers, living in obedience to the words, "Thou shall 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." Then He can bestow on you the power of His truth. Then He can mould and fashion you after the divine similitude. Living in conformity to Christ's will, you will be *changed* into His likeness. You will grow up into Him, and at last the pearly gates of the holy city will for you swing back on their glittering hinges, and *you will enter* to hear the words, "Blessed are they that do His commandments, that

they may have right to the tree of life, and may enter in through the gates into the city." In your hands will be placed a golden harp, and touching its strings, you will join with the redeemed host in filling all heaven with songs of praise to God and His Son. <AUCR, January 15, 1903 par. 14>

Students, do your *best*. This is all that God asks of you. He who has given His life for you will aid you in your efforts to win eternal life. God wants you to have a far more exceeding and eternal weight of glory. Obey Him, and in this school His salvation will be revealed. I want to meet you all around the throne of God. Learn here the lessons God desires to teach you, and you will join in the song of triumph in the heavenly courts. <AUCR, January 15, 1903 par. 15>

April 15, 1903 To the Members of the Churches of Australia and New Zealand.

Dear Brethren and Sisters,-I speak to you with my pen because I cannot reach you with my voice across the broad Pacific Ocean. Remember that though you may have excellent qualifications, if the love of God is not the prevailing sentiment in your hearts, you cannot be laborers together with Him; for He is love. <AUCR, April 15, 1903 par. 1>

The Lord desires me to call your attention to the thirteenth chapter of first Corinthians. Read this chapter every day, and from it obtain comfort and strength. Learn from it the value that God places on sanctified, heaven-born love, and let the lesson that it teaches come home to your hearts. Learn that Christ-like love is of heavenly birth, and that without it all other qualifications are worthless. <AUCR, April 15, 1903 par. 2>

"If I speak with the tongues of men, and of angels, but have not love," Paul declares, "I am become sounding brass or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing." <AUCR, April 15, 1903 par. 3>

How beautiful the earth was when it came from the Creator's hand! God presented before the universe a world in which even His all-seeing eye could find no spot or stain, no defect or crookedness. Each part of His creation occupied the place assigned it, and answered the purpose for which it was created. Like the parts of some great machine, part fitted to part, and all was in perfect harmony. Peace and holy joy filled the earth. There was no confusion, no clashing. There was no disease to afflict man or beast, and the vegetable kingdom was without taint of corruption. God looked upon the work of His hands, wrought out by Christ, and pronounced it "very good." He looked upon a perfect world, in which there was no trace of sin, no imperfection. <AUCR, April 15, 1903 par. 4>

But a change came. Satan tempted Adam, and he fell. He who in heaven had become disloyal and had been cast out, made lying reports of God to the beings He had created, and they listened to his reports and believed his lie. And sin entered the world, and death by sin. The consequences of our first parents' disloyalty we now have to meet as we work for God, and until the close of this earth's history our labors will become more and more trying. <AUCR, April 15, 1903 par. 5>

I entreat the members of our churches not to make the work more trying than it necessarily is by watching one another for a word or an act upon which to comment unfavorably. Let them, if a report is brought to them about some one, make it a rule to do just as Christ has said should be done in such cases. Let them follow the counsel of the great Teacher, who gave His life for the life of the world. His directions are plain. "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Tell him his fault between thee and him alone." Without delay make every effort to heal the wrong that exists. Do not, by speaking unwise words, give the enemy opportunity to arouse suspicion and evil surmising in the mind of your brother. Be determined to do all in your power to make the wrong right. Do not tell to a third person the story of the difficulty. Go directly to the one who has erred, and "tell him his fault between thee and him alone." Go to him, not to condemn, but to ask for reconciliation, because Christ has told you to love one another as He has loved you. <AUCR, April 15, 1903 par. 6>

Our gifts, our prayers, are not acceptable to God while we leave this duty undone, and let the poison of envy and evil-surmising take possession of our souls, to destroy our union and happiness. O how much unhappiness would be saved, and how many evil thoughts would be quenched, if believers would take up the work that Christ has said must be done to prevent evil-speaking. We pray, "Forgive us our trespasses, as we forgive those that trespass against us." Do we do our part to answer this prayer? We are to make every effort in our power to remove every stumbling-block from before the feet of our brother. But too often our prayers are hindered by our pride of heart, by our refusal to confess faults and to remove wrong impressions. Let us remember that our prayers are not acceptable to God while we suffer a fellow-worker to misapprehend us. If we are not to blame for the misunderstanding that exists, we can perhaps make an explanation that will remove the misunderstanding. If we are to blame, if we have left a wrong impression on a brother's mind, we are certainly under obligation to do all in our power to remove this impression. <AUCR, April 15, 1903 par. 7>

In the churches in Australia and New Zealand there have been many unwise, talkative ones, who through much

talking have separated very friends. The churches need to be purged of this element; for where the unruly tongue finds room to do its unholy work, the joy of the Lord can not abide. <AUCR, April 15, 1903 par. 8>

Let the suspicious ones, who think and speak evil of their brethren, remember that they are doing the devil's drudgery. Let each member of the church work with earnest determination, and with prayer for help, to cure the diseased member, the tongue. Let every one feel that it is his duty and privilege to pass over little differences and mistakes without comment. Do not magnify the small mistakes made by some one, but think of the good that is in him. Each time these mistakes are thought of and talked about, they grow larger. A mountain is made out of a mole-hill. Ill-feeling and a lack of confidence is the result. <AUCR, April 15, 1903 par. 9>

To many these words are applicable: "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." <AUCR, April 15, 1903 par. 10>

So great is the intemperance in speech that much instruction has been given on this subject by the greatest Teacher the world has ever seen. He has given special directions for the discipline of the tongue. Study and obey these directions. Check the unwholesome words that if spoken would create differences and alienation. Speak words that will cement hearts, not estrange them,-words that will heal, not wound. When difficulties arise among church-members, let them be cleared away before the Sabbath comes. This should be regarded as a Christian duty by every church-member. "Let the peace of God rule in your hearts, and be ye thankful." Are you troubled and perplexed? Sweep away the rubbish that has been accumulating before the door of the heart, and open the door, inviting Jesus to come in and abide as an honored Guest. Bring peace and comfort into your own hearts and the hearts of others. This is most blessed missionary work. <AUCR, April 15, 1903 par. 11>

The Lord has instructed me to say to every church in Australia and New Zealand, Work for perfection. Do nothing that will cause disaffection to spring up in hearts. Do not work for the fallen foe. Strive to overcome your inclination to find fault and condemn. Give no place to him whose delight it is to accuse the brethren. Remember, my beloved brethren and sisters, that you are pleasing and helping Satan by every word you utter that discounts your brother. <AUCR, April 15, 1903 par. 12>

I greatly desire that you shall follow the directions which Christ has laid down. As you do this, He will certainly help you to adjust the difficulties that exist. He will help you not to make dissension by magnifying little mistakes. The light that the Lord has given me is that He will greatly bless His people if they will not think or speak evil of one another, but go directly to the one they think is in the wrong, and in a kind, compassionate manner point out his mistake. May the Lord help those who have learned to criticise, to learn to think no evil, and to speak only good words, words of comfort and healing. Then they will rejoice; for they will have evidence that they are laborers together with God. <AUCR, April 15, 1903 par. 13>

Christ loved the church, "and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish." <AUCR, April 15, 1903 par. 14>

My brethren and sisters, I beseech you to give diligent heed to these words, because the day of the Lord is right upon us. You have no time to lose. Do not neglect the Word of God to you. <AUCR, April 15, 1903 par. 15>

"We, then, as workers together with Him, beseech you that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation *have I succored thee.*)" <AUCR, April 15, 1903 par. 16>

Will you not, as servants of the most high God, give heed to these words? Will you not respond to God's mercy and compassion and love toward you by loving one another as Christ has loved you? <AUCR, April 15, 1903 par. 17>

"Behold, now is the accepted time; behold, now is the day of salvation. Giving no offense in anything, that the ministry be not blamed." Remember that when you speak words that disparage one another, the ministry is blamed. The lack of power in the church is charged to the ministry, when often it is directly chargeable to the members, because they do not mix faith with their hearing of the Word. <AUCR, April 15, 1903 par. 18>

The ministers are to be men of faith, men who give expression to the pure love of God. And the members are to give no offense in anything, "that the ministry be not blamed." No unkind dealing or harsh words are to find a place in their experience. <AUCR, April 15, 1903 par. 19>

"In all things approving ourselves as the ministers of God, in much patience, in afflictions, in tumults, in labors, in watchings, in fastings." We should be preparing for these things; for they will come. Those who share in Christ's glory must share in His sufferings. <AUCR, April 15, 1903 par. 20>

"By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live;

as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things." <AUCR, April 15, 1903 par. 21>

Read these words carefully, and ask yourselves if you have not been leaving undone much that God expects you to do, much that you should do as those who have the light of truth. Will you not be thoroughly converted, that you may shine brightly for the Lord amidst the moral darkness of the world? <AUCR, April 15, 1903 par. 22>

May the Lord lead every minister and every lay-member to turn to Him with full purpose of heart, and make diligent work for repentance. Thus only can they obtain the sanctification of the Spirit. How true are the words of Paul: "Ye are not straitened in us, but ye are straitened in your bowels." Many complain of others because their own hearts are not in unity with the Spirit of God. When self is crucified, Christ will take possession of the soul-temple. <AUCR, April 15, 1903 par. 23>

"Now for a recompense in the same (I speak as unto my children), Be ye also enlarged." It is narrow, contracted spiritual devising that causes dearth of soul. <AUCR, April 15, 1903 par. 24>

"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what part hath he that believeth with an infidel? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, 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." <AUCR, April 15, 1903 par. 25>

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and of the spirit, perfecting holiness in the fear of God." Let every one humble his heart before God, and make a surrender of body, soul, and spirit to Him, that He may give His people His rich grace abundantly. Let the heart be closed against all sin and selfishness. Let us follow the example of Christ. If we fail of doing this, we shall fail of receiving a welcome into the city of God. He who continues to be a transgressor of the law of God, even though he break but one precept, can have no place in the royal family. <AUCR, April 15, 1903 par. 26>

I entreat those who have given so much time to talking of the faults of others, to cease this cruel work, and obey the words, "Search the Scriptures; for in them ye think ye have eternal life." The divine directory, God's holy Word, is in our hands. Amidst the toil of business and the unceasing activity of daily life, this Word is to be our guide. This Word is appreciated by him who is striving to overcome. It is to him a pillar of cloud by day and a pillar of fire by night. <AUCR, April 15, 1903 par. 27>

Let the Lord's people set a perfect example, honoring Christ in every place, in every difficulty following His directions. Then at last a crown of life will be given them, and they will be received into the family of the redeemed.

Mrs. E. G. White.

"Elmshaven," Sanitarium, California, January 25, 1903. -

<AUCR, April 15, 1903 par. 28>

November 15, 1903 Words of Counsel.

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My Dear Brethren and Sisters in Australia,-- <AUCR, November 15, 1903 par. 1>

I read with the deepest interest the letters that come to me from you. My prayers often ascend to God in your behalf. I pray that you may be "steadfast, immovable, always abounding in the work of the Lord." We are living amidst the closing scenes of this world's history, and to us comes the warning, "Watch ye, stand fast in the faith, quit you like men, be strong." <AUCR, November 15, 1903 par. 2>

By our unity we are to bear strong, indisputable evidence that Christ came to this world to save sinners. Satan works with all his ingenuity to prevent human beings from bearing this evidence. He wants them to develop an unsanctified individuality, so that they shall not love one another. Too often professing Christians yield to him, and then the merest trifle causes a difference to spring up amongst them. Men and women professing godliness build walls of separation between them and their fellow-workers, because not all think in exactly the same way, or follow exactly the same methods. Those who stand apart, refusing to harmonize, dishonor God before the world. Christ prayed for unity. It is His will that His followers shall labor together in Christian fellowship. Shall it be thus, or shall we grieve Him by disunion and lack of harmony? <AUCR, November 15, 1903 par. 3>

Let us respond to Christ's invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For

My yoke is easy, and My burden is light." To respond to this invitation, we must let go all self-importance, all feeling of superiority, and bow in submission to the will of God. <AUCR, November 15, 1903 par. 4>

"And the glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me." <AUCR, November 15, 1903 par. 5>

What a wonderful change would be seen in our world if all would obey Christ's words. He has united His interests with those of humanity, that men and women may receive from Him power to do His will. Those who through His grace become partakers of the divine nature, receive the rich blessings that in the councils of heaven it was declared should be bestowed on those who believe in Christ as a personal Saviour. <AUCR, November 15, 1903 par. 6>

"If a man abide not in Me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." <AUCR, November 15, 1903 par. 7>

Why do not these words make men afraid to sin against God? There are many today who, though professing Christians, are not one with Christ. They are drifting hither and thither. May God pity them. Unless help from above reaches them, they will be lost, eternally lost. <AUCR, November 15, 1903 par. 8>

The members of our churches need to be converted, that they may understand what the love of Jesus means,--the love that He revealed in His life of meekness and lowliness. Profession without practice is of no value. Position can not gain for us salvation. Nebuchadnezzar was the ruler of the greatest of earth's kingdoms, but his greatness did not give him acceptance with God. In a moment his power was taken from him. <AUCR, November 15, 1903 par. 9>

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit." Fruit-bearing, then, is the condition of discipleship. What is the fruit that is to be borne?--Purity of character, unselfish deeds, Christlike words. Those who do not bear this fruit, those whose lives do not reveal the tenderness of Christ, are not accepted as representatives of God. <AUCR, November 15, 1903 par. 10>

In order for us to bear the fruit that glorifies God, our hearts must be filled with the love of Christ. We must learn of Him His meekness and lowliness. Then we shall not strive for self-exaltation. Those who retain their own unchristlike peculiarities are not sanctified through oneness with the Saviour. Self is so prominent that Christ is not seen. When men see more clearly the completeness of Christ's sacrifice and condescension, they will better understand what is comprehended by oneness with Him. <AUCR, November 15, 1903 par. 11>

A Christian is one whose heart is controlled by the Holy Spirit. The love of God pervades his soul. He desires to live, not to get glory for himself, not to serve himself, but to serve and glorify the One who gave His life for him. He may have business to attend to, but it is not unlawful business. And his business life is not separate from his religious life. His business is a part of his service to God. He worships God as verily when attending to this business as when offering prayer. Daniel and his fellows had important duties to perform in connection with the government of Babylon, but they were none the less in the service of God. <AUCR, November 15, 1903 par. 12>

All have not the same office. God's workers are given different duties to perform. Some are entrusted with the spiritual interests of His cause. Others are given lowlier duties. But all are in the service of the Lord, and His blessing rests upon every one who puts forth faithful effort. <AUCR, November 15, 1903 par. 13>

My dear fellow-workers, whatever your hands find to do, do it with your might. Make your work pleasant with songs of praise. If you would have a clean record in the books of heaven, never fret nor scold. Let your daily prayer be, "Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour." <AUCR, November 15, 1903 par. 14>

Look upon every duty, however humble, as sacred, because it is part of God's service. Do not allow anything to make you forgetful of God. Bring Christ into all that you do. Then your lives will be filled with brightness and thanksgiving. We need a deeper faith. To each one of us God has assigned a certain task. Let us do our best, moving forward cheerfully in the service of the Lord, with our hearts filled with His joy.

Mrs. E.G. White.

<AUCR, November 15, 1903 par. 15>

January 15, 1904 Fellowship With Christ.

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"I appoint unto you a kingdom, as My Father hath appointed unto Me; that ye may eat and drink at My table in My

kingdom, and sit on thrones, judging the twelve tribes of Israel." <AUCR, January 15, 1904 par. 1>

What a wonderful promise this is! We are to be sharers with Christ in the kingdom that He receives from His Father. This is a spiritual kingdom, in which those who are the most active in serving others are the greatest. <AUCR, January 15, 1904 par. 2>

"Eat and drink at My table,"--that is, be admitted to close communion with Me, as those who are placed in a position of honor near the king. Christ's faithful ones are to minister, under His authority, the affairs of His spiritual kingdom. "Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall, inherit everlasting life. But many that are first shall be last; and the last shall be first." <AUCR, January 15, 1904 par. 3>

Until men co-operate with Christ, they are represented as being idle, so far as His business is concerned. They are doing nothing to promote the interests of the kingdom of God. Could the scenes of the judgment pass before them, they would see that they entertain erroneous ideas regarding that which the Lord values. Many who in this world are first, many who are looked upon as above others, will one day see that God estimates men according to their compassion, love, and self-denial. Those who help and bless their fellow-men, trying always to lift them up, are precious in God's sight; for they follow the example of Him who went about doing good. <AUCR, January 15, 1904 par. 4>

It is such ones who will sit nearest to Christ on His throne. Here they gave others the preference, denying self. He who reads the heart, sees their excellence of character; and when He gathers His chosen ones into His kingdom, they will be given positions of honor; for they are worthy. <AUCR, January 15, 1904 par. 5>

Christ knows how His faithful ones relieve the suffering of the needy, and He is pleased when they apply to Him for help that they may help others. God will hear their prayers, and will strengthen them in their good work. <AUCR, January 15, 1904 par. 6>

The Nearness of the End.

Troublous times are right upon us. The signs of the times reveal that the day of the Lord is soon to come. The daily papers are full of indications of a terrible conflict in the near future. Strikes are common. Thefts and murders are committed on every hand. Men possessed by demons are killing men and women and little children. The taking of human life is a matter of daily occurrence. All these things testify that the end of all things is at hand. The powers of earth are stirred with an intensity from beneath; and the Lord sends to His people the warning, "Heaven and earth shall pass away; but My word shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come on you unawares. For as a snare shall it come on all that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." <AUCR, January 15, 1904 par. 7>

"As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be..... Watch ye therefore; for ye know not what hour your Lord doth come." <AUCR, January 15, 1904 par. 8>

The world is not being warned as it should be. Thousands are perishing in their sins, and the last message of mercy to a fallen world is to be proclaimed. But how little is being done! Genuine benevolence will lead those who have been entrusted with the Lord's money to place this money where it will advance His work. Souls are perishing, and hundreds of workers are now needed. Men will be moved by the Holy Spirit to leave their ordinary employment; and enter fields that have never heard the last message of mercy. Many will be endued with power from on high. They will work wisely, not expending means lavishly, but studying how souls can be brought to a knowledge of the truth. They will work for the love of Christ, and success will crown their efforts.

Mrs. E. G. White. <AUCR, January 15, 1904 par. 9>

February 1, 1904 Christ Our Efficiency.

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This world is our school,--a school of discipline and training. We are placed here to form characters like the character

of Christ, and to acquire the habits and the language of the higher life. Influences opposed to good abound on every hand. The developments of sin are becoming so full, so deep, so abhorrent to God, that soon He will arise in majesty to shake terribly the earth. So artful are the plans of the enemy, so specious the complications which he brings about, that those who are weak in the faith do not discern his deceptions. They fall into the snares prepared by Satan, who works through human instrumentalities to deceive if possible the very elect. Those only who are closely connected with God will be able to discern the falsehoods and the intrigues of the enemy. <AUCR, February 1, 1904 par. 1>

There are in this world only two classes, those who serve God, and those who stand under the black banner of the prince of darkness. Those who enter the gates of the city of God must, in this world, live in union with Christ. <AUCR, February 1, 1904 par. 2>

The principles of God's government,--the only principles that will endure from everlasting to everlasting,--are to be followed by those who are seeking for entrance into the kingdom of heaven. The line of demarcation between those who serve God and those who serve Him not, is to be kept clear and distinct. <AUCR, February 1, 1904 par. 3>

Let us allow God to control our minds. Let us not say or do anything that will turn a fellow-being from the right way. I feel very sad as I think of how few there are who show that they have tasted the deep blessedness of communion with a risen, ascended Saviour. Men of the world are striving for the supremacy. God's followers are to keep Christ ever in view, inquiring at every step, "Is this the way of the Lord?" A holy desire to live the life of Christ is to fill their hearts. In Him dwells all the fulness of the Godhead. In Him are hid all the treasures of wisdom and knowledge. <AUCR, February 1, 1904 par. 4>

O that our people could realize what advantages would be theirs if they would look constantly to Jesus. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." He is our Alpha and our Omega. Pressing close to Him, and holding communion with Him, we become like Him. Through the transforming power of the Spirit of Christ, we are changed in heart and life. <AUCR, February 1, 1904 par. 5>

Truth will triumph. The Lord God of Israel will bear away the victory. But I see such need of the deep working of grace on minds, such need of the sanctification of body, soul, and spirit, that I plead with the Lord to fill His workers with a realization that without Him they can do nothing. The Lord Jesus Christ is our efficiency, our all and in all. Let there be no lifting up of self unto vanity; for of ourselves we are unable to do any good thing. Let us give ourselves to God in unreserved surrender, learning daily from the One who, though the Majesty of heaven, walked this earth in meekness and lowliness. In His strength we are constantly to reach forward to gain the prize of our high calling in Christ, urging our way through difficulties, keeping our eyes fixed on our Leader, never losing a sense of our need of the higher life. <AUCR, February 1, 1904 par. 6>

Walk humbly with God; not having your own righteousness, but the righteousness which is of Christ, which He imputes to every trusting, believing soul. <AUCR, February 1, 1904 par. 7>

One thing is certain: We must be constantly reaching forward to the excellence to which God wishes us to attain. We must not fail or become discouraged. Perplexities will arise that will try the souls of God's workers. Expecting trials, let us keep ourselves braced by prayer and trust. And we are not to hunt for something to make us sorry. Christ's promise is, If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you that My joy might remain in you, and that your joy might be full."

Mrs. E. G. White.

December 1, 1903. <AUCR, February 1, 1904 par. 8>

February 15, 1904 The Work Before Us.

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Our great need is to know that we are wearing Christ's yoke. His service brings rest to the soul. Are we, in the fullest sense of the word, heeding the invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." By accepting this invitation, you commit your soul to God as unto a faithful Creator. <AUCR, February 15, 1904 par. 1>

Our heavenly Father knows how weak we are. He understands our necessities and our capacities. He has not left us to be guided or controlled by the will of any human being. We are to obey the word, "It is written." <AUCR, February 15, 1904 par. 2>

Remember that however great the wisdom man may appear to have, if Christ does not abide in his soul, if he is not controlled by the principles of the Word of God, he will guide your feet into false paths. However great the capabilities and talents entrusted to man, unless he is breathed upon by the Lord Jesus, unless the life-giving current of Christ's love circulates through his soul, unless he receives nourishment from Christ as the branches of the vine receive sap from the parent stock, he is not to be trusted as a safe guide in spiritual things. If man misuses his wisdom, as did the one once a covering cherub in the heavenly courts, and places his judgment as supreme, be afraid of him, and turn from him to the living God. <AUCR, February 15, 1904 par. 3>

Let every one study the fifty-eighth chapter of Isaiah. What is the great work before us?--The proclamation of the gospel, with its life-saving principles, to every nation, and kindred, and tongue, and people. Let no one remain in idleness because he can not do the same class of work that the most experienced servants of God are doing. Because you cannot be in the highest place, will you do nothing? Because you can not trade upon pounds, will you refuse to trade upon one pound? Because you have not five talents, will you put your one talent in a napkin, and hide it in the earth? Because you cannot work for the multitude, will you refuse to work for individuals? Do the smaller duties waiting for you. Thus you will help those who are bearing heavy responsibilities. Use your talents, be they ever so few. God has certainly given you a work to do for Him. In all that you do, keep the Lord Jesus before you. Do all to the glory of His name. You belong to God, and you are to do His work. Your life is sustained by the Giver of life. Your every capability, therefore, is to be put to use in His service. By using your talents wisely and faithfully, you are gaining power to do better work, to bear heavier responsibilities. <AUCR, February 15, 1904 par. 4>

Whatever you accomplish, be it little or much, leave it with God, remembering that it is not for man to measure the worth or the reward of his own efforts or the efforts of his fellow-men. The Lord Jesus will give you the wages that are your due. Your reward will be proportioned to the spirit in which your work was done. Purity of motive, an earnest desire to glorify God, will bring to the earnest worker the same reward that is given to the one who accomplishes more. The principles by which the worker is governed determine the reward. <AUCR, February 15, 1904 par. 5>

It is not alone by men in high places of responsibility in the ministry, not alone by men holding positions on boards or committees, not alone by the managers of our sanitariums and publishing houses, that the work is to be done which will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the *whole church* acting their part under the guidance and in the power of God.

Mrs. E. G. White.

Dec. 1, 1903. -

<AUCR, February 15, 1904 par. 6>

God's people would put on joy and gladness as a garment if they would only receive that which He is waiting to give them,--that which would make them strong to help those in need of help. Our people need the breath of spiritual life breathed into them, that they may arouse to spiritual action. Many have lost their vital energy, and are sluggish, dead as it were. Let those who have been receiving the grace of Christ help these souls to rouse to action. Let us keep in the current of life that comes from Christ, that we may impart to others. Healthy, happy action is what is needed in the church today.

E. G. W. <AUCR, February 15, 1904 par. 7>

June 1, 1904 The Reception of the Holy Spirit.

Reading for Sabbath, June 4.

Christ's commission, "Go ye into all the world, and preach the gospel to every creature," is spoken to every one of His followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow-men. Their hearts will throb in unison with the heart of Christ. The same longing of soul that He felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all. All upon whom God's blessing has been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom and the glory of His name. <AUCR, June 1, 1904 par. 1>

In every part of the world a message is to be proclaimed in the power of the Spirit. Not with tame, lifeless utterance is it to be given, but with clear, decided, stirring tones. Hundreds are waiting for the warning to escape for their lives and lay hold on the hope set before them in the gospel. The world needs to see in Christians an evidence of the power of Christianity. There should be many more at work in the Lord's service, clothed with holy zeal, filled with a power proportionate to the importance of the message they proclaim. Not merely in a few places, but throughout the world, messengers of mercy are needed. From every country is heard the cry, "Come over and help us." Rich and poor are

calling for light. Thousands of men and women are standing on the brink of perdition. Do you see them, many of them lost, eternally lost, while professing Christians sleep the sleep of indifference? <AUCR, June 1, 1904 par. 2>

God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. <AUCR, June 1, 1904 par. 3>

Just before His crucifixion, the Saviour said to His disciples, "I will not leave you comfortless..... I will pray the Father, and He shall give you another Comforter, that he may abide with you forever. When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." <AUCR, June 1, 1904 par. 4>

Christ has promised to guide, comfort, and sustain His people. He declares, "I will be with you in your work of persuading men and women to be My disciples." The Father, the Son, and the Holy Spirit have pledged themselves to aid you in your unselfish efforts to turn men from unrighteousness to righteousness, from darkness to the light of truth. <AUCR, June 1, 1904 par. 5>

It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that Christ desires so much as agents who will represent to the world His Spirit and character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for channels through which can be poured the holy oil to be a joy and blessing to human hearts. <AUCR, June 1, 1904 par. 6>

Christ has made provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God. <AUCR, June 1, 1904 par. 7>

The indwelling of the Spirit will be shown by the outflowing of heavenly love. The divine fulness will flow through the consecrated human agent, to be given forth to others. <AUCR, June 1, 1904 par. 8>

What was the result of the outpouring of the Spirit on the day of Pentecost?--The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, God forbid that we should glory, save in the cross of our Lord Jesus Christ. As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Believers were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The prophecy was fulfilled, The weak shall be "as David," and the house of David "as the angel of the Lord." Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character, and to labor for the enlargement of His kingdom. <AUCR, June 1, 1904 par. 9>

"With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them." Under their labors there were added to the church chosen men, who, receiving the word of life, consecrated their lives to the work of giving to others the hope that had filled their hearts with peace and joy. Hundreds proclaimed the message, "The kingdom of God is at hand." They could not be restrained or intimidated by threatenings. The Lord spoke through them, and wherever they went, the sick were healed, and the poor had the gospel preached unto them. <AUCR, June 1, 1904 par. 10>

So mightily can God work when men give themselves up to the control of His Spirit. <AUCR, June 1, 1904 par. 11>

To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the message of salvation. At this very hour His Spirit and His grace are for all who need them and who will take Him at His word. <AUCR, June 1, 1904 par. 12>

Notice that it was after the disciples had come into perfect unity, when they were no longer striving for the highest place, that the Spirit was poured out. They were of *one accord*. All differences had been put away. And the testimony borne of them after the Spirit had been given is the same. Mark the word: "The multitude of them that believed were of *one heart and of one soul*." The Spirit of Him who died that sinners might live animated the entire company of believers. <AUCR, June 1, 1904 par. 13>

The disciples did not ask for a blessing for themselves. They were weighted with the burden of souls. The gospel was to be carried to the ends of the earth, and they claimed the endowment of power that Christ had promised. Then it was that the Holy Spirit was poured out, and thousands were converted in a day. <AUCR, June 1, 1904 par. 14>

So it may be now. Let Christians put away all dissension, and give themselves to God for the saving of the lost. Let

them ask in faith for the promised blessing, and it will come. The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days?--"Turn you to the stronghold, ye prisoners of hope: even today do I declare that I will render double unto thee. . . . Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field." <AUCR, June 1, 1904 par. 15>

The Angel of the covenant is empowering His servants to be His witnesses to carry the truth to all parts of the world. He has sent forth His angels with their message. But as if these angels did not speed on their way fast enough to satisfy His heart of yearning love, He gives to John personally a message to be given to all. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." He has opened a fountain of Judah and Jerusalem, and every member of His church is to show his loyalty by inviting the thirsty to drink of the waters of life. A chain of living witnesses is to carry the invitation to the world. <AUCR, June 1, 1904 par. 16>

Ye people of the living God, study the promises of His Word, and think how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you were to go forth to do Christ's work, angels of heaven would go before you, preparing hearts to receive the gospel. Are you individually workers together with God? If not, why not? When do you mean to do your heaven-appointed work? <AUCR, June 1, 1904 par. 17>

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain. <AUCR, June 1, 1904 par. 18>

My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made. With your Bibles in your hands say, "I have done as Thou hast said. I present Thy promise, 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.'" <AUCR, June 1, 1904 par. 19>

The rainbow about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." He has pledged Himself to give heed to our cry, when we come to Him confessing our unworthiness and sin. The honor of His throne is staked for the fulfilment of His Word to us.

Mrs. E. G. White. <AUCR, June 1, 1904 par. 20>

August 15, 1904 Encouraging Assurances.

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When you give yourself wholly to the Lord, great changes will be wrought in you. You will have such a love for the truth, that wherever you go you will bear witness to the Lord's power. He will give you a genuine testimony to bear. He will pour out upon you His grace and power, and you will enter a new and living way. Christ's righteousness will go before you, and the glory of the Lord will be your rearward. Your words and works will be ratified in heaven. As you work out your own salvation with fear and trembling, God will work in you to will and to do of His good pleasure. Power to overcome will be given you. When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.

Mrs. E. G. White.

<AUCR, August 15, 1904 par. 1>

September 1, 1904 A Remarkable Experience.

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My Dear Sister,--

Today I received and read your very cheering letter. For the good news which it contained I praise our Lord and Saviour Jesus Christ. Your description of the work being done in Los Angeles agrees with the representations that God has given me. The delay in beginning this work has been very painful to me; but if the work is now carried on in earnest faith, if the truth as it is in Jesus is magnified, if wise personal efforts are made, many souls will be brought from darkness to light. What a work might have been done many years ago! But I thank the Lord for the favorable

beginning that has now been made. <AUCR, September 1, 1904 par. 1>

In the visions of the night I was bearing a message to our churches, pointing out the work that as believers we should at once take up. I related some things that were presented to me in Nashville, just after I had returned from Huntsville.

<AUCR, September 1, 1904 par. 2>

A school for colored people is being carried on in Huntsville, but I was greatly pained while there to see the poverty-stricken condition of the institution. I knew from previous presentations, that this was displeasing to God, and that the school was not accomplishing that which He designed it to accomplish. I resolved to bear a plain, clear-cut testimony to our people, telling them that the money spent in the adornment of dress is a misappropriation of God's money, lent us to use in the advancement of His work. <AUCR, September 1, 1904 par. 3>

Here are our ministers and physicians and missionaries. They labor hard and earnestly, but often they are greatly hindered in their work because the treasury is empty, and they cannot have the facilities necessary for the greatest success of their labors. <AUCR, September 1, 1904 par. 4>

To us has been entrusted the work of proclaiming the last message of mercy to be given to our world,--the message that is to prepare a people to stand in the day of God. Do we realize our accountability? Are we acting our part in the proclamation of this message? <AUCR, September 1, 1904 par. 5>

When I see our people spending money for needless trimmings, needless furnishings, I think of Jesus. He might have come to this world adorned with the glory of His kingly power. But He chose a life of self-denial and sacrifice. He came to this world in the garb of humanity. Those who follow in His footsteps will remember that every dollar they can spare is needed in the work that God has said shall be done in this world. <AUCR, September 1, 1904 par. 6>

When our sisters are buying and making up their own and their children's garments, let them think of the work in the Lord's vineyard that is still waiting to be done. It is right to buy good material, and to have it carefully made. This is economy. But rich trimmings are not needed, and to indulge in them, is to spend for self-gratification money that should be put into God's cause. <AUCR, September 1, 1904 par. 7>

My sisters, remember that Christ clothed His divinity with humanity, and came to this world to uplift fallen human beings, that they might stand on vantage ground, thus escaping the corruption that is in the world through lust. He gave His all to the work He came to do, and His word to us is, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me," "So shall he be My disciple." <AUCR, September 1, 1904 par. 8>

Remember, too, the words of the apostle: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." <AUCR, September 1, 1904 par. 9>

Let us take heed to God's words of warning, lest at any time we let them slip, and our hearts become evil hearts of unbelief. Just as soon as those who know the truth put away their unbelief, and practice the self-denial enjoined in the Word of God, the message will go with power. The Lord will hear our prayers for the conversion of souls. God's people will let their light shine forth, and unbelievers, seeing their good works, will glorify our Heavenly Father. <AUCR, September 1, 1904 par. 10>

I call upon every church member to remember that we who are working in Washington are in need of your stretching your hands toward heaven, and pleading with the Lord to put His spirit upon every worker, imbuing them with His rich grace. Here is Elder Daniells bearing heavy responsibilities, and putting to the tax every power of mind and body to advance the work. He needs each day the healing, reviving power of the Holy Spirit. It is your prayers we need, as well as your gifts. Both are essential, but your prayers are of the greatest importance. <AUCR, September 1, 1904 par. 11>

Do not let us forget God, but, like Joshua, who was placed at the head of a migrating nation, and was burdened with heavy responsibilities, resolve to serve God and Him alone. "As for me and my house," he declared, "we will serve the Lord." <AUCR, September 1, 1904 par. 12>

We sincerely hope that in Southern California the work will make decided advancement. And I praise the Lord that those who have been carrying on sanitarium work in Los Angeles will soon be able to move into more comfortable quarters.

E. G. White.

Takoma Park, Washington, D. C., July 22, 1904.

<AUCR, September 1, 1904 par. 13>

November 1, 1904 From Grace to Grace.

We are living amid the perils of the last days, and we are to cleanse ourselves from all defilement, and put on the robe of Christ's righteousness. The work of God is to be steadily carried forward. We are to bring ourselves, body, soul, and spirit into subjection to Christ. Unless we do this, the health of both body and soul will be endangered. <AUCR, November 1, 1904 par. 1>

God desires His workers to gain daily an understanding of how to reason logically from cause to effect, arriving at wise, safe conclusions. He desires them to add to the strength of the memory. We cannot afford to make mistakes. As little children we are to sit at the feet of Christ, learning of Him how to work successfully. We are to ask God for sound judgment, and for light to impart to others. There is need of knowledge that is the fruit of experience. We should not allow a day to pass without gaining an increase of knowledge in temporal and spiritual things. We are to plant no stakes that we are not willing to take up and plant farther on, nearer the heights we hope to ascend. <AUCR, November 1, 1904 par. 2>

The highest education is to be found in training the mind to advance day by day. The close of each day should find us a day's march nearer the overcomer's reward. Day by day our understanding is to ripen. Day by day we are to work out conclusions that will bring a rich reward in this life, and in the life to come. Looking daily to Jesus, instead of to what we ourselves have done, we shall make decided advancement in temporal as well as spiritual knowledge. <AUCR, November 1, 1904 par. 3>

The end of all things is at hand. What we have done must not be allowed to place the period to our work. The Captain of our salvation says, "Advance. The night cometh, in which no man can work." Constantly we are to increase in usefulness. Our lives are always to be under the power of Christ. Our lamps are to be kept burning brightly. <AUCR, November 1, 1904 par. 4>

Prayer is a heaven-ordained means of success, Appeals, petitions, entreaties, between man and man, move men, and act as a part in controlling the affairs of nations. But prayer moves heaven. That power alone that comes in answer to prayer will make men wise in the wisdom of heaven, and enable them to work in the unity of the Spirit, joined together by the bonds of peace. Prayer, faith, confidence in God, bring a divine power that sets human calculations at their real worth, -nothingness. <AUCR, November 1, 1904 par. 5>

In all ages God has given human beings divine revelations, that thus He may fulfill His purpose of unfolding gradually to the mind the doctrines of grace. His manner of imparting the truth is illustrated by the words, "His going forth is prepared as the morning." He who places himself where God can enlighten him, advances, as it were, from the partial obscurity of dawn to the full radiance of noonday. <AUCR, November 1, 1904 par. 6>

"Ye are," says Christ, "the light of the world." As the sun goes forth upon its errand of mercy and love, as the golden beams of the day flood the canopy of heaven, and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error. <AUCR, November 1, 1904 par. 7>

Do you realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world?--It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above; but if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away, and instead of being the light of the world, you are bodies of darkness. <AUCR, November 1, 1904 par. 8>

It is possible through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way so to conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger, than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and the heavenly angels? <AUCR, November 1, 1904 par. 9>

It is not the will of God that we should be gloomy or impatient, nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of Him who hath called us out of darkness into His marvellous light. <AUCR, November 1, 1904 par. 10>

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see," But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief; and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow because it is exercised. <AUCR, November 1, 1904 par. 11>

Fasten your eyes upon Jesus, and by beholding you will become assimilated to His image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

March 15, 1905 The End of All Things is at Hand.

The men of the world are rushing on to their ruin. Their schemes and confederacies are many. New devices will continually be brought in to make of no effect the counsel of God. Men are heaping up treasures of gold and silver to be consumed by the fires of the last day. The things of this world are soon to perish. This is not discerned by those who have not been divinely enlightened, who have not kept pace with the work of God. Consecrated men and women must go forth to sound the warning in the highways and by-ways. <AUCR, March 15, 1905 par. 1>

The Lord has sent His people much instruction, line upon line, precept upon precept, here a little and there a little. Little heed is given to the Bible, but the Lord has given a lesser light to lead men and women to the greater light. O, how much good might be accomplished if the books containing this light were read with a determination to carry out the principles they contain. There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort, and many more would now be rejoicing in present truth. <AUCR, March 15, 1905 par. 2>

Canvasser Evangelists are Needed

To hunt and fish for souls. Canvassers can reach a class that can be reached in no other way. From family to family they carry the message of truth. Thus they come into close touch with the people and find many opportunities to speak of the Saviour. Let them sing and pray with those who become interested in the truths they present. Let them speak to families the words of life. They may expect success, for canvassers who go forth in the spirit of the Master have the companionship of heavenly angels. <AUCR, March 15, 1905 par. 3>

O, that thousands more of our people had a realization of the time in which we are living, and of the work to be done in field service, in house to house labor. There are many who know not the truth. They need to hear the call to come to Jesus. The sorrowing are to be cheered, the mourners comforted. The poor are to have the gospel preached to them. I urge my brothers and sisters not to engage in work that will hinder them from proclaiming the gospel of Christ. You are God's spokesmen. You are to speak the truth in love to perishing souls. Christ says, "Go out into the highways and hedges, and compel them to come in, that my house may be filled," Luke 14:23. *Do not these words plainly outline the work of the canvasser?* With Christ in his heart, he is to go forth into the highways and byways of life, giving the invitation to the marriage supper. Men of wealth and influence will come if they are invited. Some will refuse, but, thank God, not all. <AUCR, March 15, 1905 par. 4> The Lord Calls

For many more to engage in the canvassing work in the year opening before us. For Christ's sake, my brethren and sisters, make the most of the hours of this new year to place the light of present truth before those now in darkness. Jesus is calling for many missionaries, for men and women who will consecrate themselves to God, willing to spend and to be spent in His service. O, can we not remember there is a world to labor for? Shall we not move forward step by step, letting God use us as His helping hand? As we do this, the love of Christ will touch and transform us, making us willing for His sake to do and dare.

Mrs. E. G. White.

<AUCR, March 15, 1905 par. 5>

April 15, 1905 Acceptable Service.

There are many urgent calls for means to open new fields. These calls must be answered; and those in the fields that have already been entered must make diligent efforts to carry forward the work entrusted to them. <AUCR, April 15, 1905 par. 1>

Wholehearted service is required in dealing with minds. Let us remember this. Often we are tempted to criticise a

man standing in a high position of responsibility because he does not do as we think he ought to do. But the one who has so many responsibilities to carry needs not the criticism of his fellow workers; he needs their encouragement, their forbearance, their patience, and their prayers. He needs the abiding presence of Christ; for it is not always that he has wise, unprejudiced men to counsel with. In the confusion of many cares and many calls for help, he may make mistakes. Amongst the scores of appeals that come for help, your case may seem to be neglected. At such times remember the heavy burdens that are laid upon the one whom you think has failed to do his duty. Remember that it may be impossible for him to grant your request. Perhaps it would be a great mistake to grant it. <AUCR, April 15, 1905 par. 2>

We are all brethren and sisters. If Christ is by your side, filling you with His Spirit, you will appreciate the situation of the men who are loaded down with so many burdens, and will pray for them. <AUCR, April 15, 1905 par. 3>

If our church members will walk humbly with God, with contrite hearts, they will control their own feelings, and will not permit Satan to lead them to cherish thoughts and to speak words that will wound and bruise their own souls and the souls of others. They will not hurt the influence of those whom they ought to respect. <AUCR, April 15, 1905 par. 4>

But too often place is given to evil surmising and evil thinking. Under the influence of the suspicions that Satan has planted in the heart, very unjust things are said and done. Good and worthy actions seem to be tainted with evil. Men forget that sometimes their best intentions have been misunderstood, and that sometimes they have been as guilty as those they criticise, without discerning their danger. <AUCR, April 15, 1905 par. 5>

Let us be kind and pitiful and courteous. Let us not give undue prominence to our feelings. It is because our feelings are allowed to occupy the first place that there are so many unhappy differences among believers. Thus Christ is greatly dishonored. Let us, then, treat one another with true courtesy and respect. Should you think that your brother has made a mistake, and needs to be corrected, follow the directions given by Christ. Tell him his fault between him and thee alone. If he hears you, you have gained your brother, and have hidden a multitude of sins. <AUCR, April 15, 1905 par. 6>

Oh, we need so much the power of the Holy Spirit. We are not in heaven; we are in the midst of the turmoil and din and strife of this earth. Let us then put on Christ, and love as brethren. You may be full of energy and running over with zeal, but remember that this is of no avail unless your zeal and energy are tempered with the meekness and lowliness of Christ. Unless you learn in His school, you will make many mistakes. He invites us, as churches and individuals, to take His yoke upon us and learn of Him. The promise is, "Ye shall find rest unto your souls." <AUCR, April 15, 1905 par. 7>

God has a variety of workers, and He treats all impartially. He desires us to change the past order of things. He desires us to cease our evil thinking and evil speaking, and to put away our hasty words. We are to part forever with our cruel thoughts and feelings, and love as brethren. We are no longer to act like unmanageable, undisciplined children. "As He which hath called you is holy, so be ye holy in all manner of conversation." Give up now and forever all wrong habits. Take yourself to task. Discipline yourself. Lift the cross and deny self. Control yourself. Then there will be an opportunity for Christ to let His mind be in you. Your words will be sweet and pure. You will give no place to the enemy by giving way to evil thinking and evil speaking,--his most successful means of keeping the church in a weak, unconverted state. <AUCR, April 15, 1905 par. 8>

Practical Christianity we must have, or we cannot enter heaven. Hearing and preaching the gospel is not enough. We must wear the yoke of Christ. We must learn of Him to be meek and lowly. We must be doers of the Word. "If ye know these things," Christ declares, "happy are ye if ye do them." "Be ye doers of the Word, and not hearers only, deceiving your own selves."

Mrs. E. G. White.

<AUCR, April 15, 1905 par. 9>

May 15, 1905 Open Doors for Service.

In the service of God there is work of many kinds to be performed. In the service of the temple there were hewers of wood, as well as priests of various orders bearing the various degrees of responsibility. Our church members are to arise and shine because their light has come, and the glory of the Lord has risen upon them. Let those who know the truth arouse out of sleep, and make every effort to reach the people where they are. The work of the Lord must no longer be neglected by us, and made secondary to worldly interests. We have no time to be idle or discouraged. The gospel is to be proclaimed to all the world. The publications containing the light of present truth are to go forth to all places. <AUCR, May 15, 1905 par. 1>

Canvassing Campaigns

Are to be organized for the sale of our literature, that the world may be enlightened as to what is just before us. . . . Let our lay members take up this line of service. By lending or selling books, by distributing papers and holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls they could proclaim the message of present truth with such power that many would be converted. Let us remember that it is as important to carry the message to those in the home field who have not heard the truth as it is to go as missionaries to foreign countries. <AUCR, May 15, 1905 par. 2>

There is Abundant Work

For all who know the truth. Approach the people in a persuasive, kindly manner, with hearts filled with cheerfulness and Christlike love. The Saviour is ever near, with grace and power to enable you to present the gospel of salvation, which will bring souls out of darkness and unbelief into His marvellous light. Reach out after those who are ready to perish and call their attention to the Lamb of God, which taketh away the sin of the world. <AUCR, May 15, 1905 par. 3>

I wish that all our people could see the many doors that are to open before them. Beside all waters we are to sow the seed of truth. O, how my soul is drawn out for sinners that they may be won for Christ! If those who have received the truth would exercise a living faith in Christ, if they would realize that they are to be His workers, wholly consecrated to His service, what a work might be done! <AUCR, May 15, 1905 par. 4>

When God's People Surrender

Themselves unreservedly to Christ, they will use every power of mind and body to His name's glory, and His work will make rapid advancement. <AUCR, May 15, 1905 par. 5>

A thousand times more work for God might be accomplished if all His children would fully consecrate themselves to Him, using their talents aright. If they would improve every opportunity for doing good, doors for service would be opened before them. They would be called to bear greater responsibilities. Let all ask of God, and they will receive wisdom to carry on His work under the ministration of the Holy Spirit! As they receive God's blessing, they will rejoice in work

Mrs. E. G. White.

<AUCR, May 15, 1905 par. 6>

September 1, 1905 Our Words, No. 1

Our Words, No. 1.

The right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might know "how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be always with grace," "that it may minister grace unto the hearers." <AUCR, September 1, 1905 par. 1>

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances, reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work. <AUCR, September 1, 1905 par. 2>

Corrupt Speech.

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure

suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin. <AUCR, September 1, 1905 par. 3>

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation in profitable channels. <AUCR, September 1, 1905 par. 4>

It is the work of parents to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years, the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ. Then by precept and example they can teach their children the use of sound speech that can not be condemned. This is one of the greatest and most responsible of their duties. <AUCR, September 1, 1905 par. 5>

As followers of Christ, we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to Him. <AUCR, September 1, 1905 par. 6>

The chief requisite of language is that it be pure and kind and true,--"the outward expression of an inward grace." God says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." And if such are the thoughts, such will be the expression.

E. G. W. <AUCR, September 1, 1905 par. 7>

September 15, 1905 Our Words, No. 2.

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All are to a great extent under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many by their own words are led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon one's self, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, though it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge one's self in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding, and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily-spoken words. <AUCR, September 15, 1905 par. 1>

Speak gently. Speak words of kindness and uplifting, for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God. <AUCR, September 15, 1905 par. 2>

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured and refined in this world, and for association with the holy ones of heaven. <AUCR, September 15, 1905 par. 3>

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practice more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character? <AUCR, September 15, 1905 par. 4>

"Death and life are in the power of the tongue." <AUCR, September 15, 1905 par. 5>

In the Scriptures, backbiters are classed with the haters of God, "with inventors of evil things," with those who are without natural affection, implacable, unmerciful, "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." He whom God accounts a citizen of Zion is he that

"speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor." <AUCR, September 15, 1905 par. 6>

God's Word condemns also the use of meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are corrupt in society and in the business world. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one." <AUCR, September 15, 1905 par. 7>

"As a madman casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?" <AUCR, September 15, 1905 par. 8>

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practices the youth should be taught to shun as we would shun the leprosy. <AUCR, September 15, 1905 par. 9>

In the use of language there is perhaps no error that old and young; are more likely to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The Scripture says, "Seest thou a man that is hasty in his words? there is more hope of a fool than of him." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." <AUCR, September 15, 1905 par. 10>

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance cannot undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing. "There is that speaketh like the piercings of a sword; but the tongue of the wise is health." <AUCR, September 15, 1905 par. 11>

"Who is the wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom," My brethren and sisters, how are you employing the gift of speech? Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit, and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we cannot control the unruly member. Divine grace is our only hope. Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobleness of action and speech. "He that loveth pureness of heart, for the grace of his lips the king shall be his friends."

Mrs. E. G. White.

<AUCR, September 15, 1905 par. 12>

October 15, 1905 Faith and Works.

Faith and works are the two oars with which we are to make our way in the Christian life. The Lord calls upon all who think they know what faith is, to be sure that they are not pulling with only one oar, and their little bark going round and round, making no progress at all. Faith without intelligent works is dead. Faith in the healing power of God will not save unless it is combined with good works. <AUCR, October 15, 1905 par. 1>

Many are made sick by the indulgence of their appetite. They eat what suits their perverted taste, thus weakening the digestive organs, and injuring their power to assimilate the food required to sustain life. The stomach is often made to do at one meal the work of two or three meals. So many varieties are introduced into the stomach that fermentation is the result. This condition brings on acute disease, and death frequently follows. Sin indeed lies at the door, which is the mouth. <AUCR, October 15, 1905 par. 2>

Let all heed the instruction which has been given on this subject. Let them strive to bring appetite under the control of reason. Mothers and fathers, God calls upon you to abstain from fleshly lusts, which war against the soul. When you do for yourselves what as faithful servants of God you should do, you will be prepared to lead your children step by step in safe, healthful paths, and in ways of righteousness. Wake up to your responsibilities! <AUCR, October 15, 1905 par. 3>

When speaking to persons on the subject of health, they often say, "We know a great deal better than we do." They do not realize that they are accountable for every ray of light in regard to their physical well-being, and that their every habit bears the inspection of God. He made the human body. We are His property, bought with a price--and what a price! <AUCR, October 15, 1905 par. 4>

Every organ, every fibre of our being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world

before the flood. Those in this class will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits and that have no foundation in nature, and that become warring lusts. <AUCR, October 15, 1905 par. 5>

Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works. <AUCR, October 15, 1905 par. 6>

The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of selfish indulgence, causing them to suffer the penalty of the transgression of nature's laws. They go to distant countries to seek a better climate, but their stomachs will create for them a malarious atmosphere wherever they may locate. Thus they bring upon themselves sufferings that no one can alleviate. <AUCR, October 15, 1905 par. 7>

God calls upon us to stand upon the broad platform of temperance in eating, drinking, and dressing. Parents, will you not awaken to your God-given responsibilities? Study the principles of health reform, and teach your children that the path of self-denial is the only path of safety. <AUCR, October 15, 1905 par. 8>

Obedience to the laws of life must be made a matter of personal duty. We must answer to God for our habits and practices. The question for us to answer is not, "What will the world say?" but, "How shall I, claiming to be a Christian, treat the habitation God has given to me? Shall I work for my highest temporal and spiritual good by keeping my body as a temple for the indwelling of the Holy Spirit? or shall I sacrifice myself to the world's ideas and practices?" <AUCR, October 15, 1905 par. 9>

It is our duty to study the laws that govern our being, and to conform to them. Ignorance in these things is sin. We cannot do as we please with our bodies; for they are God's property. "Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Mrs. E. G. White. <AUCR, October 15, 1905 par. 10>

December 1, 1905 Work for Lay-members.

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Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbors. My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties. <AUCR, December 1, 1905 par. 1>

Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. Show them "Christ's Object Lessons," tell them its history, and ask them if they do not want a copy. If they already have it, ask them if they do not want to read other books of a similar nature. If possible, secure an opportunity to teach them the truth. Beside all waters the workers are to sow the seeds of truth, not knowing which shall prosper, this or that, but ever walking in humility and trust beside the One who has declared, "Lo, I am with you always, even unto the end." <AUCR, December 1, 1905 par. 2>

Let every one who has eaten of the bread which came down from heaven labor in all simplicity to teach others what they must do to be saved. Little missionary work is done, and what is the result? The truths that Christ gave are not taught. God's people are not growing in grace. Many are in an unpleasant, complaining frame of mind. Those who are not doing their duty, who are not helping others to see the importance of the truths for this time, must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience, and leads them to criticise and find fault. If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained from fulfilling the commission, "Go ye into all the world, and preach the gospel to every creature," "teaching them all things whatsoever I have commanded." <AUCR, December 1, 1905 par. 3>

Even while engaged in their daily employment, God's people can seek to lead others to Christ. And while doing this, they will have the precious assurance that the Saviour is close beside them. They need not think they are left to their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor struggling souls who are in darkness. Their own faith will be strengthened, as they realize that the Redeemer's promise is being fulfilled. Not only are they a blessing to others, but the work that they do for Christ brings a blessing to themselves. <AUCR, December 1, 1905 par. 4>

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? <AUCR, December 1, 1905 par. 5>

Fathers and mothers, be on guard. Let your conversation in the home be pleasant and encouraging. Always speak kindly, as if in the presence of Christ. Let there be no fault-finding, no accusing. Words of this kind wound and bruise the soul. It is natural for human beings to speak sharp words. Those who yield to this inclination open the door for the mistakes and errors of others. Their failings are dwelt upon, their deficiencies noted, and words are spoken that cause a lack of confidence in one who is doing his best to fulfill his duty as a laborer together with God. Often the seeds of distrust are sown because one thinks that he ought to have been favored, but was not.

Mrs. E. G. White.

<AUCR, December 1, 1905 par. 6>

October 1, 1906 Devotional Meeting.

September 14.

"Be Guarded." <AUCR, October 1, 1906 par. 1>

"It becomes our people to guard every word spoken or written. Let every church and every individual now watch unto prayer. As difficulties present themselves. Satan becomes a willing helper. Let the weapon used by us be that used by Christ--'It is written.' Let us be solemn and earnest and true and tender of spirit. The truth lived out in daily life is the only thing that will convince unbelievers that there is a reality in the profession made by believers. Let us dig deep now, and plead for the power of the Holy Ghost to break the bondage of Satan from the soul. Seek the Lord; confess your sins; let the Holy Spirit soften and subdue the heart." <AUCR, October 1, 1906 par. 2>

October 1, 1906 Devotional Meeting.

September 15.

"I am instructed to lift before our people the high standard to which they are to attain. The law of heaven, by which the universe is governed, must be brought into our every-day experience in this world. So long as we are in this world of sin, we must engage in constant spiritual warfare. My brethren in the Lord, I am instructed to say that you must raise the standard of piety still higher. Encourage the people to study their Bibles. Let the Bible be read freely in the family and in the pulpit. To ministers and people I would say, Give yourselves no rest till you find the truth as revealed to holy men of old. We are in this world to bring into action the principles of heaven. Into the heavenly courts there can enter no taint of sin. The character of holiness to which we must attain, Christ has revealed. <AUCR, October 1, 1906 par. 1>

"I address my brethren and sisters in Australia who are living in this solemn period of the world's history. We need much prayer. The Word of God is to be our guide, our proof by which we are to vindicate our faith. As a people we are to be sanctified to God daily. Constantly we are to be on the watch over self. The whole being is to be consecrated to God's service. What is the lack of many?--A lack of sanctification of spirit. Talk faith, live the truth. We need to present the truth as the sin-destroyer."

<AUCR, October 1, 1906 par. 2>

October 1, 1906 Devotional Meeting. September 16

"It is our privilege to be preparing for translation. Why do we not so prepare our hearts that we will receive the promise? My brethren and sisters, yield your whole body and soul to the Lord. Rest in the arms of your compassionate Saviour. Let no one hear from your lips words of complaining or of judging. The Lord has not placed you on the judgment-seat. You have a battle to fight, and you can make it much more severe by turning away from Christ. Seducers, with a scientific problem, are to be guarded against more carefully than any other peril that we may meet. The effort of seducers has been to undermine confidence in the truth of God. Unless we are on our guard, the enemy, disguised as an angel of light, will lead us astray. It is when Satan appears as an angel of light that he takes souls in his

snare. Many Scriptures will be misapplied by these teachers so that they will be used as a robe of righteousness to cover dangerous theories. As the people of Ephesus lost their first love, they increased in a knowledge of scientific theories originated by the father of lies. The Saviour warns us all to repentance so that we may stand right with God." <AUCR, October 1, 1906 par. 1>

October 1, 1906 Devotional Meeting. September 17

"The Lord requires every man to be at his post of duty doing the work that requires to be done. The spirit that brought about the first great rebellion in heaven is at work today. Our watchmen must be wide awake to give the trumpet a certain sound. <AUCR, October 1, 1906 par. 1>

"None are too high to fall. Sin originated with Satan, who was next to Christ. Lucifer became the destroyer of those whom heaven had committed to his guardianship. Satan has a church in our world today. In his church are all the disaffected ones and the disloyal. All who harbor pride, ambition, vain-glory, or selfishness, will be found wanting when weighed in the balance of the Lord. We cannot of ourselves perfect a true moral character, but we can accept the righteousness of Christ. 'He that saith he abideth in Him ought himself also so to walk, even as He walked.'"

<AUCR, October 1, 1906 par. 2>

October 1, 1906 Devotional Meeting. September 23

"The time has come for decided efforts to be made in our cities. Read Luke 21. This is the message for this time, and it is written to this generation of the end. We must let nothing interpose between us and the work God has given us to do. Special efforts must be made to bring the truth before those in the cities. <AUCR, October 1, 1906 par. 1>

"Let no time be lost in picking others to pieces. All contention is to cease. We are to love as brethren. Let us go up into the mount with God, that we may come back with the reflection of the glory of God upon us. The only place we can obtain it is in the mount with God. There is a work to be done in studying the Word of the Lord as revealed in His law. There has been much casual reading, but how much real study? Christ lived among men and preached the very precepts of that law in the world. <AUCR, October 1, 1906 par. 2>

"The work will soon be cut short in righteousness. We must become more persistent and more devout in our efforts to carry it forward to completion. The time has come that we must not only be active, but we must concentrate that activity so as to make it tell. If we spent more time in the mount with God our work would be more effectual. <AUCR, October 1, 1906 par. 3>

"There must come more convincing power into our preaching. The sword of the spirit must be edged anew and sent forth with power. Shall we put ourselves to it like men with all the realities of eternity before them? We want the Holy Ghost power to go forward and complete God's work in the earth." <AUCR, October 1, 1906 par. 4>

February 25, 1907 To Every Man His Work.

We are laborers together with God. We must have spiritual workers; not only workers who labor in the pulpit for the churches, but those who will do personal work among the people. Too much time is devoted to the churches in preaching. This is not attended with the best results. The work of the Lord's ambassadors is to organize a company of workers to hunt for the souls who need help; but hours are spent in preaching that had better be devoted to personal, house-to-house labor. In the spirit of Christ, with a heart all aglow with His love, seek to win those in the family. Give faithful admonitions and instructions from the Word of God. There is appropriate and applicable scripture that needs to be presented, and to be presented in the love of Christ and in love for the souls for whom Christ has died. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." But many souls have had no personal labor. Words of kindly instruction in the application of scriptures have not been spoken to them. <AUCR, February 25, 1907 par. 1>

When a church is visited by wise and experienced workmen, let these men find out if there is not something for them to do for that church that will be a blessing to families. Converse with them in regard to their spiritual advancement. Show them that they are under obligation to work as those who have received the grace of God. The missionary spirit must be kept awake; and in order for this spirit to live, the members of the church must be laborers together with God.

It is time that unselfish, consecrated workmen should enter into families who have already accepted the truth, and yet have not worked for its advancement. It is time that our preaching brethren should minister not only in the congregation, but in families. Come close to your brethren; seek for them, help them; come close to the hearts as one touched with the feelings of their infirmities. Thus we may achieve victories that our small faith has not grasped. The members of these families should be given some labor to perform for the good of souls. Mutual love and confidence will give them moral force to be laborers together with God. <AUCR, February 25, 1907 par. 2>

Pastors and churches are remiss in ministering, in educating faithfully the members of the church. If they are not acquainted with their duty in this respect, they need a teacher to instruct them. "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellowservants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him this portion with the hypocrites: there shall be weeping and gnashing of teeth." <AUCR, February 25, 1907 par. 3>

A steward identifies himself with his master. His master's interests become his. He has accepted the responsibilities of a steward, and he must act in the master's stead, doing as the master would do if he were presiding over his own goods. The position is one of dignity, in that his master trusts him. If a steward in any wise acts selfishly, and turns the advantages gained in trading with his lord's goods to his own advantage, he has perverted the trust reposed in him. The master can no longer look upon him as a servant to be trusted, one on whom he can depend. <AUCR, February 25, 1907 par. 4>

Every Christian is a steward of God, entrusted with His goods. Ministers and laymen have a work committed to them as individuals. All who are connected by faith with our Lord Jesus Christ have a ministry to perform. Those who do not take their position on the Lord's side, ought to without delay; for they will have to give an account of themselves to God. Christ paid the ransom for them as verily as for every professed Christian. If they despise the gift, the question will be asked, "Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" <AUCR, February 25, 1907 par. 5>

Whether you are believers or unbelievers, you are the Lord's property, bought with a price. You may ignore your relationship with God as His children. Whose children, then, are you?--Children of the devil, and his deeds you are content to do. But all the influence you might have exercised by using your talent in behalf of truth and by co-operating with God, all the improvement your talents would have made if put into actual service through the provision made for you to co-operate with God, will be charged to your account. You stubbornly held yourself on Satan's side, giving your influence to the great apostate: and all the good you might have done through the atoning sacrifice, but did not do, will be charged against you when you are weighed in the balances and found wanting. You have a work to do. A special stewardship was entrusted to you, but you would not accept the trust. Christ crucified was presented to you. The Spirit of God pleaded with you. By being lifted up on the cross, Christ sought to draw you to Himself. But your stubborn will would not yield to His invitations. His appeals were resisted. You are stewards, notwithstanding: but unfaithful, dishonorable stewards, burying your talents in the world, serving Satan in the place of serving the Lord. Impenitent sinner, what excuse will you give to God for all your wasted opportunities? <AUCR, February 25, 1907 par. 6>

Ministers of Jesus Christ, are you faithful in setting before families by personal effort their accountability to seek and to save that which is lost? Do you enter into this work, educating young men by taking them with you, and teaching them how to work? "It is required in stewards, that a man be found faithful." He may not be an eloquent speaker, but he can present the truth in the clearest simplicity. He can work intelligently, doing his best according to his ability: and if he is faithful, God will give him wisdom, and increase his talents. <AUCR, February 25, 1907 par. 7>

To some are entrusted larger responsibilities than to others. But if you have only one talent, you may increase it by use, to two. Then by working humbly, trustingly you may add to the two, two more. Thus the work in your charge may be continually growing. But there are a large number of idle stewards. They are to be found among those who bear credentials as ministers. But they do not minister, carrying the burden of souls. Dishonest, idle shepherds, they do not have travail for the souls that are perishing all around them. <AUCR, February 25, 1907 par. 8>

Let every church-member carefully consider his responsibilities, and look himself in the face. Become acquainted with yourself. Urge home upon your own heart that you are not to seek to make yourself a specialty, for effect, for praise, but a specialty in seeking first the kingdom of God and His righteousness. Inquire seriously, Am I faithful? First be a most faithful steward over yourself. Search your own heart, and often compare it with the great mirror of the Word of God, until, tried and searched of God, you will be approved of Him, not having your own righteousness, but the righteousness of Jesus Christ. Strengthened by His might in the inner man, you will be accepted as a vessel unto honor.

March 11, 1907 To Our Church-members in Australasia.

Dear Brethren and Sisters.--

In the night season I was speaking to assemblies of our people in Australasia. I now wish to say to you with my pen that which, if it were possible, I would gladly say with my voice. <AUCR, March 11, 1907 par. 1>

The Lord calls your attention to His Word. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The truth will triumph gloriously. Let the churches begin to do the work that the Lord has given them,--the work of opening the Scriptures to those who are in darkness. My brethren and sisters, there are souls in your neighborhood, who, if they were judiciously labored for, would be converted. Efforts must be made for those who do not understand the Word. Let those who profess to believe the truth become partakers of the divine nature, and then they will see that the fields are ripe for the work that all can do whose souls are prepared by living the Word. I entreat you to begin to work for those who are unconverted. Let the beams of light shining upon your own pathway shine upon the pathway of others. Think of how much truth you can give them by presenting a plain "Thus saith the Lord." <AUCR, March 11, 1907 par. 2>

"Ye sent unto John," Christ said, "and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But I have greater witness than that of John: for the works which the Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not. Search the Scriptures: for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come unto Me, that ye might have life." <AUCR, March 11, 1907 par. 3>

There are many in our churches to whom these words are applicable, "Ye will not come unto Me, that ye might have life." I am charged to present this chapter, the fifth of John, to our churches. Unless those who have had such great light, shall awake from their sleep, and keep their lamps burning, they will slumber until they will at last find that their lamps are without oil. Now, now, without delay, let our people improve the opportunity to arise and shine. Let them take the Bible, and on their knees before God confess their sins of neglect. Let every other consideration become secondary. Earthly, common business is of little consequence compared with eternal interests. <AUCR, March 11, 1907 par. 4>

Awake, ye sleeping virgins, and trim your lamps. With the Bible in your hands, go to your neighbors with the message of present truth. In the spirit of deep repentance confess your past neglect in the assembly of God's people, as they meet to worship God. Then the Lord will pardon your transgressions and forgive your sin. If you feel that you have not the ability nor the knowledge that are needed in order to present the truth to others, read your neglected Bible, and seek for an understanding of the truth as it is in Jesus. Many have not developed a Christlike character in the daily life and conversation. They have not lived for the Lord Jesus and for Him alone, daily gaining a fitness to unite with those who have overcome by the blood of the Lamb and the word of their testimony. There are many church-members who have not cherished love and respect for one another. Let the members of our churches in Australasia now obtain oil for their vessels with their lamps,--the holy oil of experience gained by developing Christlike traits of character. <AUCR, March 11, 1907 par. 5>

Before it is forever too late, study the Scriptures with prayer. Let all church-members cease to speak the language of condemnation, and begin to work intelligently to obtain the pearl of great price,--the meekness and lowliness of Him who took humanity upon Himself that human beings might be partakers of the divine nature. Let there be heard no unkind comments about others. Let each one remember that his own case needs to be cured by a practice of the precepts found in the Word of God. Let no soul exalt himself or herself. Let not one word be spoken to disparage others. Seek instead to speak words that will bring courage and hope to those who are perishing out of Christ. <AUCR, March 11, 1907 par. 6>

Let fathers and mothers seek together for the truths found in the Word of God. Let them clothe their speech with the language of a converted soul, and then, with great earnestness and love, encircle their children with the influence of truly sanctified hearts. The Scriptures are to be to them the bread of life, and their great lesson book. <AUCR, March 11, 1907 par. 7>

May the Lord help you to understand His Word. If you will heed and practise this Word, you will become partakers

of the divine nature, having escaped the corruption that is in the world through lust. Let our ministers and teachers seek knowledge from the one true source. Let them seek the Lord with much prayer, earnestly searching His Word to find the hidden treasure. Now, just now, is the golden opportunity to understand the truths of the Word, and let this opportunity be improved by all. Let the book of Daniel be read, and its instruction heeded. <AUCR, March 11, 1907 par. 8>

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou (Daniel) thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." <AUCR, March 11, 1907 par. 9>

Daniel is today standing in his lot, and we are to give him place to speak to the people. Our message is to go forth as a lamp that burneth. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." <AUCR, March 11, 1907 par. 10>

These words present the work that we are to do in these last days. We are not one-half awake. We have not the power that is essential to the doing of the work that must be done. We must come into life, come into union. Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. There must be no quarrelling. It is too late to engage with Satan in his work of blinding eyes. It is too late to give heed to seducing spirits and doctrines of devils. <AUCR, March 11, 1907 par. 11>

I am instructed to say that when the Holy Spirit gives tongue and utterance, we shall see a work done similar to that done on the day of Pentecost. The representatives of Christ will work intelligently. There will not be found one man here and another there seeking to tear down and destroy. <AUCR, March 11, 1907 par. 12>

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you, seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."

Ellen G. White.

Sanitarium, California, January 17, 1907. <AUCR, March 11, 1907 par. 13>

March 18, 1907 Counsel from the Lord.

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Elder O. A. Olsen and his Fellow-Workers: My Dear Brethren,--

We feel an intense interest in the work in Australia. I give thanks to our Heavenly Father for the encouraging news received from that field in the last mail, especially the good report concerning the building up of the office of publication at Warburton. The removal of this work from Melbourne was in accordance with the will of the Lord. Now let the work grow, and let there be the strongest union possible among the workers, heart cemented to heart. In order that this union may exist, let your hearts be joined together in Christ Jesus. A great love for Christ will keep brother in union with his brother. All will be filled with a helpful desire to be laborers together with God. We need less of self and more of Christ. Faith, living faith in Christ, is to be a growing principle, filling us with determination to obey the Word. <AUCR, March 18, 1907 par. 1>

I saw One standing in the midst of you, saying with clear voice and deep fervor:-- <AUCR, March 18, 1907 par. 2>

"Press together, press together. Love Christ with all the heart, with all the soul, with all your strength, with all your mind; and your neighbor as yourself. This do, and ye shall live." <AUCR, March 18, 1907 par. 3>

"A new commandment I give unto you," Christ said to His disciples, "that ye love one another; as I have loved you, that ye also love one another." The disciples did not then understand the love that Christ had for them, but after they had witnessed the scenes of His humiliation and death, they understood more fully the depths of His marvelous love. <AUCR, March 18, 1907 par. 4>

What shameful humiliation the Redeemer suffered. Priests and rulers, scoffing at Him and mocking Him as He hung on the cross, said, "He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God." <AUCR, March 18, 1907 par. 5>

Those who spoke these sneering words did not remember that the Old Testament Scriptures foretold that this would

take place. In the fifty-third chapter of Isaiah the prophet says: "Who hath believed our report? and to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of a dry ground: He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." <AUCR, March 18, 1907 par. 6>

Brethren, the angels of God are in our world, and Satanic agencies are here also. I am permitted to see the inclination of certain ones to follow their own strong traits of character. If they refuse to yoke up with others who have had a long experience in the work, they will become blinded by self-confidence, not discerning between the false and the true. It is not safe that such ones should stand in the position of leaders, to follow their own judgment and plans. <AUCR, March 18, 1907 par. 7>

It is those who accept the warnings and cautions given them, who will walk in safe paths. Let not men yield to the burning desire to become great leaders, or to desire independently to devise and lay plans for themselves and for the work of God. It is easy for the enemy to work through some who, having themselves need of counsel at every step, undertake the guardianship of souls without having learned the lowliness of Christ. These need counsel from the One who says, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy and My burden is light." <AUCR, March 18, 1907 par. 8>

In every church bear the message that man is not to exalt his own judgment. Meekness and lowliness of heart will lead men to desire counsel at every step. And the Lord will say, "Take My yoke upon you, and learn of Me." It is our privilege to learn of Jesus. But when men, full of self-confidence, think that it is their place to give counsel, instead of desiring to be counselled by their experienced brethren, they will listen to voices that will lead them in strange paths. "My sheep," saith Christ, "hear My voice, and follow Me; but a stranger will they not follow." Would that every minister realized the solemn responsibility resting upon him to carry the work forward without blemish. The instruction given me is, "Speak the words of Christ, 'Take My yoke upon you, and follow Me.'" <AUCR, March 18, 1907 par. 9>

I have a warning for our churches in Australia. If Elder McCullagh had followed the cautions and warnings that God gave him, if he had followed the way of the Lord, and had not gone for advice and counsel to those who were strong in their own way, but not in the way of God, linking up with them, he would today be with us. Many times the Lord abundantly blessed him; many times did the Lord give him evidence as to the right path for his feet to follow; but he thought that he ought to be the head man, and he walked where Christ did not lead. He took a course contrary to the light given him by God, and today the result stands revealed. <AUCR, March 18, 1907 par. 10>

The Lord desires His workers to counsel together, not to move independently. Those who are set as ministers and guides to the people should pray much when they meet together. This will give wonderful help and courage, binding heart to heart and soul to soul, leading every man to unity and peace and strength in his endeavors. <AUCR, March 18, 1907 par. 11>

Christ taught His disciples that they needed to press out into fields where nothing had been done. At one time they urged Him to eat, saying: "Master, eat. But He said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought Him aught to eat? Jesus saith unto them, My meat is to do the will of Him that sent me, and to finish His work. Say not ye, There are yet four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life; that both he that soweth and he that reapeth may rejoice together....I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." <AUCR, March 18, 1907 par. 12>

There is stern, earnest work to be done. The pioneers in our work put forth untiring effort. Let all now take hold and act as if they were preparing for a great harvest. Let them do all in their power to enlighten blind eyes. Let them go forth to work with the Bible in their hands, and may the Lord give them a true, peaceable spirit. I beseech our church members not to lose precious time in confusing and hindering the work of the Lord. <AUCR, March 18, 1907 par. 13>

Read the fifth chapter of John. The whole chapter is full of instruction that we all need. "Then answered Jesus and said unto them, ... The Son can do nothing of Himself, but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth; and He will show Him greater works than these, that ye may marvel." <AUCR, March 18, 1907 par. 14>

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Ellen G. White.

March 25, 1907 Words of Counsel.

I wish to say that all over the fields, there is not among the laborers that humiliation of soul, that sanctification of the Spirit of God, that there should be. Of what use is it for us to say that we have the grace of Christ unless this grace is revealed in the daily life, in the thoughts, the words, and the actions? <AUCR, March 25, 1907 par. 1>

Our only hope is to remember that we are little children--God's little children. "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance." We are inclined to exalt self. But God wants no self-exaltation in His work. He wants us to labor in simplicity and humility, as His little children, learning daily of Him. We must bring His Word into the practical life. We talk the truth, we preach the truth, but we do not live the truth. <AUCR, March 25, 1907 par. 2>

The light given me is that we are to study more than we do the instruction given to Moses by God after He had proclaimed the law from Sinai. The ten commandments were spoken by God Himself, and were then written on tables of stone, to be preserved till the judgment should take place. After the giving of the law, God gave Moses specifications regarding the law. These specifications are plain and explicit. No one need make a mistake. <AUCR, March 25, 1907 par. 3>

In the day of judgment we shall be asked whether we have lived in harmony with these specifications. It is because we do not carry out these specifications in all our dealings, in our institutions, our families, and in our individual lives, at all times, and in all places, that we do not make greater advancement. It is by the directions that God has given that we shall be judged at the last day. <AUCR, March 25, 1907 par. 4>

Have we studied these specifications? I heard them one night some weeks ago. It seemed as if they were being given to Israel, and there was the same solemnity that there was when they were given. I thought, This is given to me that I may tell our people that we must study these specifications. When the directions that God has given are followed, our institutions will be pure and clean, free from all selfishness and covetousness. The tenderness of Christ will come in. His love will fill our hearts. A sense of God's goodness will make us weep, and sing, and praise God. Then we shall be living channels of light, prepared to do His will. <AUCR, March 25, 1907 par. 5>

We do not make enough of Deuteronomy and Exodus. These books record the dealings of God with Israel. God took the Israelites from slavery, and led them through the wilderness to the promised land. They had almost reached the end of their journey. Spies were sent over the Jordan to view the land, and bring back a report. <AUCR, March 25, 1907 par. 6>

God had shown his people what He would be to them, and what He would do for them. He had destroyed their enemies before them. Nevertheless, when the spies returned from their search, they came with hearts filled with unbelief. They enlarged upon the difficulties and dangers before the Israelites should they undertake the conquest of Canaan. They saw that the cities were walled and very great, and the people who dwelt there were strong, and it would be impossible to conquer them. "And all the congregation lifted up their voice, and cried; and the people wept that night." They gave way to cruel, wicked unbelief, and cried, and murmured, and found fault. They accused not only Moses, but God Himself, of deception, in promising them a land which they were not able to possess, and they went so far as to appoint a captain to lead them back to the land of their suffering and bondage from which they had been delivered by the strong arm of Omnipotence. <AUCR, March 25, 1907 par. 7>

In their rebellion the people exclaimed, "Would God we had died in the wilderness." Their prayer was granted. God declared that for forty years Israel was to wander in the wilderness, and that there, all who had left Egypt, from twenty years old and upward, would die. <AUCR, March 25, 1907 par. 8>

Moses also had his trial. God chose him to deliver Israel. He had been trained as a general, and he thought that it was by force that he was to deliver the people. One day, seeing an Egyptian smiting an Israelite, he killed the Egyptian. Then he fled to Arabia, and for forty years he kept sheep. There his pride and self-sufficiency were swept away. He became patient, reverent, humble, "very meek, above all the men which were upon the face of the earth." <AUCR, March 25, 1907 par. 9>

We need to learn the lesson of humility and meekness. And we need to learn to help one another all that we possibly can. When we see one whose soul is in peril, let us be very careful that we do not drive him farther from Christ. Let us speak and act as God's little children, not as men who would kill. <AUCR, March 25, 1907 par. 10>

Do not cherish self-sufficiency. Walk humbly before God. "Behold, the fear of the Lord, that is wisdom, and to depart from evil is understanding." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke

is easy, and My burden is light." <AUCR, March 25, 1907 par. 11>

It is because of the experiences through which I passed last night that I am led to say these things. It means everything to us whether we are sanctified to God, body, soul, and spirit; whether we are channels through which He can communicate His life and light. <AUCR, March 25, 1907 par. 12>

When, after Moses' time of trial and preparation was over, he was once more told to go and deliver Israel, he was self-distrustful, slow of speech, timid. "Who am I," he said, "that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" He pleaded as an excuse a lack of ready speech. He had been the general of the armies of Israel, and he certainly knew how to speak. But he was afraid that he would bring self into his work. <AUCR, March 25, 1907 par. 13>

We cannot guard too carefully against self-exaltation. We are to stand where we know that God is speaking to us. Only in this position are we safe. The Lord wants us to stand where we are sanctified and purified, wholly consecrated to His service. Unless we stand in this position we cannot offer Him acceptable service. We need to realize more fully than we do the preciousness of human souls. <AUCR, March 25, 1907 par. 14>

God wants us to learn what it means to be temples of the Lord. When we learn this, His saving grace will come to us, and the terrible dissension that is doing so much to weaken our efforts, will not longer be seen among us. <AUCR, March 25, 1907 par. 15>

Think of these words; pray over them. Come to the Lord as little children. Plead with Him for His salvation. If we receive His salvation into our hearts, His power will be with us, and success will crown our efforts. <AUCR, March 25, 1907 par. 16>

O, there is so much for us to learn. We must make advancement. God has a controversy with us. Many of us have left our first love. We have grown cold and indifferent. Let us not act in such a way that God will have to manifest the wrath that he is loath to manifest. He restrains Himself. The omnipotent One places Himself under the control of Omnipotence. God watches over His weak, erring, tempted children for their good. The punishment He sends them is for their good. He wants them to be saved, and that is why He sends His judgments. He desires them to learn to exercise the compassion that those who are saved must exercise. <AUCR, March 25, 1907 par. 17>

Let us co-operate with God. The Word says: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." "Ye are God's husbandry; ye are God's building." He wants you to co-operate with Him in cleansing the heart of all evil. He says that if we obey Him, He will make us a holy nation, a royal priesthood, and will give us the victory over our enemies.

Mrs. E. G. White. <AUCR, March 25, 1907 par. 18>

April 29, 1907 A Timely Message.

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To the Members of the Australasian Churches:--

I am charged with a message to our churches in Australasia: Without thorough purification of the life, without meekness and humbleness of mind, the professing followers of Christ can not honor Him before the world. If the graces of Christ are not revealed in their lives, they can never be admitted to the heavenly mansions He has gone to prepare for those who love Him and keep His commandments. <AUCR, April 29, 1907 par. 1>

There are among our church members many who, while professing to walk in the ways of the Lord, are bringing into their profession the ways and habits of unconverted self, and these are spoiling their characters. So much that is frivolous is brought into the home and church life, that the Spirit of Christ is grieved. There are entire families among us who, unless they arouse from their sleepy indifference, will be lost, for they are not converted daily; they do not understand the divine science of true godliness, and therefore they are not vessels that the Master can use. They have allowed Satan to have the guidance and control of their words and actions, and they do not realize how much harm they have done to souls by their self-exaltation. They have hurt the heart of Christ by hurting those who are the purchase of His blood. I am bidden to say to those unconverted professors, Dig deep, and lay your foundation solidly upon the rock Christ Jesus. It is not enough for us to talk of the higher life. Our daily course of action is to be an interpretation to others of what the higher life means. <AUCR, April 29, 1907 par. 2>

Unless painstaking efforts are made, every new revival will bring into the church, converts whose conversion is a spurious one, who have a form of godliness without the power. Earnest educational work needs to be done for these souls, that they may know what it means to be a Christian; for unless the foundation is laid in faith and practice of the truth, storm and tempest, beating upon the house, will cause it to fall. The character of such is like a bowing wall and a

tottering fence. <AUCR, April 29, 1907 par. 3>

I am impressed to urge upon our church members the need of building for Christ Jesus. The form of godliness without a true reformation is like a house built on a sandy foundation. Build upon Jesus Christ; He is the one sure foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." His strength of character is sufficient for you. In Christ, the Word of God gives you the right of way to spiritual blessing; but it is a way of self-denial and self-sacrifice; it is a way of self-control and self-discipline. The character of Christ may become your character; His spirit, your spirit. <AUCR, April 29, 1907 par. 4>

Our ministering brethren need to arouse to their duty of impressing this truth on the minds of the people, and to urge them to make sure work for eternity. The future eternal life of each individual depends, not on words, not on profession, but on earnest works. We need to make decided efforts in order to keep the heart with all diligence, while looking to Jesus as the Author and Finisher of our faith. We need to watch over an unruly tongue; we need to watch for opportunities to do good as Jesus did. Ministers of the gospel, preach Christ. Bring His heavenly grace into your lives and thoughts. Be truthful, and ever keep under the discipline of the Word of God. We must be saved in God's appointed way. We must lean upon His counsel, and unite in His works. A penitent heart is always sensitive. Teach every individual who claims to be the child of God, that a well built character will always be after the divine pattern. <AUCR, April 29, 1907 par. 5>

"I will worship toward Thy holy temple, and praise Thy name for Thy lovingkindness and for Thy truth; for Thou hast magnified Thy word above all Thy name. In the day when I cried Thou answeredst me, and strengthenedst me with strength in my soul. All the kings of the earth shall praise Thee, O Lord, when they hear the words of Thy mouth. Yea, they shall sing in the ways of the Lord. Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off. Though I walk in the midst of trouble, Thou wilt revive me: Thou shalt stretch forth Thine hands against the wrath of mine enemies, and Thy right hand shall save me. The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands." <AUCR, April 29, 1907 par. 6>

I am bidden to say that all who wash their robes and make them white in the blood of the Lamb, will have severe trials to meet. In trial we are to stand firm, seeking to honor the One who gave His precious life to redeem us. In our work we shall have to encounter a strong under-current of resistance. Genuine conversion, a renewed heart, will keep us sweet under trial, and will teach us to reveal divine grace in our lives. Those who in the day of final reckoning receive from the lips of Christ the words of welcome to the city of God, will be those who have stayed converted under trying circumstances. With prayer and watchfulness we are individually to overcome by the blood of the Lamb and the word of our testimony. <AUCR, April 29, 1907 par. 7>

I have been referred by the Spirit of God to the many encouragements given to us in the Psalms. If more of our ministers were filled with soul-longings for God, His people would take hold of these encouragements, and thanksgiving and praise would flow from human lips. Encouragement and hope would come to many souls who are now weary and discouraged. If our people would realize the possibilities that lie in increased faith and prayer, there would be a decided change in our churches. Those who are now downcast and worried, would be lifted up from their discouragements, and would rejoice in the Lord. Brethren and sisters, let us show that we have a living hope, that our service is a living service.

Ellen G. White.

Sanitarium, California, March 5, 1907. <AUCR, April 29, 1907 par. 8>

May 6, 1907 Are You Light-bearers?

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The disciples of Christ are required to represent their Lord to the world. They have been set as torch-bearers on the road to heaven. The light is not given to any soul to be put under a bushel, or under the bed; but to be put on a candlestick, that it may give light to all that are in the house. If we are neglecting any duty, or shrinking from any responsibility, or avoiding any position of trust for which the Lord has qualified and called us, we are not letting our light so shine that men, seeing our good works, may glorify the Father which is in heaven. We should every one be active and enterprising in trading with the talents which God has given to us. We must work in faith. We must not allow doubts to cloud the mind. We must not allow our attention to be drawn from Jesus to our surroundings. <AUCR, May 6, 1907 par. 1>

The lower lights must be kept burning. Jesus is the great light which lights up every man that comes into the world. All heaven is interested in the conflict that is going on in this world between truth and error, light and darkness. The

great Source of all light is constantly shining, and those who will catch His rays, and will reflect them upon others, will be light-bearers in this darkened world. We are not pleasing God when we permit our minds to dwell upon our imperfections, mourning constantly over our condition, with our eyes directed continually upon our mistakes and errors. Come to Jesus; He is the light of the world. Take hold of His strength by faith and make peace with Him. Shall you talk of your weakness?--No; no: for that pleases the enemy. Dwell upon the great help that has been provided for you in Jesus, your Redeemer. <AUCR, May 6, 1907 par. 2>

Christ said to His disciples, "Ye are the light of the world." As the sun goes forth in the heavens to fill the world with brightness, so must the followers of Christ shed the light of truth upon those who are groping in the darkness of error and superstition. But Christ's followers have no light of themselves. It is the light of heaven that falls upon them, which is to be reflected by them to the world. Jesus speaks through clay. Let men beware how they slight or reject the words of His representatives, for in so doing they are rejecting Christ. <AUCR, May 6, 1907 par. 3>

A great responsibility rests upon the professed followers of Jesus. If they present to the world self instead of Christ, they will have a fearful account to render at the day of final reckoning. But none need thus to fail. Our compassionate Redeemer has provided for us the help we need. He is waiting to kindle in every heart that will receive His words such love as He alone can inspire. He will impute His own righteousness to the sincere penitent, and will fit him to become a witness for Christ. <AUCR, May 6, 1907 par. 4>

Those who have experienced the new birth have but entered upon the Christian life. To such are addressed the words of the apostle, "As ye have received the Lord Jesus Christ so walk ye in Him." In the storm of opposition, the whirlwind of strife that we are called to meet, it is sometimes hard to maintain the patience and gentleness of Christ, hard to meet the railing accusation with words of Scripture truth. But such must be the Christian's course. God has promised grace for every trial. By patient endurance we may become strong, by failure we may learn success, and through apparent defeat we may conquer. <AUCR, May 6, 1907 par. 5>

Let not those be discouraged who are sorely tried and tempted, and who feel that they have not the strength to cope single-handed with the power of evil. God asks you to become co-laborers with Him. You need not wait for great opportunities nor ask for extraordinary talents. Use the ability that you now have. Do not weary yourself with anxiety about the success of your efforts, but quietly, faithfully, do what you can, leaving the result with God. Though surrounded by the darkness of unbelief, you may let your daily life be a light to the world, a living testimony to the power of divine grace. The influence of that testimony will widen and deepen, so long as you are connected with the God of wisdom and power. Be assured that your memorial is written above, and in the day of God some at least among the redeemed will call you blessed.

Mrs. E. G. White. <AUCR, May 6, 1907 par. 6>

October 7, 1907 Words to Church Members.

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Dear Brethren and Sisters,--

Scene after scene has been opened before me, and I long to present to the people the instruction that has been given to me for them. The words were spoken: A great work in spiritual lines is to be done for the Lord's people without delay, else the enemy will deceive souls to their ruin. <AUCR, October 7, 1907 par. 1>

Every church member needs to feel the converting power of God upon heart and mind; then spiritual development will be experienced. Christ has for every true believer grace sufficient to make him a son of God. Angels are working in behalf of God's people, that Satan may not gain the victory over them. <AUCR, October 7, 1907 par. 2>

It is Christian sanctification that is wanting in the so-called Christian world. Love for Christ, expressed in word and deed, will bind His followers together in bonds of perfect union. And in a special sense the love of God will be bestowed upon those who are one with Christ and the Father. <AUCR, October 7, 1907 par. 3>

The richest blessings will rest upon the humble worker. He who comes to the Lord in simple trust, will learn how to uplift the Saviour before men. Practical Christianity is the revealing in word and action the will of God. How is the world to know on whose side we stand unless we make it known? "By their fruits," Christ said, "ye shall know them." "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." <AUCR, October 7, 1907 par. 4>

The Lord is in earnest with His people. They are to have a more sacred sense of their accountability before God to teach the truth. The time has come when we should make decided reformations in our homes, when every family that has heard the message of truth should practice in their lives every principle of the truth. The wonderful mercy and grace and power of God has made it possible for the members of every family to become the sons and daughters of God. "He

that spared not His *own Son*, but delivered Him up for us all, how shall He not with Him also freely give us all things?" <AUCR, October 7, 1907 par. 5>

It was a costly sacrifice that the Lord of heaven made. Divine benevolence was stirred to its unfathomable depths; it was impossible for God to give more. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Why is our gratitude so limited? It is only as a ripple on the surface compared with the great tide of love that flows to us from the Father. <AUCR, October 7, 1907 par. 6>

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God". <AUCR, October 7, 1907 par. 7>

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." <AUCR, October 7, 1907 par. 8>

Those who have by baptism given to God a pledge of their faith in Christ, and their death to the old life of sin, have entered into covenant relation with God. The three powers of the Godhead, the Father, Son, and Holy Spirit, are pledged to be their strength and their efficiency in their new life in Christ Jesus. <AUCR, October 7, 1907 par. 9>

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. <AUCR, October 7, 1907 par. 10>

"And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." <AUCR, October 7, 1907 par. 11>

Study the whole of this chapter of Colossians carefully and prayerfully. Bear in mind that they are addressed who have been buried by baptism in the name of the Father and the Son and the Holy Ghost. If you will ever remember that you are dead to worldly interests and attractions, and have risen to seek those things which are above, these heavenly powers are pledged to give you power to walk with Him in newness of life. <AUCR, October 7, 1907 par. 12>

In the eighth and ninth verses are presented the fruits that must not appear in the lives of those who have entered into this covenant relation with God. These are the fruits of the unregenerate heart; and they must not appear; for "ye are dead, and your life is hid with Christ in God." The fruits of righteousness appear when the soul lives to fulfil his solemn vow to God. <AUCR, October 7, 1907 par. 13>

It is the duty of every believer to fulfil faithfully his baptismal vows. If earnest perseverance and diligence are needed in order to attain success in temporal matters, how much more important that we make earnest efforts to obtain the heavenly treasure! <AUCR, October 7, 1907 par. 14>

There is far too little of self-denial and self-sacrifice among those who claim church fellowship; far too little confession of sin. Church members need to be reconverted, and sanctified in soul, body, and spirit, if they would increase in faith, and grow in grace. But an unsanctified course of action has so long been followed that the church should now be alarmed. The power of the Holy Spirit, so much needed on the human heart, is not felt. Many who profess to receive and believe the Word of God are deceived; they are not practising the truth. They are not following on to know the Lord, that they may know that His going forth is prepared as the morning. <AUCR, October 7, 1907 par. 15>

I am made sad when I see how much of the Lord's money is spent for dress and selfish indulgence,--money that God designed should be spent in saving souls who are perishing in ignorance of the truth and of God. Those who are thus

tempted to extravagance and selfish indulgence should consider the words of Christ, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity. <AUCR, October 7, 1907 par. 16>

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." <AUCR, October 7, 1907 par. 17>

We have such a limited faith. Many of our church members need to be reconverted. They need to cultivate faith in God. Fervent prayer, offered in humility of heart, will be heard and answered. The desire expressed for a sanctified and purified heart, a refined and noble character, will bring the aid of the Holy Spirit to the petitioner. "If two of you shall agree on earth as touching anything that they shall ask," Christ says, "it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them." "Ask, and it shall be given you." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" <AUCR, October 7, 1907 par. 18>

I am instructed to say to those who profess to be Christians, but who are not doing the works of Christ: you are yet in the gall of bitterness, and in the bonds of iniquity, as verily as are the children of the wicked one. You are doing his works as verily as are they. God bids you now to come to repentance. Let your hearts be broken before God; confess your sins and be converted. Let there be humility of heart in seeking the Lord, and sincerity of purpose in carrying out His works. Angels of God will rejoice when ministers and people take up this work of repentance before God. <AUCR, October 7, 1907 par. 19>

Some who profess to be converted have never yet felt the converting power of the Spirit of God. Oh, that a reformation might be worked in heart and mind and life, and that every church member might become one with Christ as He is one with the Father. Christ is knocking at the doors of your hearts for entrance. He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Yet many who hear Him knock, shut closer the door of the heart, and the voice of Christ pleads in vain. <AUCR, October 7, 1907 par. 20>

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book. . . . He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen." <AUCR, October 7, 1907 par. 21>

We see from these words the necessity of sacredly cherishing every ray of light that the Lord Jesus sends to His church on the earth. The efficiency of any church depends upon its entire consecration. The church is not to conform to any one man's mind or judgment or will, or depart in the slightest particular from the teachings of the Word. <AUCR, October 7, 1907 par. 22>

At this period of time a special work is to be done for the individual members of the church. With the Bible in your hands, you are to search the Scriptures with an earnest determination to know the words of Christ. "Search the Scriptures," the Saviour said, "for in them ye think ye have eternal life; and they are they which testify of Me." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." <AUCR, October 7, 1907 par. 23>

No man is left in uncertainty in his Christian experience and in his labors. The eye of God is upon every child of His who seeks to serve Him with humility of heart. There is a "well done" for every follower of Christ who witnesses for God before a world lying in wickedness. Every day we seek with sincere heart to follow the directions of the Word of God, and to become a laborer together with Him in the salvation of souls, there is written for us in the book of heaven the words, "Well done, thou good and faithful servant." <AUCR, October 7, 1907 par. 24>

The professing follower of Christ is to overcome every selfish trait of character. By well-doing he is to form a correct pattern, and testify in his life to the character of Christ and to God's unselfish love to the human race. In words of mercy and love and sympathy, by showing kindness on the right hand and on the left, he is to repeat the works of Christ. Christ came to the earth to give to men the pattern of the perfect character that all must obtain who would be welcomed to the future heavenly world. He found His pleasure in unwearied works for the good of men; His object in coming to our world was to leave an example of what the human character must become in order to be fitted for the

society of heaven. <AUCR, October 7, 1907 par. 25>

The Holy Spirit leaves no member of the church to develop a character that is without comeliness. He claims for every man and woman the privilege of becoming a child of light, an influence for righteousness, an example of a Christlike life. This is God's way of helping the church. Satan is working in every way to thwart the purpose of God, and God desires that His professing people shall make no mistakes, but that every move may be a right move. The Head of the church on earth requires the members of the church to surrender their will to the will of God, in willing obedience. God has united the agencies of the church on earth with the church in heaven. <AUCR, October 7, 1907 par. 26>

The subject of missions is to be under divine supervision. God's church on earth is to be the bearer of light to the world. "Ye are the light of the world," He says. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Ellen G. White. <AUCR, October 7, 1907 par. 27>

October 14, 1907 A Call to Service.

To the Lay-Members in Every Church: Dear Brethren and Sisters,--

After His resurrection from the dead, Jesus "appeared unto the eleven as they sat at meat," and said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth, and preached *everywhere*, the Lord working with them, and confirming the word with signs following." <AUCR, October 14, 1907 par. 1>

Matthew's record of the great commission is: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." <AUCR, October 14, 1907 par. 2>

There is no limit to the missionary work to be done in fulfilling this commission, and yet because of a lack of faith on the part of God's people, the work has often come almost to a standstill. The lack of any record of work accomplished in some lands testifies to the fact that many of those who have claimed to believe the truth have not revealed their faith by their works. If God's people had possessed the true missionary spirit, the lands lying in darkness would ere this have been enlightened by their self-sacrificing labors. Our publications would have been multiplied, and this literature circulated, and the message of truth would have gone forth with no uncertain sound. This message which God bids us carry to all parts of the world, is His last message of mercy to a perishing race. <AUCR, October 14, 1907 par. 3>

The prayer that David offered for a preparation of heart in order to do acceptable service for God, should be the prayer of every believer today. He said: "Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. *Then* will I teach transgressors Thy ways; and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; and my tongue shall sing aloud of Thy righteousness. O Lord, open Thou my lips; and my mouth shall show forth Thy praise. For Thou desirest not sacrifice: else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou will not despise. . . . Then shalt Thou be pleased with the sacrifices of righteousness, with burnt offering, and whole burnt offering: then shall they offer bullocks upon Thine altar." <AUCR, October 14, 1907 par. 4>

There are many large cities still unworked. In every church in our land, believers should engage in earnest seasons of prayer for the guidance of the Holy Spirit, that they may be directed to the best places to plant the seeds of truth. I have been shown that angels of heaven are waiting for the co-operation of human instrumentalities in the work of bringing this precious truth before the notice of the world. Will not our churches arouse and seek the Lord in their homes, and then take up whatever line of work they see needs to be done? The Lord Jesus knows the needs of His children, and He will qualify them to do the work He appoints them to do. His professing people need to study the Word, study how they can best introduce the truth in places where it has not yet been carried. <AUCR, October 14, 1907 par. 5>

God's Word plainly declares that He has given to every man his work. Each should study carefully and prayerfully to know what that work is. All heaven is interested in the work of saving souls, and the angels of God will go before every

worker who will take up the work of giving the knowledge of His Word to the world. <AUCR, October 14, 1907 par. 6>

Christ is to be our example in all things. The record we have of His labors for men is to teach us our duty toward our fellow-beings. Of His labors for those outside his own city, we read: "And leaving Nazareth, He came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. <AUCR, October 14, 1907 par. 7>

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. <AUCR, October 14, 1907 par. 8>

"And Jesus, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And He saith unto them, Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." <AUCR, October 14, 1907 par. 9>

Christ gave to these disciples the education they needed for their work of ministry. The Jewish schools were no place for them to learn of Christ. Taking them directly from their fishing boats, the Master united them with Him in His work. When the great Teacher addressed the multitudes, the disciples were close beside Him learning the lessons that He taught to the crowds. Then after the public effort was made, the Saviour took them aside with Him, and explained more definitely the nature of the truths He was seeking to impart. <AUCR, October 14, 1907 par. 10>

A similar work will be done for us in giving the last message to the world. Angels of God will go with us, Christ will be our chief Teacher, and right ways will be opened before us. Never are we to lose sight of our commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." In order to follow this divine instruction, there needs to be thorough consecration to God. The heart of the worker must seek wisdom from God; he must make God his dependence, and improve every advantage given him. <AUCR, October 14, 1907 par. 11>

How thankful we should be for the encouragement that is given us to bring all our perplexities and difficulties to One who is abundantly able to remove them; to seek counsel of One who is mighty in counsel. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." <AUCR, October 14, 1907 par. 12>

God calls upon His people now to consecrate all their powers to His service. He would have every household become a home-church. When those who profess to believe His truth become truly converted, they will have words to speak to all; and their zeal for His cause will make them Christlike in purpose and action: true zeal is always tempered with meekness and lowliness of heart. The work of God has no need of the manifestation of an overbearing and dictatorial spirit. He has placed no man in the position to dictate the course of a fellow-worker. None are to place themselves under the guidance of human beings; for God has not ordained this. He bids us look to One and depend upon One who understands our needs, and is able to supply them from His abundant fullness. <AUCR, October 14, 1907 par. 13>

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him." <AUCR, October 14, 1907 par. 14>

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure. . . . Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous." <AUCR, October 14, 1907 par. 15>

As laborers together with God, we should never neglect the precious privilege of prayer. The promise is given us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Let us present our petition for grace and counsel, and plead that light be given us, that we may understand the Word. Let us pray for wisdom, that we may know how to communicate that Word for the encouragement of others. Let us often study the seventeenth chapter of John, wherein is recorded the wonderful prayer of Christ to His Heavenly Father. Here we can learn how to pray and to bring ourselves into right relation to God. <AUCR, October 14, 1907 par. 16>

The signs that foretell the second coming of Christ are fast fulfilling. Shall the people be left in ignorance of the great

event before them, and have to meet the awful day unprepared? God so loved the world that He gave His only begotten Son that whosoever would receive Him might not perish, but have everlasting life. Heaven has made a complete offering for the salvation of the world. Shall those who profess to love God and keep His commandments be indifferent to the souls of men?--No; no; they cannot be. <AUCR, October 14, 1907 par. 17>

With untiring zeal, those who have received the light of present truth should go forth to give this light to those who sit in darkness. With consecrated efforts, by self-denial and self-sacrifice, they are to labor in the strength of the God of Israel. This message is to be carried to foreign lands; it is to be given to the cities and towns of our own country. The weary and heavy-laden are longing for the message of truth that will give them rest and peace in Christ. Who will carry the message to those who have never heard it? Who will seek the joy and glory of God by drawing sinners to the feet of Him Who gave His life a sacrifice for every soul? Who will lift up the Saviour before men as "the Lamb of God, which taketh away the sin of the world"?

Ellen G. White.

Sanitarium, Cal., June 20, 1907. <AUCR, October 14, 1907 par. 18>

December 30, 1907 Admonitions to Workers.

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To Ministering Brethren:

There is great and increasing need that those who minister in word and doctrine should be learners in the school of Christ. The influence of the one who preaches the Word should be an influence that will lead souls to seek eternal life. <AUCR, December 30, 1907 par. 1>

In these last days many influences will arise to draw the worker from standing firmly for a "Thus saith the Lord." Men who themselves have departed from the faith, will seek to draw the workers into controversy, and by this method attempt to present heresies that will lead souls astray. My brethren, do not be enticed by such influences. Engage in no debate. Take no heed to the persuasions and challenges of those who would draw you from your legitimate work. You have no time to voice their sentiments or to repeat their words. Time is golden; truth is precious. We are to carry forward the work of God in the same spirit of simplicity that has marked our efforts for the past fifty years. But while our work is to be done in simplicity and meekness, we are to stand firmly for the principles of the faith. <AUCR, December 30, 1907 par. 2>

The Saviour has given the promise of His presence to all who labor in the spirit of true service. "All power is given unto Me in heaven and in earth," He says; "go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy, Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." As you present the Word to your hearers, claim this promise of Christ's presence. There is no day, no hour of the day, when He will not be near you by His Holy Spirit. He is in every meeting that is held in His name. His promise is given for as long as time shall last. <AUCR, December 30, 1907 par. 3>

Be careful messengers. Do not be anxious to hear and accept new theories; for often they are such as should never be presented before any congregation. Speak no boastful, self-exalting words. Let the Word of God come forth from lips that are sanctified by the truth. Every minister is to preach the truth as it is in Jesus. He should be assured of that which he affirms, and should handle the Word of God under the direction of the Holy Spirit of God. Walk and work carefully before God, my brethren, that no soul may be led into deception by your example. It had been better for you never to have been born, than that you should lead one soul astray. <AUCR, December 30, 1907 par. 4>

Those who profess to be servants of God need to make diligent work for the obtaining of that life where sin and sickness and sorrow can not enter. They are to be instant in season and out of season. <AUCR, December 30, 1907 par. 5>

God is calling for reformers who will speak strong, uplifting words from our pulpits. It is when men speak their own words in their own strength, instead of preaching the Word of God in the power of the Spirit, that they are hurt and offended when their words are not received with enthusiasm. It is then that they are tempted to speak words that will arouse a spirit of bitterness and opposition in their hearts. My brethren, be advised. Such words are not to come from the lips of Christ's ambassadors. Sanctified lips will speak words that reform, but do not exasperate. The truth is to be presented in the meekness and love of Christ. <AUCR, December 30, 1907 par. 6>

I heard the words spoken: "Prepare to meet thy God." If you will learn of Jesus, you will possess a power that will take hold of hearts. You will speak words that will be a savor of life unto life. Shake off the worldly spirit that would take possession of our people. Pray, O pray; and believe that the fervent prayer of a righteous man availeth much.

<AUCR, December 30, 1907 par. 7>

If the minister's lips are touched with a live coal from off the altar, he will lift up Jesus as the sinner's only hope. When the heart of the speaker is sanctified through the truth, his words will be living realities to himself and others. Those who hear him will know that he has been with God, and has drawn near to Him in effectual, fervent prayer. The Holy Spirit has fallen upon him, his soul has felt the vital, heavenly fire, and he will be able to compare spiritual things with spiritual. Power will be given him to tear down the strongholds of Satan. Hearts will be broken by his presentation of the love of God, and many will inquire, "What must I do to be saved?"

Mrs. E. G. White. *October 21, 1907.*

<AUCR, December 30, 1907 par. 8>

January 6, 1908 Instruction to Workers

To Ministers and Teachers:

Those who teach the Word need not feel that they must search up some new and intricate subject to present to the churches. The most profitable subjects that can be presented are those that Christ dwelt upon when teaching his disciples, and the multitudes that daily followed Him. His lessons seemed always new and interesting. The common people heard Him gladly. <AUCR, January 6, 1908 par. 1>

When our ministers seek to present something that is new and strange to the common people, they are not following the custom of Christ. Sometimes the things they endeavor to present they do not themselves understand, and they lead minds away from the path of truth and righteousness. Self, self! When will self die! and when shall we learn what it means to follow in the footsteps of Jesus! <AUCR, January 6, 1908 par. 2>

Let us as ministers and teachers study the sermons of Christ, and by prayerful effort learn to comprehend the very spirit of these discourses. They are to be presented so that the common people can understand them. Let us study over and over again the fourteenth to the seventeenth chapters of John. The last sermons of Christ, and His last prayer for His disciples, contain precious instruction, the treasures of which, study as we may, we can never exhaust. <AUCR, January 6, 1908 par. 3>

The work to be done in our churches should begin with our leaders. When they humble their souls before God, when they confess their sins and become truly, converted, their lives will reveal the transformation within. Selfishness will be emptied from their hearts, self-confidence will die, the disposition to dominate and control will disappear. <AUCR, January 6, 1908 par. 4>

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh." <AUCR, January 6, 1908 par. 5>

This is a representation of the man who does not humble his heart before the Lord, and give up his will to the will of God. This man has lost his discernment, and can not be trusted; and because he has rejected the warnings of God, he has greatly hindered the work of the Lord. He shall "inhabit the parched places of the wilderness, in a salt land and not inhabited." <AUCR, January 6, 1908 par. 6>

Another class is represented in the next words of the prophet: "Blessed is the man who trusteth in the Lord, and whose hope the Lord is. He shall be as a tree planted by the waters, that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." <AUCR, January 6, 1908 par. 7>

The prophet continues: "O Lord, the hope of Israel, all that forsake Thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for Thou art my praise." <AUCR, January 6, 1908 par. 8>

"Behold, they say unto me, Where is the word of the Lord? let it come now. As for me, I have not hastened from being a pastor to follow Thee: neither have I desired the woeful day; Thou knowest: that which came out of my lips was right before Thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, and let me not be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction." <AUCR, January 6, 1908 par. 9>

We need to understand these Old Testament figures and representations. Let us give them earnest consideration. We are slow to realize that these things foretold by the Lord's servants have been fulfilled, and are being fulfilled in our present history. <AUCR, January 6, 1908 par. 10>

God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts. He means that sufficient facilities shall be provided for the working out of His plans. My ministering brethren, I bid you seek counsel from God. Seek Him with the whole heart, and "whatsoever He saith unto you, do."

Mrs. E. G. White.
October 22, 1907.

<AUCR, January 6, 1908 par. 11>

September 21, 1908 Extracts from Private Communications

A grand work is to be done by our people for the W.C.T.U. The Lord has in that association many precious souls, who will accept the truth and become one with our labourers. These workers will be a great help to us in temperance lines. And the education our people have had in Bible truth and in a knowledge of the requirements of the law of Jehovah, they will impart to those who come in among us. Thus a union of sympathy will be created where in the past prejudice has existed. <AUCR, September 21, 1908 par. 1>

We need the help that these women can give us; they need the help we can give them in a knowledge of the gospel Sabbath. By holding ourselves aloof from the workers in the W.C.T.U., our people have lost much; and the members of the W.C.T.U. have also been on losing ground. If every possible effort is now made to reach these people, prejudice will be removed, and souls will be reached whom our people have thought would never accept this present truth. <AUCR, September 21, 1908 par. 2>

Every possible ray of light that we can shed upon the W.C.T.U. should be given. If we had 100 soundly converted workers from this body, the cause of present truth would be greatly helped. Many of our own labourers would be taught wherein they might come up on higher ground, and our sisters would learn how they might exert a wider and more uplifting influence than they have in the past. <AUCR, September 21, 1908 par. 3>

We need the temperance question revived among our own people. It would be a good thing if at our camp-meetings we should invite the members of the W.C.T.U. to take part in our exercises. This will help them to become acquainted with the reasons of our faith, and will open the way for us to unite with them in the temperance work. If we will do this we will come to see that the temperance question means more than many of us have supposed; and we in turn can teach these workers many things. They will hear the truth, and many will be converted to the faith. <AUCR, September 21, 1908 par. 4>

In his labours, my husband, whenever he had opportunity, invited the workers in the temperance cause to his meetings and gave them an opportunity to speak. And when invitations were given us to attend their gatherings, we always responded. I have had some opportunity to see the great advantage to be gained by connecting with the W.C.T.U. workers, and I have been much surprised as I have seen the indifference of many of our leaders to this organization. I call upon my brethren to awake. . . . We cannot do a better work than to unite, so far as we can do without compromise, with the W.C.T.U. workers. <AUCR, September 21, 1908 par. 5>

Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today. Our schools and sanitariums are to reveal the power of the grace of Christ to transform the life. They should be important factors in the temperance cause.--*To J. A. Burden, September 2, 1907.* <AUCR, September 21, 1908 par. 6>

I am being aroused anew on this subject. We have a work to do along this line besides that of speaking in public. We must present our principles in pamphlets and in our papers. We must use every possible means of arousing our people to their duty to get in connection with those *who know not the truth*. The success we have had in missionary work has been fully proportionate to the self-denying, self-sacrificing efforts we have made. The Lord alone knows how much we might have accomplished if as a people we had humbled ourselves before Him and proclaimed the temperance truths in clear, straight lines. A large work of seed-sowing is yet to be done.--*To Dr. Lillis Wood-Starr, September 5, 1907.* <AUCR, September 21, 1908 par. 7>

To Mrs. S. M. I. Henry, Sister White wrote June 21, 1899, and recopied August 15, 1907:-- <AUCR, September 21, 1908 par. 8>

I hope, my sister, that you will have an influence in the W.C.T.U. association to draw many precious souls to the standard of truth. The Lord is drawing many to an examination of the truth, and you need not fail nor be discouraged. Sow beside all waters. These are *good* waters in which you can sow the seeds of truth. <AUCR, September 21, 1908 par. 9>

In a communication received from Sister White by the last American mail, she says:-- <AUCR, September 21, 1908 par. 10>

Great good will result from bringing the books "Ministry of Healing" and "Christ's Object Lessons" to the attention of

the leaders of the W.C.T.U. We should invite these workers to our meetings and give them an opportunity to become acquainted with our people. Place these precious books in their hands, and tell them the story of their gift to the cause, and its results. Explain how, by the sale of "Ministry of Healing," patients may be brought to the sanitarium for healing who could never get there unaided: and how through this means assistance will be rendered in the establishment of sanitariums in places where they are greatly needed. If our sanitariums are wisely managed by men and women who have the fear of God before them, they will be the means of bringing us in connection with the workers in the W.C.T.U., and these workers will not be slow to see the advantage of the medical branch of our work. As a result of their contact with our medical work, some of them will learn truths that they need to know for the perfection of Christian character. <AUCR, September 21, 1908 par. 11>

The book "Ministry of Healing" may do the same work for our sanitariums and health institutions that "Christ's Object Lessons" has done for our schools. This book contains the wisdom of the Great Physician. <AUCR, September 21, 1908 par. 12>

November 23, 1908 Labourers Together with God.

"For we are labourers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9. <AUCR, November 23, 1908 par. 1>

When we follow plans of the Lord's devising, we are "labourers together with God." Whatever our position--whether presidents of conferences, ministers, teachers, students, or lay members--we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies He has ordained for our use, is the printed page. <AUCR, November 23, 1908 par. 2>

My brethren and sisters, let us not become weary in well-doing. During His earthly ministry, Christ travelled on foot from place to place, wearied as He oftentimes was, His human nature taxed to the uttermost, yet He was ever ready to heal all who came unto Him, and to teach them the way of life eternal. Though often physically exhausted, he left not His work. There was a world to be saved. He made every sacrifice possible in order that light and truth might shine forth. <AUCR, November 23, 1908 par. 3>

The Lord God of Israel desires us to link up in holy union with Himself, and exercise living faith that works by love, and purifies the soul. He desires that we shall be a working corps of labourers, endowed with adaptability for His service; and unto such He promises power to win a glorious victory for Him. <AUCR, November 23, 1908 par. 4>

Had the Lord's plan been followed, His name would have been glorified, and many spiritual victories would have been won.

E. G. White.
Sanitarium, California, July 10, 1908.

<AUCR, November 23, 1908 par. 5>

April 19, 1909 Teach Your Daughters How to Cook.

Do not neglect to teach your children how to cook. In so doing you impart to them principles which they must have in their religious education. There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook. In giving your children lessons in physiology, and teaching them how to cook with simplicity and yet with skill, you are laying the foundation for the most useful branches of education. <AUCR, April 19, 1909 par. 1>

That which we eat cannot be converted into good blood unless it is of a proper quality, simple, and nutritious. The stomach can never convert sour bread into sweet. Food poorly prepared is not nutritious, and cannot make good blood. Those things which fret and derange the stomach will have a benumbing influence upon the finer feelings of the heart. <AUCR, April 19, 1909 par. 2>

Poor cookery is slowly wearing away the life energies of thousands. We see sallow complexions and groaning dyspeptics wherever we go. <AUCR, April 19, 1909 par. 3>

Skill is required to make good light bread. Cakes and scones are often yellow with saleratus. They are thus rendered totally unfit for food. Saleratus in any form should not be introduced into the stomach, for the effects are bad. It eats the coatings of the stomach, causes inflammation, and frequently poisons the entire system. But some plead, "I cannot make good bread or gems unless I use soda or saleratus." You surely can if you become a student and will learn. Is not the health of your family of sufficient value to inspire you with ambition to learn how to cook, and how to eat? <AUCR, April 19, 1909 par. 4>

Mothers, instead of seeking to give your daughters a musical education, instruct them in these useful branches, which have the closest connection with life and health. Teach them all the mysteries of cooking. Show them that this is a part of their education, and essential for them in order to become Christians. Unless the food is prepared in a wholesome, palatable manner, it cannot be converted into good blood, to build up the wasting tissues. Your daughters may love music, and this may be all right: it may add to the happiness of the family; but the knowledge of music, without the knowledge of cookery, is not worth much. When your daughters have families of their own, an understanding of music and fancy work will not provide for the table a well-cooked dinner, prepared with nicety, so that they will not blush to place it before their most esteemed friends. Mothers, yours is a sacred work. May God help you to take it up with His glory in view, and work earnestly and lovingly for the present and future good of your children, having an eye single to the glory of God.

Mrs. E. G. White.

<AUCR, April 19, 1909 par. 5>

September 6, 1909 Home Training.

God has given to every man and woman talents to be used to His name's glory. All have not the same gifts; all are not called to do the same work; but to each God has given the ability to do the work appointed him. There are some who think that unless they are directly connected with public religious work, they are not doing the will of God; but this is a mistake. Every one has a work to do for the Master. Just as verily as the minister has his appointed work, the mother has hers. By educating their children to love God, and fear to offend Him, parents can just as surely serve God as can the minister in the pulpit. <AUCR, September 6, 1909 par. 1>

It is a wonderful work to make home pleasant, and all that it ought to be. If the heart is given to God, the humblest talents will make the home-life all that God would have it. In the home a bright light will shine forth as the result of whole-hearted service to God. The mother is to bring her children to Jesus for His blessing. She is to cherish the words of Christ and teach them to her children. From their *baby-hood* she is to discipline them to *self-restraint* and *self-denial*, to habits of neatness and order. The mother can bring her children up so that they will come with open, tender hearts to hear the words of God's servants. The Lord has need of mothers who in every line of the home-life will improve their God-given talents, and fit their children for the family of heaven. <AUCR, September 6, 1909 par. 2>

The Lord is served as much, yes, more, by the faithful home worker as by the one who preaches the Word. Fathers and mothers should realize that they are the educators of their children. Children are the heritage of the Lord; and they should be trained and disciplined to form characters that the Lord can approve. When this work is carried on judiciously and with faithfulness and prayer, angels of God will guard the family, and the most commonplace life will be made sacred. All heaven recognized Abraham's faithfulness in this respect, and He who blesses the habitation of the righteous said, I know Abraham. He is the priest of his household, and patriarch in his home. He will command his children and his household after him, to keep the way of the Lord, to do justice and judgment. <AUCR, September 6, 1909 par. 3>

Symmetry of character is to be restored in men and women, and God calls upon parents with all their capabilities to co-operate with Him in this work of restoration. Uncleanness in the home is a great mistake; for it is educating in its effects, and casts its influence abroad. Even in babyhood a right direction should be given to the habits of children. Teach them to keep their bodies clean by bathing in the morning and at night. Show them that uncleanness, whether in body or dress, is offensive to God. Constant vigilance must be exercised, that these habits may become second nature to the youth. There must be no lax methods in the home; for the children will never outgrow what they have become familiar with in their childhood. If they have been trained to habits of neatness and order, untidiness and slackness will be offensive to them; and impurity will be despised, at it should be. <AUCR, September 6, 1909 par. 4>

The Lord commanded the children of Israel to wash their clothes, and put away all impurity from their encampment, lest in passing by He should see their uncleanness. God is passing by our homes today, and He sees the unsanitary conditions and lax methods of families. Should we not reform, and that without delay? Parents, God has made you His agents, that you may instil right principles into the minds of your children. You have in trust the Lord's little ones, and that God who was so particular that the children of Israel should grow up with habits of cleanliness will not sanction any impurity in the home today. And in training your children in habits of cleanliness, you teach them spiritual lessons. They see that God would have them clean in heart as well as in body, and will be led to understand pure principles, which God designs should prompt every act of our lives. <AUCR, September 6, 1909 par. 5>

Oh, that all would understand that these apparently small duties are not to be neglected! Children are peculiarly

susceptible to impressions; and the lessons which they receive in the early years, they will carry with them through life. All the learning they may acquire will never undo the evil resulting from lax discipline in childhood. One neglect, often repeated, forms habit. One wrong act prepares the way for another. That act, repeated, forms habit. Bad habits are more easily formed than good ones, and are given up with more difficulty. It takes far less time and pains to spoil the disposition of a child than it does to imprint upon the tablets of the soul principles and habits of righteousness. It is only by constantly watching and counterworking the wrong that we can hope to make the disposition right. The Lord will be with you, mothers, as you try to form right habits in your children. But you must begin the training process early, or your future work will be very difficult. Teach them line upon line, precept upon precept, here a little, and there a little. Bear in mind that your children belong to God, and are to become His sons and daughters. He designs that the families on earth shall be samples of the family in heaven. <AUCR, September 6, 1909 par. 6>

Children should be clad in plain garments without ruffles or ornaments. The time spent in needless sewing, God would have devoted to educating them or in devotional exercises. That garment you are sewing on, that extra dish you plan to prepare, let it be neglected rather than the education of your children. The labour due to your child during the first years of his life will admit of no neglect. No time in his life should the rule be forgotten, Line upon line, precept upon precept, here a little, and there a little. Parents, the Lord knows what kind of work you are doing in the formation of the characters of your children. Will you consider the responsibilities resting upon you as their natural guardians? <AUCR, September 6, 1909 par. 7>

Over-indulgence always proves an injury to children. It is the veriest cruelty to allow wrong habits to be formed, to give the lines of control into the hands of the child, and let him rule. Children are not to be taught that everything in the house is their plaything, to do with as they please. Instruction in this line should be given even to the smallest children. God designs that the perversities natural to childhood shall be rooted out before they become habit. In the discipline of your children, do not release them from that which you have required them to do. Do not allow yourself to be so absorbed in other things as to become careless. And do not become weary in your guardianship, because your children forget, and do that which you have forbidden. If you lose your temper, you forfeit that which no mother or father can afford to lose--the respect of your children. Never scold, nor permit scolding, in the home. Never give your child a passionate blow, unless you wish him to learn to quarrel and fight. As parents, you stand in the place of God to your children, and you are to be on guard. <AUCR, September 6, 1909 par. 8>

Parents, never act from impulse. Never correct your child when you are angry; for if you do this, you will mould him after your own image--impulsive, passionate, and unreasonable. You can be firm without violent threatenings or scoldings. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearances were concerned. But that battle left on the tender mind an impression that could not be easily effaced. I said to the mother: "You have wronged your child deeply; you have hurt his soul, and lost his confidence. How this will be restored I know not." This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious management stirred up the worst passions in the heart of her child, and on every similar occasion these passions are aroused and strengthened. This is the worst policy that can be used in family government; advanced age and maturity of strength warring against a helpless, ignorant little child confirms rebellion in the heart. <AUCR, September 6, 1909 par. 9>

But, you ask, Shall I never punish my child? Whipping may be essential when every other resort fails; but before you cause your child pain, you will, if you are a Christian father or mother, let your erring little one see that you love him. You will manifest real sorrow because you are compelled to cause him suffering. You will bow before God with your child, and with a heart full of sorrow ask the Lord to forgive. You will pray that Satan may not have control of his mind. You will present before the sympathizing Redeemer His own words, "Suffer the little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven." That prayer will bring angels to your side, and your child's heart will be broken in penitence. <AUCR, September 6, 1909 par. 10>

It is a very nice work to deal with human minds. All children cannot be treated in the same way; for that restraint which must be kept on one would crush out the life of another. Study the minds and characters of your children. During the first years of their lives is the time to work and watch and pray and encourage every good inclination. This work must go on without interruption. You may be urged to attend mothers' meetings and sewing-circles, that you may do missionary work; but unless there is a faithful, understanding instructor to be left with your children, it is your duty to reply, "The Lord has committed to me another work, which I can in no wise neglect." You cannot overwork in any line without becoming disqualified for the work of training your little ones, and making them what God would have them be. As Christ's co-worker, you must bring them to Him and ask for grace to discipline and train them for the kingdom of heaven. <AUCR, September 6, 1909 par. 11>

Both parents and children should be under the government of God. They are to be ruled by Him. By combining the

influences of authority and affection, parents can rule in their homes after the order God has given in His Word. There should be no ruling by impulse, no parental oppression; but at the same time no disobedience is to be overlooked. We are not to reach the standard of worldlings, but the standard which God Himself has erected. We are diligently to inquire, What hath God said? God's holy Word is to be our rule, and from this we must never turn aside. No waywardness must be permitted on the part of the children, no disregard of obligations on the part of the parents. Our motto must be, "As for me and my house, we will serve the Lord."

Mrs. E. G. White. <AUCR, September 6, 1909 par. 12>

March 21, 1910 The Work Before Us

The important truth that is presented before the people by the living preacher, should be published in as compact a form as possible, and circulated widely. Thus the truth which was placed before a limited number, may find access to many minds. But let no extravagant expressions be used; do not present the most startling points of truth before the people are prepared to receive them; for all this would give occasion for the enemies of truth to misconstrue and misrepresent it. Those who have become interested are compelled to meet sophistry and misrepresentation from popular ministers, and they know not how to answer these things. Satan is wide-awake; he never gives himself a vacation, but is on the track of every soul who is convicted of the truth. Therefore let the reasons of our faith, which have been presented to the people in clear lines, be furnished them in printed form, so that they can read what the minister has said, and give it to their friends. Let these publications be widely scattered. Truth has been strangely perverted, all evil influences are at work, and we must work with persevering, determined effort, for "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Then "quit you like men, be strong." <AUCR, March 21, 1910 par. 1>

After the five thousand had been fed, there were twelve baskets of food gathered up; the one basketful had increased to twelve. So when our means are wholly inadequate for the needs of the work, let none of the Lord's workers become discouraged at the situation. To depend upon what we can see is not faith. Faith depends upon God's promises. It is "the substance of things hoped for, the evidence of things not seen." The precious things of God, if appreciated and imparted, will be more abundantly bestowed. The Lord is not pleased with our unbelief. If those upon whom rests the management of the great interests of the cause speak uncertainly, unbelievably, the Lord is grieved, for they are robbing themselves of the rich treasures of His grace. When one refuses to move unless he can walk by sight, his faith amounts to nothing. If we were placed in a position similar to that of the disciples, with the great multitude and the five little barley loaves, would it be hard for us to believe, hard to trust in God? <AUCR, March 21, 1910 par. 2>

The Lord expects His agents to do their best. The fragments are to be gathered up; all needless expenditures for selfish gratification are to be cut off. Let self-denial and the cross become a portion of our individual experience. The Lord Jesus would have us study His Word faithfully. The unbelieving will not be quick to discern the movings of Providence, but we should cultivate faith, and use every talent that can be employed in dispensing to others the bread of life. We can never be better employed than in imparting the light received. By every whole-hearted, earnest sacrifice we make for the Master's service, our talents will be increased. But we are to be only the instruments for the Holy Spirit's working. Thus the grace of God will work in us to form new habits, to overcome powerful propensities, and to deny old inclinations. <AUCR, March 21, 1910 par. 3>

Unbelief regards the precious light, the precious evidences which God gives, as a matter of no special importance. This is why the Lord can do nothing for those who have not faith; the Holy Spirit would be treated by them as a common thing. Thus unbelief will bind about the work of God. <AUCR, March 21, 1910 par. 4>

Oh, there is too much arguing on the side of unbelief! When a worker loses his faith, he needs to take a vacation, have little or nothing to do, until the Lord shall work in his behalf, and imbue him with the Holy Spirit. He needs to have his perceptive faculties sharpened that he may discern the works and ways of God. He has received an education of an objectionable character, and he needs reshaping. The light of heaven must shine upon him. <AUCR, March 21, 1910 par. 5>

Christ says to His disciples, "Cast the net on the right of the ship, and ye shall find." We must work on the faith side. The proper enlargement of the work is an impossibility unless we dare to press our way against forbidding circumstances. Those who fear to risk something will never attain an experience of the greatness, value, and security of the unfailing resources of heaven. <AUCR, March 21, 1910 par. 6>

The Lord has thrown open before us the door of heavenly commerce. We are to trade on our Lord's goods. He Himself is our security if we walk and work by faith. The humblest believer may trade upon the entrusted capital; he

may employ all his powers to the glory of God; and the one talent, thus consecrated to the Master's use, will increase unto precious treasures.

Mrs. E. G. White.

<AUCR, March 21, 1910 par. 7>

February 20, 1911 The Healing of the Sick to Accompany Evangelical Work

In all our large cities the message for this time is to be proclaimed under the influence and leading of the Holy Spirit.
<AUCR, February 20, 1911 par. 1>

The power of this influence accompanied the labours of Christ and His apostles. They united prayer and the healing of the sick with the work of teaching soul-saving truths; and their labours were confirmed by the marked evidences of inspiration in their words and deeds. By teaching and by practice the message spoke with convincing power to the world. We need to come into close connection with Him who walked the earth as the divine Healer. He came not to destroy men's lives, but to save them; and He calls upon all ministers of the gospel to walk in His footsteps. The healing of the sick is to accompany our evangelical work. <AUCR, February 20, 1911 par. 2>

When the Saviour sent the disciples out to preach the Word, He "gave them power . . . to cure diseases." They were "to preach the kingdom of God, and to heal the sick." This was the two-fold command given them. To our ministers the same command is given. They are to offer prayer for the afflicted, that the Lord God of Israel may take these cases under His oversight. If His workers will co-operate with Him, if they will sense the sacredness of the work that Christ did, and the work He would have them do, their ministry will be marked by a sacredness that will give evidence of its heavenly inspiration.

Mrs. E. G. White.

<AUCR, February 20, 1911 par. 3>

April 15, 1912 A Spiritual Awakening

(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. <AUCR, April 15, 1912 par. 1>

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. <AUCR, April 15, 1912 par. 2>

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. <AUCR, April 15, 1912 par. 3>

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." <AUCR, April 15, 1912 par. 4>

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. <AUCR, April 15, 1912 par. 5>

"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." <AUCR, April 15, 1912 par. 6>

The Laodicean message has its application in conditions that exist in the church of God today. 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. <AUCR, April 15, 1912 par. 7>

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. <AUCR, April 15, 1912 par. 8>

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. <AUCR, April 15, 1912 par. 9>

"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. <AUCR, April 15, 1912 par. 10>

"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. <AUCR, April 15, 1912 par. 11>

"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." <AUCR, April 15, 1912 par. 12>

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 today to operate through human beings for the fulfilment of his purposes of evil. <AUCR, April 15, 1912 par. 13>

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. <AUCR, April 15, 1912 par. 14>

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." <AUCR, April 15, 1912 par. 15>

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. <AUCR, April 15, 1912 par. 16>

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. <AUCR, April 15, 1912 par. 17>

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. <AUCR, April 15, 1912 par. 18>

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. <AUCR, April 15, 1912 par. 19>

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. <AUCR, April 15, 1912 par. 20>

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. <AUCR, April 15, 1912 par. 21>

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. <AUCR, April 15, 1912 par. 22>

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. <AUCR, April 15, 1912 par. 23>

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. <AUCR, April 15, 1912 par. 24>

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.

September 30, 1912

A Solemn Testimony

*[In connection with one of our institutions, a fourth of July celebration was held in which those from the institution participated in amusements of a worldly character. The night following, not knowing what had occurred, sister white was shown that which is presented here. While addressed to the institution in question, may the solemn import of these words deeply impress and admonish all who see them.]

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. <AUCR, September 30, 1912 par. 1>

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. <AUCR, September 30, 1912 par. 2>

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. <AUCR, September 30, 1912 par. 3>

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. <AUCR, September 30, 1912 par. 4>

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. <AUCR, September 30, 1912 par. 5>

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. <AUCR, September 30, 1912 par. 6>

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. <AUCR, September 30, 1912 par. 7>

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. <AUCR, September 30, 1912 par. 8>

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." <AUCR, September 30, 1912 par. 9>

"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." <AUCR, September 30, 1912 par. 10>

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. <AUCR, September 30, 1912 par. 11>

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? <AUCR, September 30, 1912 par. 12>

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. <AUCR, September 30, 1912 par. 13>

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. <AUCR, September 30, 1912 par. 14>

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. <AUCR, September 30, 1912 par. 15>

"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. <AUCR, September 30, 1912 par. 16>

"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.

<AUCR, September 30, 1912 par. 17>

March 17, 1913 Soul Winning by Correspondence

The great lack of men to go from place to place and preach the Word may be in a great degree supplied by tracts and papers and by intelligent correspondence. <AUCR, March 17, 1913 par. 1>

If all would realize the necessity of doing to the utmost of their ability in the work of God, having a deep love for souls, feeling the burden of the work upon them, we should see hundreds engaged as active workers who hitherto have been dull and uninterested, accomplishing nothing. They have felt that there was nothing of importance in this tract and missionary work,--nothing worthy of their special interest. Yet it is a fact that the circulation of our papers is doing even a greater work than the living preacher can do. All can do something. Some can do more than others, but all should become intelligent as to how they can work most successfully and methodically in spreading the light of truth by scattering our publications. We meet with young and old who profess to be children of God, yet who have not grown an inch for years. A Christian indeed will grow in knowledge of the truth; and as he is sanctified through the truth, he will become more and more like Jesus, and more desirous to save souls, the purchase of His blood. <AUCR, March 17, 1913 par. 2>

Those who are co-labourers with God will have no disposition to engage in the various expedients for amusement; they will not be seeking after happiness and enjoyment. In taking up their work in the fear of God, and doing service for the Master, they will secure the most substantial happiness. Connected with Jesus Christ, they will be wise unto salvation. They will be fruit-bearing trees. They will develop a blameless life, a beautiful character. The great work of redemption will be their first consideration. Eating and drinking and dressing, houses and lands, will be secondary matters. The peace of God will force off the withered or gnarled branches of selfishness, vanity, pride, and indolence. It is faith and practice that make up the Christian's life. We do not meet the standard of Christianity by merely professing Christ and having our names upon the church book. We should be individual workers for Christ. By personal effort we can show that we are connected with Him. <AUCR, March 17, 1913 par. 3>

All cannot go abroad, but all can do something at home. We should as Christians have an abiding sense that our time, our strength, our ability, have been purchased with an infinite price. We are not our own, to use our moments in gratifying our fancy and our pride. As children of the light, we should diffuse light to others. It should be our study how we may best glorify God,--how we can work to save and bless souls for whom Christ died. In working to bless others, we shall be gathering strength and courage to our own souls, and shall receive the approval of God.

Mrs. E. G. White. <AUCR, March 17, 1913 par. 4>

November 17, 1913 Holidays Unto God

Part I

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? <AUCR, November 17, 1913 par. 1>

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. <AUCR, November 17, 1913 par. 2>

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 honour 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. <AUCR, November 17, 1913 par. 3>

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 for ever and ever. They will have a life that measures with the life of God; but the candle of the wicked shall be put out in ignominious darkness, and then shall the righteous shine forth as the sun in the kingdom of their Father. [<AUCR, November 17, 1913 par. 4>](#)

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 marvellous light.

[<AUCR, November 17, 1913 par. 5>](#)

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."

Mrs. E. G. White. [<AUCR, November 17, 1913 par. 6>](#)

November 24, 1913 Holidays unto God

Part II

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 anyone, 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. [<AUCR, November 24, 1913 par. 1>](#)

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. [<AUCR, November 24, 1913 par. 2>](#)

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. [<AUCR, November 24, 1913 par. 3>](#)

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 neighbour as thyself." God will accept nothing less than this. [<AUCR, November 24, 1913 par. 4>](#)

Firmness in Resisting Temptation

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 favour 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. [<AUCR, November 24, 1913 par. 5>](#)

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 honour can they reflect to God by their firm adherence to the right! [<AUCR, November 24, 1913 par. 6>](#)

How to Spend Holidays

Recreation is needful to those who are engaged in physical labour, and is still more essential for those whose labour is principally mental. It is not essential to our salvation, nor for the glory of God, to keep the mind labouring 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 leads to gambling and dissipation. All such plays should be condemned by Christians, and something perfectly harmless should be substituted in their place. [<AUCR, November 24, 1913 par. 7>](#)

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. [<AUCR, November 24, 1913 par. 8>](#)

Let several families living in a city or village unite, and leave the occupations which have taxed them physically and mentally, and take 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. [<AUCR, November 24, 1913 par. 9>](#)

On such occasions, parents and children should feel free from care, labour, 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. [<AUCR, November 24, 1913 par. 10>](#)

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 labour with zeal, and they are better prepared to resist disease.

Mrs. E. G. White. [<AUCR, November 24, 1913 par. 11>](#)

January 5, 1914 Thoughts for the New Year

Although in one sense the first day of the new year is no more to God than any other day, yet He often puts into the hearts of His children at that time a desire to begin the new year with new resolves,--perhaps with plans to carry out some worthy enterprise,--and with purposes to depart from the wrongs of the old year and to live the new year with new determinations. [<AUCR, January 5, 1914 par. 1>](#)

In God's plan for His ancient people, He gave the command, "On the first day of the first month shalt thou set up the tabernacle." We have no tabernacle to set up as had the children of Israel, but we have a work of building to do, the importance of which all need to understand. Let us remember that character is not the result of accident, but day by day it is forming for good or for evil. Great importance attaches to this work of character building; for it is far-reaching in its results. We are builders for time and for eternity. Few realize the power of habit. Examine your own heart and life in the light of God's Word, and ask yourself, "What has my record been for the year that is just closing? What advancement have I made in the Christian life? What victories have I gained? And what have I done to help others, and to lead them to Christ?" [<AUCR, January 5, 1914 par. 2>](#)

God has not placed you in the world to lead an aimless life. He designs that you should be useful, and reach a high standard of moral excellence. To each one some work is given. During the old year have you performed your appointed

tasks with cheerfulness and fidelity, having an eye single to the glory of God? Opportunities and privileges have been granted you; what use have you made of these gifts entrusted to you by our Heavenly Father? Have you made yourself a blessing to those around you? Have you done what you could to make them happy and win them to Christ? <AUCR, January 5, 1914 par. 3>

All this is a part of your appointed work. God also requires each of us to subdue self, not giving the rein to self-indulgence or appetite, and to form characters that will stand the test of the judgment and go with us into the future life. <AUCR, January 5, 1914 par. 4>

Shall the close of the year find you further advanced than you are today? Will you put away evil habits? Will you be considerate of others, faithful to do the work of a Christian? If you will carry the principles of right-doing into all the affairs of life, you will find that it will promote health of body, peace of mind, and prosperity of soul. You will have a strength, dignity, and sweetness of character that will have a transforming influence upon others. <AUCR, January 5, 1914 par. 5>

We are now entering upon a new year, and may it prove a beginning of years to us. If in the old year we have made failures, let us commence the new by rectifying these errors as far as we can. If the old year has borne into eternity a spotted record of opportunities neglected and privileges slighted, let us see that that of the new year is free from these blemishes. Its days are all before us; let us begin now to make the history of each as it passes, such as we shall not tremble to meet in the judgment. Let us fill each one full of loving, helpful work for others. Let us develop all our powers, and make of ourselves all that God designed that we should. <AUCR, January 5, 1914 par. 6>

In the keeping of God's commandments there is great reward. A reward awaits the overcomer in the great day, when he shall hear from the lips of our Lord, "Well done, good and faithful servant"; and there is also a present reward in the peace and happiness that flow from the conscience at rest, from the sweet assurance that we enjoy the favour of God. "All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies." To all who walk in His ways the new year will be crowded with goodness and blessing.

Mrs. E. G. White. <AUCR, January 5, 1914 par. 7>